

HOW CAN MAN BE JUSTIFIED WITH GOD?

JOB 25:4-6 • TV078A

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Job 25:4-6

“How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?”

I want you to take your Bible and follow along with me as I read the Scripture today. I’m going to bring you a message on the great question, the important question, the most important question that can be asked.

And our text will be found in the book of **Job chapter 25 verses 4-6.**

And here’s the title of the message: **“HOW CAN MAN BE JUSTIFIED WITH GOD?”**

Now, that’s what Job asked in **chapter 25:4-6:** *“How can man be justified with God? How can he be clean that is born of a woman? Behold even to the moon, and it shineth not, yea, the stars are not pure in God’s sight. How much less is man that is a worm and the son of man which is a worm?”*

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The great question, the most important question which can possibly concern you and me or every son of Adam, for all time, is this question; how can man be justified with God? How can guilty sinners like you and me be clean and pure and justified and accepted in the sight of Almighty God?

Now my friend; Satan is crafty, subtle, and deceitful and he clutters our mind with all sorts of questions and mysteries which only serve to take our thoughts away from important things, which only serve to take our thoughts away from important matters concerning our relationship with God.

For example, one day our Lord was speaking to the Pharisees, the Scribes, Sadducees, some lawyers, and religious leaders and they began to ask Him questions.

Now, get this setting here; here is the Lord of glory and here are these religious people and they could ask Him anything they wanted to ask Him, anything pertaining to God, anything pertaining to eternity, anything pertaining to judgment, and anything pertaining to our relationship with God.

So what did they ask Him? Well, one man came up with this question; he said: “Master; is it lawful to pay tribute to Caesar? Should we pay taxes to the Roman government which has us in bondage and in slavery?” Well, the Master dealt with that question.

And another one came up with this; he said; “Master; suppose a woman is married five times and the woman finally dies, now, in the resurrection, who’s going to be her husband?” He was concerned about this.

And then another one came up with this question; “Master; which is the greatest law of all the Ten Commandments, which is the greatest law, which is the most serious sin, the most serious offense?” And that’s the way Satan clutters the minds of men and women and takes their thoughts off of important questions.

Even listen to the disciples. Here are the disciples, the twelve whom our Lord had chosen to be His preachers, His apostles and the leaders of the church. And one of them asked Him one day; he said; “Lord; when you come into your kingdom, who’s going to sit on your right hand and your left hand when you come into your kingdom? Why not let my brother and I, one sit on your right hand, and the other sit on your left hand.”

Then another question; “Master, Lord; what shall the sign of thy coming and the end of the world?” And then another question: Peter asked this; “Lord; if I’m martyred, if I’m to be martyred, what about John, what is he going to do?”

Doesn’t that remind you of this day how that preachers and the world in general, especially the religious world, even the inner circle, even true, regenerate believers; our minds become so cluttered with the mysteries of the Bible and with the things that we don’t know, the things that are not revealed.

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We want to know this question and that question and the other question. We are concerned about the future. We are concerned about things, many of which are the secret things which belong to the Lord. Well here's the question of questions; here's the most important matter that your soul can possibly deal with in this hour and that is; how can a sinner be justified with God?

We know that God is holy. Listen to Job here, *"Behold; even the moon it shineth not and the stars are not pure in God's sight. How much less is man and the son of man which is a worm, how much less, how much more abominable is man that drinketh iniquity like the water?"*

God is holy, immutably holy, unchangeably holy, and immaculately holy. God is so holy that even the Cherubims and Seraphims cover their mouths and cover their eyes when they stand in His presence. They cried, *"Holy, holy, holy, Lord God Almighty."* God is holy.

And God requires perfection. He requires perfection in thought, in imagination, in word, in conduct, in conversation, and in deed. Paul said, *"You that would be under the law, do you not hear the law?"* God Almighty can be satisfied with no less than perfection. He can demand no more but He can be satisfied with no less.

So it ought to be clear to us how holy God is. *"The Lord is in his holy temple; let all the earth keep silence before him."*

And it ought to be clear how sinful we are. We have so much sin in our thoughts, in our imaginations, in our words, in our conduct, in our deeds, and actions. God demands perfect holiness and we are anything but perfect. It ought to be clear to us that we are not holy. *"All have sinned and come short of the glory of God. All we like sheep have gone astray. We've turned everyone to his own way."*

"God looked down from heaven and found that every imagination of man's heart is evil continually. There is none that doeth good, no not one. There's none that seeketh after God. They are all together become unprofitable. We all do fade as the leaf."

