

## THE JUST SHALL SHINE

**Sunday Morning: August 1, 2004**

**Text: Romans 2:13-15** "(For **not** the **hearers** of the law *are* just before God, but the **doers of the law shall be justified**. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)"

You know it's often through fellowship we get stirred of heart to bring messages when people are asking questions. And this week I had a question come that I want to deal with somewhat this morning. And it was two weeks ago that some email came through talking about dying to self and so I thought it would be appropriate for us to reflect upon dying to self and the benefits of dying to self and bearing fruit and honoring the Father by bearing much fruit and the fact that dying to self helps us live a lot better quality of life. If you are always being offended or touched by everything and stimulated by everything, how miserable can your life be, you know? You can go nuts! But this morning I want to reflect upon the just shall shine. I want to read from Romans two verses thirteen through fifteen.

Of course this law here is the moral law and not the ceremonial law. Obviously in a man's heart, he's not thinking about sacrifices and washings and so forth; this has to do with living a moral life and there are those who before the law came who lived moral lives, decent lives like Abraham and Isaac and Jacob. They lived before the law and yet they lived lives pleasing to God and we are to do the same thing. Now, in this passage of scripture it says it's not the hearers of the law that are just before God. Just knowing about the moral law, doesn't make you right, because you have to obey the law. We have to be obedient. In other words, we shouldn't steal, we shouldn't covet, so forth and so on and it's not those that hear the law that are just before God, it's the doers of the law shall be justified. And while I was musing upon what I was asked this week, I ran across this verse, "it's the doers of the law that shall be justified." When we think upon justification, we associate justification by faith but here is justification by keeping the law or doing the law and the word justification has to do with being chargeable. If you're behaving yourself and you're obeying the law, you are not chargeable as far as the law is concerned. But let's say that you are being obedient to the law and then you begin to live by faith because it says the just shall live by faith. In other words, you cannot live in disobedience and please God too. So you have to be just, you have to live a holy life, a separated life to live by faith. And if we are just and we live by faith, then we please God and we will be justified, we will not be chargeable. Well, I've always associated being chargeable with the moral law. But when we think of, well, I'm going to have you turn over to Hebrews chapter ten, which of course is not in our notes but in Hebrews chapter ten and in verse thirty-eight. "Now the just shall live by faith but if any man draw back my soul shall have no pleasure in him." When we say 'draw back,' this is drawing back not from being just but of living by faith. And so if you draw back from living by faith, you are chargeable of what? Of not pleasing God, not living by faith! But he goes on and says, "we are not of them that draw back unto perdition (or unto ruin) but of them which believe (or actually which are of faith) to the saving of the soul." So the point I'm saying is this we can be justified as far as the moral law is concerned, in other words, we're behaving ourselves, we're being obedient and so therefore we are not chargeable when it comes to stealing and drunkenness and the sins of the flesh and etc, etc. And so therefore what will they have? What will those who are just, enjoy? And that was the question he asked me. He said, those who are just and live by faith will rule and reign with Christ in His

coming Kingdom, now what about those who are just but they don't live by faith. And you can do that; you can be just and not live by faith. In Mathew chapter thirteen and verse nine it says,

### **HAVE EARS? LISTEN**

**Matthew 13:9** "Who hath **ears** to **hear**, let him **hear**."

And I want to build some background material here for us to understand that there is a distinction between those who have ears to hear and those who don't have ears to hear. Now, you don't have to have ears to hear to be saved. You just need to know that Jesus Christ died for your sins and when you believe that He died for you, you're born into the family of God. So you don't have to have ears to hear that, okay? But the Lord over and over again in the parables said, "he who has ears to hear, let him hear." In Revelation chapter two it talks about "he that hath hear an ear let him hear what the Spirit saith unto the churches." So those who have ears, they need to hear. In

### **THE LORD GIVES EARS TO HEAR**

**Deuteronomy 29:4** "Yet **the LORD** hath not **given you** an heart to perceive, and **eyes to see**, and **ears to hear**, unto this day."

