

**Title: Job’s Defense Rests (Part 2): A Soliloquy on Past Blessing**

**Number: 0722Job29:1-25(29)**

**Text: 29.1-25**

**Central Idea: Don’t live life on the fuel or frowns of the past**

**Date: July 10, 2022**

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**{Read Text / Prayer}** (Read vv. 1-3)

**[i] Back to Job’s Suffering**

Over t/past few chapters we’ve sort of moved away from t/central theme of Job’s suffering — something so evident in t/earlier chapt.

We return to that theme today.

**[ii] First go back with me a few chapters to where we’ve been**

Chap. 25, Job’s friend Bildad delivers his last speech. Concluded t/3 cycles of speeches whereby ea. of Job’s friends confronts him as to t/sin they think he has committed (resulted in his suffering).

Bildad gives his last speech in chapter 25;

Job replies to him in chapter 26.

Ends t/dialogue between Job & t/3 friends (Eliphaz, Bildad, Zophar).

**[iii] Brings us to chapter 27 (covered several weeks ago)**

“Job’s Defense Rests (Part 1): A Vow of Innocence”

Chapt. 27 = part 1

*<==Something missing?*

Today, chapter 29 = part 2

Chapter 28. That was an interlude on Wisdom.

27 Job's defense; 28 Wisdom Interlude; 29 resumes Job's defense.  
That cont. through chapter 31.

These 4 chapt's hang together: 27,29,30,31.

We are going to ESPECIALLY deal w/29-31 as a unit.

29 today; 30,31 next time. Heading for each chapter ==>

- I. Job's Past Prosperity (chapter 29)*** Past
- II. Job's Present Passion (chapter 30)*** Present
- III. Job's Prospective Pardon (chapter 31)*** Future  
{explain}

**[iv] Brings us back to our chapter for today: chapter 29**

*Job's Defense Rests (Part 2): A Soliloquy on Past Blessing*

In chapt. 29 Job reflects back thru his tears on t/Good Old Days.

**[v] There's another way we can look at these three chapters**

Go back to 1:21. Immed. after Job learns his 10 kids are killed in a freak windstorm, what does he say?

1:21 . . . The LORD gave and the LORD has taken away. Blessed be the name of the LORD."

Three statements that run parallel to these 3 chapters (29-31):

1. The Lord gave (that was Job's wonderful past; t/good old days). Job thinks about there here in chapter. 29.
2. The Lord has taken away (that was Job's tragedy; the present). Job talks about that in chapt. 30.

3. But then Job says “Blessed be the name of the Lord.” Does he bless God’s name in chap. 31? No so much. He’s back defending his innocence. In that regard, chap. 31 sounds like chap. 27.

**[vi] Our chapter for today: chapter 29**

*Job’s Defense Rests (Part 2): A Soliloquy on Past Blessing*

What is a “soliloquy?”

“An utterance or discourse by a person who is talking to himself or herself or is disregarding or oblivious to any hearers present (often used as a device in drama to disclose a character's innermost thoughts).” [Dictionary.com]

That’s Job here in chapt. 29 [^] — this is “thinking out loud”

**[vii] This chapter was hard-hitting for me**

For 1 thing, I have a tendency to dwell on t/past. BSI

I’m very nostalgic & wrestle w/the passing of time.

Like Job I have suffered great loss.

Easy for me to think back to t/way things used to be — B4 12/24/15.

Lesson chapt 29: *Don’t live life on the fuel or frowns of the past*

General rule {explain}

**I. Job’s Past Prosperity (29:1-25)**

Key word is “blessings” (o/l)

*A. Blessings Summarized: The Good Old Days (1-3)*

*B. Blessings at Home: The Good Life (4-6)*

*C. Blessings in the Marketplace: The Respected Life (7-11, 21-25)*

*D. Blessings Defended: The Good Done for Others (12-17)*

*E. Blessings Future: The Good to Come (18-20)*

**A. Blessings Summarized: The Good Old Days (1-3)**

**1. These three verses summarize the entire chapter**  
1–3 **1** And Job again took up his discourse and said, **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;

**a .The good old days . . .**

**(1) What did those days look like for Job?**

That’s what the rest of the chapter is about.

**(2) But if we’ve going through tragedy it’s easy to look back at the way things used to be**

What life was like b4 my husband died // wife // child.

// B4 a life-threatening disease // son/daughter left t/faith.

We can get paralyzed by t/past. Danger.

