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The Gospel Calling

CHAPTER XX

“In flaming fire taking vengeance on them that know not God, and that **obey not the gospel** of our Lord Jesus Christ” (2 Thess. 1:8)

The Gospel was first preached to Abraham. In the following verses we can see that by faith he *obeyed* it. This Gospel was preached in this very specific way - God “**CALLED**” (Heb. 11:8-10).

“By faith Abraham, when he was **called** to go out into a place which he should after receive for an inheritance, **obeyed**; and **he went out**, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose Builder and Maker is God” (Heb. 11:8-10).

“Look unto Abraham your father, and unto Sarah that bare you: for I **called** him alone, and blessed him, and increased him” (Isa. 51:2).

“Who didst **choose** Abram, and **broughtest him forth** out of the Ur of the Chaldees, and gavest him the name Abraham” (Neh. 9:7).

This gospel **call** to Abraham was historically recorded in Genesis 12:1-3, and Hebrews 11 cites it to be Abraham’s first *saving* response to the gospel call. After this time, through many trials for many years, Abraham maintained saving faith, and so he became a biblical beacon of salvation – an example for NT Christians to follow. God’s gospel call to Abraham was a call to “go out” (Heb. 11:8). God preached the OT type of the gospel in these very words: “**Get thee out** of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee” (Gen. 12:1). Abraham responded to *the gospel call*, and so, he was separated from country and kindred, both *inwardly* and *outwardly*, even as it is now for Christians in the NT. We too are separated from the devil’s country (*this world*). We too are born again into another family or kindred (*God’s*).

This call severed Abraham from his former kin, so that from him a chosen lineage could be established as a generational line of salvation. Abraham separated from the house of his father, Terah, and with Abraham was the company of God’s called out ones (The Church). To mark this separation, God instituted an *outward sign* to be put upon all the males of His newly born Church:

“And God said unto Abraham, Thou shalt keep **My covenant** therefore, thou, and thy seed after thee in their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be **circumcised**. And ye shall **circumcise** the flesh of your foreskin; and it shall be a **token of the covenant betwixt Me and you**...And the **uncircumcised** man child whose flesh of his foreskin is not circumcised, **that soul shall be cut off from his people; he hath broken My covenant.**” (Genesis 17:9-11, 14)

Let my reader understand: outward circumcision was of such importance to God that, without it, “that soul shall be cut off from his people”! Circumcision was the very “token of the Covenant” of salvation that God was working in the midst of this called out company. However, it was not the *physical circumcision* that saved these men, was it?

Was the OT law a salvation which was wrought through the means of “earthly things” (John 3:12), to be understood by us as a Covenant of mere “carnal commandment” (Heb. 7:16) and “carnal ordinances” (Heb. 9:10) which are strictly physical, and that alone? Then one would conclude, wrongly, that a Jew is a true Jew who is one “outwardly”, and all the practices of the *gospel figures* and *lawful shadows* which reveal Christ were strictly “outward in the flesh”, meaning that, nothing ever touched the man in “the heart”, and nothing ever saved the man “in the Spirit”, “inwardly” and “by nature”, rather than “outwardly” (Rom. 2:25-29). If we were to conclude to this interpretation and faith, we too, like the unsaved Jews of the 1st century who were dead men’s bones, would have “a zeal for God, but not according to knowledge”, and we would be “going about to establish [our] own righteousness” because we are “ignorant of God’s righteousness” (Rom. 10:1-3). The OT law is more than physical ordinances! Behind the physical ordinances are messages – messages which contain gospel powers, messages which hinge upon saving faith, and each one, according to God’s will, is “a figure” of Christ’s gospel message which was to come, so that, heretofore unto the New Covenant dispensation, all men were saved by grace through faith, apart from works, by a revelation of the gospel of Christ by shadow.

Of the Carnality (or Physically), Outwardly

“The law of a **carnal** commandment” – Heb. 7:16
 “A **figure** for the time then present” – Heb. 9:9
 “**Carnal** ordinances” – Heb. 9:10

Of the Spirit (or Nature), Inwardly

“For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, **thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?** And shall not uncircumcision which is **by nature**, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one **outwardly**; neither is that circumcision, which is **outward in the flesh**: But he is a Jew, which is one **inwardly**; and circumcision is that of **the heart, in the Spirit**, and not in the letter; whose praise is not of men, but of God.” – Rom. 2:25-29

My reader, we have already looked at, with great detail, how the Israelites who were called out of Egypt in the Exodus generation were spiritually saved by a vital union to the pre-Incarnate Christ. Remember how the Passover sacrifice was not a dead ordinance, but it was a message of saving faith (Heb. 11:28)? Do you remember how the waters of the Red Sea were not mere ocean waters but a spiritual baptism (1 Cor. 10:1-2, Heb. 11:29), how the Manna was not a mere piece of bread but “spiritual meat” (1 Cor. 10:3), how the water from the Rock was not a mere river of waters but a “spiritual drink” (1 Cor. 10:4), how the Rock was not a mere piece of stone but a “spiritual Rock” – and “that Rock was Christ” (1 Cor. 10:4)? Even so it is here, in Genesis 17, with the physical circumcision. It is not a mere physical circumcision that is “outward in the flesh”, but this is also a message of saving faith, resulting in a spiritual circumcision of the heart, in the Spirit, creating communion with the pre-Incarnate Christ! It has always been true, all throughout the OT generations, that a Jew “is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God” (Rom. 2:25-29). The Lord preached that it was a *spiritual circumcision* that saved men all throughout the OT scriptures:

“And the LORD thy God will **circumcise thine heart**, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.” (Deuteronomy 30:6)

“**Circumcise** therefore the foreskin **of your heart**, and be no more stiffnecked.” (Deuteronomy 10:16)

“Circumcise yourselves to the LORD, and take away **the foreskins of your heart**, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.” (Jeremiah 4:4)

Abraham, and all saved men in the OT, were of such that had their hearts circumcised, that had the Spirit of God within them, so that the chief token of the OT Covenant was a spiritually circumcised seed of Abraham that did “love the LORD [their] God with all [their] heart, and with all [their] soul” (Deut. 30:6). Therefore these men, who had circumcised hearts, did “keep the righteousness of the law”, which means they loved God so as to “fulfil the law” (Rom. 2:26-27), for if they had not kept the righteousness of the law, then their “circumcision is made uncircumcision” (Rom. 2:25)! The spiritual work of the law, *spiritual*

circumcision, is what saves a man, and not the outward, physical circumcision – so much so that if a man is spiritually circumcised, then God will judge him to be as the physically circumcised, and vice versa: if a man is physically circumcised and not spiritually circumcised, then his physical circumcision will be counted as uncircumcision! Herein is the bottom-line principle validating the outward, carnal, physical precepts of the law which are kept – a spiritual salvation!

This very reality can be seen in the subsequent generations after the physical ordinance was instituted in Genesis 17. Abraham's seed did abound, and although all of them were physically circumcised, not all were spiritually circumcised – therefore there was enmity, division, and separation continuously – and Isaac separated from Ishmael, Jacob from Esau, Joseph from his brothers, all the way until the Exodus generation. Not all of the men who were the children of Abraham did inherit the promises of salvation (called the promises to Abraham and his seed), but only those who were the **spiritual seed** of Abraham...but this **spiritual seed** was mingled in the vast lineage of Abraham's **physical seed**. The physical circumcision was the physical "token" (Gen. 17:11) upon all the "covenant" (Gen. 17:9) inheritors after Abraham; however, vast numbers of Abraham's sons who were physically circumcised became disqualified from their inheritance in Abraham. This is because they were denounced from the family of Abraham altogether, as a father would renounce the existence of a son. Even so, these literal, physical children of Abraham came to have no spiritual inheritance in Abraham.

I repeat, it must be understood that even in the midst of Abraham's seed which became this chosen lineage, again and again the gospel call went forth, being preached over and over, to the end that **Abraham's seed was severed from Abraham's seed, Jew from Jew, kin from kin; Isaac from Ishmael, Jacob from Esau, Joseph from his brethren**. This continued in all the generations from Joseph to Jesus Christ. The chief example of all **salvific divisions** in the midst of Abraham's seed is Jesus Christ, how He was severed from the Jews in the flesh. This "**Jew severing from Jew**" gospel call is of great significance in the New Testament.

Study the centuries of history to trace the lines that came forth from Abraham's flesh, and you will find that salvation is **of the Lord** and not of the flesh, and of the vast amount of carnal seed which came from Abraham, you will find that "the purpose of God according to election" did stand to **call forth the seed**, "not of works, but of Him that calleth" (Rom. 9:11). Therefore God chose Isaac rather than Ishmael, and said, "In Isaac shall thy seed be **called**" (Rom. 9:7), and by the power of the gospel experience, Isaac was Abraham's **spiritually circumcised**, and worthy, seed. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:7). As you may know, after Isaac was **called** and Ishmael was rejected, so also Jacob was called and Esau was rejected. God says of Jacob, "I have **called** him" (Isa. 48:15). And again:

"Hearken unto Me, O Jacob and Israel, my **called**; I am He; I am the first, I also am the last." (Isa. 48:12)

Several centuries after Abraham's death, it came to pass that his seed was bound in Egyptian slavery, and from there God saved Abraham's seed, both **physically and spiritually**. I repeat, God saved them **spiritually** and **not just physically** (as we have studied), and for this reason their Exodus from Egypt is exactly synonymous to the gospel experience heretofore described, when God said:

"When Israel was a child, then I loved him, and **called** My son out of Egypt." (Hos. 11:1)

God called this special and elect seed of Abraham into a spiritual salvation, so that God might be with them, dwell among them, and be in them. God spoke of His communing Presence as the very purposeful reason He saved Israel (the Exodus generation). God had a divine objective for the gospel **call** of salvation, and it was thus:

"I will take you to me **for a people**, and I will **be to you a God**: and ye shall know that I am the LORD **your God**, which bringeth you out from under the burdens of the Egyptians." (Ex. 6:7)

To be taken by God **as a people**, for Him to be **their God**, is a very fearful and difficult thing! It is not easy for a sinful people to survive when an infinitely Holy God does come near to them, to be in their very midst. When the Israelites came to the desert of Sinai and "camped before the Mount" (Ex. 19:2), God gave them conditions for survival in His Presence:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and **brought you unto Myself**. Now therefore, **if ye will obey my voice indeed, and keep my Covenant**, then ye shall be a peculiar

treasure unto me above all people: for all the earth is mine: And ye shall be unto me a **Kingdom of priests**, and an **holy nation**.” (Ex. 19:4-6)

God did walk with Adam and Eve in the Garden of Eden in a perpetual friendship, because of their sinless innocence. Adam and Eve knew the Presence of God well (Gen. 3:8). Yet for God to be Israel’s God, to dwell in the midst of a fallen, sinful, and guilty people, this was an astonishing and terrifying endeavor, and yet this was, and is, God’s very express purpose in salvation – “**that I may dwell among them: I am the LORD their God**” (Ex. 29:46). This great Covenant was initiated at Sinai, and here at the beginning, remember how the people scarcely survived the terrifying experience? How much more difficult will it be, and with how much more scarcity will Israel continue to dwell with God? My reader, you must see this purpose of God repeated over and over, emphasized and reemphasized by God, so that when you think of salvation, what it is and what it accomplishes, you will immediately think wondrously about a people in the midst of the Presence of God.

“And **I will dwell among** the children of Israel, and **will be their God**. And they shall know that **I am the LORD their God**, that brought them forth out of the land of Egypt, **that I may dwell among them: I am the LORD their God**.” (Exodus 29:45-46)

“And I will set My Tabernacle **among you**: and my soul shall not abhor you. And **I will walk among you**, and **will be your God**, and **ye shall be My people**.” (Lev. 26:11-12)

Now, in a very real way, a true Jew is one that is *with God*, and therefore the Jews do keep the law by *nature* and *Spirit*. Also, a Jew is one who is with God so as to be in *continuing fellowship with Him*, one who is not separate from Him. A true Jew is a member of the “Church in the wilderness” (Acts 7:38), and all of them partook of the spiritual salvation of God (1 Cor. 10:1-4), and therefore, like *circumcision*, they were empowered “inwardly”, “by nature”, “of the heart”, and “in the Spirit” to keep the righteousness of the law (Rom. 2:24-29)! With the Mosaic Law, God made sure the holy seed’s separation from all once-born imposters. To keep the whole Church pure, holy, and clean, God instituted strict laws of execution for any Israelite who forsook the spiritual salvation of God, evidenced by keeping the righteousness of the law, by turning to a mere carnal expression of the carnal commandments, or a form of godliness, denying the power of God to keep the righteousness of the law. Therefore, anyone who sinned “presumptuously”, or willfully, would be “cut off from among his people” (Numbers 15:30-31), just like Ishmael was cut off from Isaac, and Esau from Jacob, which are examples of this in the generations before the Mosaic Law was instituted. After the Mosaic Law was instituted, the laws of execution ensured that all who were forsaking a vitally real and *spiritual salvation*, which is evidenced by men turning from heartfelt obedience to willful sinning, which is a failure to keep the righteousness of the law, were cut off from the congregation. Even so, the men would be separated from the rest of the seed of Abraham who were the spiritual seed of Abraham indeed, not merely the once-born physical seed of Abraham.

