

Title: Job's Defense Rests (Part 3): Singing In the Minor Key

Number: 0722Job30:1-31(30)

Text: 30:1-31

Central Idea: When living in the minor key sing the blues with clarity

Date: July 24, 2022

{Read Text / Prayer}

25 “Have I not wept for the one whose life is hard? Was not my soul grieved for the needy? 26 “When I expected good, then evil came; when I waited for light, then darkness came. 27 “I am seething within and cannot relax; days of affliction confront me. 28 “I go about mourning without comfort; I stand up in the assembly and cry out for help. 29 “I have become a brother to jackals and a companion of ostriches. 30 “My skin turns black on me, and my bones burn with fever. 31 “Therefore my harp is turned to mourning, and my flute to the sound of those who weep.

[i] Note that last verse of chapter 30

31 “Therefore my harp is turned to mourning, and my flute to the sound of those who weep.”

Job is saying that t/tune of his life has been changed to that of a funeral dirge.

[ii] Our lives can be likened to a song book

Some chapters of our lives are like upbeat & happy songs // complicated songs — not easy to navigate // hum-drum & monotonous // sad like funeral dirges. This is living life in t/minor key

Such is Job . . .

[iii] It wasn't always that way for him

We saw that last time when we looked at chapt. 29 —

Chapt. that could be summed up w/the words: “Good old days.”

I. Job's Past Prosperity (chapter 29)

29:2–5 2 Oh that I were as in months gone by, as in the days when God watched over me; 3 when His lamp shone over my head, and by His light I walked through darkness; 4 as I was in the prime of my days, when the friendship of God was over my tent; 5 when the Almighty was yet with me, and my children were around me;

“Life was good; I was blessed with a content wife; 10 kids; Thriving business & a good reputation as a leader among men.”

Job is daydreaming of t/past // thinking out loud (soliloquy).

Job is brought back to stark reality in chapter 30.

Note 1st two words of v. 1 . . . (same in most translations):

1 **“But now . . .”**

Those two words are repeated in vv. 9 & 16. “but now” “and now.”

Those 2 words mark a change, one that could be good or bad, pos./neg

“My marriage struggled for 5 years, but now it's so much better.”

“Life was great for a long time, but now _____.”

[iv] The tune of our lives changes — almost like the seasons

Sometimes things are good & t/tune is happy, upbeat.

Other times things aren't so good & t/tune changes to sadness/regret.

[v] The tune of our lives changes — but the Conductor of the orchestra does not

Tune of R lives are played to G's orchestra. Root of t/word "orches." is "orchestrate" which means "to coordinate" —

that's G. in His providence isn't it?

1:21 . . . "Naked I came from my mother's womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD."

No one is exempt from times of suffering — that by G's orchestration

Swindoll ==>

"God doesn't have a 'wonderful plan' for everybody's life. Not here on earth, for sure. For some lives His plan is Lou Gehrig's Disease. For some lives (like Job's) His plan is a life of pain. For others, heartbreak and brokenness, blindness or paralysis, or congenital complications. For many, His plan is No to their requests for healing. But we don't like that. Some won't accept that. In fact, they go so far as to say, 'If you believe that, you lack faith.' On the contrary, if you believe that, you believe the Bible!" [Chuck Swindoll, Job: A Man of Heroic Endurance, 206]

[vi] Job has at least a rudimentary understanding of God's providence

See that time & again t/o t/book (Job's response to his wife in 2:10).

BUT - Job doesn't seem to understand God's love.

I suppose that if you don't understand G's love U don't really understand His prov.

**[vii] A key word that reflects Job's attitude in chapter 30?
"Bitterness"**

Job is bitter. He's resentful of his treatment at t/hands of what he considers worthless men // indifferent/sadistic God.

Evident in what he says in chapt. 30.

[viii] Remember we talked about Windy Words?

6:26 [Job => Eliphaz] "Do you intend to reprove my words, when the words of one in despair belong to the wind?"

Chapter 30 has its share of "windy words."

When living in the minor key sing the blues with clarity.

BTIM - when things go sour in life, sing t/blues, but sing truth // honesty // worship.

Lament; express your thots/disappointments/fears.

Complain, but do so w/faith & worship.

When living in the minor key sing the blues with clarity.

[ix] Example from King David: Psalm 31

Turn there . . .

