

# Job Asks, How Should Man be Just with God?

## Chapter 9:2

**Job 9:1&2** Then Job answered and said,  
<sup>2</sup>I know it is so of a truth: but how should man be just with God?

No other question is as important as this one, and it is essential for man to learn its answer if he wants to reach the Lord or learn His way of saving the soul.<sup>1</sup> If men do not have the depth of thought to consider and contemplate how they may be found just before God, it is because they do not really care to be. If God's Word is not brought to sinners, they will have little to no idea as to the degree that they have sinned against God. This is because sin deceives men about their true condition. It blinds them as to how their fleshly and carnal nature offends God. *For sin, taking occasion by the commandment, deceived me, and by it slew me.*<sup>2</sup> Sin, because of its corrupting influence, deceives man, leads him

from the right path, and blinds him to his true condition. Man should fear nothing more than the sin that lives within him. Ultimately, self-deception is the greatest deception of all.

Yes, the world is meant to deceive and lead men more deeply into sin,<sup>3</sup> but at the core of the problem is man's sinful nature. Man's greatest enemy is himself, and he must look to God to be delivered from his fleshly conceit. Sin also produces a delusional effect on its victims. When coupled with evil spirits, further deception is created. The results are catastrophic.<sup>4</sup> The only force able to cut through the spiritual blindness caused by sin and the evil spirits sent to deceive men is the Word of God.<sup>5</sup> Consequently, the deception sin causes can be removed only when God's Word is believed.

<sup>1</sup> Jas. 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

<sup>2</sup> Rom. 7:11

<sup>3</sup> Mark 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Luke 21:34&35 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. <sup>35</sup>For as a snare shall it come on all them that dwell on the face of the whole earth.

Eph. 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

I Tim. 6:9&10 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup>For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

4 I Sam. 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

Luke 22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

John 13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5 Deut. 13:1-3 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

<sup>2</sup>And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; <sup>3</sup>Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

II Cor. 11:13&14 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

<sup>14</sup>And no marvel; for Satan himself is transformed into an angel of light.

I Tim. 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

II Pet. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

I John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

**Hebrews 4:11&12** *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

<sup>12</sup> *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Since God's Word is a spiritual sword, It can cut to the very core of a man, even unto the thoughts and intents of his heart, where unbelief has made its home. Men should thank God for this, because without the aid of God and His Word to try and test their hearts, sin would deceive them all the way to the grave. Oblivious to their nature leading them to hell, they would follow it until there was no possible way to escape. Therefore, God's Word is critical to first making known the unbelief that lives in the heart and then to planting seeds of faith in God to replace it. Without the Word of God it is impossible for any man to see himself properly as a sinner. This was the process God used to show Job who he really was: first speaking to Job through Elihu's ministry and then directly speaking to Job himself. *Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*<sup>6</sup> This teaches us that the deceptive power of sin can be escaped only when men hear and believe God's Word.

**Mark 7:20** *And [Jesus] said, That which cometh out of the man, that defileth the man.*

The source of sin is man. He defiles himself; he is not defiled by the sins of other men. In other words, it is not what is external to man that causes him to sin against God but rather the very nature that grants him physical life. Likewise, it

is not what people do that makes them dirty before the Lord but rather what they are. Men, the Scriptures state, are sinners, born in sin.<sup>7</sup> None born into the human race are righteous; by God's standards, all are unprofitable. *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*<sup>8</sup>

*They have all gone out of the way* - They have "declined" from the true path of piety and virtue.

*They are together* - They have at the same time; or they have equally become unprofitable. They are as one; they are joined, or united in this declension. The expression denotes union, or similarity.

*Become unprofitable* - This word in Hebrew means to become "putrid" and "offensive," like fruit that is spoiled. In Arabic, it is applied to "milk" that becomes sour. Applied to moral subjects, it means to become corrupt and useless. They are of no value in regard to works of righteousness.<sup>9</sup>

Because of man's nature, God has decreed him devoid of righteousness. All men share this characteristic. Without His Spirit, one cannot be found profitable by the Lord.