In this way we can see that to be in the Presence of God is salvation gained. To be cast away from God’s presence is salvation lost. The Gospel for the OT saints was to bring them to God, and so in a very *typological* way, like as from a shadow pointing to a reality, we are with God now by the work of Christ accomplished on the cross! So it is in the NT, “For Christ also hath once suffered for sins, the just for the unjust, **that He might bring us to God**, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18). God saves us by a gospel calling which calls us “out from among them” into separation (2 Cor. 6:17), for the express purpose to be of the number that dwells in God’s presence, and the NT inspired authors quote this OT salvific purpose as God’s stated purpose in NT salvation. The NT authors cite the OT gospel call: → “**I will dwell in them, and walk in them; and I will be their God, and they shall be My people. WHEREFORE come out from among them, and be ye separate**” (2 Cor. 6:16-17). Praise God! It is today in NT reality, as it was said in OT typology:

“But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, **which have separated you from other people**. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, **which I have separated from you as unclean**. And **ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be Mine**.” (Leviticus 20:24-26)

The NT gospel calling is for sinners who were once “without Christ”, “having no hope and without God in the world” (Eph. 2:12), but the Jews who were merely Jews *by flesh* and not *by the Spirit*, they too were lost and without God. They too had their “understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the

blindness of their heart” (Eph. 4:18), and why? “God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear... their eyes [were] darkened, that they may not see, and bow down their back alway” (Rom. 11:8-10). Even so it was for Ishmael and Esau, and all those like them... they were enemies of the gospel calling. They were born unto Abraham after the flesh, yet never born into him, or God, after the Spirit. Paul cites the perpetuity of the second birth gospel as an OT and NT reality in Galatians 4:28-30. Paul emphasizes that the seed of Abraham was at enmity one with another in two representative spiritual families, and he states that as it was then, even so it is now in the NT dispensation – “But as then he that was **born after the flesh** persecuted him that was **born after the Spirit, even so it is now**” (Gal. 4:29). The two different origins of birth represent two different, irreconcilable families, families that are without friendship, so that, for the sake of salvation for the second-born family of God, there is a necessity of separation. Thus it was said: “**Cast out** the bondwoman and her son” (Gal. 4:30). Did you know that the spiritual reality of being “born again” is here affirmed to be an OT and NT means of salvation (here in Galatians 4:28-30)? Jesus Christ shamed Nicodemus for his ignorance of the second birth gospel call of salvation! Christ Jesus understood this to reveal just how fallen and degenerate Israel was, that their pastoral rulers like Nicodemus knew nothing of the second birth. Jesus said – “Art thou a master of Israel, and knowest not these things” (John 3:10)? The *second birth* is the *second circumcision*, it is the *spiritual seed* which claims the *spiritual inheritance* in Abraham, and to be ignorant of this is to be ignorant of salvation altogether.

This is how it has always been in the OT law, not for the law of *circumcision* only, but for all practices of the law. Take, for example, the law of *sacrifices*. It is not the *physical sacrifices* that save, is it? For, then, *physical circumcision* would also have the power to save a man, wouldn't it? If a man has no spiritual reality with God, and he brings a sacrifice for atonement without any true repentance from sin, it is unacceptable to God (keep in mind that repentance is a spiritual gift given by God, granted as a fruit of saving faith). A man cannot repent unless, *inwardly*, the Spirit of God is working, therefore God disqualifies all carnal, outward, physical sacrifices which are without this spiritual work within the heart:

“The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.”
(Proverbs 15:8)

“The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?”
(Proverbs 21:27)

My reader, when a man is keeping the law *physically*, and not *spiritually*, then God will say, “To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood” (Isa. 1:11-15). Why are the physical sacrifices such an abomination to God? It is because there is no *spiritual sacrifice* being made by the people! Without a *second circumcision*, there is no salvation; even so, here, in the law of sacrifices – without a *second sacrifice* there is no salvation! What is the *second sacrifice*? David explains it exactly in Psalm 51:16-19.

“For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. **The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.** Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. **Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.**” (Psalms 51:16-19)

Before David endeavored to bring *physical sacrifices*, he brought before God the *spiritual sacrifices* of heartfelt repentance with a “broken spirit: a broken and a contrite heart”, for he knew that, without this, God would despise the *physical*

“...For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be **called**.” – Rom. 9:6-7

“Now we, brethren, **as Isaac was, are the children of promise.** But **as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.** Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.” (Galatians 4:28-31)

“Born After Spirit” – Gen. 4:29

“Children of the Bondwoman” – Gal. 4:31

“Children of the Free” – Gal. 4:31

“Children of Promise” – Gal. 4:28

sacrifice. This heartfelt repentance, otherwise known as full surrender – offering your body as a living sacrifice (Rom. 12:1-2) – is a *spiritual sacrifice* which is acceptable to God, and saving, without which, all *physical, outward, carnal* fulfillments of the law become vain and unacceptable! Hosea calls repentant words and prayers, “so will we render **the calves** of our lips” (Hos. 14:2), for verily, to God, these are the spiritual sacrifices of “calves” which do save a soul in truth! Therefore God said to apostate Israel, unless they “put away the evil of [their] doings”, “cease to do evil”, “learn to do well”, “seek judgment”, “relieve the oppressed”, “judge the fatherless”, and “plead for the widow” (Isa. 1:16-17), then he would hate, reject, and be troubled by *physical sacrifices*. Whether in the OT or NT, it was a spiritually real and vital reality with the very Spirit of God – a *walk* with God – that saved a man! Could the prophet Micah make it any more clear for us that this was the understanding of all those who were “children of promise” and “born after the Spirit” in the OT (Gal. 4:28-29)?

“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and **to walk humbly with thy God?**” (Micah 6:6-8)

If a man is not spiritually saved, evidenced by keeping the righteousness of the law, then the physical circumcision becomes uncircumcision to God. Even so, without a spiritual salvation evidenced by keeping the righteousness of the law, the physical sacrifices become no sacrifice at all in the sight of God.

Take, for another example, the law of *washings*. Wicked Israelites can wash themselves with waters, they can sprinkle themselves with lawful sprinklings, but if they have not been *washed again, spiritually* speaking, then the *physical washing* is vain. God will still say, again, “wash you, make you clean” (Isa. 1:16). It is not *physical washings* but the *spiritual washing* that reaches *to the heart* in the *inner man* that saves! Thus God said – “O Jerusalem, **wash thine heart** from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?” (Jeremiah 4:14)

Take, for another example, the law of *cleanness*. One can make himself *physically* and *lawfully clean* according to the *outward* man, but God will say to him, “make you clean” *again* (Isa. 1:16)! How? Uncleaness is not merely a ceremonial transgression, but it is a matter of moral law as well! All manner of immorality, or the transgression of the righteousness of the law, is considered as uncleaness, whether it be in the OT or NT (Job 33:9, 15:14). Men are *born* unclean, therefore Eliphaz says, “what is man, that he should be clean? And he which is *born* of a woman, that he should be righteous” (Job 15:14)? David confirms this again, declaring, “Behold, I was *shapen* in iniquity, and in sin did my mother *conceive me*” (Ps. 51:5). David cried out for the spiritual washings and cleansings which were of God by the Spirit of God, when, lo, he was in desperate need of it. He cried – “**Wash me** throughly from mine iniquity, and **cleanse me** from my sin...Behold, Thou desirest **truth in the inward parts**: and in **the hidden part** Thou shalt make me to know wisdom. **Purge me** with hyssop, and I shall be **clean**: **wash me**, and I shall be whiter than snow” (Ps. 51:2, 6-7). David knew that he could not wash himself, cleanse himself, or make himself clean by the mere outward ordinances of keeping the letter of the law, but he cried out to God that He would wash him, *spiritually speaking*, “by the **washing** of regeneration and **renewing** of the Holy Ghost” (Titus 3:5). David knew that his heart was unclean, and that God was going to condemn him if he didn’t have truth in the “**inward parts**”, not merely the **outward parts** (Ps. 51:6). David specifically cried out for this need, saying – “**Create** in me **a clean heart**, O God; and **renew a right spirit within me**. Cast me not away from **Thy presence**; and take not **Thy Holy Spirit** from me” (Ps. 51:10-11)! Cleanness must first be spiritual, “by nature”, “inwardly”, “of the heart”, and “in the Spirit” (Rom. 2:25-29)! Indeed, “who can say, I have made my heart clean, I am pure from my sin” (Prov. 20:9)? NOT ONE! But if God cleans a man, then it can be done! And God will save all those that “are of **a clean heart**” (Ps. 73:1), which is inward, and He will cast away all the rest into damnation, whether they are outwardly clean or not!

“...if thou be a breaker of the law, thy circumcision is made uncircumcision” – Rom. 2:25

If thou be a breaker of the law, thy sacrifices are made to be no sacrifices.

“...if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?” – Rom. 2:26

If those who do not make physical sacrifices do keep the righteousness of the law, shall not his no sacrifices be counted as sacrifices?

If a wicked man gets circumcised, my reader, the man must be circumcised again! If a wicked man makes a sacrifice, the man must make a sacrifice again!

There is a second circumcision and sacrifice, spiritual in nature, which does save a man, and all physical institutions do show figures of these spiritual realities!

A man may lift up his hands and spread them forth in prayer, according to the law, but God will say: "...when ye spread forth your hands, I will hide Mine eyes from you" (Isa. 1:15). In other words, you must lift up your hands again, *spiritually speaking*, and the salvific work must reach *to the heart*, even that, in other words – "Let us **lift up our heart with our hands unto** God in the heavens" (Lamentations 3:41)!

A man may rend his garments so as to seek the attention of God's salvific help, but God will say that you must rend your garments again! "And **rend your heart**, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." (Joel 2:13) A man may likewise fast, but if it is not a turning of *the heart* to God, *spiritually speaking*, then God will say that the man must fast again, or in other words, He denounces the legitimacy of the first fast, saying – "did ye at all fast unto Me, even to Me" (Zech. 7:5)? If a man fasts *outwardly* without the Spirit of God, then the people will quickly find out that God rejected it. They will then say as they once said – "Wherefore have we fasted, say they, and **Thou seest not**? Wherefore have we afflicted our soul, and **Thou takest no knowledge**" (Isa. 58:3)? They must fast again!

A man may begin to cry aloud to God, and pray, but God will say, "they have not cried unto Me **with their heart**" (Hos. 7:14), if indeed the deed is not done with the Spirit of God. God does most fearfully declare, "He that turneth away his ear from hearing the law, **even his prayer shall be abomination**" (Prov. 28:9). All the men of God in the OT knew this truth, that "if [they] regard iniquity in [their] **heart**, the Lord will not hear [them]" (Ps. 66:18). Oh, how woeful is the condition, as the lamentation cried aloud – "Also when I cry and shout, He shutteth out my prayer... Thou hast covered Thyself with a cloud, that our prayer should not pass through" (Lam 3:8, 44)! In such a case, the man must pray again!

If a man has *one* pair of eyes and *one* pair of ears, and he tarries all day long before Nehemiah, before Ezra, before the teaching priest and the Levite, is it of any good at all if it be merely *outward attendance*? God will say, you need to hear again, you need to see again, and you need a *second* pair of eyes and a *second* pair of ears! A man can "have eyes, and see not", and "have ears, and hear not" (Jer. 5:21). The Lord has to give them spiritual eyes, ears, and hearts, as it is written: "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day" (Deuteronomy 29:4). See also Isaiah 6:9-10, Ezekiel 12:2, Matthew 13:13-17, Revelation 2:7, 11, 17, 29, 3:6, 13, 22, 13:9.