"And our righteousnesses are filthy rags." And Isaiah said, *"From the soul of our feet to the top of our heads; there's no soundness in us, nothing but open, running, sores that hath not been bound up or mollified with ointment."*

I'm not talking about as we compare ourselves with people that are worse than we are or more cruel than we are. I am talking about as we look at ourselves under the searchlight of God's holy character and God's holy law and God's holy presence, how sinful and wretched and wicked that we are.

So, here's the reason that I entertain the question as Job entertained it: *"How can man be justified with God?"* How can man be innocent, and that's the word. Justification is to be without guilt; declared innocent without sin, without mark, or stain, or spot, or any such thing, or blemish.

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“How can man be just with God? How can he be clean that’s born of a woman?” How can he be accepted by a holy God? Well that’s our question. Now, if you don’t have the answer to that we are in trouble aren’t we?

If we can’t find the answer to that question, then we are in trouble, because *“two can’t walk together except they be agreed.”* And God can’t walk with evil. God can’t walk with sin. God can’t have fellowship with iniquity. Something’s got to take place so that we can be one with a holy God.

All right; I’m going to give your four texts to answer that question. I’m going to deal with a question, how can a man be justified, innocent, holy, righteous, and acceptable in the presence of a living God?

Now here’s the first text; it’s found in **Job chapter 9:20**: Job says, and this is what many people are doing and it’s a tragedy; Job says in **Job 9:20**: *“If I justify myself, mine own mouth would condemn me. If I say that I’m perfect, mine own mouth would prove me perverse.”*

Now, my friend; that’s what many people are doing, they are trying to justify themselves. They are claiming what they don’t have. They are laying claim to what they don’t possess.

Now, if any man might have reason to believe that he is justified by his works or by his righteousness, if any son of Adam, it would be Job, wouldn’t you say, because when Satan appeared before God, when the sons of God met and Satan appeared in their midst; God asked Satan, he said: *“Have you considered my servant Job? There’s none like him. He’s a man who fears God. He’s a man who’s upright. He’s a man who shuns evil.”*

Now, even God said that about Job; He said, *“There’s none like Job, as far as men go, as far as the rule of men is concerned, there’s none like Job. He’s righteous and upright; he’s upright. He fears God and hates evil.”*

So, if there is any son of Adam who might feel that he has just cause to be accepted before God by his works, it would be Job. But Job is the man who’s saying: *“If I justify myself, mine own mouth would condemn me. If I say that I’m perfect, righteous, mine own mouth would prove me to be perverse.”* Why?

First of all: It’s because it would be a lie, it wouldn’t be true!

If this preacher or anybody listening to my voice today were to say that “I am clean, I am holy, I am perfect before God, I am justified by my deeds; it would be a lie because **1 John 1:8** says; *“If we say we have no sin, we deceive ourselves and the truth is not in us.”*

I’m not without sin nor are you. I’m not without sin in thought, in imagination, in word, in deed, and neither are you. Even our best righteousnesses are filled with sin. Before God they are with

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great stain in the presence of God. So, if I claim righteousness within myself then *“I’m a liar and the truths not in me.”*

Secondly: And then, unfortunately, if a man claims to be without sin, he not only reveals that he’s a liar and is a deceived man but he makes God a liar!

The Scripture says in **1 John 1:10**: *“If we say that we have not sinned we have made God a liar and His Word is not in us,”* the truth of His Word. Well, what foolishness, what perverse claims; *“I am perfect, I am without sin.”* We are liars if we say that and we even make God a liar and His Word’s not in us.

Thirdly: If I justify myself, if I lay claim to righteousness and a holiness before God, if I have worked out a righteousness by my own deeds, the statement itself would be enough to condemn me!

To say that I have kept God’s law perfectly, to say that by my own merit I’m worthy to enter heaven on the basis of my works and deeds; what pride, what arrogance and what haughtiness, *“and pride goeth before destruction and a haughty spirit before the fall.”*

And God said: *“Seven things I hate (and the first one He named is this) I hate a proud look.”* So, the statement itself would be enough to condemn me. It would be enough to bring God’s judgment down upon me.

It would be enough to bring God’s wrath upon me just to make that statement because it would reveal the pride and arrogance of an evil heart. And I’ll tell you something else; *“If I justify myself, mine own mouth would condemn me.”* It would make me a liar, it would be a lie to God and it would reveal the pride of my heart.

Fourthly: If I claim that I’m without sin and that I’m holy in the sight of God, it would reveal that I’m in rebellion against God’s grace, it would reveal that I’m in rebellion against the substitutionary sacrifice of His Son

Men who attempt to establish their own righteousness and who attempt to enter the kingdom of God by their works are in rebellion against God’s grace and against God’s substitutionary work and the person of Christ.