1-6 1 In You, O LORD, I have taken refuge; Let me never be ashamed; In Your righteousness deliver me. 2 Incline Your ear to me, rescue me quickly; Be to me a rock of strength, A stronghold to save me. 3 For You are my rock and my fortress; For Your name's sake You will lead me and guide me. 4 You will pull me out of the net which they have secretly laid for me, For You are my strength. 5 Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth. 6 I hate those who regard vain idols, But I trust in the LORD.

7-8 7 I will rejoice and be glad in Your lovingkindness, Because You have seen my affliction; You have known the troubles of my soul, 8 And You have not given me over into the hand of the enemy; You have set my feet in a large place.

9-15 9 Be gracious to me, O LORD, for I am in distress; My eye is wasted away from grief, my soul and my body also. 10 For my life is spent with sorrow And my years with sighing; My strength has failed because of my iniquity, And my body has wasted away. 11 Because of all my adversaries, I have become a reproach, Especially to my neighbors, And an object of dread to my acquaintances; Those who see me in the street flee from me. 12 I am forgotten as a dead man, out of mind; I am like a broken vessel. 13 For I have heard the slander of many, Terror is on every side; While they took counsel together against me, They schemed to take away my life. 14 But as for me, I trust in You, O LORD, I say, "You are my God." 15 My times are in Your hand; Deliver me from the hand of my enemies and from those who persecute me.

When living in the minor key sing the blues with clarity.

As you turn back to Job 30 we'll see that Job isn't so good at this. His song is riddled w/indictments against G's character.

II. Job's Present Passion (chapter 30) *suffering*

4 points below that heading.

A. Job Claims He's Ridiculed by Irresponsible Men (1-15)

1 "But now those younger than I mock me, whose fathers I disdained to put with the dogs of my flock.

1. We two classes of men that are similar in 29:7-8

29:7-8 7 "When I went out to the gate of the city, When I took my seat in the square, 8 The young men saw me and hid themselves, And the old men arose and stood. [young/old; children/fathers]

There was respect. But that's all changed ==>

1 "But now those younger than I mock me, whose fathers I disdained to put with the dogs of my flock.

A. Job Claim's He's Ridiculed by Irresponsible Men (1-15)

Young men and their fathers. Of t/fathers Job says:

"I wouldn't have put them with my sheepdogs!"

2. That's an insult!

Today we have dogs as pets. Used to be limited to that, now ppl think they're children. It's okay to take them along with you to the store.

Frankly I don't get that. I've said it before, I'll say it again ==>

American Family of Today: Unmarried couple with a dog or two that they consider their children. Animals are not humans! They're no substitute for children. We're not having enough kids to sustain our culture (meanwhile we open our southern border to whomever). But we have dogs galore! Your dog will not take care of you when you're old // will not sustain our culture // joy that children give.

This would have been unheard of in antiquity. Dogs were not pets. Some worked on farms; most were wild scavengers.

To call a person a "dog" was a serious insult (we see that in t/OT). Carried on into t/1st c. AD. Phil. 3:3 (Paul refers to false teachers as "dogs"). Insult. Still true in Arabic societies.

3. Beginning in verse 2 we have an interpretational problem

a. Verse 1 is clear enough (two classes of people named)

1 **“. . . those younger than I mock me, whose fathers I disdained to put with the dogs of my flock.**

b. In the next 14 vv. we find 23 3d person PN (they/them/their)

(1) One Example (v. 13)

13 **“They break up my path, They profit from my destruction; No one restrains them.**

(a) Does this refer to the sons? Fathers? Both?

Opinions are mixed. Point is that Job is being ridiculed by those whom he considers worthless.

2 “Indeed, what good was the strength of their hands to me? Vigor had perished from them. (likely the fathers)

4. Job describes them as homeless outcasts

3 “From want and famine they are gaunt who gnaw the dry ground by night in waste and desolation, 4 who pluck mallow by the bushes, and whose food is the root of the broom shrub.

“These people are such deadbeats that they live in the desert chewing on roots for food.”

a. That they’re outcasts is evident from verse 5

5 “They are driven from the community; they shout against them as against a thief,

Fathers/children/both are driven from civiliz.

while t/townspeople shout at them as one would shout “thief!”