In the light of eternity, *one* pair of eyes does not matter, does it? Likewise, *one* pair of ears does not matter, does it? There is a spiritual biology behind salvation; even so, there is *spiritual circumcision* (a *second* circumcision), *spiritual sacrifices* (a *second* sacrifice), *spiritual cleanness* (a *second* cleansing), a *spiritual Manna* (a *second* Manna), a *spiritual water* (a *second* water), a *spiritual Rock* (a *second* Rock), a *spiritual eyesight* (a *second* pair of eyes), a *spiritual hearing* (a *second* pair of ears), besides all the *physical* manifestations of these things! Even so, is it of any wonder then that a man must be *spiritually born* (a *second* birth) into *the family of Abraham*, made into the *spiritual seed of Abraham*, a *spiritual heir*, inheriting a *spiritual inheritance*, following after *spiritual deeds of righteousness*, after the image of God the Father? Is it of any wonder that "they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be **called**" (Rom. 9:6-7)? Is it of any wonder that, by the spiritual salvation of God, manifest in the spiritual realities of the law and figures of gospel shadows, God *separated* the saved from the unsaved, the righteous from the unrighteous, the spiritual from the carnal, the second-born from the once-born, and so, Abraham from Terah, Isaac from Ishmael, Jacob from Esau, Joseph from his brothers, righteous Israelites from unrighteous Israelites (under the Mosaic Law), and finally, foremost of all, Jesus Christ from the once-born Jews of the 1st century?

All throughout the centuries, there was a *spiritual seed* and *family* in the midst of the literal, physical seed of Abraham, and they held sole rights to the *spiritual inheritance* of *heaven*. To denounce and be in oblivion to the *second family* of Abraham (the *spiritual* family), the *second seed* of Abraham (the *spiritual* seed), the *second inheritance* of Abraham (the *spiritual* inheritance), is to denounce and be ignorant of the *second circumcision* of Abraham (the *spiritual* circumcision). This *second-born family, seed, company of heirs*, who were second-time circumcised, *spiritually speaking*, was at enmity with the *once-born family, once-born seed, once-born company of heirs*, who were *one-time circumcised*, and they both were the Jews of Abraham's literal physical seed. To believe and preach that literal, physical circumcision is what saves a man, instead of the second circumcision, which was spiritual and of the heart (Deut. 30:6), is the same message as preaching that all once-born, literal, physical children of Abraham are saved, irrelevant of whether or not they are spiritually born unto Abraham at all ("born again"). This is why Jesus Christ was astonished that Nicodemus didn't understand the doctrine of being born again (John 3)! Jesus said to Nicodemus, "Art thou a master of Israel, and knowest not these things... If I have told you **earthly things**, and ye believe not, how shall ye believe if I tell you of **heavenly things**" (John 3:10, 12)? Nicodemus was under the age-old, ancient deception that salvation was attained by making "clean the outside of the cup and platter", even though the "inward part is full of

ravening and wickedness” (Luke 11:39). Jesus Christ, alongside all the OT prophets, did rebuke the once-born Jews, saying, “Ye fools, did not he that made that which is **without** make that which is **within** also” (Luke 11:39-40)? But it was inevitable that the once-born men fall into heretical, damnable deception, because they are once-born, which means that they are a plant which the Father “hath not planted”, which means that they only have one pair of eyes – making them *spiritually blind*! Jesus Christ sought to expose the heretical teaching that they created about the law of cleanness and washings, and stated that the origin of this heresy is because they are not born of God into a second pair of spiritual eyes:

“But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand: Not that which **goeth into** the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, **Every plant, which my heavenly Father hath not planted, shall be rooted up.** Let them alone: they be **blind leaders of the blind.** And if the **blind** lead the **blind**, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of **the heart** proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.” (Matthew 15:9-20)

Therefore, as Jesus said to the once-born Pharisees, who were at enmity with Him, “let them alone”; even so, Ishmael was at enmity to Isaac, Esau was at enmity to Jacob, Joseph’s brothers were at enmity to Joseph. Every time, in every generation, the same age-old method of salvific holiness was preached – “Cast out” the once-born, God says; thus we must cast out the castaways from the holy grounds of the Church! Have you heard the NT call?

“Get thee out” – Gen. 12:1

“Come out” – 2 Cor. 6:17

“purge out” – 1 Cor. 5:7

“put away” – 1 Cor. 5:13

“Cast out” – Gal. 4:30

“from among yourselves” – 1 Cor. 5:13

“out from us” – 1 John 2:18-19

“taketh away” & “cast forth” – John 15:1, 6

“take him away, and cast *him* into outer darkness” –
Matt.22:13

“castaway” – 1 Cor. 9:27

“reprobate” – 2 Cor. 13:5

“So shalt thou put the evil away from the midst of thee” – Deut. 13:5

“So thou shalt put the evil away from among you” – Deut. 17:7

“...thou shalt put away the evil from Israel” – Deut. 17:12

“...so shalt thou put the evil away from among you” – Deut. 19:19

“...so shalt thou put evil away from among you” – Deut. 20:21

“among you” – Deut. 13:11

“among you” – Deut. 13:14

“among you” – Deut. 18:10

“among you” – Deut. 19:20

“among you” – Deut. 21:21, 24

“among them” – Lev. 15:31

“among the children of Israel” – Lev. 22:32

“Every plant, which My Heavenly Father hath not planted, shall be rooted up. **Let them alone:** they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Matt. 15:13-14)

Jesus Christ preached this with authority, persistence, and great opposition! In the 1st century, the land of Israel was crawling with Israelites who were children of Abraham by flesh and the Devil by spirit, and Christ utterly shocked them with His fierce denouncement of their privileges, salvation, and inheritance as children of the Abrahamic lineage! Jesus addressed some of these very persons in John 8:31-47. NOTE: they were Jews which were called “believers”. Beginning in verse 31, He addressed those of the Jews that “*believed on Him*”, which is Christ. Since it says they “believed on Him,” what do you think Jesus did say? Will Jesus commend their faith? Many today profess to believe in Jesus Christ and God. Many do commend any individual who professes faith, but read what Jesus said to these men that *believed*:

“As he spake these words, **many believed. on him.** Then said Jesus to those Jews **which believed on him,** If ye continue in my word, then are ye my disciples indeed; And ye shall know the **truth,** and the truth shall make you **free.** They answered him, **We be Abraham’s seed,** and were never in bondage to any man: how

sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, **Abraham is our father.** Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. **Ye do the deeds of your father.** Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. **Ye are of your father the devil, and the lusts of your father ye will do.** He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:30-47)

These Jews believed on him (v. 30) and yet were not free from the bondage of sin (vv. 31-32); therefore they did not savingly believe on Him, meaning therefore that they were once-born men. They were utterly unable to understand Jesus, because they had not the help of the Spirit of God (v. 33). They had an outward form of the gospel for the Jews, but it was this alone that they claved to for salvation. Their gospel was that salvation would come through *the seed of Abraham*, and thus they professed, "**we be Abraham's seed**" (v. 33), thinking that this justified them. The scripture says, "Now to Abraham and his seed were the promises made" (Gal 3:16). Jesus knew the Pharisees were Abraham's seed according to the flesh (*outwardly*), but He showed them how they were not the *spiritual children* of Abraham (*inwardly*), and that they were rather the *spiritual children* of Satan (vv. 36-47).

Jesus said that the truth makes men free (John 8:32), and the Pharisees were truthless and carnal. They could not receive the words of Jesus Christ. Jesus said, "**the words** that I speak unto you, they are **spirit**, and they are **life**" (John 6:63). Without the aid of the Spirit of God, you cannot receive Jesus' spiritual words. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The Pharisees professed to be the children of Abraham and God (John 8:33, 41), but Jesus Christ rebuked them and said, "If God were your Father, ye would love me" (John 8:42). And again, "Why do ye not understand my speech? Even because ye cannot hear my word. **Ye are of your father the devil**, and the lusts of your father ye will do" (John 8:43-44). Jesus shows us a spiritual pattern that we can judge all men by – their deeds. A person's deeds are a true indicator of what *spiritual offspring* they are of. Jesus said, "**ye do the deeds of your father**" (John 8:41). Deeds reveal the *spiritual fatherhood* and *motherhood*. Regenerate women must therefore be – "**as daughters of Sarah**" (1 Peter 3:6) – and they will be saved as long as they "do well", as Sarah did. A spiritual son of Abraham is a son of God, and a spiritual daughter of Sarah is a daughter of God. Jesus Christ said: "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39), and so likewise, if ye were Sarah's children, ye would do the works of Sarah.

Today, many claim to be the children of God, yet they live nothing like Him! As for the term "Abraham's seed", a true Christian has become Abraham's seed according to Galatians 3:29: "and if ye *be* Christ's, then are ye **Abraham's seed**, and heirs according to the promise". The question is not what you profess, nor whom you confess, but, what are the **deeds** that you do? Do you confess or deny Him by your deeds (Titus 1:16)? Multitudes of Jews that were Abraham's seed after the flesh did worship God with lip service and confessions, but in their heart they hated Him and loved the Devil! God said, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me" (Matt. 15:8). Do you do the works of Abraham and the works of God, or the works of men and the devil? That question is the bottom line! The deeds you do will determine your father, your birth, and the validity of your salvation, even as the modern proverb goes, "many talk the talk, but do they walk the walk"? And if you don't walk the walk, you will be damned! You will go to hell! Even as it is written, "*there is* therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**" (Romans 8:1).

*"¹⁴ Be ye not unequally **yoked together** with unbelievers: for **what fellowship** hath righteousness with unrighteousness? and **what communion** hath light with darkness? ¹⁵ And **what concord** hath Christ with Belial? or **what part** hath he that believeth with an infidel? ¹⁶ And **what agreement** hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them;***

*and I will be their God, and they shall be my people.¹⁷ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,¹⁸ And will be a **Father** unto you, and ye shall be my **sons and daughters**, saith the Lord Almighty.¹ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”*
(2 Corinthians 6:14-7:1)

The gospel call to **holiness** is a conditional command bound with **promises**. The call is a break of **yoke**! Why? The power of the gospel establishes this purpose of God through regeneration, which is a supernatural severing from unbelievers. The break of yoke is a break of **fellowship, communion, concord, and agreement**, and this can be understood when a man understands the work of salvation as a transformation and separation from the world. A “divine nature” segregates **fellowship**, voids **commonality**, and establishes spiritual enmity with all unbelievers and this world (2 Peter 1:4). Reception of this gospel is a reception of “**come out from among them**,” and so we become children of Abraham who did obey his gospel, “get thee out” (Gen. 12:1, Heb. 11:8). If you receive this gospel, a gospel that is, in this way, a gospel of holiness, you are received by God and He becomes your new spiritual **Father**, being born again His **son or daughter** (2 Cor. 6:18). This is the unavoidable purpose of God in the gospel, past, present, and forever. Such an **imputation** of holiness by the indwelling of the regenerating Holy Ghost begets holy living in *deed* as the manifest qualities of Abraham’s seed.

Now we must understand that the gospel is called “**A Calling**”, and this gospel is a saving union with Christ – “**at-one-ment**” – where man is placed *in Christ*. Thus we are separated from the earth and are born into a life and conversation from heaven (Php. 3:20). We have a new Family and Father, and we do become “strangers and pilgrims in this world”, because we crucify our flesh (1 Peter 2:11, Col. 3:5). Therefore the gospel call is a call to be Abraham’s spiritual seed, which is also Christ’s seed, and therefore we are called to be the sons of God – spiritually circumcised – “For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3).

Those that are savingly “called” (Rom. 9:24) by the gospel calling are then called, God says, “My people” (Rom. 9:25) and “children of the Living God” (Rom. 9:26). If you are a child of God, then you are like God’s child – Jesus Christ – who was called the “firstborn among many brethren”. If you will be called God’s child, you will be a man who is “conformed to the Image of [God’s] Son” (Rom. 8:29). Jesus Christ repeatedly explained the various ways in which Christians are made savingly one with God. He prayed for Christians and said, “As Thou Father, art in Me, and I in Thee, **that they may be one in Us**” (John 17:21). We are one in Him and Them! This oneness with God is spoken of as the glory of God (John 17:22), the love of God (John 17:23, 15:9-10), the saving knowledge, or intimate knowing, of God (John 10:14-15, 17:3, 1 John 2:4), and it is a life that lives by God (John 6:56-57). Read how Jesus Christ explained NT salvation:

GLORY → “And the **glory** which thou gavest me I have given them; that they may be one, even as we are one.”
(John 17:22)

LOVE → “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast **loved** them, as thou hast **loved** me.” (John 17:23)
“As the Father hath **loved** me, so have I **loved** you: continue ye in my **love**. If ye keep my commandments, ye shall abide in my **love**; even as I have kept my Father’s commandments, and abide in his **love**.”
(John 15:9-10)

KNOW → “I am the good shepherd, and **know** my sheep, and am **known** of mine. As the Father **knoweth** me, even so **know** I the Father: and I lay down my life for the sheep.” (John 10:14-15)

ALIVE → “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the **living** Father hath sent me, and I **live** by the Father: so he that eateth me, even he shall **live** by me.” (John 6:57)

Can you see the pattern?

ALIVE → “as We are one”

LOVE → “as Thou hast loved Me”

“as the Father hath loved Me, so I have loved you...”

