

Job 7
April 12, 2026

Open with Prayer

HOOK:

Q: Have you ever had nights where you just stared at the ceiling so exhausted that you can't sleep? Or because you're in physical pain? Emotional distress? Mind won't stop racing? If yes, how did you get through the night? [Let people engage]

Transition: This is exactly where we find Job in today's chapter. He's have long, sleepless nights while in physical pain and emotional distress. And now he's having to deal with responding to Eliphaz, who holds the assumption that Job must have sinned to be suffering such afflictions. Let's pick up where we left off...let's hear Job out as he finishes responding to Eliphaz. He's not done yet!

BOOK:

7 “Does not man have hard service on earth?
Are not his days like those of a hired man?
2 Like a slave longing for the evening shadows,
or a hired man waiting eagerly for his wages,
3 so I have been allotted months of futility,
and nights of misery have been assigned to me.
4 When I lie down I think, ‘How long before I get up?’
The night drags on, and I toss till dawn.
5 My body is clothed with worms and scabs,
my skin is broken and festering.
6 “My days are swifter than a weaver’s shuttle,
and they come to an end without hope.
7 Remember, O God, that my life is but a breath;
my eyes will never see happiness again.
8 The eye that now sees me will see me no longer;
you will look for me, but I will be no more.
9 As a cloud vanishes and is gone,
so he who goes down to the grave (Sheol) does not return.
10 He will never come to his house again;
his place will know him no more.
11 “Therefore, I will not keep silent;
I will speak out in the anguish of my spirit,
I will complain in the bitterness of my soul.
12 Am I the sea, or the monster of the deep,
that you put me under guard?
13 When I think my bed will comfort me
and my couch will ease my complaint,

14 even then you frighten me with dreams
and terrify me with visions,
15 so that I prefer strangling and death,
rather than this body of mine.
16 I despise my life; I would not live forever.
Let me alone; my days have no meaning.
17 “What is man that you make so much of him,
that you give him so much attention,
18 that you examine him every morning
and test him every moment?
19 Will you never look away from me,
or let me alone even for an instant?
20 If I have sinned, what have I done to you,
O watcher of men?
Why have you made me your target?
Have I become a burden to you? (to “myself”)
21 Why do you not pardon my offenses
and forgive my sins?
For I will soon lie down in the dust;
you will search for me, but I will be no more.”

Process Observations/Questions:

Q: What stood out to you? What questions do you have? [Let people engage]

Q: What did you learn about man? [Let people engage]

Q: What did you learn about God or Jesus or the Holy Spirit? [Let people engage]

Q: What is your takeaway? [Let people engage]

LOOK:

It’s okay to be honest with God. Job doesn’t filter his feelings. He vents, questions, and even complains. We don’t have to pretend everything is fine in your prayers. When you’re overwhelmed, frustrated, or confused, speak openly. Honest faith is deeper than “polite” faith.

Job also talks about sleepless nights, anxiety, and restlessness (v.3-4). When your mind won’t rest due to worry, stress, or sadness, turn that into prayer instead of bottling it up. God is not distant from your inner struggles.

Lastly, Job speaks from pain, not from full understanding. Consider being careful about drawing big conclusions about God or life when you’re at your lowest. Emotions are real - but they aren’t always the full picture.

Close in Prayer

Commentaries for Today's Lesson:

Zuck, R. B. (1985). *Job*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 728-729) Wheaton, IL: Victor Books

e. *Job's pattern of misery (7:1-5)*

7:1-5. Job said that **man** ('*ēnôš*, “weak, mortal man”; cf. comments on 4:17) is like: (a) a soldier (**hard service** translates *šābā'*, “military service”; cf. 14:14; Isa. 40:2) fulfilling his time of enlistment with its toils; (b) a **hired** hand, destined to hard labor; (c) a **slave** who works in the hot sun and longs for the end of the day; and (d) a **hired** worker **waiting** to be paid. But Job's condition was worse. For he had **months**, not just days, **of futility** (lit., “emptiness”). Instead of being able to rest in the shade at the end of the day, his **nights** were miserable. (**Misery** translates '*āmāl*, “trouble”; cf. Job 3:10; 4:8; 5:6-7.) His nights were long as he tossed and turned in pain. Who could possibly sleep with his **body** covered **with worms** (probably eating his dead flesh) and dirty **scabs**? (lit., “clods of dust”) The scabs on his **skin** hardened and cracked; his sores were festered with pus.

f. *Job's prayer to God (7:6-21)*

7:6-10. As Job turned to God, he first spoke of the brevity of life (cf. 9:25-26; 10:20; 14:1-2, 5; 17:1). His life was passing by more rapidly **than a weaver's shuttle** (7:6), it was as short as a **breath** (v. 7), and it was vanishing like a **cloud** (v. 9). His days were ending **without hope** (cf. 6:11; 14:19; 17:11, 15). Job sensed he would **never** again **see happiness** (in contrast with the happiness Eliphaz held out for him, 5:17-26). In fact God would no longer **see** him (cf. 7:17-19, 21; he would be **gone**, in **the grave** never to **return** (cf. v. 21).

