

Title: Weep With Those Who Weep
Number: 0919Job2:11-13(6)
Text: Job 2:11-13
Central Idea: True friends care enough to simply be there
Date: September 29, 2019

{Read Passage / Opening Prayer}

i. Note how verse 11 begins:

11 Now when Job's three friends heard of all this adversity that had come upon him . . .

You have 3 friends (more on them in a bit) / 3 friends who heard / 3 friends who heard about adversity (trouble/calamity) / but not any adversity or calamity, adversity/calamity that came upon a good friend.

ii. What adversity? What happened to Job?

We've been out of t/book for several wks, so it might be a good idea to revisit what we've seen so far in t/1st 2 chapt.

iii. Three Things We Noted About Job in Chapter 1

1. Job is a converted man

He's a man who is blameless, upright, fears G., & turns away from evil. He's a good man, a man who knows and serves t/Triune God of t/Bible.

2. Job is a prosperous man

We see how G. has blessed Job mat. in 1:3

We see how G. had blessed him w/sons and daughters in 1:2.

In fact, the writer calls him ==>

1:3 . . . **the greatest of all the men of the east.**

Not only is he ==>

1. ... a converted man . . .

and ==>

2. a prosperous man

He's also ==>

3. A spiritually sensitive man

1:5 **When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually.**

iv. Job is Also a Man (like us) Who is Not Immune from Calamity

As we've seen in chapt. 1, Satan is permitted to afflict Job.

1. The Four Horsemen of Doom (1:14-19)

4 disasters that rapidly strike alternate from human attacks (Raiders) to "natural" disasters. How insurance companies used to differentiate from acts of man & acts of God.

a. The First Horseman: Raiders (Sabeans) (1:14-15)

1:14-15 14 a messenger came to Job and said, “The oxen were plowing and the donkeys feeding beside them, 15 and the Sabeans attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you.”

B4 t/visibly shaken servant can finish speaking ==>

b. The Second Horseman: Natural Disaster (Lightening) (1:16)

1:16 While he was still speaking, another also came and said, “The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.”

The next domino falls in v. 17 ==>

c. The Third Horseman: Raiders (Chaldeans) (1:17)

1:17 While he was still speaking, another also came and said, “The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you.”

The last, most painful domino falls ==>

d. The Fourth Horseman: Natural Disaster (Wind) (1:18-19)

1:18 While he was still speaking, another also came and said, “Your sons and your daughters were eating and drinking wine in their oldest brother’s house,

1:19 and behold . . .

Those words mark this last event as t/most climactic.

1:19 and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you.”

When a house is destroyed by wind & people are inside, inevitably there are fatalities. In this case, Job lost every single one of his children: 7 sons & 3 daughters.

Here’s a man who loses his wealth, his status, and most painfully of all, every single one of his children—all in 1 day!

As if that’s not enough

v. More Calamity Concerning Job (2:7-8)

Satan is not satisfied. Job passed t/1st test. How about another round of suffering? We see a repeat in chapter 2.

Job is afflicted with ==>

1. Chronic Sores from Head to Toe (7)

7 . . . the Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head.

8 And he took a potsherd to scrape himself while he was sitting among the ashes.

2. Job is now living at the town dump

The greatest man of t/East (v. 3) is now living among t/ashes scraping himself with a potsherd—a piece of broken pottery!

vi. Job's Confession (10b)

10b . . . **“Shall we indeed accept good from God and not accept adversity?” . . .**

vii. The Author's Confirmation (10c)

10c . . . **In all this Job did not sin with his lips.**

viii. We asked the question, “Who Caused Job's Suffering?”

From one perspective you could say that Satan did—we saw that aspect in 2:7 {cite} —first direct ref. to Satan afflicting Job.

However, Satan is t/secondary agent in Job's suffering.

God is what we refer to as the “primary agent” behind Job's affliction.

What did we see back in 1:21?

