

# The Christ Who Came to Nasty-ville to Get Us

Job 30:1 – 31

Nutshell: Job was now lower than men who had previously been beyond even his prodigious power to help (see chap 29). They now despised him.

That's our natural posture towards God. We despise His very superiority. Surely, He would have no inclination to retrieve such outcasts?

## Review

I. Job is the ABCs, or kindergarten, of the Bible. It lays out the **basics** of the God-man relationship. Yet it's a kindergarten where you come out with a Ph.D.

## II. The Story so far

- A. God told Satan that Job was THE best, 1:8
  - 1. Satan objected: "Only for blessings," 1:10
  - 2. God said Satan could take them away, 1:12
  - 3. Job lost all children and possessions, 1:13-19
  - 4. But he worshiped without protest, 1:20-21
- B. God bragged on Job again, 2:3
  - 1. Satan objected, "Skin for skin," 2:4-5
  - 2. God said Satan could touch him, 2:6
  - 3. Satan gave Job agonizing boils, 2:7-9;30:18,30
  - 4. Job still didn't sin, 2:10

**Kid-speak:** Was Job the very best person on earth? Yes. But did he still need Jesus to save him? Yes.

- C. After 7 days, Job cursed his birth, 3:1-26.
- D. Most of Job is an argument cycle, chaps. 4-31.

### Argument Cycle 1

- 1. Eliphaz trusted *personal revelation*, 4:12,
- 2. Bildad trusted *tradition*, 8:8,
- 3. Zophar trusted *mystery*, 11:7
- 4. *Each man had a deficient view of God, 42:7*
- 5. Job answered each one: chs. 4-14
- E. They increasingly hinted that only sin could have brought on these afflictions
- F. **Job has increasingly accepted that premise**
  - 1. Thus, he begins accusing God for wrongful punishment, 40:8; 9:15; 10:2-7.
  - 2. *What Satan couldn't do, the friends did!*

Consider your power as a friend.

### Argument Cycle 2

- G. The 3 friends speak again. Job answers each one, six more speeches, chaps. 15-21

### Argument Cycle 3

- H. One last cycle, minus Zophar, 22-25
- I. Finally, Job insists on his uprightness, **26-31**
  - ↓ The 3 friends bluffed no confession of sin, 32:1
- J. Enter the human hero of the book (a type of Christ: truth incarnate), **Elihu**, ch 32-37
  - 1. God corrects Job, 38:2; 40:2, 8, and his 3 other friends, 42:7, but never Elihu
  - 2. God agreed with Elihu, 32:2; 40:8
  - 3. Elihu's *last* speech, chap 37, becomes God's *whole* speech: Creation, 38-41. God tag-teamed w/ Elihu.
- K. Job will *sulk* in 40:4-5, then *repent* in 42:1-6

**Theme** of Job: How can *I* be right in God's eyes (justification) if **He** is not right in my eyes (sanctification)?

## III. Themes in Job:

- A. God's sovereignty: the main lesson Job learned: God is in charge, Job 42:2
- B. God's righteousness. His *sovereignty* ↑ is not arbitrary.
- C. The necessity of Trials, Ps 119:67, 71. Trials show me my fallen nature. Better trust God.
- D. Death. We live near death. Job had a clear

preview. Also = preview of the Cross.

- E. God's faithfulness. He didn't quit until Job was restored.
- F. God's justice is what Job mainly argued vs.; but God *does* begin to requite the wicked here on earth, Job, 34:10, 20

#### IV. Argument Cycle Recap, chaps 3-31

- Chap 3, Job curses his birth
- Ch 4-5, **Eliphaz**: make things right with God
- Ch 6-7, **Job**: My *pain* is talking. "God, hear me."
- Ch 8, **Bildad**: only the wicked get swept away
- Ch 9-10, **Job**: God deserted me. "Why, God?"
- Ch 11, **Zophar**: God is *unfathomable*
- Ch 12-14, **Job**: God lets the wicked rule. "God, I won't regrow if you chop me down."
- \*1. Job thought God was tired of his collected sins. Job awaited the *afterlife* for God's favor to resume, Job 14:14-17

- 2. ↑ The only way Job could put it together
- Ch 15, **Eliphaz**: You're just another failed sinner
- Ch 16-17, **Job**: "God, You plucked me." My Witness is in Heaven. "You blinded them."
- Ch 18, **Bildad**: The wicked (= Job) are consumed
- Ch 19, **Job**: Earth will tell my injustice, yet I know I'll rise and see Messiah (No prayer)
- Ch 20, **Zophar**: The wicked only *seem* sturdy
- Ch 21, **Job**: God *doesn't* judge bad men (~~Prayer~~)
- Ch 22, **Eliphaz**: You cheated of the poor. (!) But repent and you'll be fully restored.
- Ch 23, **Job**: God has changed course. (~~Prayer~~)
- Ch 24, **Job**: God *helps* the wicked hurt the poor
- Ch 25, **Bildad**: Man (Job) can't be righteous before God. (~~Prayer~~ ↓)
- Ch 26, **Job**: We don't grasp most of God's works.
- Ch 27, **Job**: He repays the wicked *unlike* my case.
- Ch 28, **Job**: God's providential wisdom is a mystery.

