

Job

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Job 6 & 7



Job 6 -7

6:1-7

As Wayne Harrison showed when he covered the speech by Eliphaz, that covered Chapters 4-5, the first of Job's three friends recommends that Job simply go to God and repent. Clearly, said Eliphaz, Job must have sinned, for the righteous always win and are rewarded and sinners always lose and are cursed. God is both just and merciful he says. Verses 5:17-18 tell us, "Behold, how happy is the man whom God reproves! So do not despise the discipline of the Almighty. For He inflicts pain and gives relief. He wounds, and His hands also heal."

But in Chapters 6-7, Job replies and he's not having it. Here at the opening of Ch.6, in verses 1-7, he speaks of the pain that he believes God has caused him, he asks why do donkeys and cows complain? He looks at Eliphaz and basically is saying, "You condemn me for complaining, but am I complaining without a reason, without a just cause? The wild donkey will not bray and the ox will not low, unless it is hungry. If they have plenty of food, then they are quiet. If I was at rest, at ease, and happy and had salt for my eggs, I would not be complaining!"

6:8-13

No, Job is looking for either death or justice. In verses 8-9, he's asking that God would either crush him or give him an audience! He states the centerpiece of his entire argument in verse 10: "But it is still my consolation, and I rejoice in unsparing pain, that I have not denied the words of the Holy One."

But despite his confidence in his part of his relationship with God, Job is feeling beaten. He does not have the strength of stone or bronze.

6:14-30

In vss. 13-21, Job turns his argument back on his so-called friends. He was looking for kindness and support from them, but instead he interprets the words of Eliphaz as deceit. He says his friends are like a wadi in the desert.

Even in the Middle eastern deserts, snow falls heavy in the mountains. Today there are ski resorts in the Golan Heights. But when the Spring thaw comes, ice water flows down into the rivers and streams below. Wadis are the deep cuts in the earth made by this flow of water. From February to April the water flow can be as deep and fast as any white water river, but by May things slow down. So if you are a traveler through the desert in June or July, "When they become waterless, they are silent. When it is hot, they vanish from their place. The paths of their course wind along,

they go up into nothing and perish. The caravans of Tema looked. The travelers of Sheba hoped for them. They were disappointed for they had trusted. They came there and were confounded. This is what Job's friends had become to him. He looked to them for the water of hope, as a man dying of thirst, and he only found them to be like an empty, dry wadi.

"Teach me, and I will be silent. And show me how I have erred." Job is issuing a challenge to his friends, but he fears they have come like buzzards, to "even cast lots for the orphans and barter over your friend."

7:1-10

Here Job is speaking to the brevity of life. Like a soldier with a short-term enlistment, like an employee whose time is up, so is life. "...days are swifter than a weaver's shuttle." A person at the end of their life, he says, is like a cloud that vanishes. When you go down to Sheol, the place of the dead, even your own home does not remember you.

Vss. 4-5 refers to his physical condition. He cannot sleep. The open sores on his body attract maggots and ooze/run. He hasn't bathed so dust gets into the boils and open sores. "When I lie down, I say, 'When shall I arise?', but the night continues. I am continually tossing until dawn. My flesh is clothed with worms and a crust of dirt. My skin hardens and runs."

7:11-21

So what does Job have to lose by loudly shouting his innocence?

He wants to know why he seems to be such a concern to God? Is he powerful or dangerous? Like a wild sea or the Nile that may overflow its banks? Is he dangerous like a mighty monster of the water? Like a whale or a massive crocodile? "Was I ever such a threat that I needed to be broken?"

Even sleep offers no escape. "Then You frighten me with dreams and terrify me by visions."

He begs God just to leave him be and let him die in peace. "I waste away. I will not live forever. Leave me alone, for my days are but a breath."

In vs. 17, Job opens up the deeper question. "What is man that You magnify him,

and that You are concerned about him." In his commentary on Job, Albert Barnes suggests, "The idea here is, that it was unworthy the character of so great a being as God to bestow so much time and attention on a creature so insignificant as man and especially that man could not be of so much importance that it was necessary for God to watch all his defects with vigilance, and take special pains to mark and punish all his offences. This question might be asked in another sense, and with another view. Man (Job believes) is so insignificant compared with God, that it may be asked why He should so carefully provide for his needs? Why make so ample provision for his welfare? Why institute measures so amazing and so wonderful for his recovery from sin? The answers to all these questions must be substantially the same...1) It is a part of the great plan of a (loving) God. No insect is so small as to be beneath his notice...2) People are important. We have an immortal soul and the salvation of that soul is worth all which it costs, even when it costs the blood of the Son of God...3) A person who sins always makes himself important...4) A sufferer is always important and worthy of the notice of God.

Finally, Job looks to God and asks, "Have I sinned? What have I done to You,

O watcher of men?...Why then do You not pardon my transgression and take away my iniquity?" For Job, the fact that God has not forgiven him is proof that he has nothing to be forgiven for.