

We come this morning to the second and final speech of Zophar the Naamathite. Job's other two friends (Eliphaz and Bildad), speak three times, whereas Zophar only twice. In both of his speeches he makes mention of the wicked (hypocrite).

Thus, the title to our sermon this morning is, The portion of the wicked contrasted with that of the righteous. But before I come to that I want to say a few brief words, by way of introduction, upon verses 1-3.

Zophar begins by providing the justification for his response, v2—"Therefore my anxious thoughts make me answer, because of the turmoil within me." His response is driven because of trouble and turmoil that filled his soul. The cause of this trouble or turmoil is found in v3.

V3—"I have heard the rebuke that reproaches me"—he understood Job's words as a rebuke that blamed or accused him. It's possible he's referring to the last part of chapter 19 (where Job warned them of the punishment of the sword). V3—"And the spirit of my understanding causes me to answer"—that is, his intensified wisdom forced him to respond.

Thus, I want to consider our theme this morning under these two simple headings: the portion of the wicked, and the portion of the righteous.

I. The Portion of the Wicked

II. The Portion of the Righteous

I. The Portion of the Wicked

1. I want to begin by briefly examining v29—"This is the portion from God for a wicked man, the heritage appointed to him by God."
2. The terms "portion" and "heritage" are synonymous and refer to the inheritance a parent gives his child.
3. When the nation of Israel entered the promised land, it was divided into portions as their inheritance.
4. Num.18:20—"Then the LORD said to Aaron: 'You shall have no inheritance in their land, nor shall you have any portion among them; I *am* your portion and your inheritance among the children of Israel.'"
5. Levi and his descendants received no portion of the land, as the LORD was their portion and inheritance.
6. Thus, ordinarily a person does nothing to deserve or warrant an inheritance—it's given to them by their father.
7. But this is not the case with regards to the portion of the wicked; for it's given them as a just recompense.
8. Ps.11:5-6—"The LORD tests the righteous, but the wicked and the one who loves violence His soul hates. Upon the wicked He will rain coals; fire and brimstone and a burning wind shall be the portion of their cup."
9. Because they love violence His soul hates them, and because He hates them, fire, brimstone, and burning wind shall be their portion.
10. Let me say one last thing by way of introduction—we mustn't forget Zophar's purpose in this description.
11. This chapter is written for Job—he desires Job to see in his description of the wicked man a picture of himself.

12. John Calvin—"In order to profit well from this teaching, we have to remember what was declared previously, namely, that those who contended with Job, saying that God will not leave the wicked unpunished, took a statement which is true in itself, to be sure, and applied it inappropriately to Job."
13. (1) He shall be removed (vv4-11)—the wicked man is described as being removed quickly and leaving his wealth behind.
14. V4—"Do you not know this of old, since man was placed on earth"—that is, these are time-tested truths.
15. V5—"That the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment?"—remember I pointed out some weeks ago, throughout Job, the wicked and hypocrite are one and the same.
16. Though the triumph now and rejoice in their success, this is short-lived—even if they live for 100 years, their lives are relatively short.
17. Lk.6:25—"Woe to you who laugh now, for you shall mourn and weep"—even if you shall laugh for 100 years, you shall mourn and weep for an eternity.
18. V6—"Though his haughtiness mounts up to the heavens, and his head reaches to the clouds"—he equates himself with God.
19. Isa.14:13-14—"I will ascend into heaven, I will ascend above the heights of the clouds, I will be like the Most High."
20. Verses 7-8 says of him, "he will perish forever" "he will fly away like a dream" and "he will be chased away like a vision of the night."
21. V9—"The eye that saw him will see him no more, nor will his place behold him anymore"—that is, he will be removed from earth.
22. Now, I understand that the righteous too, when they die are taken from this world and will be seen no more.
23. But, the idea of vv7-9 is this—the wicked will be taken in judgment—he will be taken from all that he loves.
24. V10—"His children will seek the favor of the poor"—the family he leaves behind will be impoverished.
25. This is a common way the OT describes the cursed of God—the curse is passed down to generations.
26. V10b—"And his hands will restore his wealth"—this likely refers to children returning the wealth of the parent.
27. V11—"His bones are full of his youthful vigor, but it (youthful vigor) will lie down with him in the dust."
28. Again, his curse is described in terms of OT imagery—the blessed lived long and cursed died young.
29. (2) He shall be disappointed (vv12-19)—he will vomit out all of his ill-gotten gain and be held accountable for every cent.
30. V12—"Though evil is sweet in his mouth, and he hides it under his tongue"—that is, he savors it in his mouth (v13).
31. V14—"Yet his food in his stomach turns sour; it becomes cobra venom within him"—though it's sweet in the mouth it will prove bitter in the belly.
32. That's another way of saying—the evil they took pleasure in this life, will become a source of pain in the next.
33. V15—"He swallows down riches and vomits them up again; God casts them out of his belly"—that is, while he greedily devoured riches in his lifetime, he will no longer rejoice in them in the future.