21 He said, “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.”

Not only do we see that ==>

True Worship Survives the Fires of Affliction

We also see that Job ULTIMATELY attributes his calamity to t/sov. hand of God.

Job 42:11 Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him. . . .

God brought Job to Satan's attention (1:8)

God permitted Satan to afflict Job within set limits (1:9-12; cf. 2:6)

G. affirms His own sov. in chapter 2 ==>

3b **“And he [Job] still holds fast his integrity, although you [Satan] incited Me against him to ruin him without cause.”**

“Ruin” Heb. *bala* = “to swallow.” Used in Jonah 1:17 which states that God appt. a great fish to “swallow” Jonah.

3b **“And he still holds fast his integrity, although you incited Me against him to SWALLOW him . . .”**

and that ==>

“ . . .Without cause.”

[iii] Why “without cause”?

1:1 . . . a man . . . whose name was Job . . . blameless, upright, fearing God and turning away from evil.

1:8 . . . no one like him on the earth . . . blameless and upright . . . fearing God and turning away from evil.

1:22 **Through all this [calamity] Job did not sin nor did he blame God.**

Indeed, what was Job's confession upon being on t/receiving end of such bitter Providence?”

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

The great Geneva Reformer John Calvin in a sermon on this passage said this ==>

“Here, then, is the summary of this passage, namely, whenever we think of the goods of this world we should remember that we hold everything from God. . . . [I]f it pleased Him to put it in our hands, it is on the condition that He may take it back when it seems good to Him. . . . May God always retain such superiority over us that He can dispose of His own as seems good to Him. . . . Seeing then how God ought to have mastery not only over what we possess but also over our persons and over our children, we ought to humble ourselves before Him by subjecting ourselves entirely to His holy will . . . God has given us what is in our hands, He may claim it back and take it back when He wills. . . . [W]e must be persuaded that God does nothing without reason.” [Sermons from Job, 27-28, 30]

Do you know how many sermons John Calvin preached on the book of Job? 159!

I preached 100 messages in 1 Peter. That's 5 chapters. Job is 42. If I go at t/pace I went in 1 Peter that would be something like 800 sermons. Don't worry; John's Calvin's record (if it is a record) is safe. This is our 6th message and we are going to pick up the pace in chapt. 3 — but B4 we do we have to finish up chapter 2 while we will do today.

VV 11-13 ==>

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. 12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky. 13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.

Title: “Weep With Those Who Weep”

I think of Romans 12:15 where we are told to do just that, to not only Rejoice with those who rejoice, [but to also] . . . weep with those who weep.

Enter in to the joy of others. When a baby is born, when a wedding is celebrated (last week).

We are also enjoined to enter into other’s pain.
. . . weep with those who weep. Enter into their suffering.
When a child dies . . . when a marriage is fractured . . .

This is t/CH folks.

In our culture Xns all-too-often flock to a CH where they can be anonymous. They sit before t/show saying, “Bless me. I want to leave entertained & happy.” 1000s of CH’s that specialize in doing that.

But to really be part of a local body is to immerse yourself into its life.

1 Cor. 12:25–26 25 [let there be] no division in the body, but that the members may have the same care for one another. 26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

We ought to be a people who are always suffering & rejoicing bc there are always those who are suffering & rejoicing . . .

In t/same CH in t/same week you can have one who gets good news from their doctor; another bad // one mother who gives birth; another who miscarries. We are to enter into that rejoicing & that weeping. Why? Because are all part of t/same body.

You've rejoiced w/us t/past few months even as you have cried w/us t/past few years.

If we could sum all this up, what it means to share in each others joys and sorrows & what this means as it relates to Job 2:11-13 ==>

True friends care enough to simply be there

Focus your attention on last few vv. of chapt. 2 . . .

