

Series: Questions

Title: (Pt 2) Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

Text: Job 40: 6-8

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We saw in the lase message that Job's first problem was pride.

Job 40: 1: Moreover the LORD answered Job, and said, 2: Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it. 3: Then Job answered the LORD, and said, 4: Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. 5: Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

But it was not enough for Job to shut his mouth. Pride was not Job's only problem. So God continues with a second question.

Job 40: 6: Then answered the LORD unto Job out of the whirlwind, and said, 7: Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. 8: Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

This second main question deals with Job's second problem: self-righteousness. Every believer struggles with this constantly.

Job lived daily and served God in the right way. God said that about him. But doing so, Job thought God was wrong to send him this trial.

Proposition: Remember, God is always right and deals only righteously toward all—especially his elect, redeemed, regenerate people.

JOB'S PROBLEM WAS SELF-RIGHTEOUSNESS

First, understand, the problem is not that Job was looking to himself for righteousness, for justification, before the law of God. Job clearly declares his righteousness is Christ.

Job 19: 25: For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: 26: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: 27: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

Job believed Christ to be his living Redeemer. To believe Christ is my Redeemer is to believe he has redeemed me from the curse of the law by being made a curse for me. This Christ did for all God's elect. He redeemed us—freed us—from the curse of the law. He redeems us—frees us—from the dominion of our sinful flesh so we can believe on him. Christ shall redeem us from the body of this death in resurrection. He shall redeems us from all consequence of sin in glorification.

Job believed Christ to be his redeemer right then as his Surety because the work was finished in the Lamb slain from the foundation of the world. So Job's problem is not that he is trying to make himself righteous before the law of God. Job plainly declares his confidence is Christ his Righteousness.

The problem Job has is that he was self-righteous concerning his daily walk as a believer in those things every believer ought to do. Job said,

Job 31: 35: Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and *that* mine adversary had written a book. 36: Surely I would take it upon my shoulder, *and* bind it *as* a crown to me. 37: I would declare unto him the number of my steps; as a prince would I go near unto him. 38: If my land cry against me, or that the furrows likewise thereof complain; 39: If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: 40: Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Jobs says he would that God had a book that recorded all his steps, all his actions. Job was so confident that he had lived in all righteousness and avoided all evil that he says if God wrote such a book of his steps, he would put the book on his shoulder and wear it as a crown.

Job had walked in the right way and avoided evil. God said that about him. But Job thought God owed him for doing so. He thought God was unjust to treat him this way because he had honored God in his daily walk. That is self-righteousness.

Self-righteousness thinks something about me and my walk is giving something to God for which God owes me a peaceable life. It is as deadly as self-justification and self-sanctification. No, our right living, just like our sin, adds nothing to God nor does it indebt God.

Job 35: 1: Elihu spake moreover, and said, 2: Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? 3: For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?

Job is saying if I avoid sin and walk to honor God, what profit is it if God sends me this kind of trial anyway? Elihu said,

Job 35: 6: If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? 7: If thou be righteous, what givest thou him? or what receiveth he of thine hand? 8: Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

When a believer does what is right and avoids wrong it does not indebt God to us. It is simply what he ought to do. Christ said,

Luke 17: 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8: And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9: Doth he thank that servant because he did the things that were commanded him? I trow not. 10: So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

So we see that a believer who is not self-righteous in matter of justification before God's judgment seat in heaven but casts all his care on Christ his Righteousness to justify him can still be self-righteous over his daily walk. Both are deadly. When a believer does what is right and avoids wrong, God owes us nothing. It is simply what we ought to do.

Job 32: 1: So these three men ceased to answer Job, because he was righteous in his own eyes. 2 Then was kindled the wrath of Elihu...against Job...because he justified himself rather than God.

DISANNULING GOD'S JUDGMENT AND CONDEMNING GOD

Job 40: 8: Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

The worst thing about self-righteousness is that in saying we are right, we disannul God's judgment in sending the trial and condemn God that we might be righteous. Job was disannulling God's judgment and condemning God by saying God is not right to send this trial upon a man like me who does what is right and avoids evil for God's honor. This is what all men do who call into question God's right to do as he will with his own.

Romans 9: 10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; 11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14: What shall we say then? *Is there* unrighteousness with God? God forbid.

