

Perfection Through Christ



David Eells

Unleavened Bread Publishing Inc.



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IMPORTANT NOTES:

Scriptures are taken from the *American Standard Version (ASV)* of the Holy Bible because of its faithfulness to the ancient manuscripts and Bible Numerics.

Numerics is a system designed into the Bible by God to prove authenticity. The Greeks and Hebrews used their letters for numbers. Therefore, the whole Bible is also written in numbers which show perfect patterns as long as the God-inspired original words are not departed from. It mathematically proves the original text and where it has been added to or taken away from. The *Numeric English New Testament (NENT)* is based on the numeric pattern and is quoted from when necessary.

We have departed from the *ASV* only in the name Jehovah and Lord Jehovah which we replaced with Lord and Lord God, respectively. Neither represents the original YHWH but Lord is less confusing to many and we did not want this to distract from the teaching. The vowels were added by men to make the name “Jehovah.” We apologize for sometimes using partial texts but this book would have been much larger had we not. Rarely, where italicized words were added to the text and changed the original meaning, we left them out.

This book is dedicated to our Lord Jesus Christ, Who became our offering, through which we will continue to manifest our perfection. ***(Heb.10:14) For by one offering he hath perfected for ever them that are sanctified. (15) And the Holy Spirit also beareth witness to us; for after he hath said, (16) This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; [then saith he,] (17) And their sins and their iniquities will I remember no more.***

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May our Father bless those whom He used to create this book from transcriptions of David Eells' teachings:

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TRANSCRIBER'S NOTE

My wife, Marja, and I discovered author/speaker David Eells on the Internet a little over a year ago. We'd almost given up on finding a church home and most of the preachers on the tube don't get into the meat of the Word. At the Unleavened Bread Ministries website, we immediately noticed that all the articles, radio and video archives, and everything, including his books, were free to download. We started out just listening to the mp3 library, but very quickly Marja was moved to begin translating the Sovereign God book into Dutch, her native language. I had been keeping notes from David's teachings, but soon realized that notes weren't enough. I began transcribing the audio messages one by one, entering them into my computer to use in home Bible studies. Little did we know that others around the world were mobilizing in the same way, and they were transcribing and translating in their own languages, as well. We soon contacted David and he began posting our work on the website. When the whole set of Perfection Through Christ was completed, we contemplated the next step and our emails crossed. Here is an excerpt from our simultaneous email:

Hey, David,

I was just thinking you should make a book out of this material, literally minutes before I downloaded your email. Another bizarre coincidence? But I wasn't thinking that you'd ask me to do it. I have had a blast writing down your messages and I've learned so much by doing it. You are truly a gifted speaker. I am extremely honored that you asked me to undertake this and I will pray about it. I think the written material is truly groundbreaking insight into the Word and stands up next to Hidden Manna and Sovereign God.

All eight messages are now assembled into a unit in book form, called Perfection Through Christ, on Unleavened Bread Publishing's website UBP1.org. Marja and I continue to be amazed at what the Lord is doing and revealing in these last days.

For His Glory,
Eric Tagg

Books of the Bible Abbreviation List

Old Testament

Gen.	Genesis
Exo.	Exodus
Lev.	Leviticus
Num.	Numbers
Deu.	Deuteronomy
Jos.	Joshua
Jdg.	Judges
Rth.	Ruth
1Sa.	1 Samuel
2Sa.	2 Samuel
1Ki.	1 Kings
2Ki.	2 Kings
1Ch.	1 Chronicles
2Ch.	2 Chronicles
Ezr.	Ezra
Neh.	Nehemiah
Est.	Esther
Job	Job
Psa.	Psalms
Pro.	Proverbs
Ecc.	Ecclesiastes
Son.	The Song of Solomon
Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Eze.	Ezekiel
Dan.	Daniel
Hos.	Hosea
Joe.	Joel
Amo.	Amos
Oba.	Obadiah (<i>1 Chapter</i>)
Jon.	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk
Zep.	Zephaniah
Hag.	Haggai
Zec.	Zechariah
Mal.	Malachi

New Testament

Mat.	Matthew
Mar.	Mark
Luk.	Luke
Joh.	John
Act.	Acts
Rom.	Romans
1Co.	1 Corinthians
2Co.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Php.	Philippians
Col.	Colossians
1Th.	1 Thessalonians
2Th.	2 Thessalonians
1Ti.	1 Timothy
2Ti.	2 Timothy
Tit.	Titus
Phm.	Philemon (<i>1 Chapter</i>)
Heb.	Hebrews
Jas.	James
1Pe.	1 Peter
2Pe.	2 Peter
1Jn.	1 John
2Jn.	2 John (<i>1 Chapter</i>)
3Jn.	3 John (<i>1 Chapter</i>)
Jud.	Jude (<i>1 Chapter</i>)
Rev.	Revelation

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INTRODUCTION

I know what you're thinking: that there's no way we'll ever reach perfection in this life. That's only human. But not only will some of us attain this ideal before our life is over, we've already been given it, by faith.

- How is this possible? First of all, have you ever entertained the notion that your preconceived idea of perfection and God's might be different?
- What was it about Abraham, Noah, Daniel and Job that allowed them to be called "righteous" in the eyes of God Himself?
- What enabled Enoch and Elijah to be translated to heaven without even dying?
- Why was King David called "a man after God's own heart"?
- How could Zacharias and Elizabeth be regarded as both righteous and blameless before the Lord of hosts?
- Who but God would ever say that Jacob had no iniquity?

All of these people lived out their lives in the sight of the Creator of the universe before Jesus Christ even walked the earth. If perfection is not possible, how could both Jesus and Paul the Apostle command us to be perfect?

Well, strap on your high-steppin' sandals and get ready for a roller coaster ride through Scripture because this study will open your eyes to a revelation that will change your life. Understanding what Christ has done for us at the cross will allow us to see that it's not our old life that's being perfected, but that it's Christ's perfect life being manifested in us.

We will learn to see the end from the beginning and walk by faith to see it manifested in our lives, so ***that the man of God may be complete, furnished completely unto every good work (2Ti.3:17)***.

What you will read in these pages will challenge you to live what you believe and to take hold of what's been given to you by faith. You'll see that God expects this faith to shine forth from us to the world, as we continue to cooperate with Him in bearing fruit of the seed of the Word of God. If you've been listening to the traditions of men, this study will be an eye-opener to the true gospel "once delivered to the saints," showing us how God manifests His promises in our lives – enabling and empowering us to walk in the steps of Jesus.

The gospel here presented just might be different than you've been taught. Our teacher in these pages, David Eells of Unleavened Bread Ministries, uses Scripture to prove that God is restoring everything that's been taken from us – all spiritual blessings in heavenly places in Christ. And on earth, in this life!

CHAPTER ONE

The Covering and the Cleansing

The two most important things about the perfection through Christ are the covering (propitiation) and the cleansing (being washed in the blood).

In the Bible we have a very long complaint from God concerning mankind. **(Rom.3:10) As it is written, There is none righteous, no, not one; (11) There is none that understandeth, There is none that seeketh after God; (12) They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one.**

Out of all the earth, man by his own works cannot be any better than his own nature. **(13) Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips: (14) Whose mouth is full of cursing and bitterness: (15) Their feet are swift to shed blood; (16) Destruction and misery are in their ways; (17) And the way of peace have they not known: (18) There is no fear of God before their eyes.** Friends, we're on the bad end of the gene pool and on the bad end of the curse.

As we know, a man's sins are passed on to the next generation. The Bible says sometimes even to the third and the fourth generation our children inherit not only what's been passed on to us, but our own foolishness through the blood. We find in Leviticus 17:11 that "the life of the flesh is in the blood" and the Hebrew word here for "life" is the same word for "soul." We are here at the end of this long "trail of tears" where the curse is about to devour the earth. and it's amazing that not even one man could be good, could do right.

We can't be better than what we are and people will do what their nature demands. Sin is in all of us. The Lord has left only one way out, one cure. Men always think that they have a cure, but God has left us with only one that works, and that's the Lord Jesus Christ. **(19) Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God.** There's just no way to escape the judgment of God because "all the world" is "brought

under the judgment of God” by the Law itself. The Word of God condemns every one of us.

The Word, which is good, cannot be obeyed by people who are inherently, naturally evil. We hear from politicians and preachers that man is inherently good. That’s obviously wrong. All creation will prove this by manifesting the sons of the evil in these days and, ultimately, by manifesting the sons of God. Creation is going to prove what the Word says: that we’re lawbreakers. **(Rom.3:20) [B]ecause by the works of the law shall no flesh be justified in his sight: for through the law [cometh] the knowledge of sin.** God’s Word can reveal sin in us, but the Law has no power to create in us the life of Christ.

Because of our fallen nature, merely under-standing what God wants will only condemn us to sin and to the judgment of God. The revelation of the Law can only make people sinners. Even though, under the Law, they had their sacrifices for sin, those sacrifices were temporary and all pointed to Jesus. Some still want to go back and keep their parables and types and shadows, but not to Him to Whom those parables and types and shadows pointed, Jesus Christ.

So the Bible is clear that **(20) ... through the law [cometh] the knowledge of sin, (21) But now apart from the law a righteousness of God hath been manifested...** Notice the words “apart from the law.” The Law said, “Okay, this is what I want you to do,” but nobody *could* do it and nobody *did* do it. **(21) But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; (22) even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction.** Through our faith in Jesus Christ, faith in what He did, in what He said, in what He accomplished at the cross, we receive a righteousness from God. This is a righteousness that every last one of us, no matter how weak we are, can enter into if we have a gift of faith from God.

(Eph.2:8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God; (9) not of works, that no man should glory. Should God draw us and give us this gift, we can enter into this righteousness. It’s totally outside of keeping the Law. We

will fulfill the Law, as the New Testament says, not by keeping the letter, but by walking in the Spirit. **(Rom.3:22) ... Unto all them that believe; for there is no distinction; (23) for all have sinned, and fall short of the glory of God; (24) being justified freely by his grace through the redemption that is in Christ Jesus.** “Justified” means “accounted righteous” freely, through His favor, through the redemption that is in Christ Jesus. “Redemption” here is the Greek word *apolutrosis*, and it means “to be released on the payment of a ransom.”

The curse of the Law was holding us for ransom since we owed something to righteousness and to truth. We offended God’s Law and we were held in bondage to the curse of the Law and to the devil, because the devil is the administrator of the curse. The only thing that released us was Christ paying our debt. “He paid a debt He did not owe; I owed a debt I could not pay.” He wrought redemption, set us free, redeemed us with a ransom. **(Rom.3:25) Whom God set forth [to be] a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforesaid, in the forbearance of God.**

“Propitiation” means “covering” (*hilasterion*) and in the Old Testament it is called the “atonement.” It was a covering for sins. It was a way in which, before we manifested God’s righteousness, we could walk by faith in Him and be accounted righteous because of this covering. I know that there are people who like to stretch that covering, and stretch it and stretch it, and live any kind of way they want while they think that this is going to cover them, but that’s a lie. The truth is, the Lord sets the bounds of this covering.

Getting at the Root to Bear the Fruit

I’d like to say something else about the covering, and that is that it’s a meantime thing and not the end result. God didn’t plan for us to live under a covering, He planned for us to live under a cleansing. The covering is the way to the cleansing.

The covering is the way in which we can be redeemed and accounted righteous in the situation that we find ourselves. We find ourselves in the

presence of God with a fallen nature. We can't really come before God unless we're accounted righteous. We can't really receive anything from God unless we're accounted righteous. And we can't have fellowship with God unless we're accounted righteous. Romans 3 says we're accounted righteous by our faith and what Jesus already wrought.

The covering and the cleansing are two different manifestations of the sacrifice of Jesus Christ, which should be coming to pass in our individual lives. In the very beginning, we can only hope for a covering. The Jews, with their sacrifices, received forgiveness but God's one complaint about their forgiveness was that it didn't take away sins. John the Baptist said, **(Joh. 1:29) On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!**

Some, when they read that, think, "Okay, He has taken away the things that I have done that are contrary to His Word." But it's much, much deeper than that because God didn't want to just take away the action of the sin we did; He wanted to take away the nature that caused the action of the sin that we did. He wanted to deal with the root of the problem. The Old Covenant and the blood of bulls and goats didn't do that. They didn't do what the life of Christ can do, and does do, for those who believe. The blood of Christ can take away the very nature of sin, not just the action of the sin. The Jews had forgiveness with the blood of bulls and goats, but not this kind of deliverance. We're told, **(Heb.10:4) For it is impossible that the blood of bulls and goats should take away sins.** So we're very privileged to be in this New Covenant in a place where God will totally deliver us from the sin nature if we will believe Him.

Sanctification

This is not an instantaneous process. Entering into faith is instantaneous, but the manifestation of that faith is not instantaneous, and neither is sanctification, which is what we're discussing here. **(5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me.** In other words, God made it possible for Jesus Himself, our High Priest, to offer up as a sacrifice His own body and His own blood. **(6) In**

whole burnt offerings and [sacrifices] for sin thou hadst no pleasure: (7) Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God. ... (10) By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

“Sanctified” means “separated” and the way it’s used in the Bible is “separation from sin unto God.” We have been separated unto Him by “the offering of the body of Jesus Christ once for all.” Why is that? Because the Bible says, ***(1Co.15:22) For as in Adam all die, so also in Christ shall all be made alive.*** All mankind was in the loins of Adam when he fell into sin and when he died, but in Christ we’ll all be brought back to life. The seed of Christ is His Word, and the seed of Adam is a physical seed. So when Christ was resurrected, we were all resurrected, because the Word in Him is what recreates us.

In the Parable of the Sower, Christ sowed the seed of the Word in the hearts of men. Only one of the four soils He mentioned bore fruit 30-, 60- and 100-fold. That’s a shame, but that’s the way it is. Many people, for different reasons, end up ultimately rejecting the Word, which is God’s power to bring us into His life. So the offering up of the body of Christ once and for all gave us, by faith, this sanctification. We enter into it by faith. The manifestation of it is for those who abide in that faith, in Christ, to see the manifestation of sanctification, which is separation from the world and separation from sin.

The Jews had only forgiveness and many people are quite satisfied to have only what the Jews had, but they won’t bear fruit that way. The only thing they talk about is forgiveness and the time that they got saved, the time that they stepped over the line and accepted Jesus as their Savior, or whatever. That’s settling for too little, considering what God has provided.

God wants the manifestation of salvation in us, the manifestation of sanctification. ***(Heb.10:11) And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: (12) but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) henceforth expecting till his enemies be made the footstool of his feet.*** And it will happen, friends; we are coming to

that day. Pray God that every one of us humble ourselves first. **(14) For by one offering he hath perfected for ever them that are sanctified.** This one offering that He gave brought, by faith, perfection to us. Through the blood covering, God sees us as perfect as long as we walk in the light that we have, and when we sin, we can always go to Him and confess it. The promise is here: **(1Jn.1:9) If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.**

So we have perfection by faith in that way, but what I'm going to share with you is that God is going to manifest His perfection in some people. I'm not trying to say that perfection is according to man's mind or man's ideas, but according to what God calls "maturity" in the Scriptures. He's already given us this gift, **"For by one offering he hath perfected" (Heb. 10:14).** When God is giving a person something, that doesn't mean they're actually going to receive it. They have to receive it by faith, and then they have to endure in that faith to see it manifested in their life. **(Mat.10:22) ... But he that endureth to the end, the same shall be saved.**

Some may question, "But David, I thought we were saved by faith?" Yes, we are saved by faith, but **"faith is assurance of [things] hoped for, a conviction of things not seen" (Heb.11:1).** A person is believing for something that they don't yet see when they're asking God for something by faith. When God tells us He's given us perfection, we can look in the natural mirror and say, "No, that's not true," but we accept it because God says it. That's what the Scripture teaches in many places, so that's what we need to believe. **(Heb.10:15) And the Holy Spirit also beareth witness to us; for after he hath said, (16) This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them....** We need for God to put His laws into our heart. **(Php.2:13) For it is God who worketh in you both to will and to work, for his good pleasure.** We need to understand that God can cause us to walk upright before Him and He will for those who walk by faith in Him.

For God to be able to put His Law in our heart, that is, our desire, our mind and our understanding, means that He can bring it to pass in us. Nobody is claiming that man of his own will can be perfect because **"by**

the works of the law shall no flesh be justified in his sight” (Rom.3:20). Without grace, man can neither understand God’s Word nor bring it to pass. It’s God working in us ***to will and to work, for His good pleasure (Php.2:13).***

Under the Blood?

(Heb.10:17) And their sins and their iniquities will I remember no more.

I’d like to point out something in Hebrews 10:26, since some people take ***“their sins and their iniquities will I remember no more” (17)*** and ***“for by one offering he hath perfected for ever them that are sanctified” (14)*** as a means to abuse grace. But God says that this sacrifice only covers certain sins and doesn’t cover other sins: ***(26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, (27) but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.*** So we see that God says if a person’s sin is willful (premeditated), if they know it’s wrong and they’re going to do it anyway with their will and they’re not fighting against it, then there is no sacrifice, no blood covering for those sins.

