

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Job 30.

(2015)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Job 30.

Topics.

- They laugh at me, men who are younger; whose fathers I have disdained.
- They pick roots of trees for food and are driven from human company.
- Against me the rabble rise and throw me to their ways of destruction.
- God has cast me into the mire, and I have become like dust and ashes.
- I cry to you for help and you do not answer; you have turned cruel to me.
- I am a brother of jackals and a companion of ostriches.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION: the book of Job is considered both a theological and a literary masterpiece it is an honest discussion of why God allows good people to suffer. The test of Job's faith, allowed by God in response to a challenge from Satan, reveals God's sovereignty and the supremacy of divine wisdom over human wisdom (personified by Job's four friends). Believing that God is good despite the apparent evidence to the contrary, Job rested in faith alone.

In the depths of agony he could still proclaim, "I know that my Redeemer lives" (Job 19:25). In the end God silenced all discussion against the truth that He alone is wise (Job chpts. 38–41). Yet he vindicated Job's trust in him (chpt. 42), proving that genuine faith cannot be destroyed. The unknown author was probably an Israelite writing sometime between 2000 and 500 B.C.

Helpful facts: before reading Job it is helpful to understand when Job, Eliphaz, Bildad, Zophar and Elihu are speaking they are not speaking, "thus sayeth the LORD", they are simply giving their opinions on how they personally perceive things to be. Amongst their conversations there is truth and wisdom, but it must be kept in mind not everything they are saying is true or even wise, in fact God rebukes Eliphaz, Bildad and Zophar and tells them they have spoken foolishness, but Job has spoken what is right (Job 42:7-9). The book of Job is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain.

Job speaks

They Laugh at Me, Men who are Younger; Whose Fathers I have Disdained.

Job 30:1-2 ----- ¹"But, now they laugh at me, men who are younger than I, whose fathers I would have disdained to set with the dogs of my flock. ²What could I gain from the strength of their hands, men whose vigor is gone? (In whom old age was perished, in the KJV).

In the previous chapter Job said in the days before he was struck with calamity and affliction he felt God watched over him and was his friend; his children were all around him; princes, nobles and the young and old held him in high esteem and eagerly listened to his counsel when he spoke. Now in this chapter young people are laughing at him whose fathers he had no respect for. The contrast here is to the days of Job's prosperity when the aged and the honourable stood up and showed him reverence and now he has become a person of contempt even by the young and the worthless so that the glory he once had is now turned into shame.

Whose fathers I would have disdained to set with the dogs of my flock: (v1) the following verses show that dogs were regarded with disgust and spoken of with contempt and seen as unclean, filthy, unprofitable, and accursed creatures (especially by the early Eastern Orientals) they were not allowed to enter a house, but ran about wild in the open air, living on offal and scraps of morsels and food that was thrown out.

- Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Let me go over and take off his head.” (2 Samuel 16:9).
- The Philistine said to David, “Am I a dog, that you come to me with sticks?” (1 Samuel 17:43).
- Whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea! (1 Sam. 24:14).
- Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. (Philip. 3:2)
- Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood. (Rev. 22:15).

Likening these particular older men to dogs is an exaggerated description of their character and their vileness that highlights the fact that Job considered them so lacking worth that they were not even worthy to be his shepherds and watch over his sheep. Job held these older men in less esteem than his sheep dogs. This was the lowest conceivable point of debasement. The Orientals had no language that would express greater contempt of anyone than to call them a dog. With fathers like this is it any wonder their sons mocked and derided Job when they saw he had come to ruin and his body was plagued with boils or something similar.

In Job's statement, “What could I gain from the strength of their hands, men whose vigour is gone? (In whom old age was perished, in the KJV) (v2) the word age comes from the Hebrew word (*kelach*) and means to be complete in maturity and to be full in old age and the word perish comes from the Hebrew word (*abad*) which literally means to wander away and to lose oneself; by implication it means to perish, to destroy and break down and also embraces the idea of failing, losing, fleeing and being utterly void.