God told Moses this was his glory as God Almighty to choose whom he would and pass by whom he would. Likewise, it is God's glory as God Almighty to send trials to his child. We cannot call into question God's right to be God and do as he pleases with whom he pleases. God says to the man who cries unfair, "*Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?*"

SELF-RIGHTEOUSNESS' BOAST

Self-righteousness boasts that our own right arm can save us. But Christ is the Arm of God. Christ is the Voice of God. God says,

Job 40: 9: Hast thou an arm like God? or canst thou thunder with a voice like him?

Isaiah 40: 10: Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. 11: He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead [with his right hand] those that are with young.

Christ is God's majesty and excellency, glory and beauty who alone decks his people in his beauty. God says,

Job 40: 10: Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

We could not make ourselves holy in the beauty of holiness. Christ is our beauty of Holiness who gave us a pure holy heart in regeneration. We could not make ourselves righteous, purge our sins and justify ourselves before God's law. Christ is our Righteousness who robes us in his beautiful garment making us perfect by his obedience.

God satisfied his justice and made his people righteous by pouring out his wrath on Christ in place of his people. It is by giving us a view of Christ accomplishing this for us that God abases us who are wicked elect sinners. Can we do so? God says,

Job 40: 11: Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him. 12: Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place. 13:

Hide them in the dust together; and bind their faces in secret. 14: Then will I also confess unto thee that thine own right hand can save thee.

God says if you can do any of these things then I will confess unto thee that thine own right hand can save thee. We are saved by God's right hand, Christ the Lord; by God's Voice, Christ the Word of God. Self-righteousness would take this glory from Christ and give it to ourselves. Oh, what a deadly thing self-righteousness is!

THE RIGHTEOUSNESS OF GOD ILLUSTRATED

God uses several large animals to illustrate his righteousness. He shows why we are to submit to God and know that what he does to us is right.

First, God uses a large animal called behemoth which God made glorious—**Job 40: 15: Behold now behemoth, which I made with thee; he eateth grass as an ox. 16: Lo now, his strength is in his loins, and his force is in the navel of his belly. 17: He moveth his tail like a cedar: the sinews of his stones are wrapped together. 18: His bones are as strong pieces of brass; his bones are like bars of iron. 19: He is the chief of the ways of God: he that made him can make his sword to approach unto him.**

The lesson is found in verse 19. This animal *“is the chief of the ways of God.”* God made this animal glorious. But God says, *“he that made him can make his sword to approach unto him.”*

God in Christ has made his child glorious. A ruined, helpless sinner saved by the blood and righteousness of Christ is the chief of the ways of God. A dead sinner regenerated, given a new nature, brought to cast all his care on Christ is the chief of the ways of God. But no matter how glorious God has made us in saving us, in robing us in Christ's righteousness, we are still his and he can send the sword upon us if he will. It is right because God is God. He made us, not we ourselves. He knows what is best for his child.

Secondly, God uses a large fish called leviathan which no man can stand against, only God—**Job 41: 1: Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? 2: Canst thou put an hook into his nose? or bore his jaw through with a thorn? 3: Will he make many supplications unto thee? will he speak soft words unto thee? 4: Will he make a covenant with thee? wilt thou take him for a servant for ever? 5: Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? 6: Shall the companions make a banquet of him? shall they part him among the merchants? 7: Canst thou fill his skin with barbed irons? or his head with fish spears? 8: Lay thine hand upon him, remember the battle, do no more. 9: Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? 10: None is so fierce that dare stir him up: who then is able to stand before me?**

The lesson is found in verse 10. Here is some massive, fierce water creature that is far and away mightier than any man. Read more about this mighty creature in verses 13-34. As you read about this mighty creature think of God who far mightier in justice than this creature. All these things that God says man is unable to do to this mighty creature, God who made him, God is who far more mighty, can. God says, *“Who then is able to stand before me?”*

Brethren, God is teaching us to never think we are so big that we can stand before God apart from Christ. If we thing how terrible it would be to face such a mighty creature as the one described here, imagine how far worse it would be to stand before God outside of Christ. We are never so big, never so right, that we can stand before God who is above all in righteousness! Oh, let us humble ourselves from self-righteousness at the feet of Christ casting all our care on him! The only way we can stand before God is robed in the perfect righteousness of Christ whose precious blood tamed the fierce justice of God and reconciled us to him.

