KNOWING GOD

LESSON 13

Title: The Justice of God

Text: Deuteronomy 32:1-4

1. **Review**:
   1. It is never hard for God to be good because He is good by nature.
   2. His goodness is always the same. He has never been more good than He presently is and He will never be more good than He is now.
   3. God bestows blessings on us because is He is good, not because we are worthy.
2. **Introduction**: Today we will consider the justice of God. We are not considering His justice in contrast to His goodness. Remember, every attribute of God is consistent with every other attribute. God’s justice does nothing to diminish the fullness of His goodness.
3. **The meaning of justice**:
   1. Deuteronomy 32:4: “Just and right is He.”
      1. The same word in both the Hebrew in the Old Testament and Greek in the New Testament is translated both *just* and *right* or *justice* and *righteousness*.
      2. When it is declared that God is just or that His ways and acts are just, it is simply saying that God does right because He is just (righteous).
      3. The words are synonyms.
   2. Deuteronomy 32:4: Just means without iniquity.

**Transition**: Let’s think about the word iniquity briefly.

* + 1. Just means there is equity with God. He is equitable.
    2. Iniquity comes from the thought that one is not equitable––in-equity. It means lawless or outside of what is right.
  1. Ezekiel 18:25,29: The Jews got so far from God they considered Him to be unjust, inequitable.
     1. To think of charging God with iniquity is really an awful and horrendous thought.
     2. God showed them that the iniquity was on their part and that He was (is) very equitable.
     3. Deuteronomy 32:4: “…without iniquity, Just and Right is He.”

1. **To know God is to have the matter of His justice settled in one’s mind**.
   1. Men of faith settle the matter of God’s justice in their mind and work from there.
   2. Let me give a couple of examples.
      1. Genesis 18:20-25: Abraham knew God was just.
         1. God would destroy Sodom and Gomorrah, but Lot was there, so Abraham prayed for Lot.
         2. Abraham knew this about God: the wicked and the righteous were not the same before God and the righteous are dealt with separately by God.
         3. Abraham prayed on the basis of God’s justice knowing that He could not but do right!
         4. That’s why you sense no panic and anxiety in Abraham’s prayer because he knew God would do right and that Lot would not be destroyed with the wicked.
      2. Jeremiah 12:1: Jeremiah acknowledges God’s Justice but acknowledges his own lack of understanding.
         1. Jeremiah was God’s man and he was suffering. The wicked defied God and appeared to be prospering. The only way Jeremiah could keep serving God through it all was knowing that God is just!
         2. Sure, there are things we don’t understand and there will be many more in the future. But get this settled: God is just, righteous. equitable. Once you get that settled you can just relax and wait on Him to accomplish His great purpose. Through any circumstance of difficulty, settle first that God is just.
   3. God is just by nature.
      1. He cannot but exercise justice.
      2. Never look at a situation and say, “Here is what God must do, justice demands it.”
      3. Justice is not a principle God conforms to, just is what God is!
      4. It’s not as if something may arise and God would be faced with a decision to do right or to be unjust. Justice doesn’t demand He act justly; His nature demands it. He is who He is because of Himself, not because of some outside standard.
2. **How can God be just and forgive the wicked?**
   1. Doesn’t forgiveness leave God’s justice unsatisfied?
      1. For instance, look at the vile sinners Jesus forgave during His time here.
      2. The woman of Samaria, the tax collectors, Mathew and Zacchaeus; the demonic, the woman taken in adultery, the thief on the cross.
      3. We rejoice that He forgave wickedness and that He does forgive. But what of his justice? Sin must be punished. God’s justice demands it.
   2. Romans 3:23-26: Jesus satisfied the demands of justice on the cross.
      1. Our Redeemer is Jesus. (v.24)
      2. He is just––our Justifier. (v.26) Jesus went to Calvary as our substitute and took sin’s penalty for us. Now all who trust in God’s Son will have satisfied the demands of God’s justice.
3. **Conclusion**: “There is nothing in His Justice which forbids the exercise of His mercy.” (Tozer)