

## Chapter 20

**20:1**

**Then Zophar the Naamathite answered and said:** 2<sup>nd</sup> rotation, 3<sup>rd</sup> speaker

**20:5**

**“That the triumphing of the wicked is short, And the joy of the hypocrite is but for a moment?”** It seems like Job has a secret sin, but hypocrisy is the only charge.

**20:6-19**

**7 Yet he will perish forever like his own refuse;** “You can flush him!” It’s like he wasn’t even there. Philippians 3’s reference to “dung” would shock us too in today’s language. **Those who have seen him will say, ‘Where is he?’** **8 He will fly away like a dream, and not be found;** He is arguing against Job’s assurance from 19:25-27. He is trying to assure Job that he has no rightful assurance of another world. **Yes, he will be chased away like a vision of the night.** “Since I am still living and thriving, I am superior to Job.” **10 His children will seek the favor of the poor,** After dad is gone, we’re being told that the children of the wicked will serve or gravel before the offspring of the poor.

**15 He swallows down riches And vomits them up again; God casts them out of his belly.** Job was supposedly using people to get his riches, and thus, would lose his riches.

**18 From the proceeds of business He will get no enjoyment.** Zophar is just talking about Job in front of them.

**19 For he has oppressed and forsaken the poor, He has violently seized a house which he did not build.** Zophar is again telling Job that he lost his home because he really didn’t legitimately earn it. Your son was wicked and his house came down on him and his siblings.

**20:20-23**

**“Because he the “wicked” (verse 5).** Before we think this is not us, we need to remember that Jesus died for **wicked** people. **knows no quietness** There is no settledness in the heart of the wicked, apparently. **in his <sup>4</sup>heart,** Isaiah 32 and Isaiah 48 and Isaiah 57 speaks of “quiet resting places” for “God’s people” and the opposite for the “wicked.” One might think Isaiah was a student of Job on more than one occasion. Consider “stomach” and “eating” in verse 23 and see the great strand of context. At any rate, it is a godless person who is never satisfied and never at rest. This can mask itself as “harmless” discontent. We don’t seem to know what rest is. It is rather un-Christian.

**20:26**

**Total darkness is reserved for his treasures. An unfanned fire will consume him; It shall go ill with him who is left in his tent.** Even if Job had children left, they’d be doomed as well, we’re told.

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<sup>c</sup>Ps. 37:35, 36

<sup>4</sup>Lit. *belly*

## Chapter 21

### 21:17

**“How often is the lamp of the wicked put out? How often does their destruction come upon them,** but...then again, we know many, many angry and crotchety old men.

### 21:20

Here Job does well to identify (albeit unwittingly) Jesus with the wicked that will drink God’s wrath (think of “the cup” in Matthew 26).

### 21:22

**“Can anyone teach God knowledge, Since He judges those on high?** Paul, again, in 1 Corinthians 6:1-2 speaks from his recall of Job when he says that the church would “judge angels.” Again, if you’re going to be able to work through judgments of angels, then business dealings between members should be easy.

### 21:24-26

**His <sup>9</sup>pails are full of milk,** The man has the ability to nurture. **And the marrow of his bones is moist. 26 They lie down alike in the dust, And worms cover them.** Death gets everybody—even the worms.

### 21:28

**And where is the tent, The dwelling place of the wicked?’** Job says to Zophar, “you keep implying that my children should be dead.”

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<sup>9</sup>LXX, Vg. *bowels*; Syr. *sides*; Tg. *breasts*