34. V16—"He will suck the poison of cobras; the viper's tongue will slay him"—this is why he vomits his riches up.
35. V17—"He will not see the streams, the rivers flowing with honey and cream"—that is, the prosperity he desired.
36. Streams, rivers, honey, and cream, are all symbolic for an abundance of good and delightful things—he shall never see or enjoy them.
37. V18—"He will restore that for which he labored, and will not swallow it down; from the proceeds of business he will get no enjoyment."
38. This is basically saying the same thing as v17—he will have nothing to show for all of his labor and work.
39. He will not "swallow it down"—that is, he will not take it with him, or find true joy or delight from it.
40. V19—"For he has oppressed and forsaken the poor, he has violently seized a house which he did not build."
41. He mistreated others and lived for himself—this means, his punishment will a just recompense from God.
42. (3) He shall be tormented (vv20-26), v20—"Because he knows no quietness in his heart, he will not save anything he desires."
43. Because he's without true religion, he lacks peace and contentment, and shall leave this world with nothing.
44. That is—the things he desired most in the world left him empty in life and will leave him empty in death.
45. Ecc.5:13-15—"There is a severe evil which I have see under the sun: riches kept for their owner to his hurt. But those riches perish through misfortune; when he begets a son, there is nothing in his hand. As he came from his mother's womb, naked shall be return, to go as he came; and he shall take nothing from his labor which he may carry away in his hand."
46. V21—"Nothing is left for him to eat; therefore his well-being will not last"—his life of luxury which will not last.
47. Verses 22-23 describe the distress and terror he will know as God's wrath unexpectedly overtakes him.
48. Vv22-23—"In his self-sufficiency he will be in distress; every hand of misery will come against him. When he is about to fill his stomach, God will cast on him the fury of His wrath, and will rain it on him while he is eating."
49. V24—"He will flee from the iron weapon; a bronze bow will pierce him through"—he will try to escape, but it will be too late.
50. V25 continues the imagery suggested in v24b—an arrow will go in one side and come out the other—"yes, the glittering point comes out of his gall (gallbladder)."
51. V26—"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."
52. Though he spent his left gathering a massive treasure, the only treasure he will know is darkness and a consuming fire.
53. The Scriptures often bring these two together (darkness and fire), to describe the pain and agony of hell.
54. (4) He shall be exposed (vv27-29), v27—"The heavens will reveal his iniquity, and the earth will rise up against him."
55. Heaven and earth will team up against him—God will expose his iniquity, and earth will agree with God.
56. Albert Barnes—"The whole creation would conspire against such a man. Heaven and earth would be arrayed against him. He would attempt to conceal his sin, but it would be in vain. He would hide

it in his bosom, but it would be developed. He would put on the air of piety and innocence, but his secret sin would be known."

57. V28 is a summary of the entire account—"The increase of his house will depart, and his goods will flow away in the day of His wrath."
58. Though he attempts to drag with him his wealth, it's left behind to rot, rust, and decay (pharaohs buried with riches) – and thus ends the words of Zophar (never to be heard from again).

