

True and False Justification

Job 9:20

1

20 “Though I am righteous, my mouth will condemn me; NASV

Job 9:20

20 If I justify myself, mine own mouth shall condemn me KJV

Rom 8:33-34

2

33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns?

Why is there air? Why am I here? Where did the universe come from? What is man's ultimate purpose? The great questions of pseudo philosophers throughout the centuries that men who think themselves wise spend their time worrying about when what they should have been worrying about is...

3

"How can man be just with God?"

When a man looks at himself honestly, he recognizes that without God there is no ultimate purpose, or universe, or air, or even reason to be here. Isn't that what Solomon says...

Eccl 12:13

4

13 The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. 14 For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

You would think that it would be clear to every conscience that is clear and unfettered by the cars of this world, that God demands obedience to His law, and that disobedience to that law will certainly bring punishment. So, the real essential for each one of us is to be right with God, to be accounted as just according to His promise. I say it that way because in accordance to His Law, no man can ever be just, all men sin and fall short, but according to His promise made through Jesus Christ and His sacrifice, we can be forgiven and thus justified before our creator. Woe unto the man who stands before the judgment bar of God without the blood of Christ. That is the concept of justification, to stand before God forgiven of our sins and free of the debt that sin brings.

That said, let's talk about the way in which we are justified in the sight of God. We are looking at these two texts because so many people seem to have come to the conclusion that there are two ways by which sinners can be justified before God.

5

A) The false way

B) The true way

So, this first way is that which is mentioned by Job...

6) 1) Self-Justification

Job 9:20

7

20 If I justify myself, mine own mouth shall condemn me

The idea of self-justification, about which it can be truly said that it is far more self-condemning than self-justifying, is one of Satan's more devious lies. He has convinced many that their lives can have purpose and meaning if they will just think themselves justified.

Remember Job's statement...

8

20 If I justify myself, mine own mouth shall condemn me

If there ever was a man, in this world, other than Jesus, who might have come close to being justified before God by his own works, it was probably Job. Didn't even God say of him to Satan...

Job 1:8

9

8 The Lord said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."

Here is God praising Job for being like no one else on Earth, blameless and upright. Well, part of what made Job blameless and upright was the fact that he didn't see himself that way. We laud Job as the epitome of patience in all that he endured, and he is, without question, but let's not overlook the fact of his humility. Job didn't think of himself as being either blameless or upright. He viewed himself as a man who, in his efforts to get through this life, had made mistakes, but had done his best to keep God's commandments. But let's take a moment to explore this thought a little. In...

Job 1:1

10

1 There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil

Upon telling us that Job was blameless and upright, the writer then tells us what made him that way...

11

C) He feared God

I understand this to mean that Job had a respect for God, for His commandments, for His love, for His blessings but also that Job had a fear of the wrath that comes from God when His commandments are not obeyed. But there is another part to Job's being blameless and up right...

12

D) He turned away from evil

These two parts are not separate or different, they work together and are a function of each other. Avoiding evil comes as a result of "fearing" God. Evil is defined as anything that isn't from God. His Laws define what is righteous, so if it isn't a part of His Law then by definition it is evil. What made Job blameless and upright is his understanding of and adherence to God's Laws as seen

in the way he lived his life in worship to God and avoided evil. Job wasn't perfect in his effort to keep God's commandments, he was a man, and all men sin and fall short of the glory of God. No, what made Job blameless and upright was his commitment to keeping those commandments and in doing so avoiding evil.

Job's humility in recognizing his own limitations and faults coupled with his desire to do as God decreed is what put him into a position to partake of God's grace and mercy, read justified there. Justification, true, real, justification can never come from within or from someone else.

There are some very real problems with self-justification.

- 13** E) It ignores law
- F) It brings a false sense of security
- G) It redefines law

This is one of the first things that self-justification does to man. When we begin to look at ourselves and excuse or ignore our aberrant behavior, in whatever form that takes, we make the choice, sometimes conscious, sometimes not, to ignore God's law.

Rom 8:6-8

14

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, **7** because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, **8** and those who are in the flesh cannot please God.

Paul illustrates this point. The mind set on the world, evil, is hostile to God and cannot please God.

- 15** F) It brings a false sense of security

Phil 3:9

16

9 not having a righteousness of my own derived from the Law

What Paul is talking about here is that false sense of security that self-justification brings. This is what the Pharisees and Sadducees did. They looked at the Law and measured themselves not by the Law but by their own perverted perceptions, understandings, and interpretations of the Law. That is why Christ calls them...

Matt 23:27-28

17

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. **28** So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

These thought they were righteous, they thought they were justified because of their own self-justification when in fact they nothing but hypocrites and lawless men. This speaks to the third area of what self-justification does...

18 G) It redefines law

Matt 23:23-24

19

23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

You see what they were doing. They had taken the Law and perverted it to their own purposes and had made that perversion the law by which they lived. In a sense, they were justified by the law they lived by. The problem is obvious, I think, when we redefine law it becomes fairly easy to feel justified by it. When we change God's Law so that its ok to exhibit anger towards others, then we feel justified in doing so. When we decide that God didn't really mean to just sing, then we feel justified in bringing in musical instruments to worship God. Friends, we can justify anything we want when we change God's Law.

Justification is not a function of our own perception, except as far as that perception is guided by the Law of God. Here then is our next point...

20 2) True Justification

Note what God says through Paul in...

Rom 4:25

21

25 He who was delivered over because of our transgressions, and was raised because of our justification.

This term "Justification" comes from the Greek...

Dikaiosis (NT:1347)

22

Denotes the act of pronouncing righteous, justification, acquittal"; its precise meaning is determined by that of the verb dikaioo, "to justify" (see B); it is used twice in the Ep. to the Romans, and there alone in the NT, signifying the establishment of a person as just by acquittal from guilt. In Rom 4:25 the phrase "for our justification," is, lit., "because of our justification" (parallel to the preceding clause "for our trespasses," i. e., because of trespasses committed), and means, not with a view to our "justification," but because all that was necessary on God's part for our "justification" had been effected in the death of Christ.

True justification, then, is being pronounced to be in a right relationship with God, being pronounced to be righteous. The idea being that the Law of God is what provides the means, or the avenue to lead man into that justification. That's what Paul is talking about, he is speaking of Christ here and is saying that Christ was delivered over and eventually raised for the purpose of justifying man.

2 Cor 5:21

23

21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

Remember the definition of this idea of justification; it carries with it the idea of...

24

“Acquittal”

Acquittal means being pronounced free. When accused of a crime we go through a trial which decides whether we are guilty or not, if found guilty then the penalty for the crime must be paid, if found innocent, then the innocent one is acquitted, freed, from the charge of the crime. In the same way that there is a penalty for the crime committed, if one is set free from the penalty, then they are acquitted, set free, from that penalty. That’s why Christ came, not to get around the Law that demands a penalty for sin, but to pay that penalty for all men who would but come to him in faithful obedience.

Gal 2:16

25

16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ

Justification in Christ doesn’t mean that God’s Law is set aside, it isn’t, the penalty for sin, death, must be paid for the sin that was done. Justification in Christ means that Christ pays the debt satisfying the demand of the Law.

1 John 2:1-2

26

1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; **2** and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

Job understood that self-justification does not bring man into a right relationship with God, and, in fact, will do nothing but condemn man. But if justified by God through faithful obedience to His Law, then there is none, not even Satan that can condemn that one.

Justification, righteousness, is possible, but only in Christ Jesus.