**Kid-speak:** Job and his friends argued and argued. If we can argue without getting mad, is that a good way to learn? Yes. But did Job and his friends learn anything? No, they got dumber and dumber.

#### V. Job's Final Response to the Three Friends, chapters 26 – 31.

- A. Job has now begun a lengthy speech, defending his integrity, chaps. 26-31.
  - 1. The 3 friends counted on bluffing him into confessing the grave sin/ sins that had supposedly invited God's anger. Job's final defense refutes that, establishing his own righteousness.
  - 2. Job has recklessly traded away *God's* goodness. God cannot be good if He is unjust, but Job has plainly accused God of acting unjustly, 19:6-7; 23:7-8; 27:2; 40:8.
- B. What Job says in this long, six-chapter 'closing argument':
  - 1. Chap 26, Bildad, you agreed with Zophar is beyond our figuring him out, so my affliction doesn't have to make sense. But in reality, you are the ones who have restricted the wideness of God's workings, insisting in a tit-for-tat justice.
  - 2. Chap 27, God's real judgment of wicked men follows a different pattern than the 3 friends have portrayed. God's *genuine* judgment of the wicked *doesn't* fit Job's case.
  - 3. Chap 28, God's wisdom is enigmatic to us. The *version* of wisdom He gives us is to simply respect Him and avoid what He forbids. (Compare "the beginning of wisdom," Prov 9:10.)
  - 4. Chap 29, Details of Job's blamelessness: a picture of Christ. Job longs for the former days, when his fear of God allowed him to do good to all, being honored by all!

- 5. Chap 30, But now I am despised, even by the despised of the land. God, You've become cruel, casting me to the wind. I'm ignored, even by the abandoned ones I'd helped.
- 6. Chap 31, I'm fully willing to bear a punishment befitting any crimes I've done. But here's my life's record. It's comprehensive, and it only vindicates me.
- C. Chapter 30 contrasts Job's prior, God-given honor and happiness with his new sub-status. He is now lower than irredeemable outcasts. But this is because God arbitrarily decided to dislike Job.

**Kid-speak:** Job has been going on and on about something. What is it? "I don't deserve all this bad stuff that happened to me."

## VI. A Chiastic Outline of Job

- A. A chiastic outline moves *towards* a central point, then moves *away* from it in mirrored steps.
  - B. Almost all modern chiasms of Job make Job 28 the center, ignoring the fact that it's part of his heated disagreement with God.
  - C. Two of my own chiasms of Job:
    - A. Blameless Job, 1-3
    - B. Job Blames God, 4-31
    - C. Elihu Responds Correctly, 32-27
    - C'. God Continues and Completes Elihu's Response, 38-41
    - B'. Job Blames Self, 42
    - A'. Blameless Job Restored, 42
- } Elihu  
and God blame Job
- A. Blameless Job is God's 'conversation piece', 1:1-8
  - B. Satan gains permission to sift Job, 1:9- ch 2
  - C. Job holds fast his integrity, justifying God
  - D. Job despairs, ch 3
  - E. Job increasingly justifies himself vs. his 3 friends' accusations, ch 4-31
  - F. *Elihu corrects* Job, ending with an argument from Cr̄zation, ch 32-37
  - F'. *God corrects* Job, continuing with Elihu's argument from Cr̄zation, ch 38-39
  - E'. Job will not relinquish his own justice, sulking, 40:3-5
  - D'. God refuses to despair of Job's repentance: enter two more cr̄zatur̄s, 40:6- ch 41
  - C'. Job returns to his integrity, justifying God, 42:1-7
  - B'. Satan is effectively rebuked, his 3 (purposeful or not) agents being censured, 42:7-9
  - A'. Job is once again God's 'conversation piece', 42:8-17

**Kid-speak:** Job's 3 friends didn't help him at all, but will Job have a friend who will be like Jesus and help him? Yes, Elihu.