We also may hear some people say, “It’s all under the blood,” yet continuing to read on, we find otherwise: ***(28) A man that hath set at nought Moses’ law dieth without compassion on [the word of] two or three witnesses: (29) of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?*** Walking in willful disobedience does these things. It accounts the blood with which we were sanctified to be unholy and grieves the Holy Spirit. God says that there is no sacrifice for such sins. We should fear the Lord; we should turn away from these things.

The text makes very plain, twice, that the blood of bulls and goats cannot take away sin. But, of course, Paul is bragging on the Blood of Jesus, which can take away sin. Why is that? Because the blood that we inherited from

our parents passed on to us the sin nature: **(Lev.17:11) For the life** (Hebrew: “soul”) **of the flesh is in the blood.** The blood that Jesus passed on to us doesn’t have the sin nature. We have a new spiritual Father. Just as our natural fathers passed on to us the sin and the curse, our spiritual Father passed on to us His righteousness, His purity. He poured out His blood for us and became a substitute for us. Remember Exodus 12, the Passover chapter, where the Israelites sacrificed the lamb and the death angel passed over them? It smote the Egyptians, but it passed over them. God had mercy on them because they sacrificed the lamb, and that tells us that the curse fell on the lamb. He bore the curse of their sins and for that they were set free.

The Scapegoat

The parable in Leviticus 16 covers the same thing. **(Lev.16:6) And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.** Aaron was the High Priest, who represents Jesus Christ, and the atonement was the covering. “His house” mentioned here represents those who are the House of the Lord. **(7) And he shall take the two goats, and set them before the Lord at the door of the tent of meeting. (8) And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel.** “Azazel” means “departure” or “removal.” This was the goat of removal, and it’s also called the “scapegoat” because this goat escaped the judgment of God, as follows. **(9) And Aaron shall present the goat upon which the lot fell for the Lord** (the Lord was the sacrifice), **and offer him for a sin-offering. (10) But the goat, on which the lot fell for Azazel** (removal or departure), **shall be set alive before the Lord, to make atonement for him, to send him away for Azazel into the wilderness.**

So one goat escaped the judgment of God because the lot of the Lord fell on the sacrificial goat, and Azazel escaped and departed into the wilderness. Of course, when we discover the sacrifice of the Lord that’s been given to us, we immediately go into the wilderness of the lack of man’s ability and provision where we learn to walk by faith. The wilderness represents no

The Covering and the Cleansing

sustenance or provision or ability from the world. We should immediately begin to walk by faith in God and give up trusting ourselves, in our ability, our works of the law, works of religion, and works of the flesh. We need to give all these up because none of these will give us any standing before God.

Of course, it's easy for us to live in the world and be of the world. It comes naturally to us, whereas walking by faith does not. But God says, **“the righteous (just) shall live by his faith” (Hab.2:4)**. That's what pleases God. He wants every one of us to be a “wilderness”-type person. We can see here that the Lord took our place when the curse of sin and of death was put on Him, and we have escaped. We are the scapegoat.

The Cleansing

Another significant parable concerning this replacement is found here: **(Lev.14:1) And the Lord spake unto Moses, saying, (2) This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.** A lot of people have seen that leprosy in the Bible represents the curse of sin, that it totally eats a person alive; and that's what sin does. **(3) [A]nd the priest shall go forth out of the camp....** In other words, suffering the reproach of Christ. We don't need to shelter ourselves in the numbers of apostate people of God.

The majority of God's people have always been wrong. We have to be willing to go contrary to the flow of God's people in this world in order to be right with God. **(3) And the priest shall go forth out of the camp; and the priest shall look; and, behold, if the plague of leprosy be healed in the leper, (4) then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar-wood, and scarlet, and hyssop: (5) and the priest shall command to kill one of the birds in an earthen vessel over running water.** Literally, this is the word “living” water. The priest killed one bird over living water and, as can be imagined, the blood dripped into the water. We know that, according to 1 John 5, these are two things by which we receive life, the water and the blood. The water represents the Word of God and the blood represents the cleansing Blood of Jesus Christ, our Sacrifice. **(6) As for the living bird, he shall take it, and the**

cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. In other words, we have to be “washed in the blood.” (7) **And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.** So the living bird represents us. The Lord Himself bore the curse and we’ve been set free. (8) **And he that is to be cleansed shall wash his clothes....** Clothing represents a person’s actions, a person’s works. Revelation 19:8 tells us that the brilliant garments of the bride are “the righteous acts of the saints” and so we wash our clothes. **(Rom.13:14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].** This is a warning not to walk in the flesh. **(Lev.14:8) And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days.** Hair represents submission. A woman’s long hair is given to her as a sign of submission. We don’t want to be submitted to this world nor submitted to sin. We want to change our submission when we get cleansed.

I want to emphasize out of these Scriptures that the Lord has traded places with us. He has borne the penalty that we owed for our sin. He paid the debt that He did not owe; we owed the debt that only He could pay. So He’s taken care of that for us and that’s our starting place in the kingdom. It’s sad to say but many people stay there. They don’t go beyond that, being satisfied with the forgiveness. However, we need to understand that it’s possible for a person to be forgiven and still not bear fruit to enter the kingdom. And most people don’t even keep the forgiveness; that’s the problem. If a person is satisfied with only forgiveness, and not the life of Christ, then they are satisfied way too easily.

Enduring Faith

Since the Lord took our place, there’s more to cleansing than just forgiveness. **(Col.1:22) Yet now hath he reconciled in the body of**

his flesh through death, to present you holy and without blemish and unreprouable before him. He reconciled us in order to present us blemishless and unreprouable. He made a reconciliation. The word “reconciliation” (*apokatallasso*) means “to exchange completely.” The Lord traded places with us. He took our sin and our curse and He gave us His righteousness and His blessing. That’s what reconciliation means. And the purpose was so that He might “present you holy and without blemish and unreprouable before him.”

We see here that our faith in the sacrifice, our faith in our position in God, is what causes God to give us grace and empowers us to bring to pass the cleansing. It’s very important that we know that. We are not going to walk righteously without faith. Faith is the substance of the thing hoped for, while the evidence is not yet seen. We’re accepting something we don’t see yet, so that God can do it in us. We’re accepting it on the grounds that the Bible says we have this.

Read it again: ***(22) Yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him: (23) if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven....*** If a person holds fast to the faith that the Lord has reconciled them, then He will bring it to pass. It’s as simple as that. He will manifest His life in you. He will manifest His deliverance from the curse in you. He will do it.

We have sold ourselves very short by listening to people who didn’t really have a desire for holiness in the first place, but, in many cases, had a desire to be justified where they were. What we need to do is repent. What God wants is righteous people and He’s given us the covering as the very first part of this work in our life. In order for us to have this relationship with God, in order to walk by faith and not feel condemnation, we have to have this covering.

We receive this covering, this atonement, by faith. We accept that our sins have been put upon the Lord Jesus Christ, that we no longer have them, that now we’re free. ***(2Co.5:17) Wherefore if any man is in Christ, [he is] a new creature: the old things are passed away;***

behold, they are become new. (18) But all things are of God, who reconciled (katallasso) us to himself through Christ, and gave unto us the ministry of reconciliation. So He reconciled us; He exchanged us through Christ. **(20) We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech [you] on behalf of Christ, be ye reconciled to God. (21) Him who knew no sin he made [to be] sin on our behalf; that we might become the righteousness of God in him.** We're new creatures now, by faith. We're new creatures because of what the Lord did through Jesus Christ in reconciling us, by faith. Remember, **"faith is assurance of [things] hoped for, a conviction of things not seen"** (Heb.11:1). We're accepting something on the grounds that God said so, and we believe it. We believe He's good to His Word; the Bible says He cannot lie, so we're trusting Him.

Now, as we walk in that faith, we get two things. We get justification, which means "accounted righteous," because we believe the good report that God has given us. And, since we're counted righteous, we get grace from God. **(Eph.2:8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God.** Because of our faith, He gives us the grace that we need, the favor that we need, to walk before Him and be righteous. And He brings to pass, He manifests, the reconciliation.

We know He already made reconciliation, but as far as we're concerned, that's faith, because we don't see it manifested. But what God really wants is for it to be manifested in our lives **"that we might become the righteousness of God in him"** (2Co.5:21). So because God has done this and we believe it, then God gives us grace to walk into it. That's the plan; it's very, very simple. But God did not leave us with just forgiveness. He wants us to go to the next step.

From Covering to Cleansing

(1Jn.1:7) [B]ut if we walk in the light.... What is the light? The light is the Word that we have. **(Jas.4:17) To him therefore that knoweth to do good, and doeth it not, to him it is sin.** If a person is walking in the light that they have, they can't do any better than that. God is

not attributing wrong to a person until they know. **(Heb.10:26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins.** We see here that knowledge is what makes us responsible, but without knowledge, we can't bear fruit, so we're in a "Catch-22." We can't hide ourselves from knowledge to keep from being responsible because if we do we won't bear fruit.

The next step is walking in the light. **(1Jn.1:7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.** Back in Romans chapter three we found a people who were not walking in the light, but walking in rebellion. Then they found, by faith, a covering. That covering is the same one that hides us from the angry judgment of God. As we walk by faith under that covering and not by condemnation, because God has forgiven us of our sins and He has cast them in the depths of the ocean, our fellowship with God brings to us this imputed righteousness and it brings to us this favor called grace.

The grace from God is to cause us to be able to walk in the light. We have a desire to walk in the light, a desire to please God. Walking under the covering brings the forgiveness. Walking in the light brings the cleansing.

We're here to receive something that they didn't receive in the Old Testament because the blood could not take away sin under that covenant. So if a person is in a church where they're just satisfied to be "forgiven sinners," where they say, "You're always going to be a sinner. Don't hope for anything more than that," it's because they don't believe the Gospel. They don't believe **"God who worketh in you both to will and to work, for his good pleasure" (Php.2:13)**. They're quite content to be sinners and ignore what is written in the Bible so many times, for their own greedy purposes. The truth is that the Lord wants us to walk in the light so that we get the cleansing, not just the covering. God would like to remove the covering, and He would like to see you a perfected son of God. The question is, "Can *He* do that?" Not, "Can *we* do that?"

Jesus said, **"According to your faith be it done unto you" (Mat. 9:29)** and **As thou hast believed, [so] be it done unto thee (Mat. 8:13)**. So if a person believes that they're always going to be a sinner,

merely saved by grace and not by manifestation, then they'll be content with that, but they won't bear fruit.

Faith or Condemnation

Turn back to Romans again: **(Rom.3:25) Whom God set forth [to be] a propitiation** (covering), **through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; (26) for the showing, [I say,] of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.** He justifies us, that is, He counts us righteous, when we have faith in what we just read here, that the Lord Jesus has borne our curse.

We can do nothing about our sin nature, but He can and Has. We believe that He has taken away the sin nature that causes us to sin. He's dealing with the root problem, not the effect. If a person deals only with the effect, then they will deal with it for all of their life.

We're going to prove that God takes away the sin nature and brings us to perfection. **(27) Where then is the glorying? It is excluded....** So we see that we can't take any credit because it's by grace. We also cannot judge anybody else in whose shoes we have not walked, and we can't judge anyone who doesn't repent. It's a gift of God, it's grace, and only God grants repentance. Those who judge other people, in many cases, are very self-righteous and they're "glorying" because they don't understand that God gave them this gift by His Own mercy. He gave them the gift of faith. **(Eph. 2:8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God: (9) not of works, that no man should glory.**

(Rom.3:27) ... By what manner of law? of works? Nay: but by a law of faith. Is it by the works of pleasing the Old Testament Law? Or the law of man's religion in the New Testament? Or any other law that we made up for ourselves? Or even any other law that we know is the Word of God? No, it's not our ability that brings this forth. It has to do with God working freely in us to will and to do of His good pleasure. Glory to God! This is the only way righteousness is possible, friends, because as we've

seen, not one person of their own ability or works was called righteous before God, not one. **(28) We reckon therefore that a man is justified by faith apart from the works of the law.** Apart from a man's ability and efforts to keep God's Law or his efforts to be pleasing unto God, a man is justified by faith. **(Heb.11:6) And without faith it is impossible to be well-pleasing [unto Him]....** Otherwise, it wouldn't be possible because our own sin nature would keep us from being able to be well-pleasing unto God. **(Rom.3:29) Or is God [the God] of Jews only? is he not [the God] of Gentiles also? Yea, of Gentiles also: (30) if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. (31) Do we then make the law of none effect through faith? God forbid: nay, we establish the law.** So we fulfill the letter of the Law in the Spirit. We fulfill the Law by faith. **(Rom.4:1) What then shall we say that Abraham, our forefather, hath found according to the flesh? (2) For if Abraham was justified by works, he hath whereof to glory;** (because that's self-effort and a person can glory in that) **but not toward God. (3) For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.** Therefore, when we believe God, we are reckoned righteous.

This is a good deal, especially for people who are coming from the direction that we're coming from, with this fallen nature that is not able to keep the Law of God. **(4) Now to him that worketh, the reward is not reckoned as of grace, but as of debt.** In other words, if a person could do it by their own self-efforts, God would owe it to them. But we can't because evil men can't be good and our old fallen nature won't permit us to be good. The whole point becomes that the old fallen nature has been crucified with Christ. **(Gal.2:20) I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me....** That's what Paul taught us and this is the whole secret. We confess the good confession in the sight of many witnesses. Reconciliation has been made.

(Rom.4:5) But to him that worketh not, but believeth on him that justifieth the ungodly (Yes, God can justify the ungodly. If not, the Blood covering wouldn't be any good for any of us. If a person has one sin,

that person is a sinner.), **“his faith is reckoned for righteousness. (6) Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works.”**

Are you failing God? He has the answer. Get your eyes off of your works and your efforts and accept what Jesus did at the cross. That’s where grace comes from and that’s how grace will work in you to will and to do of God’s good pleasure. If you’re failing God, it’s because too much self-effort is involved. **(7) [saying,] Blessed are they whose iniquities are forgiven, And whose sins are covered. (8) Blessed is the man to whom the Lord will not reckon sin.** He will not even impute sin. He will not hold us responsible for our failures.

If you’re an unbeliever in the world and you’re just understanding the Gospel today, you believe that Jesus took away your sins. You accept that fact and you walk in it by faith until you see it happen. Remember, faith calls the things that be not as though they were. Faith says, “God, You are true! I believe You. I have no ability of my own to please You, but I know that You can work in me to will and to do of Your good pleasure. I know that I am pleasing unto You when I accept what You say about what Jesus did for me. I believe in what Jesus did for me.”

And if you’re a Christian who has been failing God, you read this text in Romans chapter four and, in many cases, you’ve probably thought, “Well, that’s just for sinners, for lost people.” No, it’s for all of us because we are continually justified by faith, and we have to endure in that faith constantly. We have to accept what the Bible says about us, not looking at ourselves and not looking at our failures, but getting our eyes on the solution, Jesus Christ.

Looking at ourselves and our failures will cause us to be walking under condemnation. A person cannot have condemnation and faith at the same time. We must get our eyes on Jesus and accept the fact that He took away our sins. We don’t have them anymore. We are justified through those words and through those thoughts. Justification brings us grace and without grace we cannot walk with God. We need His favor to override our fallen nature, without which we can only do what comes naturally to us. So when He gives grace and we walk pleasing unto Him, then we just keep walking and He keeps giving more and more grace, as He works in us to

will and to do of His good pleasure to mature us in Christ. The things that used to tempt us don't tempt us anymore. We just continue that walk until we conquer enemy after enemy, lust after lust, in our land, just like those Israelites who were sent into their Promised Land to put to death the old man who ruled in their land.

Hebrews chapter six tells us that this life is that land. The old man, the lusts of the flesh, ruled in that land until He told the Israelites to take that Sword of the Spirit and go in there and put to death their enemies. Truly, that's what we're doing. We're using the Sword of the Spirit, the Bible, the Word of God, against our enemies, those old lusts of the flesh, to put them to death. The Israelite can take that land and rule that land that raised the crops, which is the fruit. They can take their enemy's house away and rule and live in that house. That's where we are. We're walking with the Lord to fulfill this. He's the One Who's doing this.

Some people say, "Well, David, we can't be perfect; we can't overcome sin." There is no such verse in Scripture. The truth is the Lord has already conquered our sins; He's already made us free from sin: ***(Rom.6:11) Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*** In other words, consider it done. ***(12) Let not sin therefore reign in your mortal body...*** Wow! That's awesome! We reckon ourselves to be dead unto sin but alive unto God because it was done by our Lord Jesus Christ at the cross. He took away our sins and gave us His life and His righteousness. ***(2Co.5:17) Wherefore if any man is in Christ, [he is] a new creature: the old things are passed away; behold, they are become new.***

Begin to accept what God says about you; it's a blessed hope and it's the only way.