**(3) Note that Job equates God’s temporal blessing with God’s goodness (Job would have made a good Word of Faith advocate)**  
**2b ... 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;**

G. “was” watching over me (implication?);

G’s lamp shone over my head and I walked by light (implication?).

Job is a long way from David in Psalm 23:

4 “Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me . . .”

**(4) I want to be careful here — this is easy to do when we suffer**

When things are going great we do (rightly) attribute that to God’s goodness. But we need to be careful that when things fall apart that we don’t think that God is no longer good.

We say —> “God is good, all the time; all the time, God is good”

Do we really mean it? Takes faith.

**(5) What did the “good old days” look like for Job?**

Domestic bliss ==>

**B. Blessings at Home: The Good Life (4-6)**

**4 As I was in the prime of my days, when the friendship of God was over my tent;**

**1. “Prime of days” doesn’t mean that Job was now elderly**

This refers to his physical strength, which was gone.

Rem., Job is suffering emotionally, spiritually, & phys.

When you suffer that way you age fast.

Been 6 1/2 yrs since my encounter w/a drunk driver, an encounter that resulted our daughter’s passing 6 mo. later. Let me tell you, I suffered. I have injuries that will be w/me thru t/rest of my life —

right hand crippled; back was ruptured; scars; vision loss.  
Never again will I do rack pulls w/750 lbs. Over.

All that was nothing cf. to t/emotional & spiritual anguish I suffered  
(to some extent, still do). It's been 6 years; I feel like I've aged 18.

Some of you know what it's like to suffer in these ways. Job was there

**2. Again he equates his temporal blessing with God's friendship**  
**4 . . . WHEN the friendship of God was over my tent;**

**a. "tent" is better translated "house" or "household" (Job wasn't a nomadic traveler—he had a permanent residence)**

**b. Now that it's all gone — he doesn't think God is still his "friend" — now his enemy!**

13:24 "Why do You hide Your face And consider me Your enemy?  
In chapt. 16 he calls G. "his adversary"

Some of t/most powerful words that express Job's feelings that God has not only abandoned him, but now opposes him ==>

19:6–12 6 Know then that God has wronged me And has closed His net around me. 7 "Behold, I cry, 'Violence!' but I get no answer; I shout for help, but there is no justice. 8 "He has walled up my way so that I cannot pass, And He has put darkness on my paths. 9 "He has stripped my honor from me And removed the crown from my head. 10 "He breaks me down on every side, and I am gone; And He has uprooted my hope like a tree. ==>

11 “He has also kindled His anger against me And considered me as His enemy. 12 “His troops come together, And build up their way against me And camp around my tent. (“G. used to be my ‘friend.’”)

**c. There’s nothing wrong with respectfully referring to God as friend**

**4 . . . WHEN the friendship of God was over my tent;**

**(1) We have precedent for that ==>**

Abraham was called “the friend of God” in Isa. 41:8. Cf. James 2:23.

Jesus (G.) in John 15:14 ==>

“You are My friends if you do what I command you.”

**(2) But it’s another thing to view God has your enemy**

We’re reluctant to say that (“everyone is God’s friend”). Not true!

Fact is, we were all God’s enemies.

Rom. 5:10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Day will come when all of God’s enemies (those who are not redeemed) will be judged (Psa. 110:1 — quoted at least 6x in NT “sit at my right hand until I make your enemies a footstool for your feet”).

But that’s not true of Job. He was redeemed // a friend of G.

*Don’t live life on the fuel or frowns of the past*

**d. Verses 5-6 (past)**

**5 WHEN the Almighty [*Shaddai*] was yet with me, and my children were around me; 6 when my steps were bathed in butter, and the rock poured out for me streams of oil!**

**(1) Again, “back when life was good”**

**5 When the Almighty was yet with me, and my children were around me;**

**(b) I think this is the only time Job directly refers to his dead children**

Job didn't expect to outlive every one of his kids.

I don't think any parent does.

Why t/loss of a child is referred to as “a parent's worst nightmare.”

Now they are gone. Forever in this life.

**(c) The past is done—and nothing can change it**

Most painful for me. Finality to death. Times when I felt like I was suffocating after t/loss of Giana. I can still get there if I dwell on it.

Nothing & no one can change what happened.

I'll argue that even G. can't change t/past (violate t/law of non-contradiction)  
G. can use t/past; He is Lord over t/past; He can/does turn past tragedies into something good. But He can't take something that happened & make it not happen.



You say, “What about Lazarus . . . Jesus . . . they died and God undid that. That’s diff. God still can’t change t/fact that they did die.