(1) Where do they go? Into the wilderness

6 so that they dwell in dreadful valleys, in holes of the earth and of the rocks. 7 “Among the bushes they cry out [Heb. “bray” as in a donkey braying for food]; under the nettles they are gathered together.

5. In addition to calling them “dogs” Job calls them “fools” and “no names” in verse 8

8 “Fools, even those without a name, they were scourged from the land.

6. Now the tables are turned

T/once respected Job, greatest of t/men of t/East, is now mocked.

12:4 “I am a joke to my friends, The one who called on God and He answered him; The just and blameless man is a joke.

b. Note the second use of the phrase “and now” (v. 9)

9 “**And now I have become their taunt, I have even become a byword to them.**

(1) Some translations have “I have become their song”

(a) They mocked Job with poetic — even musical taunts

Some of these may have been quite young. And kids do have a way of teasing others with little sayings/songs.

When I was in elementary school we teased t/kindergarten kids ==>
“Kindergarten baby, stick your head in gravy, wrap it up in bubble gum and send it to the navy.”

“Job, Job, a once-great man; now he lives in a garbage can.”

(2) Job is mocked by reprobates who consider him lower than they are

One writer draws the analogy:

“[Job] is like a sex offender in a high-security prison full of serial murderers who regard him as worse even than they are.” [Ash, 302]

Like David in Psa. 69:12 Those who sit in the gate talk about me, And I am the song of the drunkards.

7. In verse 10 the insults turn physical

10 “They abhor me and stand aloof from me, and they do not refrain from spitting at my face.

17:6 “But He [G] has made me a byword of the people [cf. v. 9], and I am one at whom men spit.

8. Yet Job knows that they can only do that which God permits

11 “Because He has loosed His bowstring and afflicted me, they have cast off the bridle before me.

a. We have another interpretational issue in verse 11

Note the different ways t/first clause in v. 11 may be translated ==>

Because God has loosed my cord and humbled me . . . [ESV]

Now that God has unstrung my bow and afflicted me . . . [NIV]

Because He [God] has loosed His bowstring and afflicted me . . . [NAS95] {restate}

(1) Which one is it and what does it mean?

The Hebrew word קֶרֶן literally means “a tendon” — by implic. a cord or rope that could be used for pitching a tent or stringing a bow.

Why translators are divided.

This could be understood in t/sense that God has unhooked the sting on Job’s bow rendering him defenseless; or that God has unhooked Job’s tent cord which would be a euphemism for impending death.

Either way, G. did it and has unleashed (unbridled) these delinquents against him (2d half of t/verse)

11b . . . they have cast off the bridle before me.

9. We move from cords and bridles in verse 11 to military images in verses 12 - 14

12 “On the right hand [Job’s strongest flank] their brood arises; they thrust aside my feet [a picture of being tripped] and build up against me their ways of destruction.

a. To “build up against” pictures an attacking army building a siege ramp against a city

10. Verse 13

13 “They break up my path, they profit from my destruction; no one restrains them.

a. Here is another military tactic

Destroy t/roads from t/town so there’s no way of escape.

11. Then we see the wall breached in verse 14

14 “As through a wide breach they come, amid the tempest they roll on.

a. Picture

Job is being attacked by an army of wicked men. G. has left him defenseless. They have destroyed t/roads, broken thru t/wall.

Job has been breachd; they pour in. Death is imminent.

12. Verse 15 Job may even understand himself to be under demonic attack

15 “Terrors [could refer to demons] are turned against me; they pursue my honor as the wind, and my prosperity has passed away like a cloud.

II. Job's Present Passion (chapter 30)

A. Job Claims He's Ridiculed by Irresponsible Men (1-15)

Job takes these attacks by those he deems worthless & goes where he shouldn't: Charges G. with doing the same to him.

B. Job Thinks He's Being Punished by God (16-19)

1. Reminder of his physical suffering (16-17)

a. Note the third use of "and now"

16 "**And now** [cf. chapter 29] **my soul is poured out within me; days of affliction have seized me.** 17 "**At night it pierces my bones within me, and my gnawing pains take no rest.**

b. Job is suffering pain that goes down to his bones — he hurts constantly

7:4 [sleep] "When I lie down I say, 'when shall I arise?' But the night continues, and I am continually tossing until dawn.