CHAPTER TWO

Faith Versus Manifestation

The subject of faith versus manifestation can be very confusing if a person hasn't studied it and doesn't know the nature of how God manifests His wonderful promises in our lives. There's also a revelation of God's grace in Zechariah chapter three that I think is very interesting. I know that this is a prophetic text, but I just want to point out the grace that God has given to us through Jesus Christ, and the fact that God expects what we've been given by faith to be manifested in our lives. ***(Zec.3:1) And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary.*** Many of you know that Revelation 12:10 speaks of Satan as "the accuser of the brethren," who accuses them before God day and night and, that at the time of the Tribulation, he will be cast down.

Here, he is standing to be the accuser and adversary of Joshua, who has the same name as Yeshua, or Jesus. The name "Joshua" in Hebrew is "YHWH" (the tetragrammaton) and means "salvation." I believe we can tell this is speaking about the Body of Christ because we are the ones who have had on the "filthy garments" that are spoken about in the text. ***(2) And the Lord said unto Satan, the Lord rebuke thee, O Satan; yea, the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*** Now, Jerusalem, of course, is the City of God, and from Hebrews 12 we know that Jerusalem represents the holy people of God who have overcome. ***(Zec.3:3) Now Joshua was clothed with filthy garments, and was standing before the angel. (4) And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel.*** Notice that He called the "filthy garments" "thine iniquity." ***(5) And I said, Let them set a clean mitre upon his head. So they set a clean mitre upon his head, and clothed him with garments; and the angel of the Lord was standing by.*** The filthy garments represented his iniquity, his evil life.

Once again, I believe that at least in one parable that we can see here, this is talking about the Body of Christ. The Lord has spoken and we have been cleansed through the blood of Jesus Christ. Satan, though he accuses us, will find no place in the Body of Christ, as long as we walk by faith and under the Blood.

The Armor of Fine Linen

The filthy garments are pointed out in other places. **(Rom.13:11) *And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed.*** That's a strange statement to some people because the only thing they can think is, "I am saved." But they think they're saved by manifestation, when they're really saved by faith, which is what the Bible says. As long as a person is saved by faith, they're claiming something because the Scripture says it, but not because of manifestation.

There is a difference between what we have as a position in Christ and what we manifest on this earth. The position is for the purpose of bringing us the manifestation. "For now is salvation nearer to us than when we [first] believed" is talking about the manifestation of salvation. **(12) *The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.*** We're casting off works that are considered "works of darkness." These are filthy garments. We put on the garments of the armor of light. **(13) *Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.*** **(14) *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].*** These lusts are manifested through our unclean works, so our garment represents works. **(Rev.19:8) *And it was given unto her that she should array herself in fine linen, bright [and] pure: for the fine linen is the righteous acts of the saints.*** The word "bright" here is *lampros*, meaning "radiant." So "the righteous acts of the saints" is our putting on the garment, the armor of light.

Jude tells us that we should even hate the garment that is spotted by the flesh. ***(Jud.1:23) And some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh. (24) Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, (25) to the only God our Saviour, through Jesus Christ our Lord, [be] glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.*** Even to those whose garments are spotted by the flesh, which symbolizes some works of the flesh that are being done, God is able to set us in His presence without blemish.

What enables God to do that? Well, He gives us the gift of our position in Christ, what we have in heavenly places, by faith. Through our faith, He brings us the manifestation that is ***“without blemish in exceeding joy” (24)***, that He speaks about here. He’s talking about taking away their iniquity, removing the filthy garments and giving to His people this rich apparel.

Many people want to stop right there and see their position in Christ and just hold to that, without understanding that their position has a purpose. It’s a means to an end. What we have ***“in the heavenly [places]” (Eph. 2:6)*** is perfection, which we’ve been given in Christ. But as long as we only have it by faith, we don’t have it by manifestation. What God is interested in is for us to receive the answers to our prayers and the fulfillment of His promises. As a matter of fact, He demands that.

The Good Fight of Faith

Return now to Zechariah. ***(Zec.3:6) And the angel of the Lord protested unto Joshua, saying, (7) Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by.*** Would it be a problem for anybody to walk in the Lord’s ways if their filthy garments had been taken off and they were given clean garments, which are clean works? That is basically walking in the Lord’s

ways, but, as we see, He's given this to us as a gift, in heavenly places, and we have to fight for this gift. ***"Now the kingdom of heaven suffereth violence, and men of violence take it by force"*** (Mat.11:12), Jesus said. We have to fight the good fight of faith to take what is ours, in heavenly places, and bring it down here and let it be manifest.

"Manifest" is "to become seen; to make visible"; in other words, "become visible in the earthly realm." Although maturity and perfection are already ours in heaven, since we were crucified with Christ and we don't live anymore, Christ lives in us (Galatians 2:20), God expects that to be manifested. He expects us to take faith in the promises He has given to us, and fight the good fight of faith, to lay hold on life that is eternal. ***(Heb. 10:10) By which will we have been sanctified...*** We read in the last chapter how this sanctification means "separation from sin unto God," which is exactly what God gave us in this revelation of Zechariah 3. He's taken away our iniquity. He's given us new garments. ***(10) By which will we have been sanctified through the offering of the body of Jesus Christ once for all.*** See, that's our position in Christ. That's what we have by faith.

Some people think that's enough; that's all they want. They just want to be forgiven. Never mind Jesus taking away their sins and giving them His life. They're satisfied to just accept that they believe this has already been manifested, but the truth is we have to fight for this. Yes, it's already been given, we've already been sanctified (that is, separated from sin unto God), but look at the very next verse: ***(11) And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins.*** Since it was impossible that the blood of bulls and goats could take away sin, Jesus came to take away sin, not just to forgive us but to take away the very nature of the sin itself.

Some say, "No, no!" They're afraid of this teaching because it makes them responsible to give up their former life, their sinful life, to give up their filthy garments. The truth is going to be manifested in the earth and God's true people are going to accept it in these days. ***(12) But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) henceforth expecting till his enemies be***

made the footstool of his feet. What enemies do you think God wants to be the footstool of His feet? What enemies do you want to be the footstool of your feet? What do you want to have dominion over? Well, we're told that ***“the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be” (Rom. 8:7).*** The carnal, fleshly mind is the enemy of God. When the Israelites passed through the Red Sea, God called it, through Paul, baptism (1 Corinthians 10:2). The Egyptians were drowned in the Red Sea. The old man died, that is, the enemy that kept Israel in bondage, the enemy that sought to drag them back into bondage. God conquered that through the baptism, which, as we know, is an application of the death, burial and resurrection of Christ in His people. The Lord has given us this great promise, that He has already sanctified us through the offering of Christ, but now He's sitting down and He's waiting and expecting that His enemies will be made the footstool of His feet. In other words, what He accomplished at the cross, He wants to see manifested, that is, the death of the old man and the resurrection of the new man. That's what He wants and that's what we want: the desire to be holy.

The Manifestation of Holiness

(Heb.10:18) For by one offering he hath perfected for ever them that are sanctified. That is, through the offering up of Christ, all of those who were separated from their sins were sanctified. So, in this we see what we have by faith, what we have by position in Christ. Now God is expecting us to bear the fruit of what we have in Christ. He's given it to us as a gift. We have to reach out and take it by faith, and accept it, and confess it! We have to believe with our heart and confess with our mouth unto this salvation that we're speaking about.

We can see that sanctification has already been given and that's our position. But look at 1 Thessalonians 3:11, where it speaks about the manifestation of sanctification, or holiness. In most places in the Bible, “sanctification” and “holiness” come from the same word – *hagiasmos*. There are religions that have a different doctrine for “holiness” than they do for “sanctification,” which is really ridiculous because they're the same

Greek word in the New Testament. Some people call sanctification an “experience” and they believe that it’s an experience at a certain time in life, when they are seeking the Lord. I want to tell you something, friends: that’s not the truth. There are many experiences a person can have, but they’re selling themselves and God short if they think that they’ve stepped over a line and been sanctified, except by faith. Sanctification comes through us repenting as we read the Word of God, as we receive the renewed mind of the Word of God, and we begin to walk in the steps of Jesus, becoming more and more separated from the world unto God. It is a process, not an experience.

Paul says, ***(1Th.3:11) Now may our God and Father himself, and our Lord Jesus, direct our way unto you: (12) and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also [do] toward you; (1Th.3:13) to the end he may establish your hearts unblamable in holiness....*** “Holiness” here is one of the words for “sanctification.” Well, if there’s an “end” that we’re coming to and it is to be established in holiness, or sanctification, then this is not the same thing he was just talking about in Hebrews 10. There he says we “have been sanctified.” Here he is saying that we’re looking forward to being sanctified. This is talking about the manifestation of sanctification, or the manifestation of holiness. As a matter of fact, this particular word for “holiness” is *hagiosune* and it means “sanctification manifested” in our actions, in our works. That’s what God desires, not just sanctification in heavenly places, which was given to us as a gift from Christ, but manifested in our works.

We just saw that the filthy garments were being taken off, and the clean garments were being put on, even a clean mitre, which is talking about the renewed mind, the mind of the Spirit that we have in Christ, which God wants manifested in us. He said, ***“be ye transformed by the renewing of your mind” (Rom.12:2)***. So He has commanded us to partake of what He’s already provided, as our position in Christ. This is *hagiosune*. ***(1Th.3:13) To the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.*** What he’s saying is, “You have to be ready for that time, when the Lord comes with all of His saints.” He’s

talking about those who have passed on before, the dead in Christ. He's saying, "You have to be unblameable and in holiness at that time, sanctified to the purpose that God has for His Church, that spotless, blemishless Church." We have to be ready for the Lord when He comes. Now we're seeing that this happens through the manifestation of sanctification, this word *hagiosune*, which is a derivative of *hagiasmos*. It specifically addresses the manifestation of the works of sanctification in a person's life.

Living What You Believe

This word is used in other places in the Bible. Let me point out a couple of them. Romans 1:4,5 speaks about Jesus, Who, in verse four, ***(Rom.1:4) ... was declared [to be] the Son of God with power, according to the spirit of holiness....*** (The word *hagiosune* here could have been translated with "holiness" or "sanctification" as well, which is that manifestation of sanctification in a person's life, in a person's works.) ... ***According to the spirit of holiness, by the resurrection from the dead; [even] Jesus Christ our Lord, (5) through whom we received grace and apostleship, unto obedience of faith....*** Notice that faith has obedience. The Bible says, ***"Faith, if it have not works, is dead" (Jas.2:17).*** It's incomplete and, in James chapter two, it's even spoken of as "barren." So, there are people who say they have faith, but James said, ***"I by my works will show thee [my] faith" (Jas.2:18).*** We can't prove that we have faith unless it's manifested in our works.

Some people say, "I have faith, but I didn't receive from God." Well, they're lying, because Jesus said, ***And all things whatsoever ye shall ask in prayer, believing, ye shall receive (Mat.21:22).*** People who have faith, receive. There can be things that hinder and, of course, we seek to identify those to get them out of the way. It's true, whether we're talking about holiness, or healing, or deliverance, or provision, or safety, or any of those things. The "end" of a person's faith is the manifestation of something, and there is an obedience of faith.

People who believe something act in agreement with it. ***(Rom.1:6) Among whom are ye also, called [to be] Jesus Christ's.*** "Called" means "invited" and he's talking, of course, to Christians here – Roman

Christians – and he’s inviting them to belong to Jesus Christ. **(7) To all that are in Rome, beloved of God, called** (or “invited”) **[to be] saints....** The word “saints” means “sanctified ones.” Saints aren’t *the holiest among us who have done miracles and have a special place in God’s kingdom*. All the people who belong to God are saints. **(Heb.12:14) Follow after peace with all men, and the sanctification without which no man shall see the Lord....** So all God’s true people are saints. And not only has God sanctified us, we’ve been invited to partake of that sanctification that He has provided. **(Rom.1:7) To all that are in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father and the Lord Jesus Christ.**

Let’s look at another place where *hagiosune* is used: **(2Co.7:1) Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.** This verse uses the same word *hagiosune*. **(Heb.12:14) Follow after peace with all men, and the sanctification without which no man shall see the Lord....** Holiness, sanctification: this is something that God has given us to do. We exercise our faith in the promises and through this we perfect sanctification.

So we see that there is a way in which we’ve been given sanctification and holiness by position, and there is a way in which God is telling us, “Okay, since I’ve given this to you, now take it by faith.” The only way we can apprehend what God has given unto us is to take it by faith.

Possession of the Vessel

1 Thessalonians agrees with this: **(1Th.4:1) Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. (2) For ye know what charge we gave you through the Lord Jesus. (3) For this is the will of God, [even] your sanctification....** But we just read in Hebrews 10 that this has already been given to us as a gift. We need to understand that God is proving who the true believers are. Many people are religious and quite content to say, “Okay, I’m holy.” That’s simple. But they

don't realize that God wants that holiness of Christ, that *hagiosune* that we just read about in Romans, to be manifested in our life, in our heart and in our works.

The righteous desire this earnestly. They desire for the Lord to be manifested in them. It's important to them and they are beseeching God for this. What I want to say is that this is the gift of God; it's already been given to us. We just accept this by our faith. We don't have to beg God for it. But it's the will of God that we manifest our sanctification. **(3) ... That ye abstain from fornication; (4) that each one of you know how to possess himself of his own vessel in sanctification and honor.** Here it is, right here. This vessel was meant to be ruled by the spiritual man, not the carnal man. **(Rom.8:6) For the mind of the flesh is death; but the mind of the Spirit is life and peace.** To be carnally-minded is death; to be spiritually-minded is life and peace. **(1Th.4:4) ... To possess himself of his own vessel in sanctification and honor, (5) not in the passion of lust, even as the Gentiles who know not God; (6) that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. (7) For God called us not for uncleanness, but in sanctification. (8) Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.**

God has called us in sanctification and He wants us to apprehend all of what sanctification is. **(1Th.5:23) And the God of peace himself sanctify you wholly ...** (or "completely" or "perfectly"). It's the same word. This is what perfection is, friends. **(23) ... May your spirit and soul and body be preserved entire** (in other words, no garment spotted by the flesh), **without blame at the coming of our Lord Jesus Christ. (24) Faithful is he that calleth you** (that is, invites you to partake of this), **who will also do it.** In other words, the Lord will manifest it. He expects us to walk by faith, but He will manifest this in us. He will manifest the gift that He has given us through Jesus Christ.

A Little Leaven

This same truth is “manifested” in quite a few other places, for instance, where Paul speaks of our Passover, Who is Christ. **(1Co.5:7) Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, [even] Christ: (8) wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.** He goes on to question, “What are we to do if we’re to be unleavened and leaven comes into our midst?” Malice and wickedness come into our midst, which he was talking about in the previous text, when he spoke of a man who had his father’s wife. Paul turned him over to the devil for the destruction of his flesh so that the spirit might be saved in the Day of the Lord, so he’s telling us to cast out these people. Wow! In other words, God is expecting a manifestation of sanctification for those who have faith. He’s making these people responsible. **(9) I wrote unto you in my epistle to have no company with fornicators; (10) not at all [meaning] with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: (11) but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.** He’s talking about eating the Passover. He’s talking about partaking of the Word of God.

If there are people in our midst, in our assembly, who are in outward immorality, the Bible says to go to them first (Matthew 18:15-17) and tell them about it. If they won’t listen, bring some witnesses. And if they won’t listen to them, bring it before the church. This is a way to cause a person to deal with their sin or separate from the church. In this case, very plainly, this man was separated from the church for a time.

Some may say, “Well, we wouldn’t do that in our church.” I know, but this is the Biblical exhortation here. The problem is **“that a little leaven leaveneth the whole lump” (6)** because they wouldn’t put this man out. They were being foolish and Paul exhorted them to do this. He goes on:

(12) For what have I to do with judging them that are without? Do not ye judge them that are within? He's telling us to judge people who are in outward immorality because they've been sanctified. There's no reason for them to continue to walk in this sin. If they are believers, and they believe in their position in Christ, then God will do it in them. We don't have to walk in this way.

Dealing with the Sin Within

We have proof of this: **(1Cor.6:8) Nay, but ye yourselves do wrong, and defraud, and that [your] brethren. (9) Or know ye not that the unrighteous shall not inherit the kingdom of God?** He's exhorting these Christians who are doing wrong and he's warning them that their unrighteousness is separating them from God, as we already learned in the last chapter. **(Heb.10:26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, (27) but a certain fearful expectation of judgment....** We know that the sacrifice is the blood covering and as we walk by faith under the blood covering and have fellowship with God, we come to the blood cleansing.

People who are coming to God, who repent, who change their mind and believe the Gospel, walk away from immorality. His warning is here: **(1Co. 6:9) Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, (10) nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.** He's talking to Christians; he's not talking about the people in the world. He just got through telling us not to judge those who are without. He said the church judges those who are within.