## VII. How Job's Words in Chapter 30 Lay Out

- A. Job's speech in chapter 30 naturally outlines into three sections, each starting with "And now." The first section is 30:1-8; the second is 30:9-15; the last is 30:16-31
- B. All three of the paragraphs are contrasting his present state with his former one.
  1. Job has just given us his backstory in chapter 29.
    - a. He was a truly honorable and honored man.
    - b. He was real, good, approachable, responsible, compassionate, an advocate for the oppressed and an enemy to wrongdoers.
    - c. Sounds a lot like Messiah.
      - i. But all God's people are 'little messiahs': "Christians," little Christ's: anointed ones of The Anointed One. We should all be like Job had been, but keeping our own spheres in view. (We are not as influential in the land as he was.)
      - ii. But Jesus certainly saw His Millennial reign in Job 30.
  2. "And now," or "But now" introduces the diametrical contrast to his new, utterly overturned status. In three parts.
- C. The three parts:
  1. 30:1-8, Demeaning the fathers of the young men who now mock him.
    - a. Not so much out of meanness, but to show how completely his fortunes had changed.
    - b. They always been the off cast bottom of the barrel. Now he's lower in station than they.
  2. 30:9-15, Describing his mockery and ostracization from the young men (and/or their fathers).
    - a. Their reproachful attitude and successful attempts to expel him.
    - b. His own panic from his helplessness and danger.
  3. 30:16-31, This section further breaks down into three sections.
    - a. 30:16-18, describing his inward and outward putrefaction.
    - b. 30:19-24, a prayer telling God how He turned against Job.
      - i. This prayer is introduced in v 19 by recognizing God as the source of his troubles.
      - ii. The prayer is appended by questioning why God would bother so much over such a matter, especially seeing how it has turned out.
    - c. 30:25-31, contrasting what he deserved with what he had gotten.

**Kid-speak:** Young people used to respect Job. Now what were bad young people doing? Making fun of Job.

- D. Another way to divide Job 30 is into his words to his friends and his words to God.
  1. Job now surprisingly speaks to God again, after so long an avoidance of it, 30:20-23.
  2. The last time he spoke to God was \_.
  3. His 'prayers' to God have become less and less respectful.
    - a. They are not, in his mind, disrespectful.
    - b. To him, he is the only reverent man left, since he is willing to hold God to His words.
    - c. But Job has misjudged how God has revealed Himself.
      - i. Unusual degrees of affliction do not automatically mean God is punishing us.

- ii.
- 4. But praying to God at all with any sense of God’s consistency is probably what James means when he refers to “the patience of Job.”
  - a. It is as though we really can count it a victory that he had not outright cursed God and turned away from Him.
  - b. A lesson for how lenient God is with the anger attached to our own pains.

**Kid-speak:** Job hasn’t prayed to God for a while. Now that He prays, does he finally trust God again? No.

#### VIII. Christ in View in Job 30

- A. Just as Job 29 was a picture of the Messiah’s coming, glorious reign on earth, so Job 30 is a picture of the humiliation He had to undergo first.
  - 1. As Philippians 2:6-8 describes His descent from glory to utter shame.
  - 2. As Acts 8:33
- B. Acts 8:33 depicts the Cross from Job’s prism fairly well.
  - 1. “In His humiliation, His judgment was taken away,” a quotation from Isa 53:8.
    - a. That is, the Father’s judgment of Jesus on the cross was, strictly speaking, unjust. That means Jesus didn’t deserve it. “His [true] judgment [= vindication] was removed.”
    - b. So Job is saying he didn’t deserve this affliction, which also was, strictly speaking, true.
    - c. One of the main doctrinal points we wade through with the three friends is the “we’re all sinners; we all deserve punishment” argument. Yet they didn’t apply it to themselves.
  - 2. When Jesus read Job 30, He saw His own humiliation.
    - a. Throughout life, as the victim of unjust accusations, even from his brothers, Jn 7.
    - b. But especially on the Cross. There He had to suffer what we deserved. We deserve what Job describes throughout the chapter, including the prayer of v 20-23.

**Kid-speak:** Who were people mean to and make fun of even more than Job? Jesus. Did God let that happen? Yes. Why? So we could be saved.

#### IX. How We Behaved Towards Christ and Christ Towards Us

- A. We behaved towards Christ as the mocking young men towards Job.
  - 1. Our ancestry made us unworthy of Jesus.
  - 2. But we added personal insult, refusing His right as Lord over us.
- B. We were the lowest of low, brought there by our own choices from our own characters.
  - 1. Most men remain so.
  - 2. But Christ goes even further from the outskirts of society than Job did.
    - a. These men were beyond Job’s reach, as they had departed from society.
    - b. He was not unjust to leave them there.
    - c. But Christ *goes out to* us beggars of beggars.
- C. Christ *takes the place of* the cruel, callous, nasty, animalic beggars.

**Kid-speak:** Who is like the mean, low people who lived out in the bushes and made fun of Job?  
We are!

X. How Christ Suffered for Us

- A. Christ felt every sorrow and pain that Job so vividly, agonizingly describes.
- B. Christ fulfills both Job and his mockers!
  - 1. The worst of both!
  - 2. Oh best of friends, who would have us back at all costs!
- C. There is a reading of the Cross that is impossible without an appreciation of who we are.
  - 1. The lower we're willing to see ourselves, the better Christ latches hold us, the better we love Him.
  - 2. And behold, that's exactly how the Scriptures are written!
    - a. Yet "My instructions are counted a strange thing to them," Hos 8:12.
    - b. We have a Gospel we want to hear, the way we want to receive it. Far be it from us to settle into the role of the truly depraved and deprived!
    - c. No manners (except for appearance's sake), no other-concern (except where it concerns me), no thoughts of God (except how He disappoints me), unless I give him a slight thanks for my expected blessings.

**Kid-speak:** Who came to save us when we were just mean and didn't want to be saved? Jesus!

Vision: Ah,