“as I have kept My Father’s commandments” “abide in My love”

KNOW → “I...know My sheep, and am known of Mine”
 “As the Father knoweth Me, even so know I the Father”
GLORY → “As... I live by the Father: so...live by Me”

So also it is written:

“as the Father hath **sent** Me, even so **send** I you.” (John 20:21)
 “He that **heareth** you **heareth** me; and he that **despiseth** you **despiseth** me; and he that **despiseth** me **despiseth** him that **sent** me.” (Luke 10:16)
 “He that **receiveth** you **receiveth** me, and he that **receiveth** me **receiveth** him that **sent** me.” (Mat 10:40)
 “He that **receiveth** whomsoever I send **receiveth** me; and he that **receiveth** me **receiveth** him that **sent** me.” (John 13:20)

There is a sense in which all of these verses are true. The gospel call is a man’s saving connection and **union** to Christ. This “calling” of God still goes forth into the world that is crawling with professing Jews, now called “Christians”, and like as the 1st century, most of these professing believers ARE NOT THE SPIRITUAL SEED OF GOD! People do not understand it! What happened to the Jews in the 1st century is prophesied to happen to the regenerate Church after the 1st century, which is NOW, and it is called a God-sent delusion for the preparation of “The Great Falling Away”! The spiritual climate of the 1st century Jewish people is like the spiritual climate of the Church in the last days, and not just upon those professing believers of religion, but by a Great Falling Away from those regenerate believers who were the true Church indeed!

The NT Gospel Call to Worthiness

CHAPTER XXII

*Will you be called God's Son on Judgment Day?
Do your deeds reflect that?*

Do you remember how Jesus Christ declared that you are Abraham's seed if you **do the deeds of Abraham**? Do you remember how this same spiritual principle is applied to being called a **child of God**? If God is your Father, then you will do the deeds of God - this is the essence of *worthiness*. We live in a day when men believe that their adoption as God's son or daughter does disannul the dangers of Judgment Day, but it is not so! If you call on God as your Father, then you will be judged by God concerning the legitimacy of that claim, and if you are found worthy to bear the name of God, then you are living worthy of the gospel calling of God. This is as it is written:

“And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.” (1 Pet. 1:17)

You see dear reader, you must live in such a way that you are blamelessly keeping “the gospel call”, present-progressively without rebuke, and if you fail to do this, then you will not be, what Paul called, “sons of God without **rebuke**” (Php. 2:15), which is to say that God will find you in such a state which deserves His *rebukes* (Rev. 3:19) at Judgment Day! “One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel” (Isa. 44:5), and so it is today, but are you worthy to bear the Name of God? Many will say to God in that day, “Lord, Lord”... we have done this, and this, and this other thing “in Thy name” (Matt. 7:22), “Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are His. And, let every one that nameth the name of the Christ depart from iniquity**” (2 Tim. 2:19). Are you a son of God without rebuke? Do you live worthy of your **calling**? Do you know what your calling is?

“As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would **walk worthy** of God, who hath **called** you unto his kingdom and glory.” (1 Thess. 2:11-12)

“**Called** unto the fellowship of His Son Jesus Christ our Lord” – 1 Cor. 1:9

“Hereunto were ye **called**: because Christ also suffered for us... ye should follow in His steps” – 1 Peter 2:21

“Walk worthy of the vocation wherewith ye are **called**” – Eph. 4:1, “called in one body” – Col. 3:15

“**Called** you out of darkness in His marvellous light” – 1 Peter 2:9

“**Called** us to glory and virtue” – 2 Peter 1:3

“God hath not **called** us unto uncleanness, but unto holiness” – 1 Thess. 4:7

“Lay hold on eternal life, whereunto thou art **called**” – 1 Tim. 6:12

“When he was **called** to go out... he sojourned in the land of promise” (Heb. 11:8-9), and we are thus “as strangers and pilgrims” because we have obeyed out calling and “come out from” (2 Cor. 6:17) among the world to “abstain from fleshly lusts, which war against the soul” (1 Pet. 2:11).

“Holy brethren, partakers of the heavenly **calling**” – Heb. 3:1

We have been called out of the world and into the Presence of God, through Christ; therefore we are the Church of God. The word “Church” describes a local congregation or assembly, and also, it is a universal people around the globe who obeyed the gospel of God, who came out of the world to be born of another. Spiritually they have become the “**called out ones**”. This is the work of **the cross**! As Paul did affectionately declare, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14). The word “Church” in the scripture,

which is ekklesia in the Greek, literally means “**called out ones**”, and that calling is the gospel of Christ. One must become the Church by nature and then live as the Church by deed, and they will live worthy of their calling.

“Be ye not unequally **yoked** together with **unbelievers**: for what **fellowship** hath **righteousness** with **unrighteousness**? and what **communion** hath **light** with **darkness**? And what **concord** hath **Christ** with **Belial**? or what **part** hath he that **believeth** with an **infidel**? And what **agreement** hath **the temple of God** with **idols**? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.** Wherefore come out from among them, and BE YE SEPARATE, saith the Lord, and **touch not the unclean thing**; and **I will receive you, And will be a Father unto you, and ye shall be my sons and daughters**, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting **holiness** in the fear of God.” (2 Corinthians 6:14-7:1)

If you are not living worthy of your calling, it is because you have turned back into **unrighteousness**, you have fallen away, and therefore you are in **darkness, carnality, blame**, etc., and God, at this point and in result of this, will no longer dwell with you nor call you His son or daughter. He will no longer be your Father! You are no longer worthy to dwell with Him! The promises of 2 Corinthians 7:1, which the Christians are exhorted to lay hold upon, enable a man to savingly be in God’s Presence. As God said, “I will dwell in them and walk in them”. In this way, a people does become God’s people and He is their God, or in other terms, they are God’s sons and daughters and He is their Father, as He said, “I will receive you... be a Father... and ye shall be my sons and daughters” (2 Cor. 6:18). Christians have already become believers, and therefore the spiritual **yoke** to unbelievers is broken *by nature*. They have already become the righteousness of God (2 Cor. 5:21), therefore they have no spiritual **fellowship** with unrighteousness in carnal men *by nature*. They have already become the **light** of the world, therefore they have no **communion** with unbelievers who are still yet in **darkness**. They do abide in Christ, keep his word (1 John 2:4) and his law (John 13:34, Gal. 6:4, Rom. 8:4), therefore henceforth, they have no **concord** with lawless children of **Belial**. They are saved believers, therefore they have no religious **part** with unbelieving infidels because there is no **agreement** between the two. This enmity, or non-agreement, is as sharp as the OT conflict between the Temple of God and idols, and why is this? Christians have become the Temple of God and the world is polluted with devilish sin-worship through anti-God idolatry. Seeing then that God says of Christians, “I will dwell in them, and walk in them; and I will be their God, and they shall be my people”, henceforth we ought to live worthy of such an indwelling, and so personally and corporately walk according to the spiritual laws, realities, and holy ways that the salvation and indwelling of a thrice-Holy God would demand. Now consider again those tenets above which are the calling of God. Each one of them is because the individual saint is called out of the world and into the Presence of God, and because they are in the Presence of God, then they must live out and walk in the DEEDS that such a divine nature is worthy of! They must walk out their nature, or in other words, walk in their God’s Presence. This calling is carefully and exhaustively broken down for us all throughout the NT books! We must look at what God’s Presence is, and from there we can understand our calling.

“**As He is, so are we in this world.**” (1 John 4:17)

“**Called** unto the fellowship of His Son Jesus Christ our Lord” – 1 Cor. 1:9

We are called to live in and walk in the Presence of God, to be conformed to what God is BY DEED. We are called unto the fellowship of God’s Son in this saving union of oneness, and when that fellowship or communion with Him is broken in our personal relationship to God’s Presence that dwells in us, then the following experiences of the gospel, also described as our calling, are not experienced, hence we are to be blamed instead of being judged “blameless in the day of our Lord Jesus Christ” (1 Cor. 1:8), and we will **not** be recognized by God as His sons (2 Cor. 6:18-7:1). What we are by nature, we must become by DEED, and this is **worthiness**. This is Paul’s continual burden for the Church of God. Paul can summarize all of his preaching in the forms of exhortation, comforting words, and charges, but all of these communicative expressions have the same final burden: Paul says, “That ye would **walk worthy** of God, who hath called you unto His Kingdom and glory” (1 Thess. 2:12). Your eternity will be decided upon in the language, “if you will ‘be accounted **worthy**” (Lk. 20:35, 21:36). All those who enter Paradise will enter because their life relationship to the gospel call was one that makes them of the number that God says, “they are **worthy**” (Rev. 3:4).

If we do walk in Christ (our nature), then we will become like as He was in deed, and therefore, the world will respond to us in the same way the world responded to Christ. According to 1 Peter 2:21, this is a fulfillment of our calling, for, “Hereunto were ye **called**: because Christ also suffered for us... **ye should follow in His steps**” (1 Peter 2:21). Worthiness of the gospel

calling is perfection, and therefore we will be “**as He is in this world**” (1 John 4:17). We must live worthy of our profession, which is, “he that saith he abideth in Him ought himself also so to **walk, even as He walked**” (1 John 2:6). Worthiness is the response of saving faith, and since faith must be kept initially, presently and progressively, and finally, so also worthiness is spoken of as an attribute of initial salvation (Matt. 10:37-39, 22:8), present progressive salvation (1 Thess. 2:11-12, Eph. 4:1), and final salvation (2 Thess. 1:5, 11, Rev. 3:4, Luke 20:35-36, 21:36). Will you be “counted worthy of the Kingdom of God”? Then you must walk worthy of your calling to suffer as 1 Peter 2:21 said. Paul encourages and comforts the Thessalonian Church, that they are worthy for the Kingdom of God BECAUSE they are suffering. Read it carefully:

“So that we ourselves glory in you in the Churches of God for your patience and faith in all your persecutions and tribulations which ye endure: Which is a manifest token of the righteous judgment of God, **that ye may be counted worthy of the kingdom of God**, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that **obey not the gospel** of our Lord Jesus Christ.” (2 Th. 1:4-8)

The Church was going through “persecutions and tribulations” because they were called to “suffer” for the Kingdom of God, and this suffering was the manifest **token** that God would count them **worthy** of the Kingdom of God. In this way, they had obeyed the gospel calling, and as for the others, they would suffer the vengeance of God. You see, we are called by and into the Name of God, into His Presence, and thus we must not “blaspheme the **worthy** name by the which [we] are called” (James 2:7). We are now “called the sons of God: therefore the world knoweth us not, because it knew Him not” (1 John 3:1), and when we walk out our nature, then the world will hate us as it hated Him. In His nature, we are in His Name (Col. 3:17), worthily walking in Him, therefore the world beholds Christ like they did in Paul’s life, who said, “for me to live is Christ” (Php. 1:21). In His nature, we are truly confessing Christ by word and deed (Titus 1:17), “wherefore God is not ashamed to be called [our] God”, when otherwise He would be ashamed (Mk. 8:38). We must persevere in the deeds of our salvific gospel calling, and thus, like Abraham, be “called the friend of God” (James 2:23). Suffering, as we have just reviewed, with many other attributes of God which demand the overflow of Christ’s DEEDS, must be kept to live **worthy** of the gospel, **worthy** to be called the sons of God, but all of these deeds have the same common root of origin - they overflow the characteristics of the Presence of God that indwell the believer, or, they are an overflow of the divine NATURE.

Behavior “as dear children” (Eph. 5:1) of God, is, behavior “as obedient children” (1 Pet. 1:14), and at Judgment Day they will be the “sons of God without rebuke” (Php. 2:17). Living otherwise, men will be called “the children of disobedience” (Eph. 2:1). Their eternal fate resides like the solemn warning – “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon **the children of disobedience** (Eph. 5:6, Col. 3:6). Such persons are living in a manner which does not represent the calling to be holy, or as Paul said, “called to be saints” (1 Cor. 1:2, Rom. 1:7), therefore they are living in a way which does not “becometh saints” (Eph. 5:3), and that is to say that they are not living in a way which is worthy of the name saint (which means holy one), and likewise they are not living in a way “as becometh the gospel” call (Php. 1:27). **Becometh** is a synonym to **worthiness**. These verses I have cited are in various places throughout scripture, and they address different nature-to-deed calls of worthiness, but what you need to see is that God must “account” you “worthy” to be called “the children of God”, and when you see this, then you will understand all the argumentation which we shall soon cite and examine.