"That's dangerous, David," some may say; but I'm only reading what God wrote here. Yes, it is dangerous if a person is doing it in error, but when people are in outward, immoral, willful disobedience, they have to be dealt with. **(Gal.6:1) ... Ye who are spiritual, restore such a one....** He's not asking for just anybody to do this. **(2Co.10:6) ... [B]eing in**

readiness to avenge all disobedience, when your obedience shall be made full. He's not going to use some sinner in the church to go and rebuke a sinner. He's going to use "ye who are spiritual" to restore such a one. But it has to be done, or else a little leaven will leaven the whole lump. He's telling us here that these Christians shouldn't be deceived. If they're in this immorality, they're missing God and they're not going to enter the kingdom of heaven. They are not entering it now, which is, of course, what we should be doing, and they won't enter it in the future. **(1Cor.6:11) And such were some of you** (In other words, some of you were these immoral people. He's talking about faith now.): **but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.** He's saying, "Look, God gave you this gift. You don't have to do this, to walk in this way."

If you are a believer you can take this gift. The devil has no ability to keep you from it. He can tempt you if you give in to him. What you'd be saying is, "That's more important than the gift that God has given unto me. I refuse to repent." The demand of the Gospel was always, "Repent and believe." That means "change your mind and believe what God says." You were washed, you were sanctified, you were justified in the Name of our Lord Jesus Christ, and you don't have to walk this way anymore. God is expecting, God is demanding, a manifestation of sanctification in your life. He has given you this free gift. **(Heb.10:14) For by one offering he hath perfected for ever them that are sanctified.**

Now He expects some fruit of this and, of course, Jesus demands (in the Parable of the Sower) that everyone who enters the kingdom bear fruit, 30-, 60- and 100-fold. What fruit is that? It's the fruit of sanctification, the fruit of Jesus Christ, the fruit of His life in us. Yes, we have this gift, but it's a means to an end. Faith is a means to an end. When we've received the thing we're believing for, what good is faith anymore? **"Faith is assurance of [things] hoped for, a conviction of things not seen" (11:1)**, so it's just a means to an end – the end being the manifestation of the thing we've asked God for. God's going to do it in us, just as He said: **(1Th.5:24) Who will also do it.**

Perfection Through Christ
Only the Truth Sanctifies

I'd like to point out another Scripture, as well: **(2Th.2:13) But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation** (Here it is again!) **in sanctification of the Spirit and belief of the truth.** This is the way to manifest our salvation. We've been saved by faith, but now it has to be manifested. Salvation, friends, is Jesus Christ. If we want to know what it looks like, it looks like Jesus Christ. **(Col.1:27) ... Christ in you, the hope of glory.** The only hope of glory is "Christ in you," 30-, 60- and 100-fold.

He says here, He "chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." This is part of it, friends. We can't have sanctification by the Spirit unless we believe the truth. Believing the truth is what gives us grace. Grace is what gives us sanctification.

Grace is God's unmerited favor. We don't take one step toward God without His favor, and that comes by exercising faith in the truth. It's very important whom we sit under, whom we believe, whom we let sit next to us. The Bible is very plain that **[a] little leaven leaveneth the whole lump (Gal.5:9).** If you're sitting in a church where they permit the grossest of sinners in there, and they call it grace, what they're doing is **"turning the grace of our God into lasciviousness" (Jud.1:4),** a license to do what you want to do. 'If it's okay for the next guy to do it, it's okay for me to do it.' And everything that comes out his mouth, and everything that witnesses to me of his life is going into me. He says, **A little leaven leaveneth the whole lump (Gal.5:9).** So He's warning us.

(2Th.2:14) Whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. We've been given this glory from the sacrifice of Christ, but He wants us to obtain the glory, or, in other words, for it to be manifested in this realm. "Manifestation" means "becoming seen; becoming visible" in this realm. The Lord is demanding that we obtain His glory. It can only come through the truth and our faith in the truth, which brings us sanctification. **(Heb. 12:14) Follow after peace with all men, and the sanctification** (or

“holiness,” *hagiasmos*) ***without which no man shall see the Lord***. So now he speaks to Christians, to whom he just got through telling, ***“By which will we have been sanctified” (10:10). (14) For by one offering he hath perfected for ever them that are sanctified.*** Sanctification is this process of perfection. He’s saying that this has been given to us freely, and now we are to follow after this, to ***Follow after ... the sanctification without which no man shall see the Lord (12:14).***

It’s not good enough for us to just believe in the position that we have in Christ, although that position affords us great benefits, and without that, we have no way to obtain sanctification. ***(15) Looking carefully lest [there be] any man that falleth short of the grace of God; lest any root of bitterness springing up trouble [you,] and thereby the many be defiled; (16) lest [there be] any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright.*** What was his birthright? Well, obviously, according to the text, sanctification, but because of following after the flesh, or meat, he sold his birthright. He was a son of Abraham, he had birthright, but he lost it. That’s what Esau represents, a Christian who lost his birthright. Some don’t believe that can happen, but they’re wrong. ***(17) For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind [in his father], though he sought it diligently with tears.*** He found no place for a change of mind. He desired it, he knew that he needed it. He wanted fire insurance, but God wouldn’t give it to him.

Some of you are sitting in places that you have no business being in, if you really want sanctification. ***(Joh.17:16) They are not of the world, even as I am not of the world. (17) Sanctify them in the truth....*** Jesus was going to the cross in order to do this, but now He’s praying to God that it would be manifested in His disciples. There’s no sanctification outside of the truth. Make sure you are listening to the truth, the unleavened bread, the only thing with power to sanctify you and to bear the fruit of Christ.

In the Parable of the Sower, it was the seed, which was the Word, that brought forth the fruit. ***(17) Sanctify them in the truth: thy word is***

truth. Not man's theology, nothing other than His pure Word is truth. **(18) As thou didst send me into the world, even so sent I them into the world. (19) And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.** What is Jesus saying? He was saying that He was sanctifying Himself so that His disciples could be sanctified in the truth that was manifested through Him.

We can't get sanctification from someone who doesn't speak the truth, or someone who's not walking in sanctification themselves. They're just leaven and they're going to leaven you. Don't sit underneath them and don't fellowship with those who are walking in sin. Fellowship is giving and receiving, and you don't want to receive things from these people. It's like partaking of unclean beasts. We're forbidden to do this. So Jesus said, "I sanctify myself, that they themselves also may be sanctified in the truth." While walking with Jesus, it sanctified those disciples pretty quickly.

Freedom from Sin Bears Fruit

We have a method given to us by God to help us be able to imagine sanctification, to imagine that it is our gift and that we can walk in it. **(Rom.6:1) What shall we say then? Shall we continue in sin, that grace may abound?** I tell you, a lot of people believe that. They believe, "Oh, it's the grace of God. I'm a sinner saved by grace and my sins just magnify His grace." But He says, not so. If you were sanctified, you'd better walk in it. **(2) God forbid. We who died to sin, how shall we any longer live therein? (3) Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?** That's for the death of the old man. When you went down in that water, the old "you" died. The One that came up was Jesus Christ. **(4) We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.** So when you come up, you should be able to walk in newness of life. You have the authority over sin that you didn't have before, by this act of faith.

Baptism is an act of faith. It's a way in which our imagination can connect our faith with what God has given. It's the faith that does the work,

not the water. The water represents the washing with the Word of God, but it's not the water that cleanses you physically. It's your faith that does it, you see, **(Rom.6:4) ... so we also might walk in newness of life. (5) For if we have become united with [him] in the likeness of his death** (the likeness being baptism, buried in water, the Word of God, which puts to death the old man), **we shall be also [in the likeness] of his resurrection.** We're accepting this gift by faith when we're baptized. **(6) Knowing this, that our old man was crucified with [him], that the body of sin might be done away, that so we should no longer be in bondage to sin.** Notice that he said it "might be done away." It's not a surety that it will be done, even though this gift has been given to all of the saints. All of God's people have received this gift, but we have to fight to grasp it. **(2Co.7:1) Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.**

(Rom.6:7) [F]or he that hath died is justified from sin. (8) But if we died with Christ, we believe that we shall also live with him; (9) knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. (and neither does it with us) **(10) For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. (11) Even so reckon ye also yourselves to be dead unto sin** (in other words, consider it done, accept it by faith), **but alive unto God in Christ Jesus. (12) Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof.** So we see we have the authority to say no to sin; and notice that it's through our faith because we "reckon" that we're "dead unto sin" and "alive unto God."

Are you a believer? Do you believe that Jesus took away the sin that you're struggling with right now? Do you believe that you can cast this thing down by faith in Jesus Christ? **(18) And being made free from sin, ye became servants of righteousness.** You don't have to "any longer live therein" **(Rom.6:2).** You can cast it down. **(19) ... Present your members [as] servants to righteousness unto sanctification. ... (22) But now being made free from sin and become servants to**

God, ye have your fruit unto sanctification.... You have it already. It's been given to you. Glory be to God!

You know, friends, you can rejoice in what God has given you. You can accept it and let your imagination run wild with what the Lord says in His Book: that your old man is dead and that you are crucified with Christ. It's no longer you who lives, it's Christ who lives in you. That's the Gospel. Accept it, in Jesus' Name.

CHAPTER THREE

Bearing Fruit

Up to this point, we have learned that we were sanctified, we were perfected. ***(Heb.10:14) For by one offering he hath perfected for ever them that are sanctified.*** We shall be manifested in these things. We receive sanctification and perfection by position in Christ Jesus. Now we need to cooperate with God to manifest what we've received by faith. ***(11:1) Now faith is assurance of [things] hoped for, a conviction of things not seen.*** We want the evidence to be made manifest in our life so that Christ can live through us to this world.

Usually I study the Parable of the Sower out of Matthew 13, but I would like us to look at Luke this time. ***(Luk.8:4) And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: (5) The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. (6) And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. (7) And other fell amidst the thorns; and the thorns grew with it, and choked it. (8) And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear. (Luk.8:9) And his disciples asked him what this parable might be. (10) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. (11) Now the parable is this: The seed is the word of God. (12) And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. (13) And those on the rock [are] they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. (14) And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with***

cares and riches and pleasures of [this] life, and bring no fruit to perfection. So obviously, we're talking about the manifestation of perfection, which is to bring fruit to perfection. Notice, even though they were receiving the seed, they didn't bring the fruit to perfection. ***(15) And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.*** These bring forth fruit unto perfection. Glory to God! That's our hope, that the Lord Himself will manifest His fruit in us.

It's the seed that brings forth the fruit unto perfection; it's not us. It's the seed, the Word of God in us, that has power. One of the points is that we have to hold it fast, hold fast the seed. We see that the seed is being sown in the heart (verse 11) and the seed is the Word of God. If the heart holds it fast, it will bring forth fruit unto perfection. ***(12) And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.*** Here the Word is not held fast so that it bears fruit; this is a miscarrying womb. The heart is the womb that brings forth the fruit, just like the womb of a woman has to hold fast the seed in order for that seed to come to birth. ***(1Jn.3:9) Whosoever is begotten*** (the word "begotten" here is the same word for "born") ***of God doeth no sin, because his seed abideth in him....*** In other words, it stays, it's being held fast, it "abideth in him." He cannot sin because he is born of God. So, when the seed abides, it can come to birth, it can bring the fruit to perfection. And we know, since the seed is the Word of God, and Jesus is the Word of God, that the fruit that is born in us is ***"Christ in you, the hope of glory" (Col. 1:27)***; that is, Christ manifested in His people.

We know that we were perfected at the cross, that His life was given for ours, and that we don't live anymore – Christ lives in us by faith. But as we hold fast the promise in the midst of the many trials of riches, temptations, and so on, as we hold on to the Word, that Word will bear fruit. Many times in the trial, our mind wants to revert back to the things of the world. Our mind wants to walk by sight instead of by faith, but in the trial, we have opportunity to hold on to the Word and not turn it loose, so that it bears the same fruit of Jesus Christ in us, the same faith, the same miraculous power, the same sanctifying power, manifested through His saints.

Bearing Fruit

When we're in the midst of the trial, we are tempted to go back to our old thinking, but what we have to do is hold fast to the Word and cast down everything else. **(2Co.10:5) Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.** That's the whole point: we are to hold fast to the Word and cast down everything else. Cast down the seed of the devil, which is his word. Cast it down, cast it out of our mind. We only want the one seed that can bring forth the fruit of Christ. That's the only seed we want to accept and we have to hold fast to it, because the devil is seeking to take away the seed that's been sown in our heart. He desperately has to do that, or we will bear fruit and it will be too late. We have to hold fast.

When you're in the fiery trial and you know what the promise is, remember, that promise is the seed that you have to hold to in order to bear the fruit. We don't want to have a spiritually-miscarrying womb. Remember, Jesus said, ***The words that I have spoken unto you are spirit, and are life (Joh.6:63).*** Any other word besides the Word of God is also spirit and is also life, but not the spirit and life of Christ. We don't want another life. We don't want to have "strange children," as the prophet spoke: **(Hos.5:7) "They have borne strange children"**. They have to look like the father.

If you have a child which looks strangely different from the father, you wonder, "Now, whose seed is this?" It wasn't the seed of the father. Well, so it is today. We read the Scriptures in order to become familiar with the Father, Jesus said, ***He that hath seen me hath seen the Father (Joh. 14:9).*** In other words, He Himself manifested His Father. He was a seed which was in line with His Father, and we have to also be a seed. The fruit in us has to also be a seed which is in line with our Father.

The Seven Days of Sanctification

There is an example in Leviticus 19 that points this out pretty well: **(Lev.19:19) Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed....** In other words, each seed brings forth after

its own kind; you don't want a mixture here. I remember my father-in-law told me one time about how he planted a row of hot peppers too close to a row of bell peppers and his bell peppers became hot. I can imagine, in some cases, hot bell peppers might be pretty handy, but if you want bell peppers, you want bell peppers.

What the Father is looking for is Jesus. He's not interested in anything else. He has planted in His field and He wants Christ. **(Joh.3:13) ... [N]o one hath ascended into heaven, but he that descended out of heaven....** The Lord wants Jesus, so we don't want two kinds of seed sown in our field, because this is going to be a mixture; it's not going to be the fruit of Christ. Any mixture takes away from the fruit of Christ.

(Lev.19:19) ... Neither shall there come upon thee a garment of two kinds of stuff mingled together. That's a good example of "putting on Christ" and putting on something else. We **"put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof]" (Rom.13:14).** The problem is making sure that the seed is the true seed of the Father, which is the Word of God, making sure that we hold fast to the seed, and making sure that we don't have a spiritually-miscarrying womb. Leviticus 15 speaks about that in another verse: **(Lev.15:19) And if a woman have an issue, [and] her issue in her flesh be blood** (notice that it doesn't say "in her body"; it purposely says, "in her flesh"), **she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even.** This is a parable and, therefore, types and shadows. There's nothing unclean about the natural thing that this is speaking about. But the spiritual revelation in here is that it's very unclean. **(1Co.10:11) Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.** So what we see here is something concerning a miscarrying womb, because of the issue of blood, where what's in the blood represents our nature. **(Lev.17:11) For the life of the flesh is in the blood....**

The life, the nature, the soul ("soul" is sometimes translated in the New Testament as "nature") has been passed on to a person through the blood of their parents. This nature of the "old man" is our enemy; it's the whole problem we're fighting against. It's struggling with us and there's a war

going on, but the Blood of Jesus represents His life, His nature, His soul, and bearing fruit is to bear the fruit of the Spirit and soul of Christ in us. That is what the Word manifesting itself in us is all about.

We see here that, if a woman has an issue of blood in her flesh, this is impurity. Why? Because the blood of the old life washes away the seed, and the seed doesn't bear fruit. The woman is not fertile. In fact, it says here that she will be impure for seven days. She's not going to be fertile until the eighth day. The eighth day is a new beginning. So in a spiritual way (the verse is not talking about natural women), the "women" spoken of refers to sects and divisions of God's people, as Scripture speaks about them. **(Isa. 4:1) *And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name....*** These "women" are the seven churches. Women can also be local churches. **(2Ti.3:5) *Holding a form of godliness, but having denied the power thereof: from these also turn away. (6) For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, (7) ever learning, and never able to come to the knowledge of the truth.*** So they're studying, studying, studying. They're receiving seed and receiving seed, but they're never coming to the knowledge of the truth. It happens all the time. "Silly women," as the Scripture calls them, these sects of God's people who don't grow up in Him are led captive by these men.

