

God Is Just Isaiah 45:21

Introduction:

A. "How Should Man Be Just with God?"

1. This was the question that troubled Job (9:2).
 - a. He knew men could be reconciled to God.
 - b. But just how it was possible—knowing God was holy and just—was beyond his comprehension.
 - c. Job knew that he was not without sin; he also knew that there were none among men who could make the claim and effect reconciliation (9:33).
2. In our studies we are seeking out the "divine nature" (2 Pet 1:4) in order to be partakers thereof. From Job's query we learn the importance and the difficulty of the task.

B. What Do We Mean by "just"?

1. The Lexicons—
 - a. DIKAIOS, was first used of persons observant of DIKE, "custom, rule, right," especially in the fulfillment of duties towards gods and men, and of things that were in accordance with right. The English word "righteous" was formerly spelt "rightwise," i.e., (in a) straight way. In the NT it denotes "righteous," a state of being right, or right conduct, judged whether by the divine standard, or according to human standards, of what is right. Said of God, it designates the perfect agreement between His nature and His acts [in which He is the standard for all men], (*Vine's Expository Dictionary of Biblical Words*).
 - b. **DIKAION, DIKAIA, DIKAION** (from **DIKE** right), properly, the Hebrew "*observant of "righteous, observing divine and human laws; one who is such as he ought to be"* (*Thayer's Greek—English Lexicon*).
2. The Justice of God According to the Theological Dictionaries—
 - a. *Easton's Bible Dictionary*, "JUSTICE OF GOD that perfection of his nature whereby he is infinitely righteous in himself and in all he does, the righteousness of the divine nature exercised in his moral government."
 - b. *McClintock & Strong's Cyclopaedia*, "(the quality of being right morally). The righteousness of God is the essential perfection of his nature, and is frequently used to designate his holiness, justice, and faithfulness (Gen 18:25; Deut 6:25; Psa 31:1; 119:137,142; Isa 45:23; 46:13; 51:5-8; 56:1). The righteousness of Christ denotes not only his absolute perfection (Isa 51:11; 1 Jn 2:1; Acts 3:14) but is taken for his perfect obedience unto death as the sacrifice for the sin of the world (Dan 9:24; Rom 3:25, 26; 5:18, 19; Jer 23:6; Jn 1:29). The righteousness *of the law* is that *obedience* which the *law requires* (Rom 3:10,20; 8:4). The righteousness of faith is the justification which is received by faith (Rom 3:21-28; 4:3-25; 5:1-11; 10:6-11; 2 Cor 5:21; Gal 2:21). Righteousness is sometimes used for uprightness and just dealing between man and man (Isa 60:17), also for holiness of life and conversation (Dan 4:27; Lk 1:6; Rom 14:17; Eph 5:9).

I. *Justice Demonstrated from the Scriptures-*

A. In Man...

1. To be just is to be blameless, without fault, beyond condemnation under the law. In this sense many saints are said to be just or righteous:
 - a. Joseph (Matt 1:19)
 - b. Zachariah and Elizabeth (Lk 1:6)
 - c. John the Baptist (Mk 6:20)
 - d. Joseph of Arimathea (Lk 23:50)
 - e. Cornelius (Acts 10:22)
2. Justice reflected in our actions (1 Thess 2:10).
 - a. Just Words (Matt 12:36, 37)
 - 1) Truth Speaking (1 Tim 1:9, 10; Rom 3:4)
 - 2) Truth Teaching (Lk 20:21; Rom 7:12; Matt 23:23)
 - 3) Truth Confessing (Lk 23:3; Matt 26:74; Rom 10:9; Matt 10:32, 33; Jn 12:42, 43)
 - b. Just Deeds (Micah 6:8)
 - 1) Fair Trading (Lev 19:36; Prov 11:1)
 - 2) Fair Treatment (Matt 7:12; Lk 6:31)
 - c. Just Judgment (Jn 7:24)
 - 1) Not according to appearance (Jn 7:24)
 - 2) Not according to suspicion (1 Tim 6:4)
 - 3) Not by misrepresentation (Lk 20:20)
 - 4) Not by subversion (Deut 16:18-19)
 - 5) Not with respect of persons (Prov 24:23, 24)