**(d) There’s nothing more painful than present memories of past joys**

A line from the poem “Locksley Hall” by LORD TENNYSON:

Comfort? comfort scorn'd of devils! this is truth the poet sings,

That a sorrow's crown of sorrow is remembering happier things.

*That a sorrow's crown of sorrow is remembering happier things.*

Dante: “There is no greater sorrow than to remember in misery happier times”

**i. What do we do when things of our past haunt us?**

Recognize you can’t change it. (Make amends if necessary.)

God can bring good out of it.

*Don't live life on the fuel or frowns of the past*

More on that later . . .

**B. Blessings at Home: The Good Life (4-6)**

**C. Blessings in the Marketplace: The Respected Life (7-11, 21-25)**

We move from domestic life to life o/s of t/home.

**1. Here we see Job as a community leader**

**7 “When I went out to the gate of the city, when I took my seat in the square,**

**a. “Gate” refers to large doors in the wall that encompassed the town**

Was there that an open square served as t/place where leaders gathered to conduct business / make decisions.

**(1) See that for example in the book of Ruth**

Boaz went to t/gate of t/city to make a transaction that would result in his laying claim to being Ruth's "Kinsman Redeemer" (chapt. 4). There we see a gate/square/leaders. Was there that t/elders & townspeople served as legal witnesses on Boaz' behalf.

Such was Job. But was he just one leader among many?

**b. Did Job stand out as a leader among leaders? ==>**

**8 The young men saw me and hid themselves, and the old men arose and stood.**

**(1) The young men withdrew into the background**

**(2) Counter to the cultural norm - the senior men stood up**

**9 "The princes stopped talking and put their hands on their mouths; 10 The voice of the nobles was hushed, and their tongue stuck to their palate. 11 "For when the ear heard, it called me blessed, and when the eye saw, it gave witness of me,**

**(1) Princes and Nobles refer to the politicians of the day**

They stopped talking when Job showed up!

When do politicians stop talking?!

**(2) Job had what we might call "gravitas"**

Was something weighty about him — that was deserved.

Diff. than "charisma." There are charismatic ppl who are downright jerks, but to have a deserved gravitas —

a dignity based on character, that was different.

Young men sat down & were silent; old men stood;  
princes & nobles were mute.

**c. Skip over to verse 21 . . .**

**(1) Job’s words were like spring rain (21-23)**

21 **“To me they [young, old, princes, nobles] listened and waited, and kept silent for my counsel. 22 “After my words they did not speak again, and my speech dropped on them. 23 “They waited for me as for the rain, and opened their mouth as for the spring rain.**

**(a) Job’s wise words were like rain in a desert land**

**(b) Note the picture in verse 23 [^]**

**(2) Not only Job’s Words, but his demeanor (24)**

Sometimes our words can say one thing, but our expression—our body language—says another.

**(a) Look at v. 24 (difficult verse — NAS):**

24 **“I smiled on them when they did not believe, and the light of my face they did not cast down.**

Seems that Job is claiming that his smile of approval made their day. It was an unexpected blessing.

HCSB: “If I smiled at them, they couldn’t believe it; they were thrilled at the light of my countenance.”

NIV: “When I smiled at them, they scarcely believed it; the light of my face was precious to them.”

### **(3) Job's Compassionate Advice (25)**

25 **“I chose a way for them and sat as chief, and dwelt as a king among the troops, as one who comforted the mourners.”**

**(a) This is a well-respected man — who cared!**

25c . . . **comforted the mourners.”**

#### **i. Job 2:11**

11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

Of course, they gave little comfort; much condemnation.

Here is a man who was respected at t/city gate. T/young hid; t/old sat down; princes / nobles covered their mouths.

Was silence as they waited for this wise man of t/East to speak.

**(b) Is Job just trumping his own horn?**

No position to do that when you're suffering! He was a man of integrity 1:1, 3b 1 There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil. 3b . . . and that man was the greatest of all the men of the east.

**i. That has all changed now**

Not only t/blessings of prosperity (children) but his standing in t/community. Once a respected leader at t/city gate; now a suffering destitute joke to his friends residing at t/town dump.

19:17 “My breath is offensive to my wife, And I am loathsome to my own brothers.

30:1 “But now those younger than I mock me, Whose fathers I disdained to put with the dogs of my flock.

His 3 closest friends are against him.

His reputation has been falsely defiled.

