

Job Chapter 7

- This is the story of a Godly man, a good man in God's estimation who, for causes unknown to him has suffered the loss of everything he held dear. His family, his wealth, and his health.

“Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

- Job doesn't understand why these things have befallen him, he only know he's miserable. He hasn't lost his cool, but he is sorely grieved. His comforters have been rebuking him for his secret sin - but he's asking them to take a better look.
- He's gotten to the place where he just wants it to be over, he is despairing of life, he wants to die.

V: 1-2 Isn't there a limit, I know that there is an appointed time.

Hebrews 9:27 “And it is appointed unto men once to die, but after this the judgment:”

- Whether it's a slave who longs for the shadow of the late afternoon so he can stop working; or a hireling, an employee that looks forward to getting paid so he can go home, in that way Job is looking forward to his trial being over.

There is a time and a place a season for everything:

Ecclesiastes 3:1-8 “¹To every thing there is a season, and a time to every purpose under the heaven: ²A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; ³A time to kill, and a time to heal; a time to break down, and a time to build up; ⁴A time to weep, and a time to laugh; a time to mourn, and a time to dance; ⁵A time to cast away stone, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; ⁶A time to get, and a time to lose; a time to keep, and a time to cast away; ⁷A time to rend, and a time to sew; a time to keep silence, and a time to speak; ⁸A time to love, and a time to hate; a time of war, and a time of peace.”

V: 3-10 Job is bemoaning the months of “vanity” or wasted time - all the same thing, wearisome, restless nights.

- I lay down and long for the dawning of a new day, tossing and turning, will this night ever end? The day dawns and I wish the day was over, will it ever end.
- He describes his condition, oozing sores, maggots, dirt and ashes sticking to his body.

- My life is like a breeze or a vapour, here in a moment, gone in a moment.

James 4:14 “Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

- Job is saying that he just wants to fade away and be gone, he is despairing of life thinking that he will see no more good in his life.
- At this moment he doesn't hope for anything, he doesn't know the end of the story, he's drawing a conclusion without all of the facts, it's not over yet.

V: 11-16 “Going, going, gone - almost, just one more thing to say before I depart...”

- Job is truly speaking in the anguish of his spirit.

V: 12 Have you ever just stood or sat somewhere and watched the ocean? Every gone whale watching? Job is asking them if they are just there for entertainment purposes? Just there to watch?

V: 14 Your dream / vision is a weak attempt to cause fear - it's worthless.

- Job would choose a gruesome death instead of this tormented life.

V: 17-21 For the moment Job is done talking to Eliphaz, now he's turning to God. What is a man that he should be magnified? I'm not worthy of any such thing.

- In the grand scheme of things Job sees his own insignificance compared to the magnitude and greatness of God.
- We are but a speck of dust on the Earth, which itself is minute compared to the other celestial bodies - and God who measured out the heavens with the span of His hand is mindful of us!

Psalm 8:3-4 “³When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; ⁴What is man, that thou art mindful of him. And the son of man, that thou visitest him?”

- Job doesn't think that he's worthy of all the effort that God has made in allowing the trials that he's been through. How long is all of this going to last?
- Job admits that he's a sinner in a general way and as such he can be forgiven, God can take away his iniquity, but the question is when? Why haven't you done it?
- The answer is yes, wait... wait on the Lord!

John the Baptist declared:

John 1:29 "... behold the Lamb of God which taketh away the sin of the world."

Speaking of Jesus:

1 John 2:2 "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Job Chapter 8

V: 1-2 Bildad picks up a little on what Job said in Chapter 6 and tries to turn it around, calling Job a wind bag. Not a good start.

Job 6:26 "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?"

- So Bildad asks how long are you going to keep up with this, you're just blowing a lot of hot air... Not sounding real sympathetic at this point.
- Hard to believe that a counsellor would say this to a suffering man who wanted to die.
- Bildad seems intent on defending the honor of God, the righteousness of God, and forgets the needs and situation of his friend. Again like Eliphaz hearing Job's words but missing his breaking heart.

Bildad will use or present three logical arguments. He will present ¹the character of God who is righteous. He will look to ²the wisdom of the past, to history, and finally ³the evidence of nature.

1. V: 3-7 The character of God:

V: 3-4 It angered Bildad that Job even thought that God would do anything wrong. Bildad's perspective was that Job was blaspheming God by questioning Him and accusing Him of wrong doing.

- Had Job forgotten what God did to sinners at the flood, or what He did to Sodom and Gomorrah? Isn't He the holy God, and doesn't His very nature demand that He do what is right?
- Bildad presents a rhetorical question: obviously God doesn't pervert judgment or justice. Again the implication that this is God's judgment and justice being directed at Job because of his presumed guilt.