(Lev.15:19) ... She shall be in her impurity seven days.... (Mat. 15:6) ... Ye have made void ("of no effect") the word of God because of your tradition. We see from this that the blood of the woman represents her carnal nature, by which she rejects the seed of Christ (the Word of God), the seed that is to bring forth the life and nature and fruit of the Husband. The Jews were doing just that. They were like a menstruating woman, who was not going to bring forth fruit, because their old nature had determined that they were going to walk after their traditions – those things that were pleasing to their natural life and to their flesh. Therefore, when the Word of God comes along, which sometimes is crucifying to the "old man," they reject it. It gets washed away by their own nature. Jesus rebuked them and He told them, ***Not that which entereth into the***

mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man (Mat.15:11). Their thinking was coming out of their mouth. That was what was defiling them because they were rejecting the true Word of God. They were making of no effect the Word of God by their tradition, making the seed ineffectual of bringing forth any fruit.

(Lev.15:19) And if a woman have an issue, [and] her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even. Note that the word used here for “unclean” is the same word for “defiled.” Remember Revelation 14:4: **“the firstfruits unto God and unto the Lamb.”** It says they **“were not defiled with women.”** This is talking about them not being defiled with those sects of God’s people who are rejecting the true Seed of God. If we’re not holding fast the Word, then we’re washing it away with our own unclean, fallen nature. **(Lev.17:11) For the life of the flesh is in the blood....**

As we read on down, we see: **(15:24) And if any man lie with her, and her impurity be upon him, he shall be unclean seven days....** Well, we know who it is who “lieth” with these women. It is those who are supposed to be sowing the Seed of the Lord. Paul said, **For though ye have ten thousand tutors in Christ, yet [have ye] not many fathers; for in Christ Jesus I begat you through the gospel (1Co. 4:15).** In other words, Paul sowed the Seed of the Lord God, and it brought forth the fruit of Jesus in those early disciples, and so on. But we see here that those who lie with the woman who was not willing to give up her old life, to give fertile ground to the seed, then that man is unclean, too. **(2Ti. 3:6) For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, (7) ever learning, and never able to come to the knowledge of the truth.** We also read it in Luke 8:10, because Jesus said, **“Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand” (Luk.8:10).** Jesus wasn’t going to sow the seed in that infertile ground. He wasn’t going to give the true Word of God to

those people who had no respect for it, and who would just wash it away, like throwing pearls before swine.

It's that same way today. The true Word of God will not be received by many apostate Christians, and a person wastes their time trying to give it to them. Those apostate Christians will disrespect God's Word and will cast it to the ground. So the woman with an issue is going to stay in her impurity and the man who sows seed in her is going to stay in his impurity seven days.

These people have the unscriptural idea that they're going to escape, to fly away and miss the seven days of the Tribulation. They're not going to do it, friends. **(Lev.15:28) But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.** We're coming to the time when people need to be cleansed so that at the end of the seven days (the seven-year Tribulation), they'll be ready to meet the Lord. **(Lev.15:29) And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting. (30) And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before the Lord for the issue of her uncleanness. (31) Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.** Now we see here that we're talking about a defiling of a tabernacle, a body of God's people, a temporary temple of God's people.

And how is this tabernacle being defiled? It's because they've cast the Word of God to the ground. They have been caught up in the traditions of men, so that their own opinions and their own ideas are more important to them than receiving the Seed of the Word. I'm reminded of this: **(Isa. 32:9) Rise up, ye women that are at ease, [and] hear my voice; ye careless daughters, give ear unto my speech. (10) For days beyond a year shall ye be troubled, ye careless women; for the vintage shall fail, the ingathering shall not come.** The ingathering harvest (the Rapture) that they're all expecting to be at the beginning of the seven days won't come until the end of the seven days. Why? Because

they're defiled. The vintage did not bear fruit. **(11) Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare** (in other words, take off those mixed garments), **and gird [sackcloth] upon your loins.** And when does He say they are going to bear fruit? **(15) Until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest.** The wilderness is called the Tribulation in Revelation chapters 12 and 17. So we see these women who are defiled (the "firstfruits" in Revelation 14 "were not defiled with women") have to go through the Great Tribulation in order to be purified. God's plan is going to be fulfilled.

For those of you who are walking undefiled now, that's great, and praise be to God when we come to respect God's Word above our own thinking and the traditions of men. That's what it's going to take; it has to be a pure Word. Jesus said, **"ye are from beneath; I am from above: ye are of this world; I am not of this world" (Joh.8:23).** We can't have the mixture of two seeds in our field. There can only be one seed that brings forth the fruit of Jesus Christ.

Remember the Parable of the Wheat and the Tares? The word there for "seed" is the word *sperma*, letting us know this is not just talking about plants here. The Word, *sperma*, is what's going to bring forth this wheat. When a person sows good seed in their field, the Lord's *sperma* is there. Who sowed those tares among the wheat? Jesus said, **"an enemy hath done this" (Mat.13:28).** Two seeds sown in the same field is not supposed to be. The field He is talking about is in the Kingdom of God on this earth. But in our life, it's up to us to make sure we cast down the bad seed, which is, **"imagination, and every high thing that is exalted against the knowledge of God" (2Co.10:5).** Receive only and hold fast to the good seed because the good seed will bring forth the birth.

Mothers and Brothers of Jesus

In Luke 8, we're told, **(Luk.8:15) ... that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.** I pointed

out that in the Parable of the Wheat and the Tares, the Lord used the word *sperma*. The *sperma* only brings forth after the nature of the Father, so that's using a human analogy here. Jesus does the same thing again in this chapter: **(21) But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it.** Jesus also shared, **(Mat.7:24) Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock.** And He said that the wind and the storm and the rain that comes will not tear down that house because it's built on the Rock (verse 25).

So we see that to be Jesus' brother, we must be from the same Father and through the same "mother." And to be His mother, we must bear the same fruit. We must bear the fruit of Jesus Christ. If we are His mother, His fruit must be born in us. We must hold fast to the Seed of the Word of God, so that His fruit will be born in us. When the disciples came to Him and they said, **"Thy mother and thy brethren stand without, desiring to see thee" (Luk.8:20)**, He responded, **(Mar.3:33) "Who is my mother and my brethren?"** He always wanted to bring things to a spiritual level. **(34) And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! (35) For whosoever shall do the will of God, the same is my brother, and sister, and mother.**

The Letter Killeth, But the Spirit Giveth Life

We have another example in Luke 11 of a woman on a natural level who came to Jesus: **(Luk.11:27) And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. (28) But he said, Yea rather, blessed are they that hear the word of God, and keep it.** This woman could have been a Mariolater, of Mariolatry in our day. It was important to her to know who the physical mother of Jesus was, but He said, "No, that's not important," because God could have picked anybody to do that, in that she was the mother of His flesh, not the mother of His spiritual "man." The important thing is that this parable is fulfilled in our

day. Who should bring forth Christ now? Those who hear the Word of God and keep it. So when we think about the mother of Jesus, Jesus applies this to us.

If we go to Isaiah 7, we will see this parable: **(Isa.7:14) Therefore the Lord himself will give you a sign** (The word “sign” here is *owth* and it means “omen,” which is a sign of something to come. Now this is the sign of something to come.): **behold, a virgin shall conceive, and bear a son....** How is it that Mary was a sign of something to come? Most importantly, she was a virgin. There was no seed of man; it was the seed of God that brought forth the fruit of Jesus Christ in her. In Revelation 12, we see what appears to be a virtuous woman with the 12 stars around her head, standing on the moon (in other words, reflecting the light of the Son), and she’s clothed with the sun (she has put on the Lord Jesus Christ), and she’s bringing forth, or birthing, the “man-child.” Can we say that that woman must be a virgin? Yes. Just to fulfill the type and the shadow, she has to be a group of people who are rejecting the word of man. They’re rejecting the seed, or *sperma*, of man. She must be a virgin. So, therefore, in these end-times, there is a group of people who is going to be, at the time of the birthing of the man-child, rejecting the seed of men.

There are two things about that little parable in Revelation 12: one, I think, that is individual and the other that is corporate. Each one of us, as the mother of Christ, must be rejecting the seed of man: what man has to say, what man has to think, what this man in whom we walk thinks and believes with his sight and with his feelings, and so on. We’re to reject those things in order to believe, to stand on, to hold fast to only the Word of God, so that it bears fruit. Corporately, there is a body of people who are at this time rejecting the words of man, the seeds of man, and they will bring forth a corporate man-child who is the firstfruits of those who walk in the steps of Jesus Christ in the coming days. We see here that this sign is that they have to be a virgin: **(14) ... A virgin shall conceive, and bear a son, and shall call his name Immanuel** (God with us). Jesus wasn’t just with them; He’s just as much with us. He is still Immanuel, God with us. In fact, every Christian carries Jesus, as God, with them, because they’re all pregnant with Jesus. They have all been pregnant with Jesus because of the

Word of God, to which they highly respect and hold fast. They're going to bring forth His fruit.

Agreeing with the Word

In Luke 1, we see the story of Mary, which is that sign. The angel Gabriel came and appeared to Mary, saying to her, **(Luk.1:28) ... Hail, thou that art highly favored** (or, indued with grace), **the Lord [is] with thee.** This is very similar to what we saw about “Immanuel” or “God with us.” “The Lord” here is the word *kurios*, which is “lord” or “master,” and is used all through the New Testament. The Will of the Lord (Who is “God with us”) is being fulfilled through the type and shadow of Mary in His church and in His people, because everyone who hears and does the Word of God is like Mary. They are like His mother.

Then Gabriel says, **(30) ... Fear not, Mary: for thou hast found favor** (or grace) **with God.** Mary wasn't the person that a lot of Mariolatry religions want to make her out to be. She had to have grace; she had to be saved; she had to be filled with the Spirit and she had other children after Jesus, after she fulfilled this type. It goes on: **(31) And behold, thou shalt conceive in thy womb** (this is the Word of the Lord going through the angel Gabriel, God's leading messenger angel), **and bring forth a son, and shalt call his name JESUS** (which originally meant “YHWH is salvation”). He is “Immanuel” – “God with us” (Isaiah 7:14) but the promise to Mary, as the mother of Jesus, was that she would bear the fruit of Jesus. This was the promise, and that's the promise to us, too.

The Bible says the same thing about us, that we will bear His fruit: **(32) He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David.** Once again, a firstfruit is coming forth in this day who will sit in the throne of David. It is Jesus Christ in a body of David, just like it happened in Luke at that time. **(33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (34) And Mary said unto the angel, How shall this be, seeing I know not a man?** Well, there it is. We see she had not known a man; it was not

a man's seed that would bring forth this Son of God, obviously. Each seed brings forth after its own kind. If it's the seed of man, the only thing she could have would be man. Jesus said, **"Ye are from beneath; I am from above" (Joh.8:23)**. He is born from above. No seed of man can bring forth anything from above, and so, she knew not a man. She was a virgin. **(Luk.1:35) And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power (dunamis) of the Most High shall overshadow thee: wherefore also** [it says in the numerics, "that which is born"] **shall be called holy, the Son of God.** That's a better translation than in the ASV text, which reads, **(35) ... wherefore also the holy thing which is begotten shall be called the Son of God. (36) And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren.**

The next verse is very enlightening, especially in the original wording, which says, **(37) For no word from God shall be void of power.** You see, Mary had a Word from God, a Word that by itself could bring forth in her the Son of God. Now I know some translations say, "Nothing shall be impossible with God," but the word here is "no word (*rhema*) from God shall be void of power (*paI dunateo*)." "Impossible" does not represent the original wording there. Everything that God says has the power; it is the Seed that has the power to bring forth itself in a fertile womb. So the Word of God in our heart has the power to bring forth Jesus Christ in us. It is His *sperma*. It has the power. All we have to do is give it fertile ground. We are Mary if we give the Word of God which comes down out of heaven, which is not from man, fertile ground. And what did Mary say? **(38) And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word...** In other words, she was in agreement with the Word of God. "Let it be so, Lord." "Just as You say." "I agree with that." "I accept that, Lord."

Many people today are just washing the seed away. They argue with the Word of God, thinking that they have a right to their own opinion. We don't have a right to have our own opinion – we're dead. Dead men don't have their own opinions. We died with Christ and He now lives in us. We have His opinion, so believe what He says. Mary was in agreement with the

Word that came from the Lord. Every word from God is powerful. It has the power to bring forth what it says. **(38) ... And the angel departed from her.** She said, **“be it unto me according to thy”** rhema, and he **“departed from her.”** **(39) And Mary arose in these days and went into the hill country with haste, into a city of Judah; (40) and entered into the house of Zacharias and saluted Elisabeth. (41) And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; (Luk.1:42) and she lifted up her voice with a loud cry, and said, Blessed [art] thou among women, and blessed [is] the fruit of thy womb. And, of course, the same is true today: blessed is the fruit of the womb of this natural life that brings forth the fruit of Christ. **(43) And whence is this to me, that the mother of my Lord should come unto me? (44) For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. (45) And blessed [is] she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.** The things that were spoken to her from the Lord, the Word of God, shall not be void of power. And, because she believed, there was a fulfillment of the words of God – all the words of God.**

Many Christians believe that these words of God are just naturally going to be fulfilled. However, they won't be fulfilled if a person doesn't have faith. The Word of God has power, but Mary had to agree with what was promised to her by the Word of the Lord: **(45) And blessed [is] she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.** Yes, the Lord says, **For by one offering he hath perfected for ever them that are sanctified (Heb.10:14)**, but there may never be a fulfillment of that for us, unless we believe, as Mary did. Belief gives fertile ground to the seed, which will bear fruit when a person agrees with it, accepts it and walks in it by faith. We fight a battle with the devil, who has an ally, the old carnal nature, working with him and against us. The devil can steal the seed because he has agreement in the carnal nature, which washes the seed away. The carnal nature won't let that seed be held fast, so that it can bear fruit. We're like Mary only if we hold to the Word of God, as 2 Thessalonians says: **(1:10)**

When he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. Why? “[O]ur testimony unto you was believed.” Jesus is coming to be glorified in His people because that testimony of “Christ in you, the hope of glory” will be believed “in that day.”

When was this spoken? This is talking about the time immediately before the coming of the Lord; look at the text. So, right before the coming of the Lord, God’s people are once again going to believe in the Gospel that has been spoken to the “woman” church. Remember what Jesus said: **(Mat.9:29) ... According to your faith be it done unto you. (8:13) ... As thou hast believed, [so] be it done unto thee.** Do you believe that the seed of the promise of the Word of God can bring forth Jesus Christ in you? If you do, it will happen.

We hear all the time in the churches that we can’t be perfect, but there’s no such verse in Scripture. We’re going to read over and over in the Bible what it has to say about perfection before we’re through with this teaching. What we have to agree with is, “Okay, Lord. You said it and I believe it. If, at the cross, You perfected me forever, as Hebrews 10 says, then I accept that Word. Be it unto Thy handmaid, according to the Word of the Lord.” Believe it; receive it. If God says it, it’s yours. When you believe it, **(Luk. 1:45) Blessed [is] she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.** We believe it. We receive it.

Revelation of the Mystery

If we turn to Colossians, we read, **(Col.1:25) Whereof I was made a minister, according to the dispensation** (or, the word is actually “stewardship”) **of God which was given me to you-ward, to fulfil the word of God.** In other words, even though God has made this promise, He sends forth ministers (a minister is a messenger) to share the truth of this revelation with us, just like the messenger that came to Mary. And it’s the same message of “Christ in you, the hope of glory.” Now, when

we believe that, *blessed* are we who believe, for there shall be a fulfillment of the things which have been spoken to *us* from the Lord.

Some people say, “Well, I don’t believe that. We believe we’re sinners saved by grace.” Now that’s not in the Bible! That’s a tradition. What is in the Bible is that **“He hath perfected for ever them that are sanctified” (Heb.10:14)**. “Sanctified” means “separated from the world.” If we are separated from the world, then we believe what God says: **(Col. 1:25) ... (A stewardship) of God, which was given me to you-ward, to fulfil the word of God, (26) [even] the mystery which hath been hid for ages and generations; but now hath it been manifested to his saints**. So, in the time of Paul, the wonderful revelation that he was about to share was made known. And, though they lost it shortly after that, in our day, once again, it is being made known.

And what is that wonderful revelation? **(27) To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory**. We have no hope of glory outside of Christ in us. The seed brings forth the fruit of Jesus Christ. The part of us that was original, this old man, this old life, is just the dirt in which the seed was sown, but the seed is what brings forth Christ. Each of us must hold fast the seed and not be a miscarrying womb. **(27) ... Christ in you, the hope of glory: (Col. 1:28) whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ**. In other words, this is talking about manifestation. We preach the wonderful mystery of “Christ in you,” the holding fast of the seed of the Word, as the mother of God – as the mother of the Son of God – being manifested in us.

“Present every man perfect in Christ.” Some may say, “But I thought we were already perfect?” Yes, we are by faith, and now Scripture is talking about manifesting that faith. Faith is the substance of the thing hoped for while the evidence is not yet seen, so faith gives us this substance, as a position in Christ, until the manifestation comes. It’s like believing for a healing – it’s a whole lot better to get one. The faith is just a meantime substance. God wants us to manifest that healing, that deliverance, that provision to us, and that is Christ in us! That is what we hold fast, what

we're not shaken away from. We're not going to let the devil steal it from us. It's our right in Jesus Christ.