I included this verse to show you that it is the Lord that gives you those ears to hear and eyes to see. You don't get them yourself. That comes from the Lord. In Second Timothy chapter one, verse nine it says

### **COMMON SALVATION, THEN CALLING**

**2 Timothy 1:9** "Who hath **saved** us, and **called us** with an **holy calling**, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world [ages] began,"

Salvation is first; you have to be in the family. If you're not in the family, you're dead in your trespasses and sins and this doesn't have anything to do with dying to self. But the point is this if you're dead in your sins you need to be saved, then after you're saved and the Lord has given you ears to hear, there is a calling, it's a holy calling. Not according to our works, in other words, he doesn't give us ears to hear and eyes to see, because we did some great things, or that we're really holy, or we're really dedicated. This is something God has done on His own and He's chosen on his own to do. This all took place in the ages past. And then in Mathew chapter twenty-two, verse fourteen it says

### **MOST ARE NOT CALLED**

**Matthew 22:14** "For **many** are **called**, but **few are chosen** [called out from, elect]."

The implication here is this - is having to do with the called and obviously not only the many are called but the chosen are also called. They are the ones who have ears to hear. Now, I've put in our notes, most are not called. Most of God's children are not called. Many are called, not to get saved, but we're called unto His Kingdom and glory. In other words, He is calling out some people who will reign with Him. We're seeing this on TV today. Not everybody is going to be in the new Presidents' cabinet when he's installed next year. There are going to be many and he'll call the ones that he wants, okay? And the calling is unto His Kingdom

### **CALLED UNTO HIS KINGDOM**

**1 Thessalonians 2:12** "That ye would walk worthy of God, who hath **called** you unto his **kingdom** and glory."

Remember when Jesus went on the Mount of Transfiguration? Who did He call to go with Him? He called Peter, James and John. Not all of the apostles went. So I just want you to see that it's not wrong for Jesus to choose people that He wants close to Him and to be with Him,

particularly when His glory is revealed. So we're called unto His Kingdom. In Mathew chapter thirteen, verses nine through eleven the ears that hear, hear the word of the Kingdom.

### **EARS TO HEAR THE WORD OF THE KINGDOM**

**Matthew 13:9-11** "Who hath **ears to hear**, let him hear. 10. And the disciples came, and said unto him, Why speakest thou unto them in parables? 11. He answered and said unto them, Because it is given unto you **to know the mysteries** of the **kingdom of heaven**, but to **them** (that have not been called) it is not given."

In other words, they haven't been called. Now, it's not a sin to not respond to the calling. If God hasn't given you ears to hear, God's not going to hold you accountable for responding to this call unto His Kingdom and glory. But if you've been given ears to hear and I associate people that come here have been given ears to hear and eyes to see. Other wise you wouldn't be here. That's probably one of the reasons why we have such a small crowd. Because it's only many are called and few are chosen. So we're working with the many and not the most! And it's the little flock that does what? Enters the Kingdom! It's not the big flock; it's the little flock. "Fear not little flock, it's the Father's good pleasure to give you the Kingdom. So when I see a little flock in our midst, hey, we're on the right path! I'm anticipating entering the Kingdom and ruling reigning with Christ. So it has to do with the mysteries of the Kingdom of the Heavens and it has to do with ruling and reigning. Now, what about those who don't have ears to hear? That's what I'm trying to get to, this is what the question was, what about those who haven't been called? What do they get? What do they anticipate? What is their anticipation? Well, we have gone over this some in the past but I'm just going to refresh our thoughts on this again today. In Luke chapter one verses five and six

### **ZACHARIAS AND ELISABETH WERE JUST**

**Luke 1:5-6** "There was in the days of Herod, the king of Judaea, a certain priest named **Zacharias**, of the course of Abia: and his wife was of the daughters of Aaron, and her name was **Elisabeth**. 6. And they were both **righteous** [just] before God, **walking in all the commandments** and ordinances of the Lord **blameless**."

Now, I included this in here to show you that here is a couple serving in the temple, or Zacharias is serving in the temple and both of them are just. Now, why are they just? I think this is a definition here. They were just because they were obedient and they were walking in the commandments and they were blameless. In other words, they weren't changeable. They were justified as far as being just is concerned. If you're unblameable, you are justified. And they weren't justified by faith; they were justified in the law. And not only the moral law, but they were justified in the Mosaic Law. Zacharias and Elizabeth obeyed the Mosaic Law. If Zacharias didn't do that, what would have happened to Zacharias when he turned around to go into the temple? He would have died! You've got to obey; in other words, you've got to wash your hands in the brazen laver and so forth. So he was justified as far as being obedient to the commandments. In Luke chapter one verse seventeen, obedience has a certain amount of wisdom

### **OBEDIENCE, WISDOM OF THE JUST**

**Luke 1:17** "And he shall go before him in the spirit and power of Elias, to **turn the hearts** of the fathers to the children, and **the disobedient** to the **wisdom** of the **just**; to make ready a people prepared for the Lord."