II. The Portion of the Righteous

1. Now, before I go any further, let me confess, Job 20 says nothing directly about the portion of the righteous.
2. But we are able to behold the portion of the righteous, as we contrast it with the portion of the wicked.
3. In other words, if we examine the portion of the wicked, and flip it on its head, we have the portion of the righteous.
4. Thus, before I come to some particulars, let me state very clearly, God Himself is our portion and heritage.
5. Ps.16:5—"O LORD, You are the portion of my inheritance and my cup" Ps.73:26—"God is the strength of my heart and my portion forever."
6. But Scripture also speaks of heaven, in the broader sense, as our portion, heritage, and/or inheritance.
7. Ex.6:8—"I will give you the land as a heritage: I am the LORD" Ps.135:12—"He gave their land *as* a heritage, a heritage to Israel His people."
8. Here God speaks of the promise land of Canaan as Israel's heritage—Canaan was a picture of heaven.
9. Just as every tribe received a portion of the promise land, so every Christian receives a portion of heaven.
10. Matt.5:5—"Blessed are the meek, for they shall inherit the land"—that is, the new heavens and earth.
11. To put these together—the portion, heritage, or inheritance of the righteous is heaven, wherein God uniquely dwells.
12. Thus, what I want to do at this point is—briefly suggest three particulars about our portion as we contrast it with that of the wicked.
13. (1) The righteous shall inherit the earth—throughout Job 20, the wicked are described as being chased away and seen no more.
14. He's removed from this world, never to be seen again—he's taken away in sudden and eternal judgment.
15. Thus, in contrast, we can conclude, the portion of the righteous is that they shall be left to inherit the earth.
16. Now, this doesn't mean they never die, but it does mean, they inherit this renovated and glorified earth.
17. Thus, in this sense, Scripture describes the wicked as being taken, and the righteous as being left behind.
18. While there are a number of texts that teach this, in the Old and New Testaments, I want to turn you to Psalm 37 (vv9-11, 21-22, 28-29, 34-36).
19. Some years ago, a set of books (and then movies) was made by the name of Left Behind—these suggested Christians are taken and the wicked left.
20. But this is contrary to what Scripture teaches, as we learn the wicked are taken and the righteous left behind.

21. (2) The righteous shall inherit true riches—throughout Job 20, the wicked are described as working for nothing.
22. They work all of their lives only to leave everything behind—he vomits out his riches and he will not save anything he desires.
23. All of his riches, all that he treasured on earth, will be vomited out at the grave and shall go no further.
24. But this is very unlike the righteous, for while it's true they won't bring any earthly riches past the grave either, they will bring treasures.
25. Prov.3:13-14—"Happy is the man who finds wisdom, and the man who gains understanding; for her proceeds are better than the profits of silver, and her gain than fine gold."
26. Eph.3:8—"To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ."
27. Heb.11:26—"Moses considered the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward."
28. Matt.6:19-20—"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal."
29. All the true and lasting treasure of the righteous is stored in heaven, and not merely in banks on earth.
30. What is the treasure that Christians store up in heaven? It's good works or deeds that give glory to God.
31. 1Tim.6:18-19—"Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves the treasure of a good foundation for the future."
32. Thus, by "treasure in heaven" is meant good works or deeds that result in the praise and honor of God.
33. (3) The righteous shall inherit true and lasting joy—the portion of the wicked will be distress, misery, wrath, and darkness.
34. As a result, we can conclude, the portion of the righteous will be joy, gladness, delight, love, and light.
35. V17—"He will not see the streams, the rivers flowing with honey and cream"—in contrast, the righteous will see the streams, the rivers flowing with honey and cream.
36. This refers to the satisfaction and joy that the righteous will experience, in the new heavens and earth.
37. If you remember, in the original paradise there was a massive river that parted and became four riverheads.
38. This was a literal river, that brought physical refreshment, satisfaction, and pleasure to our first parents.
39. And then, the LORD described the promise land as "a good and large land, a land flowing with milk and honey" (Ex.3:8).
40. This is symbolic language intended to describe the vast and abundant richness of Israel's inheritance.
41. But what are these in comparison to what awaits the people of God; the joy and delight found in the new earth!
42. Rev.22:1—"And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb."
43. And so, I've set before us two very different portions or inheritances (that of the wicked and righteous).
44. Thus, the big question is this—how does a wicked man switch his portion to that of the righteous man? Well, we learned about it this morning in our SS class – adoption.