The fathers in focus are most likely men who lacked farsightedness, foresight, wisdom and therefore wasted their life by sloth, laziness and idleness and had given their strength to spending all their days on a worldly lifestyle gratifying their lusts and cravings and now in old age they are not only feeble, weak and useless for labour and of little worth for employment of any sort, because of their idleness and laziness, but also regarded as being unworthy of respect.

Such men can be of no profit to Job since they are not even worthy to be taken into his lowest services and are utterly unfit for any business because they have not grown any wiser in their old age as they should have.

If they did they may have been useful to Job if not for physical labour at least to oversee and direct others in their work, but because their attitude was to sit still and fold their hands in their bosoms they are of no profit to Job or to others. They had been so slothful and lazy, that Job could not employ them in any business of his to any advantage to himself; and this may be one reason, among others, why he said he could not even put them in charge of shepherding the dogs of his flock

The young men: the description of the fathers could be applied to the sons since the character of the young men spoken of in these verses is of men who are full of youthful strength and vitality, but are insolent. When they saw Job's afflictions and troubles they derided, mocked and jeered at him, both by words and behaviour. Such children would be considered the lowest amongst the community. The common cliché, “like father like son,” is a true statement in this case. If their fathers could be of no profit to Job, much less the sons, who are their offspring and in who's disrespectful, slothful and lazy character is reflected.

They Pick Roots of Trees for Food and are Driven from Human Company.

Job 30:3-10 ----- ³Through want and hard hunger they (the fathers of the young men) gnaw the dry ground by night in waste and desolation; ⁴they pick saltwort and the leaves of bushes, and the roots of the broom tree for their food. ⁵They are driven out from human company; they shout after them as after a thief. ⁶In the gullies of the torrents they must dwell, in holes of the earth and of the rocks. ⁷Among the bushes they bray; under the nettles they huddle together. ⁸A senseless, a nameless brood, they have been whipped out of the land. ⁹"And now I have become their song; I am a byword to them. ¹⁰They abhor me; they keep aloof from me; they do not hesitate to spit at the sight of me.

The following verses show that Job helped the poor and needy: -

- I delivered the poor who cried for help and the fatherless who had none to help him and I caused the widow's heart to sing for joy. (Job 29:12-13).
- I was eyes to the blind and feet to the lame. I was a father to the needy, and I searched out the cause of him whom I did not know. (Job 29:15-16).
- Did not I weep for him whose day was hard? Was not my soul grieved for the needy? (Job 30:25).
- If I have withheld anything that the poor desired, or have caused the eyes of the widow to fail, ¹⁷or have eaten my morsel alone, and the fatherless has not eaten of it ¹⁸(for from my youth the fatherless grew up with me as with a father, and from my mother's womb I guided the widow), ¹⁹if I have seen anyone perish for lack of clothing, or the needy without covering, ²⁰if his body has not blessed me, and if he was not warmed with the fleece of my sheep, ²¹if I have raised my hand against the fatherless, because I saw my help in the gate, ²²then let my shoulder blade fall from my shoulder, and let my arm be broken from its socket. (Job 31:22).

Added to this God Himself said Job was His servant a blameless and upright man who feared God and turned away from evil and that there was not a man like him on the earth who holds fast his integrity even though Satan had incited Him against Job to destroy him without reason. (Job 1:1) (Job 1:8) (Job 2:3).

This means that (Job 30:3-10) are not describing the genuine poor for Job would not speak of them in this derogatory manner. The men in focus are the fathers of the previous verses. These men because of their lack of farsightedness, foresight, wisdom and their laziness and idleness now in their old age have no means of providing themselves with food they live in caves and waste lands and eat whatever scraps of food they can find. Their communities not only treat them as vagabonds, tramps and hoboos, but also consider them a worthless people that lacked good sense.

NOTE: Job's words, "they abhor and keep aloof from me and do not hesitate to spit at the sight of me (v9-10) shows how low Job himself had been reduced since even the most degraded and most dishonoured in life did not show any respect to him who had once been highly honoured by nobles and princes.

