

## **"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).

**"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

### **"Be Perfect" – Matt. 5:48**

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"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)

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)

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“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 incorporate “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

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 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 persons judgeth according to every man’s work, pass the time of your sojourning hear 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

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

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 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

holiness on God's Judgment Day. The doctrine of perfection was understood by all the apostles and pastors of the 1<sup>st</sup> 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**

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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)

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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)
- ❖ 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)

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

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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.

- ❖ 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.

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**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)

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