

Job 11.20—The Consequences of Impenitence

Failed Expectations

- I. When the wicked refuse to turn to God and turn instead to sin, it's because they look for something better from sin than they expect to find in God—and they expectantly set their eyes on it.
 - A. But *their eyes will fail*. Every single expectation of good will be disappointed. Not a single one of those hopes will be fulfilled because in their choice of a life of sin they've cut themselves off from a life of good.
 - B. "Good" is God's gift to the penitent (Dt 4.40; 5.33; 6.18) and the impenitent will never, ever taste of it (Heb 3.7-11)
 - C. Whatever good they appear to have in this life only increases their accountability before God, who gave it, and their judgment from God, because of their abuse of it, Hos 2.8-10
 - D. It's an inviolable principle in God's world that wicked men will never obtain the good things they long for and run after, Ps 37.17, 38; Job 8.13-15

Unavoidable Evils

- I. For all that sin promises, it always promises some measure of impunity. It promises that no one will find out, that we've got a good excuse, a watertight alibi, a winning explanation, Ps 12.4; 10.11
 - A. This is the preeminent promise of the anonymity of online sinning: that no one will know and that one's history of sin can just be "deleted."
 1. May God grant us all—especially us men!—the heart of David (Ps 10.14), and of Job (31.1-4), and of Joseph (Gen 39.9)!
 - B. But *every way of escape will be lost*. The judgment of God long feared will at last come. They will not, cannot, escape the execution of the sentence passed upon them by God, cf. Ps 37.20, 38; cf. Num 23.19
- II. And whatever that judgment may look like in this life, its consummation is beyond doubt. The wicked will perish in the flames of hellfire forever. The very hell they tried to avoid will unavoidably come, Mk 9.48; Mt 25.30; Rev 20.10; Lk 13.3

- III. God's apparent delay of judgment leads the impenitent to think sin is free. But sin is not at all free. It incurs the greatest and most costly debt possible—an eternal hell!
 - A. And if this is the case with a single sin (Ezk 18.4), then what must a whole life of impenitence incur (Dt 19.18-21)!?
 - B. In the amazing grace of God, Christ is offered to sinners as a sin-bearer and debt-payer, Rom 3.22-25; Jn 3.16; 14.6
 - C. But if a man spurns Christ and continues impenitent, then he will *forever* be his own sin-bearer in that debtor's prison in which no debt *ever* gets paid, Heb 10.26-27; Rev 14.11

A Hopeless Death

- I. Whenever the consequences of impenitence fall on a man, either in this life or in the next, or in both, *his only hope will be to die* and try to leave all his troubles behind him.
 - A. But that hope will never be realized. He leaves life's troubles only to enter upon a far more troubled eternity in hell, a hell in which he'll wish he could die but in which he never will.
 - B. The wicked die a hopeless death and begin a hopeless eternity because hell is the great hope-killer.

Reflections

- I. Who can't see that a life of sin doesn't pay the good hoped for? There's absolutely nothing good that comes out of a life of sin. To live a life of sin is to live as heir to all the plagues written in the book of God. Who in his right mind would live in sin when he knows these to be the consequences of it!?
- II. Who can't see that a life of sin pays out the evil hoped not for!? The curse of God for sin will be paid out in eternal blows. Why would anyone be so foolish as to hold out in sin until the bill comes, when Christ stands forth in the gospel to take the bill and write across it in His own blood: *Paid in Full!*? 1Cor 15.3; 2Cor 5.18-20; Rom 8.3
- III. Leave your life of sinning and give yourself to a life of repenting!
- IV. Don't be deceived! Remember that of 10 virgins in the same pew, five were foolish and perished, Mt 25.1-13; 24.41; 7.22-23; Lk 17.32