7:11-12. After asking God to remember the brevity of his life, Job spoke without restraint in bitter complaint to Him. **Am I the sea, or the monster of the deep, that You put me under guard?** Job complained that God was watching and harassing him. This monster was an allusion either to Ugaritic mythology in which the sea god Yam was defeated by Baal or to the Babylonian myth in which Marduk overcame the sea monster Tiamat and set a guard over her. Of course Job was not giving credence to those myths (cf. comments on 3:8), but was using known stories to depict his condition. Like the sea or sea monster dominated and confined by a false god, so Job felt as if he were in a subhuman condition in which the true God was guarding him like a defeated enemy.

7:13-15. Job then accused God of frightening him **with dreams** so that he could not even escape from his problems by sleep. Job again expressed his desire to end his misery by **death** (cf. 3:20-23; 6:8-9; 10:18-19; 14:13).

7:16-19. Because he **would not live forever** in his present body, Job longed for God to leave him **alone**. Why should God hound, harass, and haunt him when his life was drawing to a close and his **days** had **no meaning** (lit., “were futile,” *hebel*; cf. Ecc. 1:2). Job 7:17-18 are similar to Psalm 8:4, except that the words in the psalm express awe at God's concern, whereas Job expressed remorse that he was haunted continually by God—examined **every morning** and

tested **every moment**. In frustration, Job felt that God gazed at him (cf. Job 10:14; 13:27; 31:4) continually and would not **let him alone even for an instant** (lit., “until I swallow my saliva!” an idiom still used in Arabic).

7:20–21. Job then asked God to tell him how he had **sinned** (earlier he had asked his friends a similar question, 6:24). Why should God, the **Watcher of men**, continue to stare at Job and to hit him like a **target** (cf. 6:4). If Job were a sinner, **why** didn’t God **forgive** him and be done with it? (Here again is another “why” question by Job; cf. 3:11–12, 16, 20, 23.) The time would come when God would no longer toy with and tantalize His enemy, Job would **soon** be dead (cf. 7:6–10); so if God wanted to grant him forgiveness, He should do so at once. To **lie down in the dust** meant to be dead (cf. 10:9; 17:16; 20:11; 34:15).

This prayer to God (7:6–21) was a cry of bitter despair. In Job’s life, which was quickly passing away, Job thought God was constantly tormenting and terrifying him. Sadly, no relief was in sight.

Garrett, D. A. (1998). *The Poetic and Wisdom Books*. In D. S. Dockery (Ed.), *Holman Concise Bible Commentary* (p. 205). Broadman & Holman Publishers.

Job Responded and Prayed (6:1–7:21). Job argued that Eliphaz’s doctrine, however orthodox and tidy it might be, failed utterly to answer the hard facts of his experience. Animals only bellow when they are hungry. Likewise, Job hungered for some answers. He cried out for wisdom to deal with the calamities and questions that had filled his life. But he would not accept cheap and phony answers, such as Eliphaz had just given. They were as inspired as unsalted egg white. Job lamented his agonies and identified with the sufferings of people everywhere, especially slaves and day-laborers.

Job prayed for mercy. Wondering how he could possibly have been bad enough to merit this treatment from God, he reversed the meaning of Psalm 8. Instead of asking, “What is man?” that God would take notice and exalt him (Ps. 8:4–8), he asked, “What is man?” that he deserves such intense scrutiny and punishment. Job again alluded to Leviathan, here portrayed as a sea monster. Was Job such a threat that he needed to be caged like a wild animal?

Dilday, R. H., Jr. (1972). *Job*. In H. F. Paschall & H. H. Hobbs (Eds.), *The teacher’s Bible commentary* (p. 274). Broadman and Holman Publishers.

In 7:2, The shadow which the servant earnestly desires probably refers to the shade of a tree. A slave in the heat of the day under difficult labor yearns for the shadow of the evening or the shade of a beautiful tree.

In verse 9, “the grave” refers not so much to the place of burial as it does to the general abode of the dead. It is even possible to substitute the word death for grave and retain the same meaning here.

In verse 12, Job is speaking with irony as he says, “Is a man like me a sea monster or a part of the ocean that he must be watched and subdued with plagues lest he prove dangerous to the universe?”

In verse 19, the phrase “till I swallow down my spittle” was a proverbial phrase used in the early days, like our phrase “the twinkling of an eye.” It signified just the passing of a moment. What he is asking here is that he would be let alone for just a brief time.

**The Holy Bible: New International Version. (1984). (Job 7). Grand Rapids, MI:
Zondervan.**

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