***B. Blessings at Home: The Good Life (4-6)***

***C. Blessings in the Marketplace: The Respected Life (7-11, 21-25)***

Fourth piont ==>

**D. Blessings Defended: The Good Done for Others (12-17)**

**1. Job not only talked the talk— he walked the walk (integrity)**

**a. Note the first word of verse 12 . . .**

**12 Because . . .**

**(1) “Because” what?**

**12 Because 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.**

**14 “I put on righteousness, and it clothed me; my justice was like a robe and a turban. 15 “I was eyes to the blind and feet to the lame. 16 “I was a father to the needy, and I investigated the case which I did not know. 17 “I broke the jaws of the wicked and snatched the prey from his teeth.**

## **b. What do we see here?**

- \*Job delivered t/poor (no doubt, blessing them out of his own wealth).
- \*Job did his best to support widows & orphans.
- \*Job rescued those who were so destitute they were near death.
- \*Job was as eyes to t/blind & feet to t/lame & a father to all.
- \*Job investigated t/circumstances of the oppressed.
- \*Job stood against t/wicked who would exploit t/helpless.

## **(1) Central to all of that stands verse 14:**

**14 “I put on righteousness, and it clothed me; my justice was like a robe and a turban.**

## **c. Far cry from accusations of Eliphaz (just a few chapters ago)**

22:6–7,9 6 “For you have taken pledges of your brothers without cause, And stripped men naked. 7 “To the weary you have given no water to drink, And from the hungry you have withheld bread. 9 “You have sent widows away empty, And the strength of the orphans has been crushed.”

D.A. Carson ==>

“Job has been honest, generous, disciplined; he rescued the poor; helped the blind, comforted those who mourned; he made a covenant with his eyes, ‘not to look lustfully at a virgin’ (31:1); he was host to countless strangers; he made sure he never rejoiced over the misfortune of another; he never trusted in his own wealth. He frankly feared God . . . And he is utterly determined to maintain that his own integrity totally precludes the possibility that his sufferings constitute punishment for sin.” [D.A. Carson, *How Long O Lord*, 147]

## **2. Lesson: There must be consistency between what you say and what you do**

We call that integrity. It's 1 thing to say that Jesus has changed your life, it's another to act as if that's true.

“Your actions speak so loud I can't hear what you say.”

Don't tell me about Jesus when you live in sin.

When your biggest priority is your fame, your money, yourself.

Last time: Three pernicious Fs: Fame / Fortune / Fornication.

*Christ is valued above all or He's not valued at all.*

Last point ==>

### **E. Blessings Future: The Good to Come (18-20)**

#### **1. Future hopes dashed**

18 **“Then I thought, ‘I shall die in my nest, and I shall multiply my days as the sand.’”**

**a. Someone paraphrased the thought of v. 18 this way:**

**“I shall grow old among my brood”**

This is t/hope of every parent. Ideally, get married, have kids, watch those kids embrace truth, have grandchildren, die at a ripe old age feeling blessed.

#### **(1) For Job—at least now—that's GONE!**

I think of t/time Chip was talking about teaching his daughter how to drive. And he said, “you'll do that w/Giana some day.” Hopes dashed Hopes of seeing her get married // have kids of her own. Gone.

It's hard to watch her friends move on, grow up. Have graduation parties. Life goes on. Quickly.

**b. Our lives are like sand through an hourglass—that's what Job alludes to in v. 18**

Soap opera "Days of Our Lives" debuted Nov. 8, 1965.

It is 1 of t/longest-running scripted television programs in the world.

Show featured a theme statement ==>

"Like Sands of the Hourglass, So Are the Days of Our Lives."

**c. We have high hopes when we're young—even into middle-age**

As I was studying this passage last wk, I had music playing in t/BG.

A familiar song from H.S. ==> "Come Sail Away" by Styx.

I was right in this section of Job. Admit: I stopped & got misty-eyed.

Song that reflects on future hope and past memories . . .

*I'm sailing away, set an open course for the virgin sea  
Cause I've got to be free, free to face the life that's ahead of me  
On board, I'm the captain, so climb aboard*

*We'll search for tomorrow on every shore  
And I'll try, oh Lord, I'll try to carry on*

*I look to the sea, reflections in the waves spark my memory  
Some happy, some sad  
I think of childhood friends and the dreams we had  
We lived happily forever, so the story goes  
But somehow we missed out on that pot of gold  
But we'll try best that we can to carry on.*



So many hopes for the future. Some realized, some forever gone.  
That's hard. It was hard for Job.