This is talking about John the Baptizer; his message was to turn the hearts of the father to the children and to get the disobedient to see the wisdom of being just. There is wisdom in being just, in being obedient! If you're not obedient, you're not very wise. Because you're not going to

get away with it, okay? And now, a just person doesn't need to repent. I've put this in here, Luke Fifteen seven

### THE JUST NEED NO REPENTANCE

**Luke 15:7** "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine **just** persons, which **need no repentance**."

Did you know, that a just person is not a sinner? I'm not saying that a just person didn't sin or hasn't sinned; I'm saying that a just person has repented and he is living in obedience. That's what a just person is. He's not a sinner and he doesn't need to repent. That's just like driving down the street. Like I've talked to you before. If I'm driving the speed limit or less, do I need to repent? No I don't need to repent! Now, if I'm driving thirty-five down this street out here, do I need to repent? Well I do if I see the policeman! No, if I'm breaking the law, I need to repent, okay? Let's go on. I'm just going to point out people that are just in the Old Testament. Joseph, that is the surrogate father of the Lord Jesus Christ, Joseph. This is Mary's husband

### JOSEPH WAS JUST

**Matthew 1:19** "Then **Joseph** her husband, being a **just man**, and not willing to make her a public example, was minded to put her away privily."

Joseph was a just man. In Luke chapter two verse twenty-five, this is Simeon

### SIMEON WAS JUST

**Luke 2:25** "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was **just** and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him."

Here's a man who was obedient to probably not only the moral law but to the ordinances as well. He was a just man, he was in the temple. In Acts chapter ten verse twenty-two, Cornelius was a just man and Cornelius is a Gentile, a saved Gentile, he was a proselyte unto the nation of Israel, he became a Jew and it says

### CORNELIUS, A JUST MAN

**Acts 10:22** "And they said, Cornelius the centurion, a **just man**, and one that **feareth God**, and of **good report** among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee."

I just think about here's a Gentile, he was a just man and you know what? Fearing God doesn't hurt! If you don't fear God, you know what? You live like you want to, when a man says there's no God, in his heart, how does he live? Any way he pleases! It takes the fear of God to get all of us to behave! I know it was that way in my house! If I didn't do right, I got the switch! And I'm sure that you've experienced that too, if you didn't do right, you had to pay the consequences. It's the same thing here. In Philippians chapter three it says that Paul was just

### PAUL WAS JUST

**Philippians 3:4-6** "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a **Pharisee**; 6. Concerning zeal, persecuting the church; touching the **righteousness** which is in the **law, blameless**."

Paul was just. He was obedient to the moral law and he was obedient to the Mosaic Law. And he was doing that before the Lord stopped him on the road to Damascus. Now, the key here is it says, "as touching the law, a Pharisee." Now, I want you to keep the word, 'Pharisee', in mind as I read Mathew five twenty

## PHARISEES WERE JUST

**Matthew 5:20** "For I say unto you, That except your **righteousness** shall **exceed** *the righteousness* of the **scribes** and **Pharisees**, ye shall in **no case enter** into the kingdom of heaven."

What was the righteousness of the Scribes and Pharisees? They had the righteousness of the Law and they were blameless. The scribes and the Pharisees were saved and they were just and that was all! So you can be just and not live by faith. And so what does it take for us to enter the Kingdom? Well, our righteousness has got to exceed the righteousness of the scribes and the Pharisees. And what was the righteousness of the scribes and the Pharisees? They were obedient to the law, the moral law as well as the ordinances as well because of the time in which they lived. Now, how could their righteousness exceed that righteousness? Well, it's the righteousness of faith. And what does the righteousness of faith deal with? It means that we're pleasing God. Faith provides us with hope. What is the hope of a Christian? Not salvation, the hope of a Christian is to rule and reign in the coming Kingdom! Because that can be forfeited. All you have to do is quit pleasing God and start living in sin and you're in trouble! Not only now but in the age to come, there will be weeping and gnashing of teeth because of the way you lived and the things that you did. And we all can do that, I can do that, none of us are immune. When you think of David, a man after God's own heart, did what he did, there's nothing that we can't do; did you know that? He was a liar, he was a murderer, and he was an adulterer, I mean those are pretty heavy sins and I'm sure thankful I don't have those on my list but anyway, somebody else is happy too! But anyway, now, Philippians three, nine, continues Paul's thoughts on this righteousness. And Paul says

## EXCEEDING RIGHTEOUSNESS

**Philippians 3:9** "And be found in him, not having mine own **righteousness**, which is of the **law**, but that which is through the faith of Christ, the **righteousness** which is of God by faith:"