I. Three Comforters Arrive (2:11-13)

A. Job's Adversity is Made Public (11a)

11 **Now when** [what?] **Job's three friends heard** [heard what?] **of all this adversity that had come upon him, they came each one from his own place,**

When Giana and I were hospitalized after t/crash there were friends who heard & friends who came. We had several friends who traveled from other states just to be there w/us.

That news spread fast; within minutes.

My good friend, Reid Ferguson, who serves as preaching elder at our sister CH across town, was away in TX at t/time. He didn't find out by phone call or email, it was a story that was covered by t/local Dallas-FT Worth TV stations—he saw it on the news. All the way from Rochester, NY to Dallas, TX. That's t/power of modern communication.

Job's wife didn't call each of them; there were no social media notifications. I take it that t/news of what happened to Job spread throughout the region simply by word-of-mouth.

Job was t/greatest of t/all t/men of t/East (1:3b); when bad things happen t/word gets out.

A. Job's Adversity is Made Public (11a)

B. Three Friends Arrive from Afar (11)

11 . . . 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.

1. Not to imply that Job only had 3 friends—4 if you include Elihu who appears in chap. 32—but these are 3 good friends

a. What's a "friend?"

I have quite a few friends on social media. Frankly, I don't know who many of them are. We use that term "friend" rather loosely.

In t/O.T. (esp. in t/Wisdom Lit.) a true "friend" is as close as a blood relative.

Prov. 18:24 speaks of a "... friend who sticks closer than a brother."

We're told in v. 11 that Job's 3 friends ==>

11 . . . made an appointment together to come to sympathize with him and comfort him.

Word got out about Job's calamity, they heard about it, & contacted each other to schedule a time to visit him.

b. I take it that these 3 friends had good intentions

It's easy for those of us who know t/story of Job to use them as examples of bad friends—the 3 Stooges of friendship.

Maybe, like Job's wife, these 3 have been too harshly criticized.

Yes, Job later refers to them as "miserable comforters" (16:2) & they were—but I do believe they intended to be helpful.

Lesson: Good friends sometimes let us down.

1. Their Names (tell us where they came from)

a. Eliphaz the Temanite

Eliphaz came from Teman which was a prominent city in t/area of Edom SE of t/Dead Sea.

(1) Edom was known for its wisdom:

Jer. 49:7 Concerning Edom. Thus says the LORD of hosts, “Is there no longer any wisdom in Teman? Has good counsel been lost to the prudent? Has their wisdom decayed?”

b. Bildad the Shuhite

A “Shuhite” described someone from ancient Shuah, apparently named after Shuah, a son of Abraham by Keturah acc. to Gen. 25.

c. Zophar the Naamathite

Zophar came from Naamath. Possibly a connection to Naamah in Gen. 4 who was t/daughter of one of Lamech’s wives.

2. Their Reaction (12)

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky.

a. From a distance they did not recognize Job

(1) Remember Job is now at the town dump

I picture Job sitting on a pile of rubbish—at an elevation where he can be more easily be seen from a distance.

(2) But he was not recognizable!

Have you ever seen someone for t/1st time who has gone thru severe illness and suffering? Their physical appearance is changed (maybe they have lost weight). And their general countenance is different. They look like they are in anguish—you can “see” their mental & spiritual suffering.

(a) Isaiah 53

3 . . . despised and forsaken . . . A man of sorrows and acquainted with grief; . . . like one from whom men hide their face . . . 4 He carried our sorrows; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 . . . pierced through for our transgressions . . . crushed for our iniquities; 7 oppressed . . . Like a lamb that is led to slaughter . . . 10 . . . the LORD was pleased To crush Him . . .

You must see Job’s suffering . . . our own . . . thru that of Jesus.
The apex of suffering = Cross || Victory over suffering = Cross.

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky.