**Romans 3:10** *As it is written, There is none righteous, no, not one:*

As far as a holy God is concerned, none are righteous—no, not even one—who are born of the flesh. Since there are no righteous men on earth, none on their own can be found righteous in God's sight. Hence, as long as he is a fleshly creature, man cannot find acceptance with God. To stress this point further, there is no fleshly man whom God considers righteous. All born of the flesh have sinned and come short of His glory. *For all have sinned, and come short of the glory of God;*<sup>10</sup> The entirety of mankind has been found guilty in God's sight, and

<sup>6</sup> Job 38:1-3

<sup>7</sup> Ps. 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

Ps. 58:3 *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*

Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

<sup>8</sup> Rom. 3:12

<sup>9</sup> Barnes' Notes on the Bible, Rom. 3:12

<sup>10</sup> Rom. 3:23

there are no exceptions to this rule.<sup>11</sup> *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.*<sup>12</sup> Thus, a man can be born a prince and possess at his birth the wealth of a king, but because the man is flesh, God must reject him because of the nature that makes him unfit for His kingdom. On their own, because of their corrupt, sinful condition, men cannot find acceptance with God. And though sinners will rebel against this spiritual reality, God's Word asserts and reveals it as truth—that a man who possesses a carnal nature and is subsequently ruled by it cannot be worthy of spiritual inheritance. *For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.*<sup>13</sup>

*For to be carnally minded* - Margin, "The minding of the flesh." The sense is, that to follow the inclinations of the flesh, or the corrupt propensities of our nature, leads us to condemnation and death. The expression is one of great energy, and shows that it not only leads to death, or leads to misery, but that it is death itself; there is woe and condemnation in the very act and purpose of being supremely devoted to the corrupt passions. Its only tendency is condemnation and despair.<sup>14</sup>

If we are to believe God's Word, then those in the flesh, if they have no other nature than the flesh, will not be found pleasing by God. The corruptness of their sinful nature means He will not find anything pleasing about them.

Jesus taught that a man must be born again through the reception of God's Holy Spirit to enter into the kingdom of God.<sup>15</sup> Without such reception, entry into the kingdom of God is impossible.<sup>16</sup> *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*<sup>17</sup> However, before this spiritual baptism of the Holy Spirit is given,<sup>18</sup>

11 Ps. 53:1-3 *The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.* <sup>2</sup>*God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.* <sup>3</sup>*Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.*

Ecc. 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*

Rom. 3:10-19 *As it is written, There is none righteous, no, not one:* <sup>11</sup>*There is none that understandeth, there is none that seeketh after God.* <sup>12</sup>*They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.* <sup>13</sup>*Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:* <sup>14</sup>*Whose mouth is full of cursing and bitterness:* <sup>15</sup>*Their feet are swift to shed blood:* <sup>16</sup>*Destruction and misery are in their ways:* <sup>17</sup>*And the way of peace have they not known:* <sup>18</sup>*There is no fear of God before their eyes.* <sup>19</sup>*Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

12 Ps. 14:1-3

13 Rom. 8:6-8 *For to be carnally minded is death; but to be spiritually minded is life and peace.* <sup>7</sup>*Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.* <sup>8</sup>*So then they that are in the flesh cannot please God.*

14 Barnes' Notes on the Bible, Rom. 8:6

15 John 3:6-7 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.* <sup>7</sup>*Marvel not that I said unto thee, Ye must be born again.*

16 Ezek. 11:19 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

Ezek. 36:26-27 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* <sup>27</sup>*And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

Rom. 7:6 *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

17 John 3:5

18 Mat. 3:11 *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

John 1:33 *And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.*

there must first be repentance of sin.<sup>19</sup> The foundation upon which justification before God is built is the confession that one is a sinner.<sup>20</sup> Though men cannot change their sinful state by themselves, they can, if they are humble, confess themselves to be sinful. Elihu's words to Job reveal the path by which God saves men: by leading them through exposure to His Word to repentance of sin.

***Job 33:27&28 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;***

***<sup>28</sup> He will deliver his soul from going into the pit, and his life shall see the light.***

Heavenly justification, as seen in Elihu's words to Job, begins with a personal confession: *I have sinned, and perverted that which was right*. This confession is not that others in the world have sinned against us but rather that we have sinned against God. To escape the grave, men must believe themselves by faith to be sinners before God. This act of repentance cannot be sidestepped if true salvation is desired. Though it is only the first step, if it is not taken there can be no other. The path to God's salvation is perpetually revealed in Scripture as beginning with repentance for sin. Until men are truly willing to confess themselves as sinners, they will not be ready to believe

*Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

*Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

*19 Luke 5:32 I came not to call the righteous, but sinners to repentance.*

*Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

*Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*

*Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

*I John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

*20 II Sam. 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

*Ps. 32:5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

*Ps. 41:4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.*

*Ps. 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

*Prov. 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

*Luke 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

*Luke 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

*21 Acts 2:38*

in God's Son. *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*<sup>21</sup>

*And if any say, I have sinned* - Hebrew "And says," that is, if the sufferer, under the pressure of his afflictions, is willing to confess his faults, then God is ready to show him mercy. This accords with what Elihu purposed to state of the design of afflictions, that they were intended to bring people to reflection, and to be a means of wholesome discipline. There is no doubt that he meant that all this should be understood by Job as applicable to himself, for he manifestly means to be understood as saying that he had not seen in him the evidence of a penitent mind, such as he supposed afflictions were designed to produce.

