

## Job

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Job 20



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Vss. 1-11

- Zophar speaks here for the second time and having heard the back and forth between Job and his two companions, Zophar is disquieted” and “insulted”, especially after hearing Job’s reply to Bildad’s speech in Ch. 18.
- Here Zophar works to sum up the argument that he and his two friends have made to Job and again, part of the problem is that much of what he says about wicked, evil people is true. Where he misses the mark is by making the jump to what he sees as the only logical conclusion: because Job’s condition matches the ultimate condition of all who are wicked, then surely he too must be wicked beneath the veneer of righteousness that he presented prior to the calamities that befell him.
- What we are seeing though is that the arguments of the 3 Friends has begun to be repetitious, lacking imagination or critical thought, whereas Job is more creatively struggling to make sense of his predicament.
- Here Zophar launches into a warning to Job if he does not admit, confess, and repent of his sin. The wicked man will enjoy success for only a short time (as Job did) and will soon perish and disappear (as evidently Job will presently). This is a universal fact that **everyone** knows. The wicked man’s sons will be counted with the poor and his wealth will vanish. While the wicked man is still young and strong, death will come to him.

Vss. 12-19

- As is clear for all to see with Job, the wicked man will never live to enjoy the fruits of his ill-gotten gains. Such a person is simply odious, enjoying the sweet taste of evil, but hiding it in his mouth, savoring it, but hiding his true nature. But evil only begets evil and nothing about him is right. The very food he eats will be like venom in his stomach and he cannot enjoy the riches he has gained as God causes him to vomit them all up.
- So corrupted is his mind and heart, he is blind to the truly good and beautiful things of the earth. “He does not look at the streams, the rivers flowing with honey and curds.”
- There is a natural judgement built into a life of evil. The wicked man regularly oppresses the weak and the poor, tossing good people out of their home so that he may possess it for himself. But “he

returns the product of his labor and cannot swallow it. As to the riches of his trading, he cannot even enjoy them.”

#### Vss. 20-29

- Zophar is not wrong when he points out that the greedy person is always restless. Enough is never enough. Such a person sees something and makes it his mission to have it and when he does there is no satisfaction in it, for his eyes are already scanning the horizon for the next prize. And as he is striving for the next conquest, what he has already taken is either devoured and destroyed altogether or it is lost out the back door.
- But again, there is a divine retribution built into the life of the wicked. “When he fills his belly, God will send His fierce anger on him and rain it on him while he is eating.”
- What’s more is that the very people he has abused will revolt against him. “The hand of everyone who suffers will come against him...He may flee from the iron weapon, but the bronze bow will pierce him. It is drawn and comes out of his back, even the flashing point from his gallbladder.
- Whether by a lightening bolt from heaven or an angry mob, all of that action is God’s divine judgement and retribution. All of it is the “wicked person’s portion from God”.
- In 1789, when the women of Paris marched on Versailles, France was suffering from terrible harvests and a shortage of bread that had Paris on the verge of starvation. Meanwhile, while the granaries in the palace were not at 100% capacity, there was still enough to feed about 5000 people per day with the finest breads and pastries in Europe. Stealing from the poor to ensure that the rich have too much, bringing starvation to one so that the other may have luxury, is the type of wickedness Zophar is speaking of.
- “The increase of his house will disappear. His possessions will flow away on the day of His anger.”