Paul says that in **Galatians 2:21** clearly; listen to him, he says: *“I do not frustrate, and that is (to confuse or distort) I do not frustrate the grace of God. If righteousness comes by the law, Jesus Christ died in vain.”*

How’d you like to have that on your conscience? How’d you like to have that charge laid at your door? How would you like to have that charge brought against you in judgment, *“You said that my Son died in vain?”*

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And that's what you are saying when you are going about to establish your own righteousness. You are a liar and the truth is not in you. You're making God a liar. You're revealing a pride of an evil heart and you are saying that at Calvary's cross God wasted His time, that Jesus Christ died in vain.

If righteousness comes by the law, if men are sanctified and justified and declared righteous by their deeds and by their works, then here's the charge laid at your door. You are saying that God Almighty sent His Son down here to the cross on a foolish venture; He died in vain if righteousness comes by the law. What a serious, serious, charge.

So, that's the first text. "*How can man be justified with God?*" Well, if he justifies himself, "*his own mouth condemns him and proves him perverse.*"

All right, here's the second text, now Romans **8:33 and 34**: "*It is God that justifieth.*" Here's the answer to the question right here in **Romans 8:33 and 34**: "*Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*"

Here's the answer to the question; "*How can man be justified with God?*" It is God that justifieth. Only God can justify. If I justify myself my own mouth will condemn me, but God is able to justify.

God can do all things consistent with His character and consistent with His nature. God can take an unjust, unholy, unclean, sinner and by His wondrous plan of grace (which leaves the angels speechless) make that sinner holy and pure and righteous.

He did in the case of Saul of Tarsus. He did in the case of Mary Magdalene. He did in the case of the thief on the cross. He did in the case of Simon Peter. He did it in the case of John Newton, George Whitfield, you and me.

God is able to take the guilt from the guilty, the sin from the sinful, forgive it, cover it, blot it out, cast it into the depths of the sea, cast it behind His back and remember it no more.

God is able to cover the righteous with a spotless robe of purity so that that sinner will be as fair, pure, holy and white as the driven snow. That's what He said, "*Though your sin be as scarlet; I'll make them as white as snow.*"

And my friend; here's the key; God can do this in a way that is consistent with His holiness. Now, you've got to learn this. Almighty God can't just erase sin; sin must be punished, sin must be paid for. God must be just and justify.

And God can take that guilt and put it away in a way that's consistent with His holiness and He can do it in a way that is glorifying to His righteousness. He's got to still be God. He's got to still be the judge of the universe of whom it is said, "*Shall not the judge of the earth do right?*"

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God's going to do right. He's going to do right by His Son. He's going to do right by His law. He's going to do right by every attribute. He's going to do right by the sinner. God's going to do right.

And then He can do it in such a way that is satisfying to His justice. *"Every sin shall receive a just recompense of reward. The soul that sinneth it shall die. Sin when it's finished bringeth forth death."* It can bring forth nothing else.

And then God can do it in such a way that it is magnifying to His love and His mercy. How? How can God justify the ungodly? There are two words sum up this wondrous plan of redemption. The first word is substitution. The second word is satisfaction.

Now, you take your Bible and turn over there to **Romans Chapter 5:12** where it says; *"Wherefore, by one man sin entered the world and death by sin. So death passed upon all men for all have sinned."* And that's Adam; Adam was our representative. *"As in Adam all died. As we have borne the image of the earthy; the first Adam was of the earth, earthy."*

The word Adam is man. God created Adam and all men were created in Adam and they stood in Adam. He was their representative. He was their federal-head. And when he sinned and when he fell, they sinned and fell.

Well, God sent another Adam, the second Adam. *"The first Adam is of the earth, earthy. The second Adam is the Lord from heaven. As we have borne the image of the earthy, even so, we shall bear the image of the heavenly. In Adam all died. In Christ we are made alive."*

Now look at **Romans 5:19**; turn over to that verse: *"Wherefore, by one man's disobedience, the many were made sinners."*

So, in the same way, in like manner, by representation, *"By the obedience of one shall the many be made righteous. In Adam we died and in Christ we are made alive."* He was our surety. He was our substitute. He is our representative. Christ represented us. He came down here and represented us.

And then the other word is satisfaction. Why was Christ; the word substitute; why was Christ made of a woman? It's because I'm made of a woman. Why did He live in a home subject to parents, in a city subject to the civil law, and under God's law, subject to God's moral law, a ceremonial law?