“The children of this world marry, and are given in marriage: But they which shall be **accounted worthy** to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto angels; and are **the children of God**, being **the children of the resurrection**.” (Luke 20:34-36)

Those that obtain the resurrection were “**accounted worthy**”, or judged worthy. Are you prepared? Do you know that you will be reckoned with by God? This is a verb which described God’s Final Judgment upon God’s talent-gifted Christians! It is written, “After a long time the Lord of those servants cometh, and **reckoneth with them**” (Matt. 25:19), and your worthiness of the gospel-talent of the Holy Ghost will be reckoned with by God. God questions you – what have you done by DEED with what you have been given in salvation by NATURE? If you do not live worthy of your calling, “some thirtyfold, some sixty, and some an hundred” (Mark. 4:20), or in other words, again, some 10 talents, 4 talents, and 2 talents, each one showing forth works of righteousness to their proper perfect multiplication which is evidence that imputed righteousness is within them (Matt. 25:14-30), then you will be, like the unfruitful branches (John 15:6), “cast” “into outer darkness: there shall be weeping and gnashing of teeth” (Matt. 25:30). And again, if you do not bring forth the fruits of “herbs meet” to God’s requirements of you, accounting that you are a field which is planted by the choicest seed, watered by so great an outpouring of the Holy Ghost, namely, the rains of

being enlightened, tasting of the heavenly gift and the good word of God, and experiencing the powers of the world to come (Heb. 6:4-5), and still, even when these Holy Spirit rain showers are continually coming upon you so that you do drink them up “oft”, you will not bring forth a worthy and meet measure of fruits! And rather, you bring forth “thorns and briers”! Then man, you are unworthy of Paradise. I am sorry for you, for you are “nigh unto cursing, whose end is to be burned” (Heb. 6:7-8).

We are called out of the world for another name – to be called “children of the Living God” (Rom. 9:26) – thus Luke 20:36 states the name of our reward in these terms: we shall be called “the children of God” and “the children of the resurrection”. So also we must achieve the final reward of our calling, or as Paul phrases it, “press toward the mark for **the prize of the high calling** of God” (Php. 3:14), which is to be worthily judged and called “the children of Light” (John 12:36, 1 Thess. 5:5) and “the children of the Day” (1 Thess. 5:5), worthy to obtain the resurrection of God’s eternal Day, which is, “the Perfect Day” (Prov. 4:18, 1 Peter 1:19, Rev. 21:23-25). Walk in the spirit of Christ’s resurrection now (Rom. 6:4), and you will be worthy to be called one of the children of resurrection then (Lk. 20:36), and likewise, walk in the light of Christ now (Eph. 5:8), and you will be worthy to enter God’s eternal Day of Light which shall never diminish in heaven (Rev. 21:23-25). Worthy, meet (Heb. 6:7-8, Matt. 3:8), and becometh (Php. 1:27, Eph. 5:2, 1 Tim. 2:10, Titus 2:1, 3) are all synonymously used to bring into reference the DEMAND of fruits, works, and deeds for professing believers to inherit heaven – and heaven is only reserved as an inheritance for the heirs, the sons of God, and none other; thus if God does not call you His son, then you do not have the inheritance of heaven (Gal. 4:1, 6-7, Rom. 8:17). Matthew 5:43-48 does match this DEMAND perfectly:

“GOD, HIS WAY IS PERFECT” – Psalm 18:30

“...keep the commandments of the LORD thy God, to **walk in His ways**, and to fear Him” (Deut. 8:6).
 “Blessed is every one that feareth the LORD; that **walketh in His ways.**” (Ps. 128:1)

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, **Love your enemies, bless** them that curse you, **do good** to them that hate you, and pray for them which despitefully use you, and persecute you; **That ye may be the children of your Father** which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore **perfect, even as your Father which is in heaven is perfect.**” (Mat 5:43-48)

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, **as your Father also is merciful.**” (Luke 6:35-36).

Christian, you are called to live worthy of the gospel. Therefore you are called to be “as your Father” is (Lk. 6:36), which means that you walk in Him, and when you walk in Him, you do His deeds. God does love His enemies. He does good to them and blesses them, and how? By

shining the sun and raining rain upon them. So also, if you are “perfect” you will be “as your Father” (Matt. 5:48), which means that you do what He does by walking in Him. “He that saith he abideth in Him ought himself also, so to **walk, even as He walked**” (John 2:6). In this way must be “**as He is**” (1 John 4:17) in walk. Can you see how Christian perfection is to be “as He is” (1 John 4:17)? In Matthew 5:43-48 & Luke 6:35-36, the attribute of God’s merciful love is in direct view, thus we can see that Christian perfection is to be “as your Father” (Matt. 6:48), and from henceforth as we examine “perfection”, whatever attribute is in view about who God is, or, what are the manner of His ways, to be perfect in “Christian perfection” is to be “as He is”. God’s way is perfect; therefore we must be perfect by walking in His ways. “Ye do the deeds of your father” (John 8:41).

“Be Perfect” – Matt. 5:48

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48)

“Be ye therefore merciful, as your Father also is merciful.” (Lk. 6:36)

“...every one that is **perfect** shall be **as his Master.**” (Luke 6:40)

“Be ye therefore perfect, **even as your Father** which is in Heaven is **perfect.**” (Matt. 6:48)

“**that ye may be the children** of Light” (John 12:36)
 “**that ye may be the children** of your Father” (Matt. 6:45)

John 12:36 says, “walk... that ye may be the children of Light”, and now, here in Matthew 5:43, it states that we should love as God loves, which is being as He is, which is also being perfect as He is perfect (Matt. 5:48), and all of this is to the end “that ye may be the children of your Father” (Matt. 5:45), God says! For, if you do not do these things and are not “as He is in this world” (1 John 4:17), then you will not be called a child or son of God on the Last Day of Judgment! Christian perfection (Php. 3:15), which is saving faith, does lay hold upon the gospel calling (Php. 3:14) in a worthy “walk” (Eph. 4:1) right NOW, presently and progressively, so that in the Final Judgment you will obtain final, sinless perfection (Php. 3:12) in the gospel consummation. To be perfect like as Matthew 5:48 states is a present progressive COMMAND which is obtainable, at present, and thus the NT writers labor for Christian perfection with all their might, bearing in mind that it is an eternally significant cause (Col. 1:28-29)! “The disciple is not above his Master: but every one that is **perfect** shall be **as his Master**” (Luke 6:40). Can you now understand and see the meaning behind these verses? We’d better understand what Christian perfection is! There is no other reason for the gifts of the Spirit to empower Church ministers except that they would, by grace, cause the people to be established in and maintain perfection (Eph. 4:12-13). Hear of Paul’s exhausting devotions to this supreme goal: “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man **perfect** in Christ Jesus: Whereunto I also labour, striving according to His working, which worketh in me mightily” (Col. 1:28-29). Perfection is heard about, it is evidently a supreme topic in his preaching, warning, and teaching, and, in this cause he is laboring, striving, and working according to the mighty power of God – yet is Christian perfection so alien to you that you don’t even know what it is? Has your congregation ever heard you speak of it, and is it in your prayers that you pray to God? Paul’s heart was utterly rent over the spiritual necessity of each individual’s perfection in Christ – so much so, he did so earnestly pray – “NIGHT AND DAY praying EXCEEDINGLY that we might see your face, and might **perfect** that which is lacking in your faith” (1 Thess. 3:10)! A matter so grave, so heavy, Paul was continually cast upon his knees, prostrated on his face, standing in the nights with hands lifted up, praying and praying, exceedingly, and lo, WOE TO US – we don’t even understand what it is! Christian perfection is a matter of eternity, and do you think that you are a biblical pastor or elder, and yet you don’t know what this subject pertains to? May the Lord have mercy! Then preacher, know this, you are not the man of God for the hour! Let this agonizing lamentation of God sink down into your ears – “Oh that My people had hearkened unto Me, and Israel had **walked in My ways**” (Ps. 81:13)!

“GOD IS LOVE” - 1 John 4:16

“But whoso keepeth His word, in him verily is **the love of God perfected**: hereby know we that we are in Him. He that saith he **abideth** in Him ought himself also **so to walk, even as He walked.**” (1 John 2:5-6)

“God is **love**; and he that **dwellet in love** dwelleth in God, and God in him. Herein is our **love made perfect**, that we may have boldness in the day of Judgment: because **as He is, so are we in this world.**” (1 John 4:16-17)

“Perfect Love” – (1 John 2:5, 4:12, 17-18)

“GOD IS LOVE; and he that dwelleth in love dwelleth in God, and God in him.” (1 John 4:16)

Are you burdened to, by faith, “continue in the Son, and in the Father”, knowing exactly the grounds, laws, effects, and tests to know if “truly [your] fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:3, 7)? “If we” know these truths, the question remains: are we “walking” in these truths? For, many are they which “saith I know Him” (1 John 2:4), “saith he abideth in Him” (1 John 2:6), and “saith he is in the Light,” (1 John 2:9) and yet, they walk **contrary to these professions**. “It is the last time” (1 John 2:18), “and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:17), but do you “**abide** in Him; that when he shall appear, we may have confidence, and not be ashamed before Him at his coming” (1 John 2:28)? Are we worthy to “be called the sons of God” (1 John 3:1) and therefore walking “**as He is in the Light**” (1 John 1:7), in “the truth” or “of the truth” **as He is the Truth** (1 John 2:4, 3:19, John 14:6), in “His Word” **as He is the Word** (1 John 1:10, 14, 2:24, 28, John 1:1), in righteousness “**even as he is righteous**” (1 John 3:7), in love **as** “God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 John 4:16), to “lay down our lives for the brethren” **even as** “He laid down his life for us” (1 John 3:16)? If so, then “the world knoweth us not” **as** “it knew Him not” (1 John 3:1) and we have a holy “hope” that we may be purified “**even as He is pure**” (1 John 3:3). We need this “understanding, that we may know Him that is true” (1 John 5:20). We must be sure we are walking in Him in all these specified ways, for, “herein is our love made **perfect**, that we may have boldness in the Day of Judgment: because **as He is, so are we in this world**. There is no fear in love; but **perfect love** casteth out fear: because fear hath torment. He that feareth is not made **perfect** in love” (1 John 4:17-18).

“in him verily is the love of God **perfected**” (1 John 2:5)
 “**the love of the Father is not in him**” (1 John 2:15)

Perfect love is not describing how God perfectly loves you, but it is how you are perfectly abiding in the love of God which is in you, which must be perfectly formed in you, so then you are loving God and loving the brethren with a “perfect” degree of His love, and thus it can be said that your love is “as He is”. This perfect love does not describe God’s love toward you but your love, in Christ, toward God, and when a man is perfected so that he, in this way, does keep God’s commandments (1 John 2:3-6), the Christian man is living worthy of his profession (1 John 2:3-6), so to “walk even as He walked” (1 John 2:6), thence it will be said at Judgment Day, “as [Christ] is so [was] [he] in this world” (1 John 4:17). Here in 1 John 4:17, again, there is an exact comparison to 1 John 2:5-6 – perfection is declared as an eternal necessity, and without it one will not continue in the Son of God, wherein is eternal life, but will rather be cast forth into the torments of fire. 1 John 2:5-6 is John’s first introduction of the phrase, “perfect love”, and from here in chapter 2, and onward, the burden of perfect love and its need to be formed within the Christian is explained and applied. The apostle John expounds the very attributes of this love in its relationship to “the world”, self-sacrifice for the brethren regarding money and goods, and generally speaking, keeping the words of God with obedience. In 1 John 2:15-17, the world is the topic at hand, but not the world only, but, John explains, if a man loves the world then perfect love is not in him, or as John phrases it here, “the love of the Father is not in him” (1 John 2:15). In the book of 1 John, this means GOD IS NOT IN YOU (1 John 2:5-6). In other words, you will be condemned in this judgment on the Final Day if you do not repent and change your ways! Do you see the burden? Is “the love of the Father” in you? This is the burden of perfect love.

“Hereby perceive we **the love of God**...” (1 John 3:16)
 “...how dwelleth **the love of God** in him?” (1 John 3:17)

In 1 John 3:16-17, the apostle John performs a more specified examination of perfect love. To discern the love of God in the Christian, he focuses on certain charitable deeds toward the brethren, but the same question is at hand – does the love of God dwell in you? If the author is explaining to the reader that “hereby perceive we the love of God” (1 John 3:16), and not in some other way, but “hereby”, then we ought to listen up and pay attention, because, in 1 John, the apostle is showing that if you don’t have the love of God in you, then you don’t have God or eternal life! John declares how the love of God is perceived, and it is within a man when he is laying down his life for the brethren like as Christ loved the Church and laid down His life for them (1 John 3:16, John 13:34, 15:12-14, Eph. 5:1-2). Then John applies an exact scenario at hand, of practical deeds relevant to us all, and by such deeds being present or absent, even so the love of God is present or absent from the soul of the man – “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him” (John 3:17)? This question, “how dwelleth the love of God in him?”, is to say, if a man does not give to the necessities of the brethren when he has goods to give, then the love of God is not in this man, which means that he is not “perfect in love”, and thus, he has no reason to be assured of salvation at the Judgment because God will judge him to be without God. Why?