*And perverted that which was right* - That is, in regard to operations and views of the divine government. He had held error, or had cherished wrong apprehensions of the divine character. Or it may mean, that he had dealt unjustly with people in his contact with them.

*And it profited me not* - The word used here (*שׁוּוָה* *shâvâh*) means properly to be even or level; then to be equal, or of like value; and here may mean, that he now saw that it was no advantage to him to have done wickedly, since it brought upon him such a punishment, or the benefit which he received from his life of wickedness was no equivalent for the pain which he had been called to suffer in

consequence of it. This is the common interpretation. ... It would then be the reflection of a man on the bed of suffering, that the course of life which brought him there had been attended with no advantage, but had been the means of plunging him into deserved sorrows, from which he could be rescued only by the grace of God.<sup>22</sup>

This principle of repentance might seem simple from a practical standpoint, but there is little the sinner despises more than the confession of his own guilt. Sin is not only very deceptive but also stubborn. Sadly, because they are resistant to bringing personal condemnation upon themselves, most will refuse God's offer to repent of their sin to receive His mercy.<sup>23</sup> The pride that accompanies sin will reveal itself by a strong resistance to admitting personal guilt. This was Job's sentiment before God's Word touched his heart and conviction of sin was able to make its way into his conscience. *Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me.*<sup>24</sup> Though these are not Job's exact words, they summarize his inward belief of himself—that he had done no wrong and was devoid of iniquity. However, it is the penitent heart that God looks for, and this is what God was seeking in Job. Instead of self-righteously defending himself before God, Job needed to confess his sin against God. Thankfully, the events in Job's life and the effects of God's Word being spoken to him, coupled with his previous affliction, did just this. *Wherefore I abhor myself, and repent in dust and ashes.*<sup>25</sup> Ultimately, for God to save men, they must be brought to their knees. They must be brought to recognize that they are sinners and cease to see themselves as pure in God's sight. *There is a generation*

<sup>22</sup> Barnes' Notes on the Bible, Job 33:27

<sup>23</sup> II Chron. 7:14 *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

<sup>24</sup> I John 1:9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

<sup>25</sup> Jas. 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

<sup>26</sup> Job 33:8&9

<sup>27</sup> Job 42:6

<sup>28</sup> Prov. 30:12

<sup>29</sup> Gill's Exposition of the Entire Bible, Prov. 30:12

*that are pure in their own eyes, and yet is not washed from their filthiness.*<sup>26</sup>

*There is a generation that are pure in their own eyes,....* Not in the eyes of God, who sees the heart, and all the impurities of it, as well as of life and conversation; nor in the eyes of others, though such may appear outwardly righteous before men; but in their own eyes, in their own conceit and imagination, trusting in themselves that they are righteous: but such have not their eyes opened or enlightened to see the plague of their own hearts, the spirituality of the law of God, the perfection of righteousness that requires; nor the righteousness and holiness of God himself; nor the imperfection and insufficiency of their own...<sup>27</sup>

The contrast between a repentant sinner and a man who thinks himself righteous in God's sight is seen in Christ's parable of the Pharisee and the publican. While one knew himself to be a sinner (the publican), the other (the Pharisee) was completely oblivious to his sin and believed himself to be righteous before God.

**Luke 18:9–14** *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:*

<sup>10</sup> *Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

<sup>11</sup> *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*

<sup>12</sup> *I fast twice in the week, I give tithes of all that I possess.*

<sup>13</sup> *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

<sup>14</sup> *I tell you, this man went down to his house justified rather than the other: for*

*every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

The Pharisee prayed with himself because he was primarily talking to himself. And though he referred to God, his thoughts were wholly upon himself.