Thirdly, God asks what have we first given to God so that God owes us—**Job 41: 11: Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.**

It is the same thing that is said in Romans 11:

Romans 11: 35: Or who hath first given to him, and it shall be recompensed unto him again? 36: For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

If you and I—as sinners saved by the grace of God in Christ—do as we ought in our daily life, we are not first giving to God. The only reason we do as we ought is because God has first given to us to cause us to do so. So we must praise God, not ourselves. After declaring, “Of him, and through him, and to him, are all things: to whom be glory forever. Amen”, Paul says,

Romans 12: 1: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

REPENTANCE AND LESSONS LEARNED

Job 42: 1: Then Job answered the LORD, and said, 2: I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. [God you asked me] 3: Who *is* he that hideth counsel without knowledge? [I answer] therefore have I uttered that I understood not; things too wonderful for me, which I knew not. [God you said] 4: Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. [I answer] 5: I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 6: Wherefore I abhor *myself*, and repent in dust and ashes.

Job did not say that before. It was not enough that Job said I will shut my mouth. A lot of people shut their mouth while in their heart they are justifying themselves. It was not enough that Job merely shut his mouth, Job had to be brought to see Christ high and lifted up as he had never seen him before so that he be brought down to the dust of humility to confess, “*I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*”

A lot of well-meaning people think this is when God saved Job. I think I know at least two reasons why men think that.

One, in the beginning God repeatedly said of Job, “*There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?*” (Job 1: 8; 2: 3) Then as we see all the proud, self-righteous things Job said, we are left to think, if God said there is none like him then where does that leave me? Our own pride and self-righteousness would rather say a believer would not have said those proud, self-righteous things Job said. But oh yes my brethren, a believer will say those proud and self-righteous things and much more. Sadly, you and I do so every day. But thank God, according to his free grace and unchangeable love for his elect in Christ, our heavenly Father will not allow one for whom Christ died to perish in our pride and self-righteousness. God will send us a grievous trial as he did Job and turn us again to Christ.

The second reason some believers think this is when God saved Job is because Job said, “*I have heard of thee by the hearing of the ear: but now mine eye seeth thee.*” But that does not only happen at our conversion, it happens repeatedly in the life of a believer.

God called me to faith in Christ in the mid-to-late eighties. I knew the Lord Jesus Christ, believed on him with all my heart, cast all my care upon him and confessed him publicly in believer’s baptism. Though I

faced a few very minor trials, about 18 years later God put me through a 4-5 year trial that culminated in the worst suffering I had ever endured as a believer. When God brought the trial to an end, he made me see the Lord like I had never seen him before. So much so, that I thought God had just saved me. I could truly say, *"I have heard of thee by the hearing of the ear: but now mine eye seeth thee."*

But about 8 years after that, God sent another difficult trial. Again, when it was over, I saw Christ like I never saw him before so that once again I thought God had just then saved me. But that does not happen only when God first saves us. That is what happens as God grows a believer in the grace and knowledge of Christ throughout our live of faith. If you are a believer who has not yet experienced this, hang around, you will!

So brethren as we come to the end of this year and awake tomorrow to one brand new, let us thank God that he continually brings us to repentance, makes us abhor ourselves in dust and ashes and saves us in Christ, who put away the sin of our pride and self-righteousness. Those are ugly, wicked twin brothers. Where you find one you find the other. If you took every problem a believer has, these two would make up our main problem: *pride and self-righteousness*. Oh, but thank God that he beholds his child in Christ our Righteousness and will not charge us nor allow us to perish by these two wicked twins.

In this New Year, when we go into the trial may God make us not face it in pride as if we are sovereign and wise and all powerful. May God make us humble at Christ's feet trusting him! All things in our salvation and all things in our daily lives is by the absolute sovereign hand of our righteous God, not of us. May God keep us from the self-righteous thought that God owes us something for doing as we ought to do. Seeing what Christ has suffered in our room and stead whatever God calls us to do is our reasonable service.

Most of all may God make us thankful that Christ is our Righteousness, apart from our works. May he keep us looking away from ourselves, away for any good thing God brings us to do and keep all our confidence upon Christ alone the rest of our days!

Amen!