“**GOD IS LOVE**” – 1 John 4:16

“If we love one another, God dwelleth in us, and His love is **perfected** in us.” (1 John 4:12)
 “**God is love**; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made **perfect**, that we may have boldness in the Day of Judgment: because **as He is, so are we in this world.**”
 (1 John 4:16-17)

Why will a man be judged to be without God if he is without love? GOD IS LOVE! And if we are “as He is” in love, then we have perfected love. To be “as He is” is the foundational essence of what Christian perfection is. Whatever attribute of God is in focus, if we are “as He is” in that attribute, then, concerning that attribute in God we are savingly perfected in it, and thus, this is one of the evidences of our saving faith. Most people interpret 1 John 4:17 entirely out of context from 1 John 2:5-6, 15-17, 3:16-17, 4:12, & 16! Even so, people believe that God is teaching that Christians are never to fear the possibility of going to hell. Reader, if you don’t have “perfect love”, then you should not have “boldness”, which means fearlessness, to face the Judgment of God, because then you will surely be given over to eternal torments (1 John 4:18). However, if you do have perfect love, then you can have boldness and fearlessness that you are not going to perish. Nevertheless, you should still fear Him, namely God, because He is able to make you perish, even though you are not perishing (Lk. 12:5). This is as Christ said, “But I will forewarn you Whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, fear Him” (Lk. 12:5)! Therefore let us conclude this final statement – we are always to fear God, that He is able to cast us into hell,

but we are only to fear that He **will** cast us into hell if we are not “perfect” in Him. So, how about you? Are you perfected in Christ? “Perfect Love – Do You Have It?”

We have seen Christian perfection with the attribute of God’s LOVE, but the doctrine of perfection is used to focus on many multifaceted attributes in God – like His ONENESS, HOLINESS, STRANGENESS, ILLUMINATING LIGHT, GLORY AND VIRTUE, ETERNALITY, and HEAVENLINESS. For now, let us move on to the next attribute at hand which would greatly help understand the doctrine of perfection.

“GOD IS ONE” – Mk. 12:29

“Walk worthy of the vocation wherewith ye are **called**” – Eph. 4:1

“**called** in one hope of your calling” – Eph. 4:4

“**called** in one body” – Col. 3:15

“**GOD IS ONE**” (Mk. 12:29), even though He is three Persons, and each of Them dwell in perfect Oneness and Unity. So also, it is expected and demanded that those that are in God ought to be one (John 17:21-23), for they are, as Christ said to the Father, “one in US”. Our calling is in the unity of ourselves with God, and thus this results in the unity of one another. We are must therefore keep “**the unity of the Spirit** in the bond of peace” (Eph. 4:3). “One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:5-6), does empower us to be “a perfect man”, all of us together, in the unity of our nature and indwelling Person, Jesus Christ – “**perfect** in one” (John 17:23). This unity is attained by each individual Christian’s “perfection”, Eph. 4:12 declares, and when individual Christians maintain perfection, then they will come to corporate “perfection” which is called “the unity of the faith” (Eph. 4:13). This doctrine of unity called “perfection” in Ephesians 4:12 and 4:13 came from the doctrine of Christ in John 17:23, coining the phrase – “perfect in one”. All the “**perfect**” (Eph. 4:12-16) Christians are unified because they are dwelling in unity with the Spirit of God, and all those who are walking after the flesh are creating the divisions in the body of Christ (1 Cor. 3:1-3). You are “as He is” (1 John 4:17) or “as men” (1 Cor. 3:3) in your walk, and thus your conversation creates unity as He is, or it creates divisions (1 Cor. 1:10, 3:3). Walking worthy of “the vocational calling”, as it is termed in Eph. 4:1, is rephrased in Php. 1:27 as, “Let your conversation be as it **becometh** the gospel of Christ”, which Paul says is UNITY, in “one spirit, with one mind striving together for the faith of the gospel” (Php. 1:27). To be perfect is to be, therefore, individually (Eph. 4:12) and corporately (Eph. 4:13) with “no divisions”, that we “speak the same thing”, “**perfectly joined together** in the same mind and in the same judgment” (1 Cor. 1:10), but it is all because we are perfect with our God’s Spirit who is the nature, empowerment, and substance of our oneness.

“**Perfect in one**” – John 17:23

“**A Perfect Man**” – Eph. 4:13

“**Perfectly Joined Together**” – 1 Cor. 1:10

“**The Bond of Perfectness**” – Col. 3:14

 God is one; and he that dwelleth in oneness dwelleth in God, and God in him. God is unified; and he that dwelleth in unity dwelleth in God, and God in him.

GOD “IS HOLY” – 1 Peter 1:16

“God hath not **called** us unto uncleanness, but unto holiness” – 1 Thess. 4:7

“as He which hath called you is holy” – 1 Peter 1:14-17

“**called** to be saints” – 1 Cor. 1:2, Rom. 1:7

GOD IS HOLY – “Be ye holy **FOR I AM HOLY**” (1 Peter 1:16). The question of perfecting holiness brings to the forefront the question: are you “as your Father is”, Who is holy, so that you will be found truthful of your claim that you are a child of God? If we are God’s “children” (1 Pet.

1:14), let us therefore recognize our calling which He has called us into by the gospel, namely, to be HOLY, and let us further recognize that, just because we are the children of God by nature and we call God Father by confession, this does not exclude the dangers of Judgment if we are not **perfect in holiness**, as 2 Corinthians 7:1 warns, or, **holy as He is holy**, as 1 Pet. 1:16 commands. Do you understand this Judgment BAR!? Peter WARNS all those persons who call God “Father” – to FEAR – as the faith-filled and reasonable response to the fact that God calls you to be holy! “If ye call on the Father, who without respect of

“**Perfecting Holiness**” – 2 Cor. 7:1

 God is holy; and he that dwelleth in holiness dwelleth in God, and God in him.

“whose Name is holy” – Isa. 57:15

“holy and reverend is His Name” – Ps. 111:9

persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pet. 1:17). Read the passage in its entirety before we continue:

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath **called** you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear..." (1 Pet. 1:14-17)

Peter is expounding all the principles of "perfect" holiness, but he does it without the word "perfect" being used. As the apostle John brought the people to consider "perfect love" in the light of Judgment Day, so now Peter is preaching on perfect holiness on God's Judgment Day. The doctrine of perfection was understood by all the apostles and pastors of the 1st century Church. The apostle Paul preaches the same principles of **perfect holiness** in 2 Corinthians 6:14-7:1, and I hope that I would not have to exposit the entire passage in detail, because I have already addressed it several times. But look with me at a few points of emphasis. What is the burden of Paul? It is "perfecting holiness" (2 Cor. 7:1), and why? It is because God's presence is in their midst (2 Cor. 6:16), and He will not continue in their midst, nor will He call them His sons or daughters, if they are not maintaining a holiness, otherwise known as a separateness, which is accomplished by coming out from among unholy things. The Judgment of the saints on Judgment Day is of primary view in the passage, how that God will judge the legitimacy of their claim to be God's "sons and daughters". Direct instructions are given so that Christians will, as Peter preaches it, be holy as God is holy, only now it is Paul speaking to the Corinthians. Hanging in jeopardy is the blessed promise: "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:18). If you want to lay hold of these blessed promises for your Judgment Day experience, Paul says that you better perfect holiness in the fear of God, which is, a separation from "unbelievers", "unrighteousness", "darkness", "Belial", "infidels", and "idols", in context of what the passage is meaning, and rather abide in God's presence which is "righteousness", "light", "Christ", and "the Temple of the Living God" (2 Cor. 6:14-16).

"Without holiness no man shall see the Lord" (Heb. 12:14).

God is "holy, holy, holy" (Rev. 4:8), His Spirit is a "holy Spirit" (1 Thess. 4:8), and those that walk in Him are "holy" (Heb. 12:48), therefore they are not strangers but citizens and friends of "the holy city" (Rev. 21:2). No one who is not holy "may enter in through the gates into the city" (Rev. 22:14), "and there shall in no wise enter into it any thing that defileth" (Rev. 21:27). God's "name is Holy" (Isa. 57:15), and if you seek to lay claim that you are of His name, you must, **THEREFORE**, be holy.

GOD IS A STRANGER

Strangeness in the world is a synonymous doctrine to holiness...

We are “**called**” “as Strangers and Pilgrims in this world” (Heb. 11:8, 1 Peter 2:11).

“By faith, Abraham, when he was **called** to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in a land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he **looked for a city** which hath foundations, whose Builder and Maker is God... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: Wherefore God is not ashamed to be called their God: for He hath prepared for them a city.” (Heb. 11:8-11, 13-16)

“Dearly beloved, I beseech you, **as strangers and pilgrims**, abstain from fleshly lusts, which war against the soul.”

(1 Peter 2:11)

– “Remember Lot’s wife” (Luke 17:32) while “**looking for** new heavens and a new earth, wherein dwelleth righteousness”

(2 Peter 3:13).

– “be **watchful**” (Rev. 3:1-3) – “denying ungodliness and worldly lusts...godly in this present world; **Looking for**” (Titus. 2:11-14)

– “...all holy conversation and godliness...**looking for** and hasting” (2 Peter 3:11-12)

– “**watch** and be sober” (1 Thess. 5:6)

– “having a desire to depart” (Php. 1:23)

– Groaning, earnestly desiring, and burdened “that mortality might be swallowed up of life” (2 Cor. 5:1-4).

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

(Lk. 21:28)

GOD IS A STRANGER – He is an enemy and alien to this world, and when we walk in Him we will be “as He is”. God is otherworldly because He is not of this world. Why? It is written, “The whole world lieth in wickedness” (1 John 5:19). Contradicting this world are those twice-born Christians who were born of another world. Therefore they are not “of the world” (1 John 2:16, 4:5). They are free from the “pollutions of the world” (2 Peter 2:20), and this is because they are “of God” (1 John 5:19), or, “of the Father” (1 John 2:16). To be a stranger is to be born from another origin than that of this world’s natives who are countrymen of carnality. They are natural men, born “of blood”, and they need to be born into a family of lineage that is “of God” (1 John 1:13), thus it is written that we are hated, otherworldly strangers, suffering in this world but ruling in “the world to come” (Mark. 10:30, Lk. 18:30, Heb. 2:5, 6:5). To be a stranger is to be a man in a foreign land, far away from what is called home. A traveler is not a treasurer. They are far away from what they call “treasure” (Matt. 6:21). All their time here on earth is but “sojourning” (1 Pet. 1:17) – “this world is not my home, I’m just a-passing through, my treasures are laid up somewhere beyond the blue” (“This World is Not My Home”, Jim Reeves).

A Perfect Stranger

Perfect Strangeness

God is a Stranger; and he that dwelleth in strangeness dwelleth in God, and God in him.

“walk before Me and be thou **perfect**” (Gen. 17:1-2). Abraham is the fulfillment of perfection by strangeness.

“Thou shalt be **perfect** with the LORD thy God” (Deut. 18:13).

Those that followed in Abraham’s ways were also perfect with God in the strangeness of their calling, therefore, after Abraham’s strangeness, there came the commandment for Israelite strangeness in the conquest of Canaan. The Israelites had to keep holy strangeness from the native Canaanites among whom they were going to dwell.

“A **perfect** heart” and “a **perfect** way” is described in Psalm 101:1-8.

David, arisen after Joshua’s land-conquering generation, still exemplifies the doctrine of strangeness in perfection with God, here now in the paradigm of the established Kingdom in David’s rule.

“**perfecting** holiness” (2 Cor. 7:1).

Holiness is strangeness and it must be perfected, thus also the OT showed the necessity of perfection in the land our House of God.

THE LAND - “For the upright shall dwell in the land, and the **perfect** shall remain in it” (Prov. 2:21).

THE HOUSE OF GOD - “**Holiness** becometh thine house, O LORD, for ever” (Ps. 93:5), and, “so the workmen wrought, and the work was **perfected** by them, and they set the house of God in his state, and strengthened it” (2 Chron. 24:13).

If you are rejected by this world, then you are worthy to be received by God (2 Thess. 1:4-5). If you can be “heard” by this world, and you “hear” them, then you cannot “hear” God or His people, comparatively as if you and they speak a different language or a foreign tongue, and everything is rendered strange. If you are ashamed of God, then He will be ashamed of you, but if you confess, live in, and preach God, then this world will be ashamed of you. Christians “desire a better country” than this world and do therefore confess the Lord, “wherefore God is not ashamed to be called their God” (Matt. 10:32-40, Heb. 11:16). To be “godly in this present world” (Titus 2:11-14) is to be anti-god against “the god of this world” (2 Cor. 4:4) – “as lights in the world” (Php 2:15) against the “rulers of the darkness of this world” (Eph. 6:12).