**b. He uses some more metaphors to express his once hoped for future in verses 19 & 20 (before tragedy struck)**

**(1) Picture of a tree satisfied by fresh waters (19)**

19 **'My root is spread out to the waters, and dew lies all night on my branch.**

**(2) Picture of renewed strength and vigor (20)**

20 **'My glory is ever new with me, and my bow is renewed in my hand.'**

One writer reflects on these words ==>

“Job had fully expected God’s blessings to continue, with his living a long life (days like the sand) of stability (roots), prosperity (dew), an honorable reputation (glory), with perennial strength (pictured by a new bow . . .).” [Bible Knowledge Commentary, 752]

Psalm 1:3 He will be like a tree firmly planted by streams of water,  
Which yields its fruit in its season And its leaf does not wither; And in  
whatever he does, he prospers.

**c. Do you know what “inductive inference” is?**

It's to induce from t/past what we expect to happen in t/future:  
{Examples of sunrise/set; gravity}

Induct. infer. may be true when it comes to things like gravity & a sunrise—but it's not true when it comes to what we call blessings in life. We can't always count on the future to be like t/past (esp. when things are going well).

**(1) That doesn't mean that God can't change the future**

“. . . by the end of the book of Job we find that his expectations are fulfilled to the letter: he dies an old man and full of days (42:17), surrounded by his family.” [David J. A. Clines, 990–991]

But he doesn't get his 10 kids back. For that he waits for t/hope of heaven — not only to see his children, but his God (19:26) ==> “Even after my skin is destroyed, yet from my flesh I shall see God;” That's a hope we share as well.

*Job's Defense Rests (Part 2): A Soliloquy on Past Blessing*  
**Closing Points:**

**1. The Past is Past — Glorify God In It**

Jesus is Lord of time: Past, Present, Future. <==Glorify Him.  
Unfinished business? Take care of it!

We all have dreams when we're young. Dreams for a good marriage, kids, a successful home // career // ministry.

Times change; goals change. I want to be faithful, a good husband, father, scholar, pastor. I can still do that in whatever time G. has for me on this planet.

Sins / failures. Glorify G. for His sovereignty over those.  
For His love & forgiveness.

Even those past good memories are opportunities to give God t/glorify  
He deserves

### ***1. The Past is Past — Glorify God In It***

Thank Him for what He has done for you.

If you've suffered, glorify Him for bringing you through it.

If you've sinned—grievously—glorify Him for His forgiveness.

*Don't live life on the fuel or frowns of the past*

### **2. Live in the Present**

Live in t/present. Don't be paralyzed by t/past.

Regrets? I have more than a few . . . We all have.

“But I failed . . .” G. is bigger than your failure // “But my dreams.”

Worrying about failed dreams won't change anything.

Time for new dreams. G. has you on this earth for a reason.

Glorify Him in whatever season of life you're in.

If you have suffered loss . . .

“Occasionally weep deeply over the life you hoped would be. Grieve the losses. Then wash your face. Trust God. And embrace the life you have.” – John Piper

### **3. Be Careful How You Interpret Life.**

Don't be like Job's friends and equate temporal blessings with G's favor or trials w/His curse. That's not necessarily true.

You can have a blessed life outwardly & live a life displeasing to G. You can suffer & be living a life pleasing to Him.

That's one lesson we see in this book.

Interpret life thru t/lens of Scripture.

### **4. Let Your Future Hope Center on That Which Doesn't Change.**

What doesn't change? T/promises of G. // Christ (Heb. 13:8).

This world isn't all there is. We don't live like bitter naturalists who live as if this span of life/vapor is all there is!

### **5. Be Sure You Are Clothed in Christ's righteousness**

What did Job say?

14 **"I put on righteousness, and it clothed me . . ."**

Acc. to Psalm 132:18, you can also be clothed with shame.

1 thing to be clothed w/a righteous life. We should be. We should be Christlike. But that won't save us from hell. We need to be 1st and foremost clothed with t/righteousness of JC.

Gal. 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.

What does that mean? By t/sov.work of G.I have been B.A.

I believe in JC as my only hope. In fact, He's my treasure. I value Him above all. That's repentance.

Faith + Repentance = conversion. All goes back to X.

And it's not a one and done sort of thing. Yes, when we truly believe we are justified/saved. But we continue in t/faith. We continue to trust. We continue to forsake sin. We continue to cling to t/Cross.

We continue to pursue (present) the (future) prize.

*Don't live life on the fuel or frowns of the past.*