Jesus spoke this parable to those, many of them religious leaders, who *believed themselves to be righteous*. The ultimate lesson of the parable is that if men believe themselves to be righteous in their own eyes, they cannot be saved by God. The Pharisee, because of who he thought he was and what he had done, was at the center of his religion. Therefore, his religion was based on his own works and what he believed himself to be in the flesh, as opposed to God's mercy. It was not God's mercy that the Pharisee relied on—but his own self-righteousness. *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are*. When men are confident in themselves, as the Pharisee strongly was, they are unworthy of God. It was not the Pharisee who was aware of his unworthiness but the publican, who because of this sign of repentance went to his house justified. The penitent sinner, as exemplified by the publican, confesses like Job, *I have sinned, and perverted that which was right*.<sup>28</sup> The self-righteous man, however, stubbornly says, *I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican*.<sup>29</sup> The self-righteous man, as depicted by the Pharisee in Christ's parable, will compare himself to others and say he is nothing like them, but he is blind to his true condition. Foolishly believing himself to be more righteous than others, he is blind to any sin within. *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise*.<sup>30</sup> Whenever men set themselves as their own standard for ex-

28 Job 33:27 *He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;*

29 Luke 18:11 *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*

30 II Cor. 10:12

31 Barnes' Notes on the Bible, II Cor. 10:12

cellence, we know that they know nothing of the truth, of how to truly be found just before God.

The sense of Paul is, that they made themselves the standard of excellence; that they were satisfied with their own attainments; and that they overlooked the superior excellence and attainments of others. This is a graphic description of pride and self-complacency; and, alas! it is what is often exhibited. How many there are, and it is to be feared even among professing Christians, who have no other standard of excellence than themselves. Their views are the standard of orthodoxy; their modes of worship are the standard of the proper manner of devotion; their habits and customs are in their own estimation perfect; and their own characters are the models of excellence, and they see little or no excellence in those who differ from them.<sup>31</sup>

***Habakkuk 2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.***

The soul that is lifted up and full of itself because of pride is a completely different soul than one filled with humble faith. While a prideful man will resist heavenly revelation that he is a sinner, a man of faith will accept it and seek God's mercy. What is seen here is the disparity between pride and faith. Through faith one lowers himself in God's presence, while through pride one exalts himself. Ultimately men will pursue either faith or pride to live their life by.

The source of all sin was and is pride. It is especially the sin of all oppressors, of the Chaldee, of antichrists, and will be of the antichrist. It is the parent of all heresy and of all corruption and rejection of the gospel. It stands therefore as the type of all opposed to it. It is in its very inmost core ("in him") lacking in uprightness. It can have no good in it because it denies God, and God denies it His grace. And having nothing upright in it, being corrupt in its very inmost being, it cannot stand or abide. God gives it no power to stand. The words stand in contrast with

the following: the one speaking of the cause of death, the other of life. The soul, being swollen with pride, shuts out faith—and with it the presence of God. It is all crooked in its very inner self or being.<sup>32</sup>

Pride and faith are separate and completely distinct from each another. In the end, every man will choose one of these two behaviors to live his life by, and what he chooses will determine if God's eternal life can be received. Only those who pursue faith will be given spiritual and eternal life as their reward. Every man will be faced with the choice of either pursuing faith, which leads to life, or maintaining pride, the end of which is death. As far as God is concerned, there is no unbelieving man whose soul is lifted up, whom God considers a just man. God despises the proud<sup>33</sup> and promises that His divine favor will fall only on the humble.<sup>34</sup> The proud of heart, because they are swollen with self, have little to no interest in the pursuit of God. Being content with what they deem themselves to be in the flesh, they see no reason why fellowship with Him should be sought. In his fallen state, man is more than content to have fellowship only with himself. He sees God as unnecessary and views himself as a "god."<sup>35</sup> Those whose hearts are lifted up with personal pride—which they relish, like the Pharisee in Christ's parable—will not pursue the path of faith, which is necessary to be saved.

***Romans 1:16&17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.***

***<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.***

<sup>32</sup> Barnes' Notes on the Bible, Hab. 2:4

<sup>33</sup> Prov. 8:13 *The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*

<sup>34</sup> Prov. 3:34 *Surely he scorneth the scorners: but he giveth grace unto the lowly.*

*Matt. 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*

*Jas. 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

*Jas. 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.*

*I Pet. 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

<sup>35</sup> Gen. 3:4&5 *And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup>For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

<sup>36</sup> Ellicott's Commentary for English Readers, Rom. 1:17

<sup>37</sup> Heb. 4:14–16 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup>For we have not an high priest which cannot be touched with the feeling of our*

We have in the book of Romans a perfect answer to Job's question of how man can be just with God: through the gospel of Christ. If men believe the gospel, they will discover God's righteousness. Whenever the gospel is believed, it has the power to deliver men from their fleshly nature, and through receiving a divine nature from God they can be found righteous in His sight.