- Bildad further presumes that Job's children had somehow brought judgment down upon themselves through their sinful behavior.
- Bildad's theology is correct, God is just; his application of that theology is wrong.
- Bildad was only looking at one aspect of God's nature and character; His holiness and His justice - but he'd forgotten about His love, His mercy, and His goodness.
- Yes (1John 1:5) "... God is light, and in Him is no darkness at all." But at the same time "God is love..." (1 John 4:8, 16)
- His love is a holy love, and His holiness, His righteousness is exercised in love, even when He judges sin.
- How are these two attributes reconciled? At the cross.

Psalm 85:10 "Mercy and truth are met together; righteousness and peace have kissed each other."

- When Jesus died for the sins of the world, the righteousness of God was vindicated, because sin was judged; and the love of God was demonstrated, because at the same time God provided a Savior, in Himself.
- At Calvary, God is both "just" and the "Justifier."

Romans 3:24-26 "24Being justified freely by His grace through the redemption that is in Christ Jesus: 25Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; 26to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

God's Law declared:

Ezekiel 18:4 "... the soul that sinneth, it shall die."

- God obeyed His own law in sacrificing His Son; in the process maintaining His own righteousness, and at the same time redeeming us from our sin and the death that would result.

V: 5-6 "If you would approach God and humble yourself before Him. If you were right with God He would hear you and bless you..."

- There is both the presumption of guilt on Job's part, and that of assuming to know how God operates - in a predictable way.

Isaiah 55:8-9 “⁸For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

- We have to be careful not to limit God, or to put Him in some sort of box and think that He is entirely predictable, while He is consistent in some ways - we shouldn't make the mistake of being presumptuous.

- **God is Incomprehensible:** God is beyond our understanding, beyond our ability to fully grasp.

Job 37:5 “God thundereth marvelously with His voice; great things doeth He, which we cannot comprehend.”

Psalms 145:3 “Great is the Lord, and greatly to be praised; and His greatness is unsearchable.”

V: 7 Job you started small and you should have increased, but you have obviously decreased. You would have had a happy ending if you had walked in righteousness.

Little did Bildad know that his words would come true:

Job 42:12 “So the Lord blessed the latter end of Job more than his beginning:...”

2. V: 8-10 The wisdom of the past:

V: 8-10 Eliphaz based his thinking on observation and experience, but Bildad was a traditionalist who looked for wisdom in the past. “What do the ancients say about it?” was his key question.

- You should go back to the beginning, look to the old ways that are tried and true, examine history and find the answers.
- To be sure we can and should learn from the past.

“Those who don't remember the past are condemned to relive it” (George Santayana)

- At the same time, just because something was said or written years ago is no guarantee this it's right. Lots of weirdo's wrote a lot of goofy things.
- In the end it all needs to be compared to God's Word.
- “Tradition” and “Traditionalism” are two different things. “Tradition is the living faith of the dead; and traditionalism is the dead faith of the living.”

3. V: 11-22 The evidence of nature:

V: 11-12 The reed can pop up and the grass can grow, but if the reed doesn't have mud and the grass doesn't have water, they'll fade away in the heat of the sun. If something dries up, it's because it's out of touch with the source of water.

- In other words, there's something wrong with the root system. His implication, of course, was that there was something wrong with Job's root system.
- In a back handed sort of way, Bildad is talking about an abiding relationship:

John 15:5 "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me, ye can do nothing."

V: 13 "So are the paths, the ways, of all that forget God, along with the hypocrites who's hope shall perish."

- He's saying "Job, you're a hypocrite..."

V: 14-15 A spider's web is a trap to some, like the fly - to the spider it's not a place of safety either, you can just push right through and squish them with your thumb...

V: 16-19 Bildad's third illustration from nature concerns a plant that finds a fertile place among the stones and it grows. But when it's removed, it's not missed. Bildad maintained that Job was in the process of being uprooted and that others would take his place.

V: 20-22 "God will not cast away a perfect man, neither will He help evil doers..." - which is why you're being hammered, the wicked will come to nothing.

- At this point we have to be wondering why God doesn't intervene now as He will towards the end of this book. Knowing that God is good, knowing that God loves Job, and that His will is perfect there must be a reason.
- Job doesn't understand, what he is seeing doesn't seem to make sense - he just has to believe and trust God - he's learning how to walk by faith, and to trust God more.

Deuteronomy 8:2 "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no."

- This is not just a contest between God and Satan for God's entertainment, God is doing a work in Job's heart and taking him to a deeper place.
- It's the times of testing that bring us to a clearer understanding of who we are and what we are - then when we realize who and what we are, we love Him all

the more for being willing to sacrifice Himself on the cross for us - things get put in the proper perspective.

- It's just a test - a test of the emergency Christian system.

Romans 8:28 “And we know that all things work together for good to them that love God, to them who are the called according to His purpose.”

Question: Do you love God? Are you called according to His purpose?