2. Job in the hands of an angry God (18-19)

18 "**By a great force my garment is distorted; it binds me about as the collar of my coat.** 19 "**He has cast me into the mire, and I have become like dust and ashes.**

a. Picture of God grabbing Job by the collar tossing him into the mud

b. Look at how verse 19 ends ==>

19b . . . **I have become like dust and ashes.**

(1) Job may still be at the town dump (ashes)

(a) Remember 2:8?

2:8 . . . [Job] took a potsherd to scrape himself while he was sitting among the ashes.

19b . . . **I have become like dust and ashes.**

(2) “Ashes” in verse 19 also looks forward anticipating Job’s repentance in 42:6

42:6 [after God confronts Job] . . . **I retract, And I repent in dust and ashes.”**

When living in the minor key sing the blues with clarity.

We see more evidence that Job isn’t doing that in vv. 20-23.

C. Job Thinks He’s Being Ignored by God (20-23)

20 **“I cry out to You for help, but You do not answer me; I stand up, and You turn Your attention against me. 21 “You have become cruel to me; with the might of Your hand You persecute me. 22 “You lift me up to the wind and cause me to ride; and You dissolve me in a storm. 23 “For I know that You will bring me to death and to the house of meeting for all living.**

1. I cry out to you but you ignore me!

”Not only that but you cruelly persecute me. It’s as if you have thrown me into a storm.” — remember how God answers Job in chapter 38? Out of a storm — a whirlwind.

2. Job anticipates that his tent cord—the rope that sustains his life—is about to be cut

23 “For I know that You will bring me to death and to the house of meeting for all living.

When living in the minor key sing the blues with clarity.

Don’t sing out of key. Sing truth // worship.

3. To again use the example of David: Psalm 22 (Messianic Psalm)

Psalm 22:1–5 1 My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. 2 O my God, I cry by day, but You do not answer; And by night, but I have no rest.

Sounds like Job. David turns a corner in v. 3 ==>

3 Yet You are holy, O You who are enthroned upon the praises of Israel. 4 In You our fathers trusted; They trusted and You delivered them. 5 To You they cried out and were delivered; In You they trusted and were not disappointed.

That is a lament of faith. Okay to lament. Lament with faith; lament in truth.

When living in the minor key sing the blues with clarity.

Lastly ==>

D. Job Laments to the Minor Key of His Life (24-31)

Here we see Job at his honest best. This is truly a lament

1. The Lyrics of an Unfair Life (24-26)

2. The Lyrics of a Painful Life (27-31)

1. The Lyrics of an Unfair Life (24-26)

a. Job appeals to the themes of common need and his charity toward others who are suffering

24 “Yet does not one in a heap of ruins stretch out his hand, or in his disaster therefore cry out for help?”

(1) The implied answer: “Yes”

When a building collapses we search for survivors rescuing them from t/rubble. Job says, “that’s me” — I’m crying for help here. Lord, rescue me!

25 “Have I not wept for the one whose life is hard? Was not my soul grieved for the needy?”

(2) Chapter 29

12 . . . I delivered the poor who cried for help, And the orphan who had no helper. 13 “The blessing of the one ready to perish came upon me, And I made the widow’s heart sing for joy. . . . 15 “I was eyes to the blind And feet to the lame. 16a “I was a father to the needy . . .

In words that also sound like those he uttered in 29:18 — words of optimism for t/future, verse 26 ==>

26 “When I expected good, then evil came; when I waited for light, then darkness came.

1. The Lyrics of an Unfair Life (24-26)

It doesn't seem fair. After all, we rescue those who suffer (we do what we can, don't we?). We don't see a car crash & casually ignore it We call 911, we get help, we help ourselves.

I'm thankful for those unknown friends who pulled me and Giana out of t/burning wreckage on that fateful Xmas Eve.

When even t/worst of sinners do that, when we have done that ourselves, is it so unreasonable to expect G. would rescue us when we're suffering?

That's what Job is saying here.

This is t/song of Job's life & he doesn't think it's right.

It's okay to let God know when you feel this way.

That's how I felt as I cried out to Him day & night for our daughter.

His ways are not ours . . . Lesson Job learned long B4 us.

2. The Lyrics of a Painful Life (27-31)

27a “I am seething within and cannot relax . . .

a. Literally “My bowels boil”

Bowels being a common euphemism for the seat of inward emotions. Job was certainly suffering emotionally.