B. In God...

1. God's justice confessed by men:
 - a. Bildad (Job 8:3)
 - b. Abraham (Gen 18:25)
 - c. Moses (Deut 10:17,18)
 - d. David (Psa 7:9-11; 89: 14)
 - e. Nehemiah (9:33)
2. God's justice confessed by angels and demons:
 - a. Demon in the synagogue (Lk 4:34)
 - b. Gabriel of Christ (Lk 1:35)
 - c. The Cherubim of the Father (Rev 4:8)
 - d. The Seraphim of the Father (Isa 6:2, 3)
3. God professes Himself to be just (Isa 45:21)
 - a. Just words (Psa 119:172; Heb 6:16-18)
 - b. Just deeds (1 Jn 1:9; Rom 3:26)
 - c. Just judgments (Deut 10:17; Rom 2:5-11)

II. *God's Justice Found in the Forgiveness of Sins-*

A. The problem stated: the resolution between the facts that

1. God "would have all men to be saved" (1 Tim 2:3-4; 2 Pet 3:9).
2. But "all have sinned" (Rom 3:23); the wages of sin is death (Rom 6:23). Thus, JUSTICE demands propitiation, and it must be genuine (Heb 9:22, 10:4)

- B. The problem resolved: "Christ died for our sins" (1 Cor 15:3, Jn 1:29, 1 Jn 2:2).
 - 1. We were redeemed through his blood (Eph 1:7)
 - 2. He bore our sins (1 Pet 2:24)
- C. Thus, in the death of Christ justice and mercy blend together (Heb 9:15, Rom 3:25ff).

III. *Because God Is Just*

- A. I Will Seek Him Out for the Forgiveness of Sins (1 Jn 1:9)
 - 1. God's justice is tempered by His mercy (Psa 85:10; 89:14).
 - 2. While we serve a just God, He is not merciless (2 Sam 22:26-28).
 - 3. God wants to save us and will save us, if we will yield to Him (2 Pet 3:9; 1 Tim 2:4).
- B. I Will Keep His Commandments (1 Jn 3:7).
 - 1. God's commandments are righteousness (Psa 119:172).
 - 2. They that do His commandments are just and righteous before Him (1 Thess 2:10).
 - 3. Having sought God's mercy and found out, I want to know and keep his commandments (1 Jn 2:29).
- C. I Will Trust Him (Psa 4:5).
 - 1. He will never lie (Num 23:19; Tit 1:2).
 - 2. He will always do right (Gen 18:25; Neh 9:33).
 - 3. He keeps his promises (Heb 6:18).
- D. I Will Be a Just & Merciful Person in My Relations with Others (Prov 21:21)
 - 1. I must remember how God has dealt with me in my dealings with my brethren (Eph 4:32).
 - 2. I do not want to be the "unmerciful servant" (Matt 18:31-35).
 - 3. Mercy is to the merciful, forgiveness to the forgiving (Matt 5:7; Gal 3:11-12).

Conclusion:

A. *No Man Is Just Before God-*

- 1. All have sinned and fallen short (Rom 3:23).
- 2. Job was right, we cannot stand before God on our own and there is none to stand there for us.
- 3. But God, "a just God and a Savior," sent Jesus, "the Just One," to be our Redeemer, giving the "just for the unjust" (1 Pet 3:18).

B. *Do You Want to Be Right Before God?*

- 1. Believe (Rom 10:10)
- 2. Repent (Acts 11:18)
- 3. Confess (Rom 10:10)
- 4. Be immersed, baptized, into Christ (Acts 2:38)