Paul goes on to say, **(29) whereunto I labor also, striving according to his working, which worketh in me mightily.** The Lord is working in us to bring this to pass, as the Lord was working through Paul, His minister, to share this wonderful mystery, this revelation with the disciples in those days. Now we're entering into a time when God is going to share this wonderful revelation in these days with His people. He's going to work mightily through His ministers and He's going to work mightily through His people to manifest Christ in them. It's a wonderful revelation and it's a wonderful fulfillment! Christ is once again going to walk in this earth because God's people are going to believe. **(2Th.1:10) When he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.** Paul was even saying that he didn't think it was believed in his day: "Our testimony unto you was believed ... in that day." In other words, God is going to share special grace with His people to believe once again this mystery of "Christ in you, the hope of glory."

The End in View

Glory to God! We are the mother of Christ, friends. We hear and do the Word of God. We're not hearers deluding ourselves, beholding our natural face in the mirror: **(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.** We accept from the beginning that Christ now lives in us, that we no longer live. We accept it by faith and, because we accept it by faith, God says it is going to be manifested. So glory be to God!

This is the perfection that we have in Christ and it will be manifested through us in Christ. This is that perfection. Also, we have this word: **(Luk. 8:14) And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection.** The word "perfection" here is a strange word not used

anywhere else in the Bible. It's the word *telesphoreo*. There's a common word for "perfection" – *teleios* – but this word is *telesphoreo* and it means "to bring to perfection" or "end in view." In other words, we have to see the end from the beginning. We have to call these things that be not as though they were. We're "beholding as in a mirror the glory of the Lord" (to look in the mirror and see Jesus; that's having farsightedness) and "are transformed into" that "same image from glory to glory, even as from the Lord the Spirit." And Paul prefaces that with, "But we all, with unveiled face," so this *telesphoreo* we see from the beginning. We're seeing it, accepting it and we're walking toward it, and we're going to receive it by faith.

Isn't it awesome? This is God's promise to us! Oh, praise be to God! Listen, saints, get into the Word of God. It's the only thing that brings forth Jesus. Love the Lord. Cast down the words of man.

CHAPTER FOUR

The Key to Manifestation

I tell you, it's exciting what the Lord is revealing in these days. I believe it's going to empower multitudes of Christians to stand up and take advantage of the fact that the Lord has provided for them to walk in the steps of Jesus Christ. Brethren, we are going to shake the world, not by our might, but by His. He is restoring everything that has been taken from us and in the days ahead it will be done. Glory to God!

The revelation of perfection will be restored. The worldly church rails against the idea that we can be "perfect," according to what the Scriptures say, although we're not doing anything but reading the Bible. What these people are railing against is the Word of God. ***(Luk.8:14) And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection. (15) And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.*** This phrase, "They ... bring no fruit to perfection," obviously implies that that's the end result, this bringing forth "fruit to perfection." I did mention briefly in the last chapter that the common word in Greek for "perfection" is *teleios*, which means "having reached its end; finished; complete; perfect." But the particular word here in this passage is the only word in the Bible like this (and this is the "perfect" place for it, by the way). It's the word *telesphoreo* and it means "to bring to completion, or perfection, with an end in view." This is the key to manifesting God's perfection. It's nothing that we in ourselves have any possibility of doing, but the Father is giving us the key to take hold of His power, so that He Himself is the One Who perfects us.

This key has been hidden for many generations, as it was, according to Paul, before him for many generations. In these days, it's being revealed again, not that it ever was snuffed out, but in large communities of God's people, it has been snuffed out for the last 2000 years. The key is "the end in view," seeing the end as something that God already provided for you. You are accepting as a free gift the finished work of Christ. Now let's look at

that verse: **(Heb.10:10) By which will we have been sanctified through the offering of the body of Jesus Christ once for all.** We also studied that sanctification is both by faith and by manifestation. The Scriptures speak of both things: **(14) For by one offering he hath perfected for ever them that are sanctified.** So He sanctified us and perfected us by that one offering up of the body of Christ.

It's a "done deal," friends. The Lord wants us to accept His free gift that we've been delivered from sin, that we've been separated from the world and that we've been perfected. That's what the Bible says. To deny that is to deny the Gospel and there are many anti-Christ preachers out there who are doing just that. They are denying the real Gospel. They have a social gospel, even though they point to others as being the ones with a social gospel. If we are to discern the real Gospel, we must have a broader view to recognize it.

The True Gospel

Peter speaks about seeing "the end in view." **(2Pe.1:2) Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord.** There is a way in which we receive favor from God for knowledge, and here is some of that knowledge: **(3) seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue.** He "hath granted"; it's already been given. We are seeing "the end in view." We're accepting that He has already given us everything that we're ever going to receive. He's already given us that life and godliness which comes through the knowledge of the Gospel. **(4)Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature** (that's perfection, right?), **having escaped from the corruption that is in the world by lust.** Being delivered from our sins and, instead, being given over to the divine nature of Christ is something He twice says He "hath granted." And since it's already been given, we see it as done, we see it as accomplished. This is the key to what

faith is. Faith **“calleth the things that are not, as though they were” (Rom.4:17).**

We are told how to see in the Spirit here. It's easy to revert back to the flesh, to see things the way they are, but if we do that, we're not seeing “the end in view.” We won't have our eyes on the accomplished fact of what the Cross gave unto us.

Peter continues: **(2Pe.1:5) Yea, and for this very cause adding on your part all diligence in your faith....** We have to be diligent to hold fast to the faith of the Gospel, so that God may present us **“holy and without blemish and unreprouable before him” (Col.1:22).** We have to hold fast to the faith which sees “the end in view.” “All diligence in your faith” has no comma after “diligence,” as some versions have. The comma is correctly after “faith,” because we can't add anything on our part. This is all God's work, but we can be diligent in the faith that God has given unto us. **(2Pe.1:5) ... Supply virtue; and in [your] virtue knowledge; (6) and in [your] knowledge self-control; and in [your] self-control patience; and in [your] patience godliness; (7) and in [your] godliness brotherly kindness; and in [your] brotherly kindness love. (8) For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.**

Notice this: **(9) For he that lacketh these things....** Do we lack these things? No, we don't, because He tells us in verse three, **“seeing that his divine power hath granted unto us”** all of this. We don't lack them because we receive them by faith. This is the key, the clue. Many people are tormented by how they see themselves, but God's telling you to see yourself by faith, to see that you have received His divine nature by faith, and He's given you everything that pertains unto godliness, which is *zoe*, God's life. **(9) For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.** In other words, if we think that we lack all of this, we are blind because we are not seeing “the end in view.” We're not seeing what the Lord says He has given unto us freely, and there's no faith involved in our walk with the Lord. We are seeing our **“natural face in a mirror” (Jas. 1:23).**

James also said that we will be “a hearer of the word and not a doer” of the Word because we see only the natural; we don’t see “the end in view.” **(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.** We see “the end in view,” which is Christ Himself. He is the One Who sowed the seed in our heart, as we studied in the last chapter, and that seed is His life, His *sperma* that brings forth His life in us. But we see “the end in view,” these attributes of Christ that have been given to us. This is the real Gospel, friends. **(2Pe.1:9) For he that lacketh these things is blind, seeing only what is near....** Those people don’t see the “end”; they see only what is very close. They see their “*natural face in a mirror*” **(Jas. 1:23), (2Pe:1:9) “having forgotten the cleansing from (their) old sins.”** People do revert back to walking by sight instead of by faith, back to seeing themselves as they are, and being anxious and troubled, because they want to please the Lord, but, at the same time, they see their sinfulness. They set their eyes on their failures and they begin to stumble because they have no faith left. They’re not seeing the end from the beginning, as God teaches us.

Truly, when we do sin, we just confess it, and ***he is faithful and righteous to forgive us our sins, and to cleanse us of all unrighteousness (1Jn.1:9).*** We need to confess it, forsake it and step back into that position in Christ, believing and seeing the end from the beginning: that He has given us His divine nature. This is what we’re told to see in 1 Peter chapters three and four. Here in verse nine, we’re being told that if we don’t have these things, we are blind, only seeing what is near and not seeing the end. This is the “secret” of Christianity, saints. It’s faith in a power far, far above us – God’s power. It’s faith in God, Who from the outside can reach into us and do as He pleases, if we give Him this faith.

Jesus said, **“According to your faith be it done unto you” (Mat. 9:29), and “as thou hast believed, [so] be it done unto thee” (8:13).** The Lord expects us to exercise our faith, to partake of His divine nature. He expects us, as *telesphoreo* (“to bring to completion” or “end in view”) says, to see it the way God has stated it. If He said it, then that settles it in our heart. This is what we’re holding fast to, what we’re not

going to turn loose of. We fight the good fight of faith, we cast down imaginations that come into our life and we accept only what God says. **(Rom.1:16) For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth....** The good news is that we've been given God's divine nature, His attributes. There's been an exchange made. Christ and His life, benefits and blessings have been given to us, and He's taken our curse and sins and put them on the Cross. So, good news – really good news! God is restoring what was hidden.

The Lost Gospel

(Col.1:26) [Even] the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, (27) to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. “Christ in you”! How do we get Christ in us? That's a **“good confession in the sight of many witnesses” (1Ti.6:12)**, a bold confession of the Gospel.

The Bible says, if we believe in our heart and confess with our mouth, that we will have it: **(Rom.10:10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.** And that's what He says here, which is “Christ in you, the hope of glory.” The word “hope” here in the New Testament actually means “a firm expectation.” We expect the Lord to do what He said He would do, so much that we obey what Jesus said: **(Mar.11:24) ... All things whatsoever ye pray and ask for, believe that ye receive(d) (past tense) them, and ye shall have them.** We believe we received them because by that one sacrifice we did receive them. Everything we pray for has been accomplished by Jesus on the Cross and we're supposed to turn around and see that it's been done now, that we have “the end in view.”

That's how we bring forth fruit unto perfection. It's nothing that you and I can do. It has to be done by God Himself, but we can exercise faith in the good news that He's given unto us, which is the power of God unto salvation. **(Col.1:28) Whom we proclaim, admonishing every man**

and teaching every man in all wisdom, that we may present every man perfect in Christ; (29) whereunto I labor also, striving according to his working, which worketh in me mightily. Paul's not taking any credit here. He labors, striving according to God's working that works in him. When people walk by faith, God stands up in them. It is "Christ in you, the hope of glory." This is the mystery that was hidden for generations until the apostles revealed it and now, once again, God's people have fallen into the Dark Ages because the real Gospel has been lost for so long.

There's been a minority of people going all the way through those ages who held fast to the Word and grew in God, and that were persecuted by the apostate church, as there will be in our day. But multitudes are coming back to the revelation of the Gospel. They're finding out that they were lied to concerning what the Lord has done for them. They've tried and failed to pick themselves up by their bootstraps; they've tried and failed to be pleasing unto God of their own self-effort because they were not exercising any faith and they were not getting any grace. **(Eph.2:8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God.** So, if we have that gift of faith working in us, we need to be sure we're cooperating with God so that He may bring us to what the Bible calls "perfection," which has also been translated "complete" and "finished."

What is "complete" and "finished"? We behold **"as in a mirror the glory of the Lord" (2Co.3:18)**. He is complete and finished, the Son of God. And God, through Him, is manifesting His sons in the earth today, much more so as we draw nearer to the end. Glory be to God for the Good News, the great Gospel!

The Gospel of Faith

I like especially what Paul said: **(Php.3:8) Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord** (everything is worthless compared to that): **for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, (9) and be found in him, not having a**

righteousness of mine own, [even] that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith. We need that imputed righteousness which is from God by faith because of our faith in the Gospel.

We believe that Jesus took away our sins and gave us His life, and that now we're saints, not "sinners saved by grace," which the Scripture doesn't say. We have been saved by grace and we're claiming by faith the righteousness which is from God. That righteousness, by the way, is first imputed and then manifested. Like everything we ask for by faith, when we're standing in faith we don't see it, but everything we stand for by faith becomes manifested because Jesus said, **All things whatsoever ye pray and ask for, believe that ye receive(d) (past tense) them, and ye shall have them (Mar.11:24).** So there comes a manifestation. Some preach, "That's just something that God's going to do for you in heaven and the sweet by-and-by." And if we don't ever expect a manifestation to come, then we're going to get what we believe. **(Mat.9:29) According to your faith be it done unto you. (Php.3:10) That I may know him, and the power of his resurrection, and fellowship of his sufferings, becoming conformed unto his death.** So the Lord is bringing us through this conformity to His own death, as we behold **"in a mirror the glory of the Lord" (2Co.3:18)**, and also as it says, **"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal.2:20).** So then, also, a conformity to His resurrection power is brought forth by faith in this life! That's what he's saying very plainly, as we see in the next verse: **(Php.3:11) if by any means I may attain unto the resurrection from the dead.** The word for "resurrection" here is a word used in this text and nowhere else in the Bible, and it means "the out-resurrection from among the dead." We are truly being resurrected, like Paul spoke about in the Spirit, from among the dead around us. They are dead in their sins, according to Ephesians 2:1. We are entering into the resurrection life of Christ as we continue to believe that His life is the life which now lives in us.

That faith is accounted as righteousness and it brings righteousness: **(12) Not that I have already obtained, or am already made perfect....** He says very plainly that what he's attaining to is becoming

perfect in this life. He was talking about it while he was standing there with the disciples: **(12) ... But I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.** Why did Christ lay hold on us? He laid hold on us for perfection; that's what he just got through very plainly saying.

Don't sell the Lord short and don't sell yourselves short by disagreeing with God's Word because if we depart from His Word, we won't have the benefits of it. This is the Gospel. The Lord perfected us with one offering. We need to hold fast to this gift until God brings to pass in us this completion, this maturity in Christ. Christ walking in us is the end result of this. **(Php.3:13) Brethren, I count not myself yet to have laid hold....** In other words, he doesn't say that this is manifested in his life. Paul's not saying, "I am perfect, manifestly." He's saying that he's perfect by faith. He is claiming this gift that can't be seen yet in his life, but which is being manifested as he holds on to it. **(13) ... But one thing [I do,] forgetting the things which are behind, and stretching forward to the things which are before, (14) I press on toward the goal unto the prize of the high calling of God in Christ Jesus.** So we see that this "prize of the high calling of God in Christ Jesus" is perfection. We behold **"in the mirror the glory of the Lord" (2Co.3:18).** We don't live anymore; Christ lives in us. It's a bold confession of the faith of the Gospel, that the Lord is able to bring to pass. **(Php.3:15) Let us therefore, as many as are perfect....** He just said, "I'm not claiming that I've arrived or that I've manifested perfection, but I am claiming that I am perfect by faith." **(15) Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you.** See, when you walk by faith, you could be missing some things. But, if you're walking by faith, He's the One Who is your Savior. He's the One Who is going to bring it to pass and He can never fail you, if you're walking by faith. **(16) Only, whereunto we have attained, by that same [rule] let us walk.** Oh, thank You, Father! This is awesome!

Perfection Through Christ
I Reckon I'm Dead to Sin

Let's look at something in Romans: **(Rom.6:6) *Knowing this, that our old man was crucified with [him,] that the body of sin might be done away, that so we should no longer be in bondage to sin.*** Do you want the body of sin to be done away? Do you want to be delivered from the bondage of sin? Well, then you have to know this, that your old man was already crucified. You don't live anymore because you were crucified with Christ. It's God's plan that we shouldn't live in bondage to sin. I don't care what the preachers have told you. I don't care about the anti-Christ gospel that's been shared with you. This is the true Gospel. This is how faith, that miraculous substance of the things that we hope for, works in our life. You believe what God says, holding fast to it and He'll take care of bringing it to pass. **(11) *Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*** Are you dead to sin? Well, of course you are. You were crucified with Christ. How could you be anything else? That's how faith works.

This is not joining the "name it and claim it" people. We're not naming it; God's naming it. We're claiming it because it is the "good confession." The word "confession" means "to speak the same as." If God says it about you, you'd better say it, too. You'd better agree with Him. The Bible says, ***Shall two walk together, except they have agreed? (Amo.3:3)*** How can you walk with the Lord if you're not agreeing with Him? You definitely won't be a disciple, or a learner or a follower. **(Rom.6:11) *Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. (12) Let not sin reign in your mortal body, that ye should obey the lusts thereof.*** In other words, faith is a way of deliverance from the bondage of sin. The Lord has delivered us, so how could we confess anything else but the good news, the Gospel? **(18) *And being made free from sin, ye became servants of righteousness.*** You have been made free from sin. Why are preachers determined to make you out to be a sinner, when the Bible says, He was ***"the Lamb of God, that taketh away the sins of the world"*** (Joh.1:29)?