They Saw / They Raised their voices / They Wept / They threw dust into the air.

b. These are signs of great anguish, of entering into someone else's sorrow

Dust speaks of mortality and death. God says to cursed Adam, "You are dust and to dust you will return" (Gen. 3:19). Joshua and the elders of Israel tear their clothes, fall to the ground, and put dust on their heads after the disaster at Ai (Joshua 7:6). The Israelite who reports the capture of the Ark by the Philistines comes to Shiloh with his clothes torn and with dirt on his head (1 Sam. 4:12).

"To throw dust in the air (toward heaven) so that if it falls on their heads is vividly to identify themselves in their grief with Job's dead children and probably also with Job himself, who has been grasped by death and is already being dragged down into the realm of the dead."

[Ash, 61]

The picture...

In the Prophet Jeremiah's lament over Jerusalem recorded in Lamentations 2:10 ==> The elders of the daughter of Zion Sit on the ground, they are silent. They have thrown dust on their heads; They have girded themselves with sackcloth. The virgins of Jerusalem Have bowed their heads to the ground.

3. Their Compassion (13)

13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.

a. 7 days and nights of silence

Ecc. 3:7 tells us that there is a time to be silent.

(1) This silence is taken different ways by different commentators

Most take this to be a good thing, maybe t/only good thing his friends did in the entire book. Listen what some different writers have said about this “silence” (cf. Ash, 62) ==>

“If for the most part Job’s friends got things wrong . . . here, at the beginning, they do it right.”

“Here is genuine friendship. Here is deep ministry.”

“The compassion of silent presence.”

“Their silence is a further evidence of their genuine empathy.”

“They do honor by profound silence to his vast grief.”

“They are true friends, bringing to Job’s lonely ash-heap the compassion of a silent presence.”

True friends care enough to simply be there

In was in June or July of 2017. Giana had passed t/year before. Then my dad in April. We were in AZ where my parents lived, left to pick up the pieces. I was at my lowest point. Post Traumatic Disorder. Anger. Violent Grief. I took my rage out against t/metal hood of a pick up truck w/my fists. A neighbor hood the commotion and called the police. Lois called one of my best friends, a man I’ve known since we were teenagers. Totally spent, he found me laying in the back yard. He stooped down, took my hand and said, “I’m here for you and I love you.” But for the most part, he was silent.

But there's another, even greater friend there that day. He's there for every child of his, those who have been born again to new life.

Jesus Christ.

Christopher Ash, in his helpful commentary on the book of Job ==>

“Job in his awesome aloneness foreshadows another believer, an even greater man who endures an even deeper suffering. This believer too was with his dearest friends, in a garden outside Jerusalem. He told them to sit and wait while he prayed. He took with him his three closest friends ‘and began to be greatly distressed and troubled.’ He said to them, ‘My soul is very sorrowful, even to death. Remain here and watch.’ He went on a little farther, fell on the ground, and prayed ‘with loud cries and tears.’ But when he came back he found them sleeping. ‘Could you not watch one hour?’ he asked sadly (Mark 14:32-42; Hebrews 5:7). He prayed and wept alone. And the next day he suffered alone, stripped of his clothes, robbed of his friends, with even his mother having to keep her distance from the cross. He had said to his friends that although they would leave him alone, he was not alone, ‘for the Father is with me’ (John 16:32). But in the deepest intensity of his suffering he cried out in anguish, ‘My God, my God, why have you forsaken me?’ (Mark 15:34). As the old hymn puts it, ‘He bore the burden to Calvary and suffered and died alone.’”

There is a deep sense in which the lonely sufferings of Jesus Christ mean that no believer today is called to enter Job's loneliness in its full depth.” [Ash, 63]

Then, quoting another author, he adds:

‘Suffering encloses a man in solitude. . . . Between Job and his friends an abyss was cleft. They regarded him with astonishment as a strange being But they could no longer get to him. Only Jesus could cross this abyss, descend into the abyss of misery, plunge into the deepest hell.’ [Ash, 64]

Ash concludes:

“However alone the believer in Christ may feel today, the reality is that he or she is not ultimately alone as Job was. [Ash, 64]