There is a righteousness, which is of faith, and there is a righteousness, which is of the Law. Now, we cannot attain unto the righteousness, which is of faith by only keeping the Law. But you've got to keep the law, that is, the moral law if you expect to have a righteousness, which is of faith. You can't live in sin and live by faith at the same time. Period! You can't do it. Now, in Romans chapter three verse twenty-one

## YOU HAVE TO BE JUST

**Romans 3:21** "But now the **righteousness** of God **without** [in addition to] the **law** is manifested, being witnessed by the **law** and the prophets;"

Now, when you read that on the surface to me, that means you can have the righteousness of God without being obedient to the moral law. And that to me flies in the face of the thought that the just shall live by faith. You have to be just. So I did some checking on the word, 'without.' What does that word, 'without' mean? Well, I found in Second Corinthians chapter eleven verse twenty-eight and interesting use of that word. And it's the word 'beside.' And in Second Corinthians eleven twenty-eight it says

## WITHOUT (Romans 3:21)

**2 Corinthians 11:28** "Beside [in addition to] **those things** that are without, that which cometh upon me daily, the **care of** all the **churches**."

The word, 'beside,' also can be translated or carries the thought 'in addition to.' Paul is saying 'in addition to these things which are without, that is making a living and making sure that everybody has got something to eat and you know, Paul took care of everybody that was with

him apparently. You know things that are without – stoning, you know, people get stoned, I mean he got stoned a time or two. You know he's in the perils in the deep, you know, these are things in addition to the troubles I'm experiencing, I have the cares of the churches! So the word, 'without' carries the idea 'in addition to.' Now, the righteousness of God in addition to the law is manifest, witness by the law and the prophets. In other words, God wants us to live by faith but you've got to be just to do it. And so the righteousness of God comes when we live a clean life, an obedient life and we live by faith, trusting the Lord and anticipating the hope of glory. Galatians three eleven talks about living by faith.

### TO LIVE BY FAITH

**Galatians 3:11** "But that no man is justified by the **law** (alone) in the sight of God, *it is evident*: for, The **just** (those who obey the moral law) shall **live by faith**."

This is what we're talking about and the justification here is the justification that is associated with faith and not the justification, which is of the Law. The two go together. Now, the righteousness, which is of faith, will provide us a heavenly inheritance. Now, that's the reason I included Romans four, thirteen.

### A HEAVENLY RULE

**Romans 4:13** "For **the promise**, that he should be the heir of the world, was not to Abraham, or to his seed, through the **law**, but through the **righteousness** of faith."

Being heir of the world means to rule over the world. To rule and reign over the world. That's what God promised Abraham in Genesis chapter fifteen. Your seed will be as the stars in heaven. Your seed will be a heavenly seed and that heavenly seed will inherit and they will rule and reign over the earth. Now, a name that I didn't include in our list of those being just is that of Lot.

### LOT WAS JUST

**2 Peter 2:7-8** "And delivered **just Lot**, vexed with the filthy conversation of the wicked: 8. (For that **righteous** [just] **man** dwelling among them, in seeing and hearing, **vexed** *his* righteous soul from day to day with *their* unlawful deeds;)"

It says "righteous," but it should be translated "just" – it's the same Greek word in verse seven. Lot was a just man. In other words, he was obedient. His life was not very exemplary but he was a moral man, even though he chose a lifestyle that wasn't too good. He lived down there in Sodom and Gomorrah where Abraham chose to live away from those people. And thank goodness that the immoral lifestyle of Sodom and Gomorrah did not affect Lot. It did affect his wife and his kids. It did affect them but it didn't affect Lot. Lot was just. Now, another one that I didn't include in the list is John the Baptist. In Mark chapter six verse twenty it says

### JOHN THE BAPTIST WAS JUST

**Mark 6:20** "For Herod feared John, knowing that he was a **just man** and an **holy**, . . ."

John the Baptist was a holy man, he was a just man, and he was obedient in his day, not only to the moral law but to the ordinances as well, the ceremonial law. And we read something interesting about John in Mathew chapter eleven verse eleven which says

### LEAST IN THE KINGDOM

**Matthew 11:11** "Verily I say unto you, Among them that are born of women there hath not risen a greater than **John the Baptist**: notwithstanding **he that is least in the kingdom** of heaven is **greater than he**."