27b . . . **days of affliction confront me.**

28 **“I go about mourning without comfort;** [NAS takes this figuratively; other translations render it literally “darkened”] **I stand up in the assembly and cry out for help.**

29 **“I have become a brother to jackals and a companion of ostriches.**

b. Prophet Micah, after prophesying of coming judgement against Israel echoes similar words in the book named after him

1:8 . . . I must make a lament like the jackals and a mourning like the ostriches.

These are two animals that were known for their mournful cries.

c. Job refers again to his physical distress in verse 30

30 **“My skin turns black on me, and my bones burn with fever.**

d. The music of Job’s life?

31 **“Therefore my harp is turned to mourning, and my flute to the sound of those who weep.**

Job has been mourning his dead children, so the sounds of lament and of weepers have been echoing through his house. But the music that has changed its key is more than the sound of instruments: it is the music of his life. [David J. A. Clines, 1011]

When living in the minor key sing the blues with clarity.
Job ends on a clear albeit painful note.

Job's Defense Rests (Part 3): Singing In the Minor Key

II. Job's Present Passion (chapter 30)

III. Job's Prospective Pardon (chapter 31)

The Song of Jesus

How did Jesus sing the blues? If there ever was a man who could sing t/blues w/clarity, it was Him.

One of t/phrases that describes His ministry is from t/OT — Isaiah 53:3: A man of sorrows, acquainted with grief.

He suffered for us; was tempted for us.

Yet lived a sinless life that was, in all ways, pleasing to t/Father.

Parallels to Job . . .

We know that Job suffered, that he suffered unfairly.

We also know that in a far greater way Jesus suffered, & He suffered unfairly.

Beyond that, from this chapter we see more parallels to t/life of X.

1. Job was mocked by sinners.

We read in v. 1 that he was mocked. In v. 9 that he was taunted.

1a. Jesus was mocked by sinners.

Matt. 26, after Jesus affirmed his divine role as t/Son of Man, we read in v. 68 that t/people taunted Him saying,

“Prophecy to us, You Christ; who is the one who hit You?”

Later, upon His crucifixion, Matt. 27:39–43 ==> 39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross.” 41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, 42 “He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43 “HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM; for He said, ‘I am the Son of God.’ ”

2. Job was spit upon.

In v. 10 Job said of his enemies, “. . . they do not refrain from spitting at my face.”

2b. Jesus was spit upon.

Matt. 26:67 before t/H.P. t/ppl. “. . . spat in His face and beat Him with their fists; and others slapped Him.”

Matt. 27:30 t/soldiers under Pilate “. . . spat on Him, and took the reed [they had put in his hand] and began to beat Him on the head.”

3. Job was afflicted by God.

V. 11 Job says that His cord had been cut by God.

3a. Jesus was afflicted by the Father.

Isaiah 53:4 “. . . Smitten of God, and afflicted.”

4. Job felt the weight of delayed prayer.

30:20a “I cry out to You for help, but You do not answer me . . .”

4a. Jesus felt the weight of delayed prayer.

Mark 14:36 (Gethsemane) And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”

5. Job felt forsaken in his sin.

30:22 “You lift me up to the wind and cause me to ride; and You dissolve me in a storm.”

In v. 28 he says that he mourns without comfort; cries out for help with no answer.

5a. Jesus was forsaken for our sin.

Psalm 22:1, quoted by Jesus from the Cross as he bore t/sin of t/world in Matthew 27:46, “My God, My God, Why have You forsaken Me?”

Christopher Ash, in his excellent commentary on this book, observes:

[Job's] sufferings foreshadow the pain of a Man who had to go right down to death, even death on a cross, before his cries would be answered. There is a terrible divine necessity about redemptive suffering. God is doing something so ultimately wonderful that unanswered prayer is the necessary price of achieving it, and Job begins to experience this. His prayers will be answered but only when his sufferings have achieved that for which God purposes them. In a deeper way it was the same for Jesus Christ." [Ash, 305]

“Christ is the wounded surgeon who operates on people's hearts.”
[T.S. Elliot]

Has He been at work operating on yours?

Christian . . .

When living in the minor key sing the blues with clarity.

If you have not been born again . . .