Against Me the Rabble Rise and Throw Me to their Ways of Destruction.

Job 30:11-14 ----- ¹¹Because God has loosed my cord and humbled me, they have cast off restraint in my presence. ¹²On my right hand the rabble (the youth in KJV) rise; they push away my feet; they cast up against me their ways of destruction. ¹³They break up my path; they promote my calamity; they need no one to help them. ¹⁴As through a wide breach they come; amid the crash they roll on.

The word rabble refers to a noisy and unruly crowd of people it is an offensive term that deliberately insults people lacking abilities, wealth and status. Job is saying the youthful crowd are making his suffering even worse.

God has loosed my cord: means God has brought him to ruin; instead of honour he has dishonour; instead of riches and wealth he has poverty; instead of having authority people look down on him with scorn and instead of being respected in his community he is mocked.

Now here is the interesting thing, Job was a man who God said was righteous and blameless, yet Job credits God for all his affliction and God never rebukes him for it, in fact after God had finished speaking to Job out of a whirlwind (Job 38:1) He said to Eliphaz, Bildad and Zophar (Job 42:9) "My anger burns against you for you have not spoken of me what is right, as my servant Job has (Job 42:7). Added to this God blessed the latter days of Job more than his beginning (Job 42:12).

Job's faith was such that he saw everything in his life good or bad as being in the hand of God. It was Job who said, "Though God slays me, I will hope in him," and who said, God knows the way that I take; when he has tried me, I shall come out as gold (Job 23:10). Job's faith is a vast contrast to the faith that is being taught today in some circles of modern Christianity. Today, in some churches (obviously not all) God is presented as a personal benefactor sitting in heaven like a Santa Claus with a bag full of gifts to give out.

The underlying message of this teaching is: "When life is full of blessing God loves me, but when circumstances take a turn for the worse God does not." This leaves many of the faithful in confusion when trouble comes, because they do not understand the expression, "Though He slay me, I will hope in Him," and have not been taught the faith of Job, the prophets, the apostles and the faithful of old.

God has Cast Me into the Mire, and I Have Become like Dust and Ashes.

Job 30:15-19 ----- ¹⁵Terrors are turned upon me; my honor is pursued as by the wind, and my prosperity has passed away like a cloud. ¹⁶"And now my soul is poured out within me; days of affliction have taken hold of me. ¹⁷The night racks my bones, and the pain that gnaws me takes no rest. ¹⁸With great force my garment is disfigured; it binds me about like the collar of my tunic. ¹⁹God has cast me into the mire, and I have become like dust and ashes.

Job feels that God has not only been like a hunter that has aggressively chased after him and like a wind that has blown away his honour, prosperity and health like a vapour that vanishes in the wind, but also feels He has filled his days with affliction and pain and his nights with nightmares. He feels this way, because he knows God has the power to heal him and deliver him from his afflictions, but for some mysterious reason unknown to Job God at this present time is choosing not to.

I Cry to You for Help and You Do Not Answer; You Have Turned Cruel to Me.

Job 30:20-26 ----- ²⁰I cry to you for help and you do not answer me; I stand, and you only look at me. ²¹You have turned cruel to me; with the might of your hand you persecute me. ²²You lift me up on the wind; you make me ride on it, and you toss me about in the roar of the storm. ²³For I know that you will bring me to death and to the house appointed for all living. ²⁴"Yet does not one in a heap of ruins stretch out his hand, and in his disaster cry for help? ²⁵Did not I weep for him whose day was hard? Was not my soul grieved for the needy? ²⁶But when I hoped for good, evil came, and when I waited for light, darkness came.