For this reason, if we walk in the flesh by denying the gospel call (Gal. 5:24-25, 6:14), then we become friends with the world, and also, enemies and adulterers to God (James 4:4). We must not be friends with the Devil, who is “the god of this world” (2 Cor. 4:4), who also is called the “prince of the power of the air” (Eph. 2:2). If we make friends with him, then the Devil’s spirit will work in us. Then, we are not “obedient children” of 1 Peter 1:14, but rather, we are the “disobedient children” of Ephesians 2:2. If we are friends with God, we are enemies of the Devil, and if the Devil’s spirit rules in this world, therefore is the world full of the chaos of carnality, while we, the anarchists against the Devil’s tyranny, are those holy ones who are not “taken captive by him at his will” (2 Tim. 2:26). As for the devil’s sinful world, love it not, or else it is adultery to God (Jas. 4:4)! A stranger does therefore know no man, as chaste “virgins” (2 Cor. 11:2-4, Rev. 14:4), for we are preserved for Heaven’s Bridegroom. All those that indulge in carnality rather than spirituality will die (Rom. 8:13). Strangers are those that do not –this is our “**strangeness**” (1 Pet. 4:1-4) – that we “abstain from fleshly lusts”, because “God is Spirit” (John 4:24) and not flesh! “No flesh should glory in His presence” (1 Cor. 1:29). “We are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Php. 3:3), the “true worshippers” of God (John 5:23).

New ceatures (2 Cor. 5:21) walk in the “new man” (Col. 3:10), which is “newness of life” (Rom. 6:4) in Jesus’ living Person and “name” (Col. 3:17), therefore all such persons are strangers in a world of fallen men. New men belong to a new world, the “new Jerusalem” (Rev. 21:2), the “new heaven and a new earth” (Rev. 21:1), where dwelleth Him who said, “Behold, I make all things new” (Rev. 21:5). God is “holy, holy, holy” (Rev. 4:8), His Spirit is a “holy Spirit” (1 Thess. 4:8), and those that walk in Him are “holy” (Heb. 12:48), therefore they are not strangers, but citizens and friends of “the holy city” (Rev. 21:2), for none other “may enter in through the gates into the city” (Rev. 22:14). “There shall in no wise enter into it any thing that defileth” (Rev. 21:27). God is a Holy Spirit, The Stranger of this unholy world, and so are all those that live and move in Him. Therefore the world does “think it **strange** that” we “run not with them to the same excess of riot, speaking evil” (1 Peter 4:4), but this is no surprise! We should “think it not **strange**” (1 Peter 4:12) that they are offended at our **strangeness**. Christian, the world is “where thou dwellest, even where Satan’s seat is” (Rev. 2:13), but you are “made” to “sit together” with Christ (Eph. 2:6) “far above all principality and power” (Eph. 1:21), therefore you must walk according to another King’s Reigning Rule – “that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:21). If we “walk as men” (1 Cor. 3:3), then we do walk in sin, but if we “walk in Him” (Col. 2:6), then we will walk contrary to every earthly rule (Php. 3:16-21). Therefore a Christian has “a desire to depart” rather than stay on earth (Php. 1:23), because, to look to God is to look away from this world, and again, to look for the world to come “wherein dwelleth righteousness” is to look away from this world wherein dwelleth sin (2 Peter 3:13).

God is a stranger, so that the world knows Him not (1 John 3:1). If you are saved, it is because you have come to know Him who the world does not know (1 John 2:4), and how many will come before the gates of God’s eternal Kingdom and boldly declare, “open up the doors of entrance for me”, and why? The Kingdom of God is what they sang about, stood praying unto heretofore, and then at last, they arise to claim their eternal crown that is their own, and, lo, alas! He that sitteth upon the Throne of Grace, He that unctionizes every man unto a bold approach into heaven’s holy ground, even He saith unto them – “I know you not” – “and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence are” (Lk. 13:25).

GOD IS HEAVEN

A synonym to holiness and strangeness is heavenliness...

“Holy brethren, partakers of the **heavenly calling**” – Heb. 3:1

“For our conversation is in **heaven**” – Php. 3:20

We are NOT “living in this world” – Col. 2:20

“But Jerusalem which is **above** is free, which is the mother of us all”
- Gal. 4:26

“Now therefore ye are ...fellowcitizens with the saints, and of the household of God” (Eph. 2:19), and “ye are come unto mount Sion, and unto the city of the living God, the **heavenly** Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are **written in heaven**, and to God the Judge of all, and to the spirits of just men made **perfect**” (Heb. 12:22-23).

“Who shall **ascend** into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.” (Psalm 24:3-6)

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which **follow the Lamb whithersoever he goeth**. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” (Rev. 14:1-5)

GOD IS HEAVEN, it can be said, for He is what is heavenly about Heaven. God is heavenly and His Spirit is called “the **heavenly gift**” (Heb. 6:4), and if we walk in Him, then we are walking worthy of our “**heavenly calling**” (Heb. 3:1). This heavenly calling lives in the setting of our “affections” (Col. 3:1-3) and “conversation” (Php. 3:20) on heaven, from whence is our salvation in the very “**heavenly things**” (Heb. 8:5), where Christ is standing in His virtuous salvation (Heb. 9:23-24), and if we thus walk worthily we will be unashamedly called God’s worthy inheritors of His “**heavenly**” country (Heb. 11:16), “the **heavenly** Jerusalem” (Heb. 12:22). Therefore also, your name has then abided past the dangers of being blotted out from the heavenly BOOK, which is to say that your name is still written there – “written in **heaven**” (Heb. 12:23). In fact, it can be said that “our conversation is in **heaven**” (Php. 3:20) in such a real, spiritual, and lawful way, so much so that we are not “living in this world” anymore (Col. 2:20). In this way we are already come unto the “Mount Sion” of heaven (Heb. 12:22), even now, but we await a consummating ascension unto the physical “Mount Sion” (Rev. 14:1-5) which is to come. Those that stand with the “Lamb” (Rev. 14:1) on that final day, all of them will be arrayed in holiness on the Mountain of God! These are there with the Lamb in the end, because they did follow the Lamb of heaven while on earth. They were in Him by nature and deed! Jesus said, “If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour” (John 12:26). Those that were with Him on earth are worthy for heaven! “These are they which follow the Lamb withersoever He goeth” (Rev. 14:4)! “Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Heb. 13:13-14).

God is the builder of heaven, and, “we have a building of God, an house not made with hands, eternal in the heavens” in Christ (2 Cor. 5:1), “whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb. 3:6, 14). God’s face is the light of heaven (Rev. 21:23-25), and those that “are saved shall walk in the light of it”, not only then but NOW (2 Cor. 3:17-18, 4:3-6)! God’s nature is the purity of Heaven, and, “it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is” (1 John 3:2). In a sinlessly perfect way, God does consummate the gospel (1 Cor. 13:10, Php. 3:12), culminating in our regeneration into His sinless perfection for all eternity! Jesus Christ is “on High” (Heb. 1:3)! Amen! Therefore we are called by what is said to be, “the high calling of God in Christ Jesus” (Php. 3:14). In a gospel sense, it is as if God has said to us – “come up hither” (Rev. 11:12).

Perfectly Heavenly

God is heaven; and he that dwelleth in heaven dwelleth in God, and God in him.

“just men made **perfect**” – Heb. 12:23

“GOD IS LIGHT” – 1 John 1:5

“Called you out of darkness into His marvellous light” – 1 Peter 2:9

“**GOD IS LIGHT**”. Being made one with God, you are in the Light, for God is Light (1 John 1:5-7). “Our fellowship is with the Father, and with His Son Jesus Christ” (1 John 1:3), and, “**GOD IS LIGHT**, and in Him is no darkness at all” (1 John 1:5), of necessity therefore, “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we **walk in the Light, as He is in the Light**, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:5-7). “I am the light of the world” (John 9:5), Jesus said, but also He furthermore said, “ye are the light of the world” (Matt. 5:14). Though this section is short, let it be sufficient for you, my reader, because I have already addressed the spiritual biology of light and darkness in great detail.

Perfect Light

God is light; and he that dwelleth in light dwelleth in God, and God in him.

“Walk in the Light, **as He is in the Light**” (1 John 5:7), and this is Christian perfection in the attribute of God that He is light.

GOD IS GLORY & VIRTUE

“Called us to glory and virtue” – 2 Peter 1:3

“...that our God would count you **worthy** of this **calling**... That the Name of our Lord Jesus Christ may be **glorified** in you and ye in Him...” – 2 Thess. 1:11-12

GOD IS GLORY AND VIRTUE – “In God is my salvation and My glory” (Ps. 62:7). We are called to show forth the glory of God to the world (1 Pet. 2:9), and, God’s glory is His Person (John 15:1, 5) which we have been connected to. He is the virtue from His glory we are nourished up in, and thus, His Name is also His person (Col. 3:17). A Christian going deeper into His person is therefore described as an “image” transformation “from glory to glory” (2 Cor. 3:18). His Image is His glory, and this Image is our predestinated end (Rom. 8:29). To be an extension from God, we are therefore, filled with the glory of His personal deeds of glory, called his own works (Eph. 2:10), in another placed called, “the fruits of the Spirit” (Gal. 5:21). Let it be understood then: God’s glory is His Person, goodness, and name, and so again, God’s glory is His face (Ex. 33:18-20)!

Perfect Glory & Virtue

God is glory; and he that dwelleth in glory dwelleth in God, and God in him. We must be as He is in this way NOW (Jn. 17:22), and in the time to come we shall also be enveloped by His glory in a consummating finality!

“I beseech Thee, **shew me Thy glory**... I will make **My goodness** pass before thee... I will proclaim the **Name of the LORD** before thee... thou canst not see **My face**: for there shall no man see Me, and live.” (Exodus 33:18-20)

“I kept them in Thy Name” (John 17:12)”, Jesus said, and those who are kept in His Name will also have, as Jesus said, the “**glory**... I have given them; that they may be **one, even as we are one**” (John 17:22). Did you understand that?! The glory of God is our oneness in Him! Therefore let us be channels only for the Master’s Holy Spirit. Jesus Christ said of the Holy Ghost, “He shall **glorify** Me: for He shall receive of Mine, and shall shew it unto you” (John 16:14). If we walk in Him, then we will be “**a glorious Church**” (Eph. 5:26-27) – arrayed worthy to be in marital union with the Living King of Heaven! Glory marries Glory! God’s glory is the chief end of our lives as Christians. All efforts that are properly aimed do point to the glory of God. God is glory, to walk in God is to walk in glory, and therefore, perfection in glory is to glorify God! Paul taught that a man must walk in “the work of faith with power”, so that, “the name of our Lord Jesus Christ” would be “**glorified**”, and, this is so that “our God would count [us] **worthy** of this **calling**”. Consider the entire passage:

“Wherefore also we pray always for you, that our God would count you **worthy of this calling**, and fulfill all the good pleasure of His goodness, and the work of faith with power: That the Name of our Lord Jesus Christ may be **glorified** in you and ye in Him, according to the grace of our God and the Lord Jesus Christ.” (2 Thess. 1:11-12)

Is this the aim of all your prayers? Is this your understanding of *worthiness* and *perfection*? The purchase of the gospel is for this end – to “**glorify** God in your body, and in your spirit, which are God’s” (1 Cor. 6:20) – and there is no excuse if you are rendered impotent and without grace for glory.

Now we see God’s glory in part because we have been saved, but there is a consummation of His glory to come! Jesus said, “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold **My glory**, which Thou hast given Me: for Thou lovest Me before the foundation of the world” (John 17:24). “**Glory** shall be revealed in us” (Rom. 8:18) at “the manifestation of **the sons of God**” (Rom. 8:19), and then all of creation will follow into “the **glorious** liberty of **the children of God**” (Rom. 8:21)! This is when “He shall come to be **glorified** in His saints, and to be admired in all them that believe... in that Day” (2 Thess. 1:10). We shall see Him then in His glory, “**face to face**” (1 Cor. 13:12), being “glorified together” (Rom. 8:17) with Him!

GOD IS ETERNAL LIFE

“Lay hold on eternal life, whereunto thou art **called**...” – 1 Tim. 6:12

GOD IS ETERNAL LIFE – “And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 4:11-12). If we “walk” (1 John 2:6) in the Son of God, or abide in Him, we will “continue in the Son” (1 John 2:24), and so we shall be worthily “as He is”, as rightful inheritors of eternal life (1 John 4:17). Let us learn **how He is**, so that we might become “as He is”. He is perpetually consistent, steadfast, unchanging in righteousness, and enduring in charity. The eternity of God in which we must be perfected in right NOW, in this life, refers to those powers available in Him which perpetuate His character in us.

