

Job's Misery

Chapter Thirty

Job 30:1-8

“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. What could I gain from the strength of their hands, men whose vigor is gone? Through want and hard hunger they gnaw the dry ground by night in waste and desolation; they pick saltwort and the leaves of bushes, and the roots of the broom tree for their food. They are driven out from human company; they shout after them as after a thief. In the gullies of the torrents they must dwell, in holes of the earth and of the rocks. Among the bushes they bray; under the nettles they huddle together. A senseless, a nameless brood, they have been whipped out of the land.”

Job Felt Disgraced

- In Chapter 29, Job reflected on what God had blessed him with in the past, here in chapter 30, Job reflects on how it has effected him emotionally in the present.
- Job said he was laughed at by young men whose **fathers I would have disdained to set with the dogs.**
- In the Bible dogs are always viewed with disdain as filthy scavengers.

- “Then Abishai the son of Zeruiah said to the king, “Why should this a dead **dog** curse my lord the king? Let me go over and take off his head.”-**2 Samuel 16:9**
- “Look out for the **dogs**, look out for the evildoers, look out for those who mutilate the flesh.”-**Philippians 3:2**
- “Outside are the **dogs** and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.”-**Revelation 22:15**

- Job seemed to have had a particular level of contempt for these people by associating them with dogs.
- "The lengthy description of these good-for-nothing fathers is a special brand of rhetoric. The modern Western mind prefers understatement, so when Semitic literature indulges in overstatement, such hyperbole becomes a mystery to the average Western reader. To define every facet of their debauchery, to state it in six different ways, is not meant to glory in it but to heighten the pathetic nature of his dishonor." - Smick, Elmer

- Job had experienced a life when God watched over him but now he was brought to a place of disgrace and embarrassment.
- Job had experienced the respect of the social elites and now he had experienced the disrespect of the social outcasts.
- It seems to me that Job had a deep sense of religious pride that caused him to feel superior to the people around him.
- Job spoke about his works as a godly man, taking care of the fatherless, the widows, and the poor which are great attributes and reflect the heart of God but Job needed an experience with God's grace in order that his heart would see the poor as God sees them.

- “ For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.”-**Psalm 51:16-17**
- “He was perfect: Hebrew upright, sincere, without guile. He did possess that wisdom and understanding which fears the Lord, and departs from evil ; but the only true wisdom, which Justifies God and condemns one's self, he did not know. True wisdom is to know what is " a broken heart" and "a contrite spirit." These are the sacrifices with which God is well pleased; and apart from these all other "wisdom " and all other sacrifices are worthless. Until man knows this he cannot know either God or himself. To teach Job this important lesson is the " end " of all that we read in this book.”-Bullinger, E.W.

Matters Of The Heart

- In the Sermon on the Mount Jesus narrowed all the issues of man down to the matters of the heart.
- Jesus exposes the essence of the scribes' heresy. To them, the law was really only a **matter of external performance, never the heart**. Jesus brings the law back to the matters of the heart. "The supervision of the Kingdom does not begin by arresting a criminal with blood-red hands; it arrests the man in whom the murder spirit is just born." -Morgan, G Campbell
- God does not recognize religious heartless actions. A going through the religious motions to gain a reward from God.

- “....how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye?”- **Matthew 7:4**
- The word for “plank” is a joist that holds up the roof; and the word for “speck” is a splinter.
- We should not highlight the faults of others either verbally or mentally considering that we have faults of our own to work on and heal.
- When a man has truly seen himself through the eyes of God’s grace and mercy he never judges anybody else in the wrong way!
- A false view of our superiority over others **gives consent** for us to recognize others faults as greater than our own.

Job 30:9-15

“And now I have become their song; I am a byword to them.

They abhor me; they keep aloof from me; they do not hesitate to spit at the sight of me. Because God has loosed my cord and humbled me, they have cast off restraint in my presence. On my right hand the rabble rise; they push away my feet; they cast up against me their ways of destruction. They break up my path; they promote my calamity; they need no one to help them. As through a wide breach they come; amid the crash they roll on. Terrors are turned upon me; my honor is pursued as by the wind, and my prosperity has passed away like a cloud.”

Job Is Humbled

- Job admitted that **God has loosed my cord and humbled** him.
- “When pride comes, then comes shame; but with the **humble** is wisdom.”-**Proverbs 11:2**
- “A man’s pride will bring him low, but the **humble** in spirit will retain honor.”-**Proverbs 29:23**
- “Pride demands that God bless me in light of my merits, whether real or imagined. But grace will not deal with me on the basis of anything in me - good or bad - but only on the basis of who God is.”-Guzik
- “They that know God will be humble; they that know themselves cannot be proud.”- John Flavel

This Life Is A Vapor

- Job said that his prosperity had disappeared **like a cloud**.
- James said, “What is your life? For you are a **mist** that appears for a little time and then vanishes.”-**James 4:14**
- Life can change in an instance and death can happen at any moment and yet we live and hold on as though the things of this world will last forever.
- It is very important in this life that is passing away to discover what is of eternal value and go after it with all our heart.