These verses shine a spotlight upon the integrity of Job's heart, the intimacy of his relationship with God and the strengths of his faith, even though he cries from deep despair, confusion, bewilderment and depression for God's help he says: -

- Even though God sees his wretched, pitiful, distressing and heart-wrenching condition rather than answer his prayer God has treated him with cruelty, persecuted him and tossed him about as a speck of dust in a wild storm.
- Even though he wept and grieved for those in trouble and helped the needy, when he hoped for good calamity, affliction and grief came and God is taking him to the house appointed for all the living (referring to the grave), meaning God has set him on a course for death.

- Even though he patiently waited for light, (meaning understanding of why all this calamity and affliction has come upon him), greater darkness came, (meaning he became even more confused and bewildered). (This confusion would have been magnified by his three so called friends Eliphaz, Bildad and Zophar who spent all their time aggressively attempting to convince Job he must be a great sinner to be suffering such enormous calamity and affliction).

How many of us would be courageous enough to talk to God with such honesty of heart, but to not be anything else but honest before God is foolishness since He already knows our innermost thoughts (good and bad) and the motives of our heart.

To try to pretend we are OK when we are not is hypocrisy and to say everything is alright when it is not is lying, and both hypocrisy and lying are great abominations before God.

When we are before God we don't have to put on a religious front or pretend we are holier than we actually are, He knows we are flawed and far from being holy and righteous in our own nature. Christ didn't die for us so we could become perfect in Holiness, but because we couldn't. If we could attain to the glorious state of living sin free life Christ died for no reason.

I am a Brother of Jackals and a Companion of Ostriches.

Job 30:27-31 ----- ²⁷My inward parts are in turmoil and never still; days of affliction come to meet me. ²⁸I go about darkened, but not by the sun; I stand up in the assembly and cry for help. ²⁹I am a brother (companion in KJV) of jackals (dragons in KJV), and a companion of ostriches (owls in KJV) ³⁰My skin turns black and falls from me, and my bones burn with heat. ³¹My lyre is turned to mourning, and my pipe to the voice of those who weep.

My inward parts are in turmoil: (v27) Job was not only suffering physically, but also mentally, emotionally and spiritually, he is in mental confusion, he knows he is innocent of any wickedness and does not understand why he is suffering as he is and why God does not answer his prayer and give him some relief.

Days of affliction come to meet me: (v27) day after day, night after night Job not only suffers the afflictions of his illness, but also the verbal attacks of Eliphaz, Bildad and Zophar and the mocking and scorn of disrespectful young men.

I go about darkened, but not by the sun: (v28) verse thirty shows that Job's skin was peeling off his body and he was on fire with fever.

Brothers and companions: the word brother carries the idea of a companion it is often used to denote resemblance and similarity in like qualities or in any respect as in the following verses: -

- Simeon and Levi are brothers; weapons of violence are their swords. (Gen. 49:5).
- Whoever is slack in his work is a brother to him who destroys. (Prov. 18:9).

With this in mind Job's statement, "I am a brother of jackals (dragons in KJV), and a companion of ostriches (owls in KJV) (v29) can carry the following four ideas: -

1. Job was like them in that he was solitary and alone with all his friends and acquaintance standing at a distance from him, as these creatures dwell alone in desolate places
2. Job's mournful groaning and wailing bore some resemblance to the noise these creatures make and spoken of in the following verse, "I will lament and wail; I will go stripped and naked; I will make lamentation like the jackals (dragons in KJV) and mourning like the ostriches (owls in KJV)." (Micah 1:8)
3. When these creatures cry and howl, and make a mournful noise no pity or mercy is shown to them and so it was with Job; though he stood amongst the assembly and cried (v28) no one showed him compassion or mercy.

4. Job was obliged to dwell with people whose venomous speeches, devouring words and cruel character was comparable to these creatures as David is spoken of in the following verse: "My soul is in the midst of lions; I lie down amid fiery beasts—the children of man, whose teeth are spears and arrows, whose tongues are sharp swords." (Psalm 57:4).

My lyre and pipe is turned to mourning and weeping: (v31) prior to Job's calamities and ruin his house would have been filled with cheerful and joyful music and songs, now it is only sorrow and mourning.

End.