The gospel attains its end, the salvation of the believer, by revealing the righteousness of God, i.e., the plan or process designed by Him for men to become just or righteous in His sight. The essential part on man's side, the beginning and end of that plan, is Faith. For which there was authority in the Old Testament, where it is said, "The just shall live by faith."<sup>36</sup>

Men are made righteous before God by the power of the gospel of Jesus Christ. The gospel will accomplish for the sinner what he does not have the power to do for himself. It can both save his soul and satisfy God's demand for righteousness. The gospel can save men because Jesus is alive in heaven, ready to intercede for sinners who come to God through Him.

***Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.***

The gospel can save because the living High Priest, Jesus Christ, sits in heaven ready to intercede for all those who come to God through Him. Jesus can save men today because He is alive and sits as the High Priest, providing atonement for those who confess themselves as sinners before God.<sup>37</sup> There is power in the gos-

pel because Christ's living intercessory ministry gives it power.

Just as God raised Jesus from the dead, Jesus can do the same for all who believe in Him. Christ's resurrection is why He can rescue from death those born dead in sin.

In His supplication unto God, "who was able to save Him out of death," He was heard; this was the type—and more than the type (see the Note on Hebrews 5:7)<sup>38, 39</sup>

Christ's submission to God is what allowed God to save Him from death; likewise, the believer's submission to Christ is what will allow Him to save sinners from death.<sup>40</sup> *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*<sup>41</sup> Christ's prayers were heard, and He was delivered from eternal death and separation from the Father because He feared and submitted to God's will for His life. Every day until Christ's return is a day of atonement for those who come to God through Him. Because Jesus is at God's right hand and functions as High Priest before God, when men both believe and confess Him as Lord, His ministry can save them from death. It is not simply faith that saves the believer but faith in the one whom God has given the power to save.<sup>42</sup> What gives faith the power to save is that the one *infirmities; but was in all points tempted like as we are, yet without sin.*<sup>16</sup> *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

38 Heb. 7:25 (NIV) *Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.*

39 Ellicott's Commentary for English Readers, Heb. 7:25

40 Rom. 10:9&10 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* <sup>10</sup>*For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

41 Heb. 5:7

42 John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

43 John 3:16–18 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* <sup>17</sup>*For God sent not his Son into the world to condemn the world; but that the world through him might be saved.* <sup>18</sup>*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

John 6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

I John 5:11&12 *And this is the record, that God hath given to us eternal life, and this life is in his Son.* <sup>12</sup>*He that hath the Son hath life; and he that hath not the Son of God hath not life.*

44 Ellicott's Commentary for English Readers, Heb. 7:25

45 I Tim. 2:5

God calls him to believe in is alive and able to make atonement for sin. Faith can save simply because Jesus is now risen.

. . . *seeing he ever liveth to make intercession for them.* Again, the power of the gospel to save lies in the fact that Christ lives. And the life He now lives is devoted to interceding for sinners who come to God through Him. Faith in the Son of God results in a pardon of sins against God.<sup>43</sup> In truth, the only living religion on earth is that which has an active resurrected Priest in Heaven, who lives to intercede for the sins of the whole world. Christianity is a living religion that saves men from sin because its Lord, Head, and Savior, Jesus Christ, is alive and ready to pardon any who repent in His name for their sins against God.

With the high priest's confession of the sins of the people on the Day of Atonement was joined fervent intercession on their behalf; this intercession was also symbolised in the offering of the incense.<sup>44</sup>

Sinners can be saved from their sin because Christ exists as the mediator for sin: *For there is one God, and one mediator between God and men, the man Christ Jesus.*<sup>45</sup> The word "mediator" in this verse means—

3316 *mesítēs* (from 3319 *ímēsos*, "in the middle") – properly, an arbitrator ("mediator"), guaranteeing the performance of all the

terms stipulated in a covenant (agreement) ... (a “mediator”) intervenes to restore peace between two parties, especially as it fulfills a compact or ratifies a covenant.<sup>46</sup>

There is but one mediator for sin between God and man, and without this mediator, only God’s wrath awaits sinners. *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*<sup>47</sup> Without Jesus as a Mediator for sin, men would be required to die for it themselves.<sup>48</sup> Ultimately, for men

to be found just before God, they need to confess themselves as sinners before God and then lean upon Christ as their mediator for sin, because it is only when Christ’s ministry for sin is embraced that God’s mercy will be found. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*<sup>49</sup>

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<sup>46</sup> HELPS word-Studies

<sup>47</sup> *I Thess. 1:10*

<sup>48</sup> *Ezek. 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

<sup>49</sup> *Heb. 2:17&18*

*I Repent in Dust and Ashes*