It's because I was subject to those things. I was born under the law and my representative had to walk the same route I walked. He had to be subject to the same law to which I'm subject. And that's what Christ did; He stood here. He was bone of our bone and flesh of our flesh. *"He was numbered with the transgressors."*

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And then the word satisfaction, *“He who knew no sin was made sin for us that we might be made the righteousness of God in Him.”* Christ Jesus actually went to the cross, *“bearing our sins in His body on the tree.”*

He didn't die as an example; He died as a substitute. He died as a sin-offering. He died to make satisfaction to God's holy law, to God's holy righteousness, and to God's holy justice.

Sin demands death and Christ died for sins. Christ didn't die as a martyr. He didn't die as a defeated reformer; He died as a substitute, a sin-offering. He made satisfaction before the law.

For example; you see in the Old Testament when they brought the sacrificial lamb and all of these lambs in the Old Testament were pictures of Christ and types of Christ. They pointed to Christ. And the high priest would put his hands on the head of the lamb and he would confess the sins of the people.

And then that lamb would be slain. And the scapegoat; they confessed the sins of the people on the head of the scapegoat and he would be taken out into the wilderness and let loose and never to be seen again, never return.

And the song writer put it this way:

**“My faith doth lay her hand
On that dear head of thine
And there like a penitent I stand
And there confess my sins.”**

Christ took my sins. They were taken from me and laid on Him, *“He was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon Him and by His stripes I'm healed.”* That's satisfaction. He satisfied God's law.

Christ didn't buy us from Satan; He bought us from the law of God. He bought us from the justice of God. He paid the debt. The sin-offering was made to the Lord. So, God can justify the ungodly. He can do it in a way consistent with His justice, His holiness, His law, and His love.

All right, the third text in **Romans 5:1**; *“Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.”*

Now, let me tell you something; there is no religion in this world that advocates works and deeds of the law for salvation and human righteousness that can give you any peace. It can't give you any rest of soul because you are always constantly, if you are depending on your works for salvation, if you are depending on what you do before God for salvation; you've got to constantly worry about this; have I done enough? Am I doing the right works? Do I belong to the right church? Am I listening to the right preacher? Am I deceived? Will I fall; I'm just a

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human being? Someone said, “It is human, to err.” All right; when am I going to err? And as soon as I do I lose that salvation.

So, you can’t have any peace. There’s no way to have any peace building on a foundation of sand. You are always worrying about when the tide’s coming in, when the rain’s going to fall, when the wind’s going to blow and when the storms going to come.

Your house is going to slip. But, when you are built on Christ, you have peace because that rock is a “*tried stone and a sure foundation*” and it cannot be moved. And the Scripture says in **Colossians 2:10**: “*We are complete in Him.*”

He’s already died, so I don’t have to. He’s already borne my sins so I don’t bear them. He’s already paid the debt so I don’t owe it. He’s already been buried and risen and conquered death, therefore, “*because He lives I shall live.*” He’s already ascended and is already seated on the right hand of God. So, in Him I’m seated. I can have peace.

Christ has ceased from His work. He’s already performed it, all the works that God the Father required. He ceased from His labors. He’s ceased from His work. He’s entered into rest. He’s seated. He’s not standing up. He’s not walking the floor. He’s not ringing His hands. He sat down, “*waiting until His enemies become His footstool.*”

And if I’m in Him I can sit down. It’s not that I don’t serve God and labor in works of love and labor of love and faith, but not in order to be saved, but because I’m obedient to Him that loved me and I love Him who loved me.

I can sit down. I can enter into His rest, cease from my works. Now, you can find peace there and that’s the only place you can if you’re justified in Christ, “*accepted in the beloved.*”

All right, last of all: **Romans 8:30**; here’s good news, the fourth text: “*Whom He predestinated He called and whom He called He justified and whom He justified He glorified.*”

In other words, in the mind and purpose and plan of God all who were given to Christ and redeemed by Christ and who are by faith in Christ are already glorified, already glorified, already seated on God’s right hand because where Christ is we are.

We are in Him. We are chosen in Him. We are redeemed in Him and justified in Him. **Ephesians 1:6** says: “*We are accepted in the beloved.*”

**“In the beloved, accepted am I
Risen, ascended, seated on high
Saved and redeemed by His wonderful grace
With His loved ones afforded a place**

**In the beloved, God’s wonderful grace
Caused me to dwell in that beautiful place**

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**God sees my Saviour and then He sees me
In the beloved I'm accepted and free."**