Perfected in His Eternality

God is eternal; he that dwelleth in perpetuity of character dwelleth in God and God in him.

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: **Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever**. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Pet. 1:22-25)

We have been born again by an eternally enduring word of God, thus our love, which was borne, and is now sustained by, the power of God’s word, should also be eternally enduring. This is the “as He is” logic of worthiness taught in 1 Peter 1:22-25. God, who is eternal life, whose attributes are eternally enduring, who is the Word of God and the seed of our birth, is the reason that our attributes in Him should be enduring throughout the time of our sojourning here on earth. The birth seed is “incorruptible”, the word of God “liveth and abideth for ever”, therefore we should love one another with an incorruptible, ever living and abiding love. This is the due expectation of the enduring powers, therefore we should endure in His character by His enduring nature. If we were called to love after the flesh, live in the flesh, or rely upon the flesh, then, understandably, it would be justifiable that our love is withering and falling like a fading grass flower. “Charity” in God “never faileth”, nor ceaseth to be (1 Cor. 13:8), though prophesies, tongues, and knowledge does. Charity in God “beareth all things...endureth all things”, and, it shall not ever “vanish away” (1 Cor. 13:7-8), and having been given His Spirit, we are responsible to persevere in His ways. We have not been given a spirit that fades and vanishes, but of eternity and perpetuity, thus let us persevere unto the end, into eternity, by and through the unfailing Spirit.

“Thy Name, O LORD, endureth for ever; and Thy memorial, O LORD, throughout all generations.” (Ps. 135:13)

We should endure, for He endured all things (Heb. 2:17-18, 4:15), and He is with us now as He promised, “Lo, I am with you always, even unto the end of the world” (Matt. 28:20). He is with us now on earth, lifting our heads up to look, and lo, there again, He standeth in Heaven for us as a “lively hope” (1 Peter 1:3). Yea, there He is! And He “maketh intercession for us” (Rom. 8:34)! This is not temporary! God is able to save everlastingly, forever, and all throughout your sojourning in time! Why? Let the scripture declare the answer: “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” (Heb. 7:25)! He is our “living way” (Heb. 10:20), and in Him we should “know

the way” (John 14:4), because He is “the way” (John 14:6). He is the “author” of our faith, the writer of our salvation story, and lo, He is the “finisher” of faith, of every true story, writing them all up for eternal glory (Heb. 12:1-2). We should be “confident of this very thing, that He which hath **begun** a good work in you will **perform it until the Day** of Jesus Christ” (Php. 1:6). He is the living waters from the living fountain that faileth not! He is, as He declared from enthroned glory – “I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely” (Rev. 21:6). Jesus said, “I am the resurrection, and the life: He that believeth in Me, though he were dead, yet shall He live: And whosoever liveth and believeth in Me shall never die” (John 11:25-26).

The life of God is not some neutral cloud of gas. The life of God is righteousness and not neutrality, and we have His life in us if we have His Spirit. Are you alive? “The Spirit is life **because of righteousness**” (Rom. 8:10). Are you righteous? Our righteousness should be enduring in the eternity of His life, because, He can never die. “To be carnally minded is death” (Rom. 8:6). Do not “walk as men” (1 Cor. 3:3) in the passions and lusts of men, for all of this is passing away. Don’t be of the flesh, don’t abide in the flesh, or in anything of this world! “The world **passeth away**, and the lust thereof: but he that doeth the will of God **abideth for ever**” (1 John 2:17). His life is forever, and so is His will! Live in Him, “for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14). We should overcome the world because He has overcome the world, and therefore, “He that is born of God overcometh the world” (1 John 5:4). Therefore Jesus said that, “in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer, **I have overcome the world**” (John 16:33, Rev. 3:21). Do you have “eternal life abiding” in you (1 John 3:15)? So walk in it; as He is eternal in existence, as He is perpetually steadfast in righteousness and purity, so be it with you – Amen.

GOD is PERFECT, LOVE, ONE, HOLY, A STRANGER, HEAVEN, LIGHT, GLORY & VIRTUE, & ETERNAL LIFE.

Do you see how GOD IS, what GOD IS, and how that, even so we MUST BE, and that this is *Christian perfection*? Do you believe the gospel? It does savingly unite us to God so that we can walk in Him, whom the world hates! Will you walk in Christ so that your living “is Christ” (Php. 1), and so, you will be “as He is” (1 John 4:17) – or rather, will you walk in yourself like the rest of humanity that do “walk as men” (1 Cor. 3:3)? Are you seeing these principles clearly? Written again just below is the template verse which I was able to frame all other attributes of perfection in. With this same vein of logic as seen in this template verse, please read and study the following points after this verse. These points cover more attributes than the eight which I have just written about. Each one is an explicit reference which is pointed to something of how God is, and how we must be “as He is” in perfection, that is, if we wish to be finally saved. These things are “the Image of His Son” (Rom. 8:28-29).

*“Herein is our love made perfect, that we may have boldness in the Day of Judgment: because **as He is, so are we in this world**. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made **perfect** in love.”*
(1Jn. 4:17-18)

*“every one that is **perfect** shall be **as his Master**”* (Lk. 6:40).

*“**Called** according to His purpose... to be conformed to **the Image of His Son**”* (Rom. 8:28-29).

We have been called by the Gospel which has made us one with Him (John 17), which has placed us in Him (Rom. 8:1)...therefore we must be like Him (inwardly) because we have been made like Him by **NATURE**:

- ❖ “as We are One” (John 17:22)
- ❖ “as Thou hast loved Me” (John 17:23)
- ❖ “as the Father hath loved me” (John 15:9)
- ❖ “as the Father hath sent Me” (John 20:21-23)
- ❖ “as the Father knoweth Me” (John 10:14-15)
- ❖ “as the Living Father hath sent Me and I live by the Father” (John 6:56-57)
- ❖ “as I am not of this world” (John 17:14, 16, 1 John 3:1, 2:15-17)
- ❖ “as Christ was raised up” (Rom. 6:4)
- ❖ “as those...alive from the dead” (Rom. 6:13)
- ❖ as the eternally enduring word of God from which we were born (1 Peter 1:22-25)
- ❖ “as lively stones” (1 Peter 2:4-8)
- ❖ “as strangers and pilgrims” (1 Peter 2:11)
- ❖ “as obedient children” (1 Peter 1:14-16)
- ❖ “as He is holy” (1 Peter 1:14-16)
- ❖ “as He is in the Light” (1 John 1:5-7)
- ❖ “as He walked” (1 John 2:6)
- ❖ “as He is pure” (1 John 3:7)
- ❖ “as He is righteous” (1 John 3:7)
- ❖ “as He is so are we in this world” (1 John 4:17)
- ❖ “as the elect of God, holy and beloved” (Col. 3:12, 13)

Perfect Faith - (James 2:21-22, 1 Thess. 3:10)

Perfect Christian – (Matt. 6:43-48, Lk. 6:35-36, 40, Col. 1:28-29, 4:12, Eph. 4:12, 1 Cor. 2:6, 2 Cor. 13:9, 11, Php. 3:15, 2 Tim. 3:17, Heb. 6:1, 13:21, James 3:2)

These bullet points outline God’s NATURE and salvific works. When a man sees and understands these principles of the faith, which can be summarized as The Person & Work of Christ, and when he is properly related to them by faith, believing on Jesus Christ’s Person and salvific works, then the Christians will be conformed to Christ’s nature so as to be empowered to live by, and walk in, Him. The tie that binds a man to the Person and Work of Christ is “perfect faith” in these principles, so the apostles seek to perfect the faith, and when this is perfected, so is the Christian, thus they do the DEEDS of their Father, because they are conformed to the Nature, Image, & Person of the Son.

We must also, therefore, walk in our **NATURE** which was a free gift given to us once, and thereto promised to abide forever, and so outwardly our life will follow that which is alive inwardly; thus we must be “as He is” by **DEED**:

- ❖ “as I have **done**” (John 13:15) → (Eph. 5:25, Php. 2:5, Col. 1:24, Php. 3:10-11)
- ❖ “even as your Father which is in heaven is perfect” (Matt. 6:48).
- ❖ “as your Father also is merciful” (Lk. 6:36)
- ❖ “as his Master” (Lk. 6:40)
- ❖ “as I had pity” (Matt. 18:33)
- ❖ “as I have loved you” (John 13:34, 15:12, Eph. 5:2, 1 John 3:16)
- ❖ “as I have kept My Father’s commandments” (John 15:10)
- ❖ “as God for Christ’s sake hath forgiven you” (Eph. 4:32)
- ❖ Rest, “as God did from His” works (Heb. 4:10)
- ❖ “as Christ received us” (Rom. 15:7)
- ❖ “as Christ also hath loved us” (Eph. 5:2)
- ❖ Husbands: “as Christ also loved the Church” (Eph. 5:25)

Perfect Works – (Rev. 2:26, 3:2, Heb. 13:21, 2 Thess. 2:16-17)

Jesus says that salvation is granted to him that “keepeth My works unto the end” (Rev. 2:26). When a man sees the Person and salvific work of Christ and believes on Him with perfect faith, then such a one will have perfect works. Being unified with the Nature and Person of Christ within is accomplished by seeing the entirety of His historical and living works of salvation today, and then you are enabled to walk in Him Who is in you, and not merely imitate Him; thus, you are by DEEDS conformed to “the image of His Son” (Rom. 8:28), which is living worthy of your calling.

- ❖ Wives: “as daughters of Sarah” (1 Peter 3:6)
 - “If ye were Abraham’s children, ye would do the works of Abraham” (John 8:39), and so likewise, if ye were Sarah’s children, ye would do the works of Sarah.
- ❖ “as Christ forgave you” (Col. 3:13)
- ❖ “as Christ hath suffered for us” (1 Peter 4:1, see 1 Peter 2:21-23)
- ❖ “as He walked” (1 John 2:6)
- ❖ as He laid His down life (1 John 3:16)
- ❖ as the truth (Eph. 4:21, Titus 1:1, 2 John 1-4, 9, 3 John 3-4)
 - Jesus Christ is “The Truth” (John 14:6), and the Holy Spirit is “The Spirit of Truth” (John 16:13), thus we must be “walking in the truth” (2 Jn. 4), “for the Truth’s sake, which dwelleth in us, and shall be with us for ever” (2 Jn. 2). Therefore, when we speak as proper channels only, we do speak as the “oracles of God” (1 Peter 4:11), and on this wise, Christ said: “He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me” (Lk. 10:16, John 13:20, Matt. 10:40).
- ❖ as Paul (1 Cor. 11:1)
- ❖ “as in the Day” (Rom. 13:13), see also the contrast: “as in the night” (1 Thess. 5:6)
- ❖ “as I also overcame” (Rev. 3:21)

Now do you understand the charges of God to lay hold upon, live worthy of, and make sure your calling? Do you understand the charge: “Wherefore the rather, brethren, give diligence to make **your calling** and election **sure**: for **if ye DO THESE THINGS**, ye shall never **fall**” (2 Peter 1:10)? Is your **calling sure**?

Eternal Life Sure: We must lay hold upon the consummating eternal life which is to come (1 Tim. 6:12).

Election Sure: We must lay hold upon election, even though we are elect now (2 Peter 1:10). As the elect, we are regenerate, thus our nature is the nature of the elect; so is our charge then – we must “put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col. 3:12). How do you know if your election is sure? Ask yourself this question according to the tests of scripture: are you fulfilling the purpose of God for which He has elected you, which purpose is “to be conformed to the Image of His Son” (Rom. 8:29), or in other words, are you in the Image of God’s Son Jesus Christ – in NATURE and in DEED? Or in other words, are you perfect? Will you be of those, God says, “upon whom My Name is called” (Acts 15:17), not only now, but in the END?

Perfection Sure: In this very same sense, we must lay hold upon the consummating perfection to come, even though we are perfect now. This is done by walking in the attainable perfection presently and progressively, unto the end.

WORTHY →

“pray always” (2 Thess. 1:11)
 “do not cease to pray” (Col. 1:9-10)
 “exhorted, comforted, & charged” (1 Thess. 2:11-12)

PERFECTION →

“Night & Day praying exceedingly” (1 Thess. 3:10)
 “preaching, warning, teaching, all wisdom, labour, striving, His working, mightily” (Col. 1:28-29)

ABOUNDING/WITHOUT OFFENCE →

“I pray” (Php. 1:9-10)
 “put you always in remembrance” (2 Pet. 1:12)
 “stir you up by putting you in remembrance” (2 Pet. 1:13)
 “always in remembrance” (2 Pet. 1:15)