Do you believe that He bore away your sins and now you are the righteousness of God in Christ? Will you confess the good news of the

Gospel? Will you hold fast and continue to fight the good fight of faith? It's already been accomplished and you can't talk Him out of it, but you can give it up. **(Rom.6:22) But now being made free from sin and become servants to God, ye have your fruit unto sanctification....** By one offering He has already sanctified us, but we're supposed to bear the fruit of that sanctification. This is what He says: "You have that, too. You claim that, you receive that unto yourself." God will manifest it in you. We have to call the things that be not as though they were. We are *telesphoreo*, we are seeing the "end in view." We claim that as our vision. We see **"that His divine power hath granted unto us all things that pertain unto life and godliness" (2Pe.1:3)**. We see that as done. Praise God that it's finished! **(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.**

If He Shall Be Manifested

I like what 1 John has to say concerning this: **(1Jn.3:2) Beloved, now are we children of God....** The word for "children" is *teknon* here, not *huios*. It should be "children" in this passage, not "sons." It is translated "children" in other places, even in the Bibles that inserted "sons" here. It's not talking about "sonship," but about "manifestly" what you are. **(1Jn. 3:2) Beloved, now are we children of God, and it is not yet made manifest what we shall be....** Well, we know what we're claiming, from what we already read: we're beholding in a mirror the glory of the Lord. **(2) ... It is not yet made manifest what we shall be. We know that, if he shall be manifested....** The word is definitely "if" there in the ancient manuscripts, the numerics, even the Received Text. The word is "if" because it's not talking about the physical coming of the Lord. It's talking about the coming of the Lord in His people, the Lord being manifested in us.

The word "manifested" here is *phaneroo*, which means "to make visible; to cause to shine." It's like a light bulb in you, friends. He's turning up the glory, the light, the brilliance. You see, as you believe the Gospel, it's being

manifested in you. **(2) ... We know that, if he shall be manifested** (that is, in us), **we shall be like him; for we shall see him even as he is.** Wow! There it is: seeing the end from the beginning. These are the people who see Him as He is, not another Jesus.

Can you imagine beholding in a mirror another Jesus and being transformed into that image? That's what happens every day, in thousands of churches around the world. They're painting for you the picture of another Jesus and you're admiring that picture. You're coming into that image and it's a sad thing. The truth is, only the Word of God can bring forth the real, true Jesus. Paul complained about another Jesus, another gospel, another spirit.

(2) ... We shall see him even as he is. (3) And every one that hath this hope [set] on him purifieth himself, even as he is pure. Do you have the hope of seeing Him even as He is? Are you coming to completion because you *telesphoreo* – you see the end in view? So we have something to do in this; we have to cooperate with God in this process. And how pure do we have to become? **(3) ... Even as he is pure.**

The question isn't, "Can *we* do that?" People are not questioning themselves. Salvation doesn't come from us. People are questioning God: "Can *God* do that?" They don't believe God can do this. The unbelieving preachers, they don't believe God can do this. They don't preach the Gospel that is the power of God to save people. Those preachers end up with a "social" gospel that doesn't do anything but make people feel self-righteous, because they're "Christians." They go to church. They're this branch, or that branch, or whatever.

What I am teaching has nothing to do with religion, saints. This has to do with the real, true Christianity that was once laid down. The Bible says, "**contend earnestly for the faith which was once for all delivered unto the saints**" (**Jud.1:3**). This has nothing to do with the religions that have arisen, like the Pharisees' religion, perverting and distorting God's Word and glorifying themselves. That's what happened because history just keeps on repeating.

Apprehending the Full Gospel

I also like what Ephesians says about the manifestation of perfection. Listen to this, those of you who don't believe in perfection, because you don't know the power of God: (Eph.3:14) For this cause I bow my knees unto the Father, (15) from whom every family in heaven and on earth is named, (16) that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; (17) that Christ may dwell in your hearts through faith... He's talking to Christians. Some Christians say, "Well, Christ came into my heart." Are you sure you didn't just receive the Spirit of Christ? Because when Christ is in your heart, He's manifested in your life, in your nature.

What he's saying here is that His Spirit in the inward man will strengthen you so that Christ will be manifested in your heart. This is the glory of God that he's talking about. **(17) ... Through faith; to the end that ye, being rooted and grounded in love, (18) may be strong to apprehend with all the saints what is the breadth and length and height and depth, (19) and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.** That's a mouthful, so let's back up again here. He says, "That ye ... may be strong to apprehend." The versions that say "comprehend" have not translated the original word at all. "Comprehend" is not there – not in the ancient manuscripts and not in the numeric pattern. It has no right in the Scripture because it's not just "understanding" what God has done; it's "apprehending," manifesting what God has done, what God has given unto you.

(18) ... With all the saints what is the breadth and length and height and depth (Of what? Everything that Christ is!), **(19) and to know the love of Christ** (so apprehend all that He is, including His love) **which passeth knowledge, that ye may be filled unto all the fulness of God.** Friends, most religions, most ministers, do not offer to us the hope of being filled with the fullness of God. In fact, they avoid this verse and a lot of verses like it. They avoid the dozens of verses that we've been looking at concerning perfection because they claim there is no perfection.

They've never read their Bible and they're denying God's people the benefits of the Kingdom. They're not sharing with them the Gospel because they don't know it themselves. The Gospel is exciting! God's giving us a free gift of His Own life!

“Through faith” in what He's already proclaimed, “that ye may be filled unto all the fullness of God.” Pay attention to the next two verses: **(Eph. 3:20) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us** (it's God's power working in us, and He is able), **(21) unto him [be] the glory in the church and in Christ Jesus unto all generations for ever and ever....** It's His power, His gift, His faith and God is offering us this faith daily.

Even if we know this revelation, we can forget it. We can start gravitating back toward the thoughts of the old man, the natural sight, the feelings, instead of holding fast to what we're supposed to confess by faith. God is able to do anything we can think of. Does that include perfection? I hope it's not abundantly above what you can think of because we're discovering what the Scripture says here. We're discovering that God has given us perfection and that if we hold on to it, He will manifest it.

The Five-Fold Ministry of the Gospel

Paul is not through because he basically teaches this again: **(Eph.4:11) And he gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (12) for the perfecting of the saints....** There's one reason the saints aren't being perfected, right there: that Nicolaitan error that God said He hated. Friends, the pastor is not the head of the church. The head of every man is Christ, not the pastor. The Bible doesn't teach the Nicolaitan error, which means “to conquer the laity.” It was a priestly order, somebody between you and God, that did your work for you and brought you to God. But there's no “one-fold” ministry in the Scriptures. There is a five-fold ministry and Paul just said that it takes the five-fold ministry to perfect us. Therefore, if you're listening to one man who doesn't have that gift (and God doesn't give that gift to just one man), then you're missing out on something. Even these

pre-eminent apostles believed that there needed to be the rest of the five-fold ministry to do this job, and God is once again raising up the five-fold ministry in these days, saints. **(12) For the perfecting of the saints, unto the work of ministering...** The Lord doesn't want us to be perpetual students, **ever learning, and never able to come to the knowledge of the truth (2Ti.3:7)**. He wants us to be ministers for Him, in different capacities.

I'm not saying He's calling us all to be elders: apostles, prophets, evangelists, pastors and teachers; but He called us all to minister for Him in the capacity that He's put us. "Minister" here means "a servant." **(Eph. 4:12) ... unto the building up of the body of Christ: (13) till we all attain unto the unity of the faith...** Jesus said that there would be one flock and one shepherd. That just lets us know that He's dragging His people once again out of the apostate denominations, exactly as Jesus did in His day. He drew them out of the apostate denominations of Judaism and today out of apostate Christianity, by His grace, into the unity of one flock and one shepherd.

Paul continues this thought: **(13) Till we all attain unto the unity of the faith, and of the knowledge of the son of God, unto a fullgrown man....** "Fullgrown" here is the word *teleios*, which means "perfect," "unto a perfect man." Some say, "Now David, he's not talking about us individually being perfect; he's talking about the body being perfect." Well, how can a body be perfect if it has an imperfect member? That's not a perfect body, so we know he's talking about both the corporate and individual body here. **(13) ... unto a fullgrown (or perfect) man, unto the measure of the stature of the fulness of Christ.** We're growing up to the fullness of Christ. We individually behold **"as in a mirror the glory of the Lord,"** and **"are transformed into the same image from glory to glory" (2Co.3:18)**.

The Lord ordained that He would live in us. He is Immanuel, "God With Us." He left an individual body in order to come back in a corporate body, to minister to the whole world. That process has been thwarted by people who don't believe the Gospel, and those people are the leaders, just as it was in Jesus' day. History continues to repeat, friends, and God's

judgments do that, too: ***unto the measure of the stature of the fulness of Christ (Eph. 4:13)***. Wow!

(14) That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; (15) but speaking truth in love, may grow up in all things into him, who is the head, [even] Christ. We grow up into Him, His headship, His perfect lordship over our life. This is the expected end that we're supposed to have in view. You have to see it before you go there. If a person has a perverted Jesus, they can't go to the real Jesus.

We need the Scriptures to find out Who Jesus really is. I challenge you, in the Name of Jesus, that if you've been sitting in a religion and you haven't been growing, go home and read your own Bible. Find out Who Jesus really is and believe everything you see there. Don't let apostate pastors tell you any of it is passed away. It's an eternal Gospel, so it hasn't passed away; it's still true. All of it. They've told you that in order to rob and plunder you of your benefits in Christ. ***(15) ... Grow up in all things into him, who is the head, [even] Christ; (16) from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in [due] measure of each several part, maketh the increase of the body unto the building up of itself in love.*** Praise God!

The Demand for Perfection

So we see very plainly that perfection is God's plan, although it's being thwarted by a lot of people who don't know or understand this. Otherwise, why would Jesus, for instance, command us to be perfect? ***(Mat.5:48) Ye therefore shall be perfect, as your heavenly Father is perfect. If there is no perfection, how can He command it?***

Of course, He tells us in the text what "perfect" is: love your enemies, turn the other cheek, etc. The point is, how can Jesus command perfection if it's not something that He's giving, and if it's not something that can "be attained to" by His grace, by His power, through His faith? Those people who don't believe in perfection must think Jesus really missed it here. He

must not have known what He was talking about, or He was out of His mind, or “beside Himself.”

Paul said the same thing: **(2Co.13:11) “Be perfected.”** Both of them were in agreement on this, to command us to be perfect. It’s something that the Lord has provided and given to us and we need to obey that command. We do have the authority to partake of perfection. When the disciples failed to cast out demons, they turned to Him **(Mat.17:19) and said, Why could not we cast it out? (20) And he saith unto them, Because of your little faith....** They had the authority to cast out that demon. He only rebuked them when they had the authority but wouldn’t take it. He never rebuked them for not doing something they could not do. That would be ludicrous. So why here is He commanding us to be perfect? Because it’s something that we can do.

Would we command any of our children to do something they could not do? Of course not. Yet, somehow people think that Jesus would do that! Jesus wasn’t into condemnation and Paul was the same way. So it’s something that’s attainable because it is commanded.

Losing Your Life to Gain Your Life

There’s a pretty good passage we can look at in Matthew: **(19:21) Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.** One reason a lot of people don’t understand this verse is because they just don’t believe it. A person has to believe it before they can understand it. Notice that if a person wants to be perfect, there are some things the Lord commands them to do, that He will demand of them.

He will demand that we give up our life in this world and follow Him as a disciple. The young man in this passage had a lot of things distracting him from the Kingdom. In fact, they were his god because when Jesus told him to do this, he couldn’t do it. He was in idolatry. As much as he had sought to earn the benefits of the Kingdom by keeping all the Law from his youth, he knew he still lacked something. Well, if you want to be perfect, you need to

deny yourself and take up your cross and follow Jesus. You need to do what is demanded: give up this idol, this distraction.

Remember one of the problems previously mentioned: ***(Luk.8:14) And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection.*** One of the biggest problems in a prosperous society is distraction, the distraction of the world. We need to seek first the Kingdom of God and His righteousness and deny ourselves.

Some people don't think that Christ calls us to deny ourselves. If you don't lose your life, you won't gain your life. Do you really want to be perfect? As far as I'm concerned, there is no choice. It's eternal life with perfection or it's corruption and separation from God that is offered down here.

Sitting at His Feet

Here's a good example: ***(10:38) Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. (39) And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. (40) But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. (41) But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: (42) but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.*** You see, in seeking first the Kingdom, this is something that will not be taken away from us.

Many people are ruled by the norms of society – what is right to do and what is wrong. Of course, we'll do right when the Lord works in us ***“to will and to work, for his good pleasure” (Php.2:13)***, but if we sit at the Lord's feet until He sends us to serve, we'll be serving Him. There are many people running around serving and they think they're serving the Lord, but

He says there's only one thing that's needful. It's something that will never be taken away from you.

The religious world loves to get you into service for God because then you'll be so busy you won't have time to seek Him for yourself. That's not the Will of the Lord. Remember Jesus commanded, **“cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye” (Mat.7:5)**. First He wants us to get right with Him, to sit at His feet and serve Him and then He can use us. He can use one submitted servant of God more than 10,000 lukewarm people. What this one person will be doing is the Will of God.

Many people do, more or less, the Will of God, but we're learning to do the pure Will of God, as we present our bodies as a living sacrifice. That's how we come into the understanding of what the perfect Will of God is, as Romans 12:1 says, presenting our bodies as “a living sacrifice” unto Him – serving Him with all of our heart and not being distracted by society, social norms, whatever.

The Lord has accomplished all this for us, so we can rest in Him. It's not anxiety, it's not struggle, it's not striving. If you shove a seed into the ground, that seed is powerful to break that heavy ground and to bring forth the fruit. It doesn't have to struggle; it's a natural thing. Christianity is a natural entering into of His rest. He does the work in us and that work will not be found fruitless because the Lord is going to finish the good work He started in us, until the Day of Jesus Christ. We need to put our faith in His promises and in His Word, take it out of trusting in men and, without questioning, just rest in the Truth that He speaks.

CHAPTER FIVE

Manifesting Perfection

What an awesome revelation from the Word, the true Gospel! We've discovered that God has already given us perfection: **(Heb.10:14) For by one offering he hath perfected for ever them that are sanctified.** But in order to come into it and manifest perfection, we have to take the opportunity to walk by faith in that.

What we will study in this chapter is the manifestation of this perfection that God has given us by faith. **(11:1) Now faith is assurance of [things] hoped for, a conviction of things not seen.** The Scriptures have a lot to say about perfection. Several words are used – a couple, rather than many. I'll share one with you here: **(2Ti.3:13) But evil men and impostors shall wax worse and worse, deceiving and being deceived. (14) But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; (15) and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.** The Word of God is what gives us discernment of the false leaders and the wicked, apostate leaders of Christianity. We become so familiar with the Word of God that we hear His voice and we don't hear another's, as Jesus said.

We have to know that the people who shared this with us, as Paul shared this with Timothy, are the anointed men of God. We can't trust other people. We know that there is a perfect numeric pattern going through these teachings. We know that God ordained the Scriptures to bring us to the fullness of salvation, the manifestation of salvation. We know we're saved by faith, but, as we walk in that faith, we're being saved by manifestation, meaning, of course, Christ's life is coming to be manifested in us. That's why Paul says to this Christian, **(15) And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation** (he's talking here about the manifestation of salvation) **through faith which is in Christ Jesus. (16) Every scripture inspired of God [is] also profitable for teaching, for reproof, for correction, for instruction which is in**

righteousness: (17) that the man of God may be complete (or “perfect”; this is the word *artios*, meaning “perfect or complete”; it’s used both ways), **furnished completely unto every good work.**

Notice it’s “unto salvation,” it’s “unto perfection” and it’s “unto every good work.” Of course, it’s also unto discernment of the false. The Scriptures are at the root of all four things mentioned here. The Scriptures give us discernment to manifest these things.

The Scriptures will bring us to perfection, **that the man of God may be perfect, furnished completely unto every good work (2Ti. 3:17).** Glory to God! So the Bible does preach perfection and the purpose of the Word of God is to bring us to perfection. I tell you, if you’re one who loves the Word of God, you will grow much faster than the other Christians around you, who are satisfied just to sit in church on Sunday and hear a verse or two, and a lot of other “things.” You’ll grow much faster, you’ll escape the curse around you much faster and you will manifest the salvation of God much faster.

I’ve shared previously how we asked a Greek man in our local assembly what the word *soteria* meant to him and he answered, “All my needs supplied, like a little baby.” That’s what it means. I thought, “Wow!” We’re talking about any and all of our needs supplied: spiritual, physical and emotional. That’s what we’re all after – having our needs supplied, as far as being able to walk in the Kingdom, as far as manifesting every good work.

