

Job 30:25

Authorized King James Version (KJV)

Did not I weep for him that was in trouble? was not my soul
grieved for the poor?

Analysis

Did not I weep for him that was in trouble? (הלא־בָּכִיתִי לְקָשֶׁה־יוֹם, halo-vakhiti liqsheh-yom)—The verb bakah (בָּכָה) means 'to weep' or 'lament.' Qasheh-yom (קָשֶׁה־יוֹם) literally means 'hard of day,' referring to one experiencing difficult times. Job appeals to his track record of compassion, having wept with the afflicted.

Was not my soul grieved for the poor? (עָגַמָּה נַפְשִׁי לְאֶבְיוֹן, agemah nafshi la-evyon)—The verb agam (עָגַם) means 'to be grieved' or 'troubled.' Evyon (אֶבְיוֹן) denotes the poor, needy, or destitute, those lacking basic resources. Job's soul-deep grief (nefesh, נֶפֶשׁ) for the poor demonstrated authentic covenant compassion (cf. Deuteronomy 15:7-11).

This verse reveals Job's moral perplexity: he lived righteously, showing mercy to sufferers, yet now experiences suffering without corresponding help. The implied question—'Why doesn't God show me the compassion I showed others?'—raises theodicy's core problem. James 2:13 later affirms: 'mercy rejoiceth against judgment'—those who show mercy receive mercy. Job's protest highlights the apparent violation of this principle, anticipating Jesus's teaching that compassionate people receive divine compassion (Matthew 5:7).

Historical Context

Ancient Near Eastern wisdom literature emphasized reciprocal justice—righteous behavior should yield blessing, wickedness curse. Job's appeal to his

compassionate past assumes this framework, making his present suffering incomprehensible. His advocacy for the poor aligns with covenantal ethics later codified in Mosaic law, suggesting universal moral law predating Sinai.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Study Questions

1. How do you respond when practicing compassion toward others doesn't prevent your own suffering?
2. What does Job's appeal to his moral record teach about the relationship between righteousness and expected blessing?
3. How can we maintain compassion for others' suffering even while experiencing our own?

Interlinear Text

אֲדָם	לֹא	בָּכִיתִי	לְקִשָּׁה	וְיָוֶה	עָגַבְתִּי
H518	H3808	Did not I weep	for him that was in trouble	H3117	grieved
		H1058	H7186		H5701

לֹא בָּכִיתִי	וְיָוֶה
was not my soul	for the poor
H5315	H34

Additional Cross-References

Romans 12:15 (Parallel theme): Rejoice with them that do rejoice, and weep with them that weep.

Jeremiah 13:17 (Parallel theme): But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

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