Now, that's a pretty good testimony. John the Baptist born of a woman; there's none greater than he. Notwithstanding, he that is least in Kingdom of heaven is greater than John. Now,

here is John the Baptist. He's just. John did not have a chance to live by faith, in a sense as we think of today. He was just and so when I think about John being just and as far as the Kingdom of the Heavens is concerned, the last man in the Kingdom is greater than John. The fellow who is ruling and reigning in the heavens, who has responded unto the calling of His Kingdom and glory, he is a Private, he is low recruit but he's ruling and reigning! He is above John the Baptist who was holy and he was just. So the point I'm trying to make here is this, John is a picture of those who will be great here on the earth but will not have a place in the Kingdom of the Heavens – ruling and reigning with Christ. He will be ruling Lot and those that are like Lot. Well, let's continue here. In Deuteronomy chapter two, verse nine we see about Lot's inheritance

### **LOT'S INHERITANCE, EAST OF THE JORDAN**

**Deuteronomy 2:9** "And the LORD said unto me, Distress not the **Moabites**, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the **children of Lot** *for* a possession."

Now, Lot's inheritance is East of the Jordan River. The preferred inheritance is West of the Jordan River. And when you look at Old Testament types, to be in the land of milk and honey, is to have a heavenly inheritance. To be East of the Jordan River is to have an inheritance that is earthly. It's an earthly inheritance and we find Rueben out there. Rueben should have been in the land flowing with milk and honey. Why do we find Rueben outside the land? Why? He defiled his father's bed. He took his father's wife, his stepmother, if you please. And so because of his sin, we find Rueben on the outside. Now, Lot had an inheritance east of the Jordan River in the land of Moab. Look in verse nineteen

### **DOUBLE PORTION**

**Deuteronomy 2:19** "And *when* thou comest nigh over against the children of **Ammon**, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the **children of Lot** *for* a possession."

Well, what I see here is that Lot had two sons and they both had an inheritance in the land east of the Jordan River. So Lot's family had a double portion inheritance. And those who got a double portion inheritance were like the first-born. The first-born ruled and reigned in the family. When I look at Lot being just and having a double portion in the land east of the Jordan River, I see a man who rules and reigns here upon the earth during the Millennium. He's just, he's got honor and glory here on the earth and he has a counter part in the heavenlies and they're working together to rule over the earth. That's what's going on today. Satan has angels over all the Kingdom's of the earth. Bush has got a demon working above him and influencing him just like all the heads of State have demons working. Those are angels and one day all of those angels will be cast out of the heavens and down here on the earth and then those of us who qualify to rule and reign will take their positions. We'll be Princes over Persia and other cities and other countries of the world. Lot had a double portion. I see Lot being just as having a double portion inheritance here on the earth. He will rule and reign on the earth and not in the heavens. So, is it important to be just? Yes. Did Lot have ears to hear? I don't think Lot had ears to hear. Those who don't have ears to hear can't qualify to have positions of honor and glory in the coming Kingdom here on the earth. And I see in Mathew chapter thirteen verse forty-three, it says

### **LOT DWELT IN THE MOUNTAIN**

**Genesis 19:29-30** "And it came to pass, when God destroyed the cities of the plain, that

God **remembered Abraham** (interceding), and **sent** (delivered) **Lot out** of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. 30. And **Lot went up** out of Zoar, and **dwelt in the mountain**, and his two daughters with him; . . ."

### **THE JUST SHALL SHINE**

**Matthew 13:43** "Then shall the **righteous** [just] **shine** forth as the sun **in the kingdom** of their Father. Who hath ears to hear, let him hear."

The just will shine in the Kingdom and I do believe the just will rule and reign from an earthly perspective. So somebody asked me, "Well what do those who don't have ears to hear, what will they get?" Well if they're obedient and they're just, they'll have a double portion inheritance and they'll rule and reign here on the earth and that's not a bad deal. It pays to be good, it pays to behave because God is honored in your obedience and if you don't have ears to hear, He's not going to say, "Well, why didn't you screw on some ears so you can hear what I have to say?" If He hasn't given you the ears, you don't have to struggle over that, you just do the best you can. It says that if we're heirs of God and joint heirs with Christ. There are those who have an inheritance under God and then there are those that will have an inheritance because they suffer for Christ's sake in the coming Kingdom.

Father, I just pray that You would help us to appreciate what it means to be just. We know, Lord, that being just means to behave and to be obedient. And we know Lord, that if we are just and obedient we can please You by living by faith. So if we haven't been given ears to hear and eyes to see, we can still be just and being just we can one day have a place in Your coming Kingdom here upon the earth to rule and reign over those on the earth that You would give those who are just. We just pray, Lord, that You would bless these thoughts to Your honor and glory and our good and profit. In Jesus Christ's name we pray, amen.