

# **“This Is the Portion of the Wicked Man from God”**

## **Job 20-21**

The text for the title comes from 20:29.

These two chapters of Job relate directly to each other. Zophar gives his second discourse to Job, and, unlike some of the other responses from Job, this particular response is directly relating to the comments Zophar made. We also don't find Job complaining about his personal situation in this discourse – it's all in response to Zophar.

Both chapters are dealing with the life and end of a wicked man – subjects that have been dealt with already in the book of Job, but this time they are viewed from two entirely different viewpoints. The one viewpoint – Zophar's – is that all wicked men are miserable and have the curse of God upon them. The other viewpoint – Job's – is that the first viewpoint is flawed, and that not all wicked people are poor, miserable wretches but some are actually successful. What the two viewpoints have in common is the end of the wicked person – separation from God and eternal punishment.

### **I. THE WRONG VIEWPOINT – JOB 20**

#### ZOPHAR'S SECOND DISCOURSE

***A. This view is one seen over and over in the book of Job – only the wicked suffer.***

***B. Verses 1-3 are Zophar's reason for giving this viewpoint – he just had to respond out of his vast intelligence and understanding of Job's situation.***

- C. *The remainder of the chapter is given to showing why he's right – problem was, he was assuming that there were no exceptions to the rule and that was wrong.***
- D. *Zophar may have been sheltered in his life to the extent that the only wicked people he knew were actually described here, and the only people he knew that were blessed were good, righteous people.***
- E. *Whatever the case, he was wrong in assuming Job was being cursed because he was wicked.***
- F. *Zophar ends his discourse with a truth in verse 29 – the portion of the wicked is eternal punishment and separation from God, but it doesn't necessarily happen in this life.***

## **II. THE RIGHT VIEWPOINT – JOB 21**

### **JOB'S RESPONSE**

- A. *Job's viewpoint was that just because bad happens to a person doesn't make them wicked, and just because good happens to a person doesn't make them good.***
- B. *The first 6 verses of this response are given to get his friend's attention – to make them sit up and listen, even if it made them angry.***

**NOTE: *The following remarks are from***

## **Matthew Henry's commentary on Job**

***C. His discourse is designed for the convincing of their judgments and the rectifying of their mistakes. He owns that God does sometimes hang up a wicked man as it were in chains, in terrorem - as a terror to others, by some visible remarkable judgment in this life, but denies that he always does so; nay, he maintains that commonly he does otherwise, suffering even the worst of sinners to live all their days in prosperity and to go out of the world without any visible mark of his wrath upon them.***

1. He describes the great prosperity of wicked people – vs. 7-13.
2. He shows their great impiety, in which they are hardened by their prosperity – vs. 14-16.
3. He foretells their ruin at length, but after a long reprieve – vs. 17-21.
4. He observes a very great variety in the ways of God's providence towards men, even towards bad men – vs. 22-26.
5. He overthrows the ground of their severe censures of him, by showing that the destruction of the wicked is reserved for the other world, and that they often escape to the last in this world – vs. 27-34 – and in this Job was clearly in the right.