Job 30:16-23

“And now my soul is poured out within me; days of affliction have taken hold of me. The night racks my bones, and the pain that gnaws me takes no rest. With great force my garment is disfigured; it binds me about like the collar of my tunic. 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 me; I stand, and you only look at me. You have turned cruel to me; with the might of your hand you persecute me. You lift me up on the wind; you make me ride on it, and you toss me about in the roar of the storm. For I know that you will bring me to death and to the house appointed for all living.”

Job Struggled

- Job once again describes his battle that is affecting both his **soul** and **body**.
- Job said his soul was **poured out** because the **days of affliction** and that his body was **racked** with constant **pain**.
- In a final burst of grief, Job **wrestles** with the sheer pain of his disease as if it were objectively a terrifying monster, chewing at his flesh day and night.”-Andersen, Francis

- “Classically there are two ways of soliciting the favor of God. One way is by trying very hard to be very very good and hoping that God will take notice. The other way is to beg God for His blessing and to refuse to let Him off the hook until He comes through... It is those who refuse to give up on God who end up with His blessing.”- Mason, Mike
- Job’s ultimate outcome will be a blessing from God (Job 42:10-17).

- Faith has two main elements which have the result of pleasing God:
- One is resting upon the **conviction** that there is an invisible God who exists absolutely and does not depend on us in the least.
- And Second is the **assurance** that this wonderful invisible God is a God of love, Who distributes His free and sovereign grace, for all who would seek him by faith.
- Faith results in pleasing a gracious wonderful God Who **distributes** His rewards! **Hebrews 11:6**

When God Doesn't Answer

- Job said that he **cried to God for help** but God did not **answer** him.
- “Although there are thousands of books on prayer, we find little prayer in our churches today. According to one survey, the average pastor prays less than five minutes a day. The church prayer meeting has gone the way of the dinosaur.”-Catt, Michael
- The reason believers stop praying is because they don’t see the outcome of their prayers. In a cultural that seeks immediate results prayer becomes secondary if it is not answered immediately.

- If we didn't get what we asked for doesn't mean he didn't answer our prayers or that he doesn't exist.
- If we always got what we prayed for as if God was some kind of cosmic vending machine we would never learn to trust.
- “The LORD was **with Joseph**, and he became a **successful** man, and he was in the house of his Egyptian master. His master saw that the LORD **was with him** and that the LORD **caused all** that he did to succeed in his hands.”-**Genesis 39:2-3**

- Joseph is an example of a person who underwent huge trials and temptations yet again and again made reference to God and honored God by his actions.
- Joseph never received a direct revelation from God as his fathers, Abraham, Isaac, and Jacob had received therefore Joseph also represents those who trust God and walk by faith not by sight.
- “Joseph is *tzaddik* because he is the first of our ancestors to maintain his faith while living in a non-prophetic era, an era when God is silent...Our challenge, like his, is to see God’s hidden hand in the world around us...in a world in which God is silent, in a world in which God appears absent, Joseph sees God everywhere.”-Rabbi Shmuel Goldin and Rabbi Ian Pear

Job 30:24-31

“Yet does not one in a heap of ruins stretch out his hand, and in his disaster cry for help? Did not I weep for him whose day was hard? Was not my soul grieved for the needy? But when I hoped for good, evil came, and when I waited for light, darkness came. My inward parts are in turmoil and never still; days of affliction come to meet me. I go about darkened, but not by the sun; I stand up in the assembly and cry for help. I am a brother of jackals and a companion of ostriches. My skin turns black and falls from me, and my bones burn with heat. My lyre is turned to mourning, and my pipe to the voice of those who weep.”

Heap Of Ruins

- Job lamented that his life was a **heap of ruins**.
- Job was reasoning that since his life was falling apart that God should answer him because he would answer and weep in compassion with those **whose day was hard**.
- The supreme sorrow was that when he cried to God, there was no answer. He claimed that in such suffering as he endured, there was **ample justification** for all his complaining.”-Morgan, G. Campbell

- “ As is our natural tendency, Job misinterprets God’s silence as lack of concern and indifference.”-Lawson, Steven
- Job is desperately seeking to arouse God's sympathy for him.”-Hartley, John
- Job was making the mistake that humans often make in wondering why God was not treating him the way in which Job treated others.
- Job wondered why God did not treat him with the same kindness he had often shown to others by **weeping for him whose day was hard and his soul grieved for the needy.** But when Job **hoped for good, evil came.**

- It is impossible to read this section without feeling that protest was approaching revolt in the soul of this man. He did definitely charge God with cruelty (see verse 21), and his questions, 'Did I not weep for him that was in trouble? Was not my soul grieved for the needy?' (verse 25), he was contrasting God's attitude toward him with his own attitude toward suffering men in the days of his prosperity and strength."-Morgan, G. Campbell
- "He justifies himself instead of justifying God. In fact, he blames God. What is the problem of Job? It is pride."- McGee, J. Vernon