If we’re able, by the grace of God, to come to this completion, this perfection, then it will be “unto every good work” because, obviously, perfection is “**Christ in you**” (Col.1:27). Jesus said, “**He that believeth on me, the works that I do shall he do also**” (Joh. 14:12). So, first of all, He has to perfect you in order to perfect your works. Perfect people do perfect things: (Heb.13:20) **Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, [even] our Lord Jesus, (21) make you perfect in every good [thing]....** Now, people complain, “We can’t be perfect,” but here we’re seeing Who’s going to do it.

We discovered that the foundation of it was the Word of God being sown in our hearts, which brings us unto the manifestation of salvation – “Christ in you.” We are told here that Jesus Christ does it. Jesus Christ is the Word

of God, the Word made flesh. When we put the Word of God in our heart, it is the Lord Himself Who brings this to pass. And even faith “[cometh] of hearing, and hearing by the word of Christ” (Rom.10:17).

(Heb.13:21) Make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight....

Now the Bible says in this verse, the “**Lord Jesus, make you perfect in every good**”; the word “thing” in the phrase “every good thing” is not really there. Even the Numeric Bible (Numeric English New Testament) reads, “perfect you in every good to do His will.”

When you put the Word of God in your heart, you’re putting God in your heart. The Word is a manifestation of Himself, of His life. If there’s one thing I remember about myself coming to the Lord, it was that I had such a hunger for the Word! I knew nothing about church. I was just reading the Word day and night, and my heart was changing. Sin was falling off me like water off a duck’s back. I was astounded! I was amazed! It was one of the biggest miracles I’ve ever seen, and I’ve seen some nice ones. God Almighty is the One Who brings this to pass. We shouldn’t sell God short.

The very people who say, “We can’t be perfect,” wouldn’t say, “God can’t make me perfect.” They just don’t believe that it’s God’s Will and they’re afraid that it might be God’s Will, because if it is God’s Will, that’s now making them responsible to cooperate with God to repent and turn from their sins. They don’t want that. Multitudes of people who confess Christianity enjoy the life that they live. They don’t have an ambition to be like God. They don’t have a desire to walk pleasing unto Him, and to walk in the steps of our Lord Jesus Christ. So they’re looking for an excuse and the devil is right there to give them one, so that they can continue to walk in what they want to walk.

How does God save us in the first place? The New Testament tells us He works in us “**according to the good pleasure of his will**” (Eph.1:5), just as this verse says: **(Heb.13:21) ... Working in us that which is well-pleasing in his sight, through Jesus Christ; to whom [be] the glory for ever and ever. Amen.** Wow! The Lord has given us an awesome privilege. When we put His Word into our heart, it displaces the word that is in our heart, it displaces the nature that’s in our heart. The more that Word overcomes the word and nature that’s been passed on to us

through the blood from our parents, the more we begin to walk in the steps of Jesus Christ.

Take Two Steps Forward

Let's look at a good example: **(Rom.12:1) I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your spiritual service** (or reasonable service). **(2) And be not fashioned according to this world: but be ye transformed by the renewing of your mind....** He's mentioned two things here. One, we have to give up our old life, we have to present our body as a living sacrifice for God. In other words, the trials and tribulations of life are going to burn up that old sacrifice. As we're going through the fiery trial, we're holding fast to the Word and the fiery trial is burning up our old nature. The second thing is to be "transformed by the renewing of your mind." Christians have to do those two things to find the perfect Will of God. We have to sacrifice the old life and we have to take on the new life, which is to be "transformed by the renewing of your mind." This is the same thing we just got through reading, it's just spoken in a little different way.

It's the Word of God coming into you that brings forth the life and nature of Christ. If He's promising to transform you by the renewing of your mind, that can't be anything less important than taking out the old software and putting in the new. **"Casting down imaginations, and every high thing that is exalted against the knowledge of God" (2Co.10:5)** and beginning to humble yourself to what "saith the Lord" will put the Word in there. The Bible says the Holy Spirit will **"bring to your remembrance all that I said unto you" (Joh.14:26)**, if you put it in there. This should be more important to you than even going to church, because some of you are going there and you're just not getting the Word.

So Paul says, **be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God (Rom.12:2)**. There's that word "perfect" again. Define the perfect Will of God. Who is it who walks in the perfect Will of God? Well,

the Bible says it's perfect people. I know some of you have in your mind an idea of perfection, but "perfect" is what the Lord says is perfect in His Word. It's people who are obedient to His Word and it's a gift of God because we just read that it's He Who makes you perfect. He gave you the faith, He granted you the repentance, He worked in you to will and to do of His good pleasure. And He does all this when you use that faith that He gives you. It's grace. From beginning to end, it's grace.

What Paul is saying is that it's God's plan to bring us into the perfect Will of God. How do we prove what is "the good and acceptable and perfect will of God"? We do two things. We sacrifice our life and we change our mind. "Be transformed by the renewing of your mind." Agree with God's Word and he says that you will prove what is "the good and acceptable and perfect will of God." Personally, I believe that sometimes we settle for the good, sometimes for the acceptable and, sometimes, as we continue to grow, we find out what it is to be in the perfect Will of God. But I can tell you, it's perfect people who walk in the perfect Will of God.

The Full Assurance of Perfection

Let's look at another verse: ***(Col.4:12) Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.*** So, once again, we see that it's not just being in the perfect Will of God, it's being perfect, so that we may stand "fully assured in all the will of God." It's very hard for people who aren't perfect to walk perfectly. You ask, "David, are you perfect?" I am perfect by faith. Everybody asks that when a person preaches on perfection: "Well, what about you? Are you perfect?" Yes, I am perfect. I was perfected by the one offering of Christ (Hebrews 10) and I believe it. I hold on to it.

Now, have I manifested perfection? Well, there I have to agree with Paul: ***(Php.3:12) Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.*** So I'm not saying I have manifested that place, but I hold fast to what the Lord took hold of me for. I hold fast to Him, so that it comes to pass. Therefore, yes, we can

say that we're perfect by faith, just as we can claim a healing by faith or a deliverance by faith. You can claim deliverance from any sin by faith because the Lord already took care of it for you.

Some people call that arrogant or presumptuous, but it's because they're self-willed and they won't submit to the Word of God, no matter how many verses there are on perfection. And here we find that it is perfectly acceptable for us to believe that we can "stand perfect and fully assured in all the will of God," or else a lot of people prayed a lot of silly prayers that they never really believed would come to pass. As we have seen previously, Jesus and Paul demanded and commanded that we be perfect! It doesn't make any sense that they would command something that is not possible.

Certainly, if they were preaching the same thing that the modern preachers say today, they would have never said that because they don't believe it's possible. We just discovered that the Lord Himself is the One Who's going to do this. We cooperate with the Lord. We put the Word of God in our heart. The Bible tells us that it's "***Christ in you, the hope of glory***" (***Col.1:27***). And the Bible tells us that He's the Word, the Word made flesh (John 1:14). We've discovered that we're like Mary, in that if we believe, there's going to be a fulfillment of the thing that was spoken to us of the Lord, which is that Christ will come to live in us. That's the promise and that's the Gospel, so we can "stand perfect and fully assured in all the will of God." Notice that this is a prayer that's being prayed by Epaphras, so it's quite normal for us to pray that prayer for one another and believe it for ourselves.

The Battle of the Flesh

Remember the two things we discovered: that we must sacrifice our old life and renew our mind. (***1Pe.4:1***) ***Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind....*** Of course, the flesh is at enmity with God; it's literally the enemy of God. So when we suffer in the flesh, our enemy is suffering and God's enemy is suffering. What does that mean? Well, it means the spiritual man is winning the battle. That's what it means every time.

We're not talking about suffering in the body; we're talking about suffering in the flesh. It's that nature that is gratified by serving the body, instead of the body serving the spirit. It's that evil nature in us, the old man. ***(1Pe.4:1) Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin.*** This is because when we're obeying the spiritual man, we're suffering in the flesh. When we obey the carnal man, we're suffering in the spirit. It is, indeed, possible to be ***“twice dead, plucked up by the roots” (Jud.1:12)***, for Paul said if we ***“live after the flesh, (we) must die” (Rom.8:13).***

We want the old man to suffer because he's the one being sacrificed. He is that beast that's being burned up on the altar. We see that about the sacrifice again here: ***(1Pe.4:2) that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.*** Wouldn't you like to live the rest of your time having dominion over the flesh? Do you know how powerful God's salvation is? Just think about the things you've been delivered from since you've come to know the Lord – things that used to have control over you, such as bad habits and sins, and they don't even tempt you anymore. Why? What is that? That is Christ in you replacing the old man and God can continue to do that in you until the old man is dead, if you keep renewing your mind and sacrificing your life. That's the plan: that we bear fruit 30-, 60- and 100-fold, so that we ***“no longer should live the rest of (our) time in the flesh to the lusts of men, but to the will of God” (2).*** Glory be to God!

Now look for a moment at another verse: ***(5:8) Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*** You know, he has to have permission to devour and it has to be your permission to devour. ***(9) Whom withstand stedfast in your faith*** (notice we have the authority to say no to the devil), ***knowing that the same sufferings are accomplished in your brethren who are in the world.*** Actually, the wording there is “your brotherhood who are in the world.” Now, who are your brothers in the Spirit? Well, of course, they're the born-again spirits and souls of the people around you among the people of God. But the old

man's not saved and the wicked are not saved, so your humanity has a brotherhood in the world.

You know, you were in the flesh and you are a son of Adam. In the Spirit, you are a son of the second Adam, Jesus Christ. So your brotherhood in the world are those people of the world – the sons of Adam. The Word says that they're suffering the same sufferings that you're suffering, but it's not accomplishing the same end in them. Notice what it says: **(9) whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.** The suffering that they go through is suffering because of living in the flesh; the suffering that you go through is because you're giving up the flesh, you're sacrificing the flesh. You can be going through the exact same trials but you're growing up in God and they're staying under the curse. It's all in the way you handle it, the way you go through it. If you go through it by faith in the Lord Jesus Christ, the old man passes away and the new man is being renewed day by day. To those who are of the world, they're just a little closer to hell, that's all. **(10) And the God of all grace, who called you unto his eternal glory in Christ** (“called” here means “invited”; we've been “invited unto his eternal glory in Christ”), **after that ye have suffered a little while** (that's because it takes time for the sacrifice, the old man you put on the altar, to burn up), **shall himself perfect, establish, strengthen you.**

Once again, God claims that He's the One Who perfects. All we have to do is please God, brethren. Faith is accounted as righteousness until righteousness is manifested in your life. God's planning on manifesting it. Are you cooperating? Are you giving Him the faith in Word of God because of the renewed mind? Are you giving Him the sacrifice? Are you willing to sacrifice your life in order to have His life?

You can ask Him to put the “willing” in you because He works in you to will and to do of His good pleasure. We're not taking anything away from God; it's all grace but we have to cooperate and God will even put that cooperation in our heart. That's why we pray, because we know we are not of ourselves capable of doing this, but He is. He said, **“ye have not, because ye ask not” (Jas.4:2)**, so the first thing we need to do is know what we need to ask. We need to know what our opportunity is. We need to

Perfection Through Christ

renew our mind to know what God has given to us, so that we know what our rights are in the Kingdom. The Bible says, **“forget not all his benefits” (Psa.103:2).**

We study the Word of God to find out our benefits and our rights in the Kingdom and to learn how to walk by faith, to have that very faith that the Word gives us. **(Rom.10:17) So belief [cometh] of hearing, and hearing by the word of Christ. (1Pe.5:11) To him [be] the dominion for ever and ever. Amen.** Glory be to God!

Joy in the Tribulation

(1Pe.4:12) Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you. Like our Lord Jesus, we came here to die, so that we would have eternal life. That’s what we’re here for! It’s not a strange thing that God gives us much opportunity to have a fiery trial to put to death the old man. It’s the work of God; it’s His plan.

Many times we charge God falsely, or we’re offended because God brings us through a fiery trial. But it’s His work and we need to cooperate. **(13) *But insomuch as ye are partakers of Christ’s sufferings....*** Think about Christ’s sufferings. We don’t want to be hated by the world. We don’t want to have Judases come against us. We don’t want to suffer for things we never did. We become highly offended if we’re falsely accused. But, notice this: **(13) *but insomuch as ye are partakers of Christ’s sufferings, rejoice; that at the revelation of his glory....*** What is that talking about? It’s talking about rejoicing because of the revelation of His glory, the revealing of His glory in you. That’s the end result. **(2Co. 3:18) *But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.***

We are growing from glory to glory, so, through Christ’s sufferings, we come to the revelation of His glory. This is not a revelation of His glory in Him, it’s a revelation of His glory in you. He’s already glorified. **“[R]ejoice; that at the revelation of his glory also ye may rejoice with exceeding joy” (1Pe.4:13).** I rejoice that I’m not the same man I

was. I rejoice that God's life is coming more and more to be manifested in me.

Peter continues: **(14) If ye are reproached for the name of Christ, blessed [are ye]; because the [Spirit] of glory and the Spirit of God resteth upon you.** It's a good thing that the wicked people God permits and uses to come against you bring you to your cross. It's a good thing, not for them, but for you. **(15) For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: (16) but if [a man suffer] as a Christian, let him not be ashamed; but let him glorify God in this name.** **(17) For the time [is come] for judgment to begin at the house of God: and if [it begin] first at us, what [shall be] the end of them that obey not the gospel of God? (18) And if the righteous is scarcely saved, where shall the ungodly and sinner appear? (19) Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.** We need the attitude of, "Okay, Lord. You have the fire. I'm the sacrifice. You're in control. Please do Your work on me." So, trust God, friends. You are going through some fiery trials, there's no doubt about it, but you have to trust God.

What Does "Nothing" Leave Out?

Here is a good revelation of perfection: **(Jas.1:2) Count it all joy, my brethren, when ye fall into manifold temptations** (or "trials" – *peirasmos*; both from the same word); **(3) knowing that the proving of your faith worketh patience.** A faith has to be proven. A faith that is used, that is necessary, becomes strong. **(4) And let patience have [its] perfect work, that ye may be perfect and entire, lacking in nothing.** If you have a steadfast faith, you're steadfastly holding on to the benefits that the Lord has promised unto you. If you're doing this, you're being patient in your faith. If you're giving up in the midst of the trial, like in the Parable of the Sower, you're like three out of the four people whom the Lord mentioned, who gave up before the end. They didn't endure to bear the fruit, 30-, 60- and 100-fold.

Think about it. Three out of four Christians are going to give up and go back into the world. Some people say two out of three. I think so, too, because one of the four didn't even understand. They heard the Word but they didn't receive the Word with joy. Three did receive the Word, but only one out of the three bore fruit, 30-, 60- and 100-fold. So when you go through the trial, do you give up in your faith before the end? Are you patient to wait to see God answer? Are you steadfast to hold fast to the Word of God, as we saw in Luke chapter eight, so that you bring fruit unto perfection?

It says plainly, **(4) And let patience have [its] perfect work, that ye may be perfect and entire, lacking in nothing.** Wow! That really expands the idea of what we're supposed to be believing for: "perfect and entire, lacking in nothing." And what do we need to bring about this perfection? We need suffering. We saw the renewing of the mind and now we see that we have to hold fast to our faith because just knowing the Word of God is not good enough. We have to hold fast to it until it comes to pass. **(Mat.10:22) But he that endureth to the end, the same shall be saved.** We're enduring to the end of our faith to see these answered and manifested.

Confession Unto Salvation

There's still more here that addresses perfection: **(Jas.3:2) For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.** A person who speaks the Word of God is a perfect man. A person who continues to agree with the Word of God out of his mouth is a perfect man. Speaking the truth bridles the body, bringing it unto submission. A person who is able to speak the truth is able to bridle the body. As a matter of fact, if we speak the truth concerning what the Word of God says about us, God will give us grace. He will give us power. **(Eph.2:8) ... By grace have ye been saved through faith....** Faith is manifested in a major way through our mouth – what we say; so we hold fast to the Word once again, in the midst of the fiery trial, to see God bring an answer.

James continues: ***(Jas.3:3) Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. (4) Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.*** Can you imagine? That tiny rudder can turn that enormous ship that is moved by great winds and he tells us the rudder is our tongue. Agree with the Word of God – speak it, confess it. ***(Rom.10:10) ... And with the mouth confession is made unto salvation.***

Once again, salvation is the manifestation of Christ in you. How does Christ come to be manifest in you? You confess Him. ***(Mat.10:32) Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. (33) But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. (Luk.12:8) And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: (9) but he that denieth me in the presence of men shall be denied in the presence of God.*** The angels are ministering spirits sent forth to serve them who are heirs to salvation (Hebrews 1:14). So it's very important that the Lord confess you before the Father and before the angels. The word “confess” means “to speak the same as.” In other words, agree with what the Bible says about you and about your circumstances around you. Agree with the benefits of God. This agreement is part of faith.

Are you willing to suffer the loss of your old life, your old man? Are you willing to renew your mind with the Word of God to walk by faith and endure to the end? All of these things are promises of perfection. And now we see that one way you walk by faith is with your mouth. ***(Jas.3:5) So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!*** So the tongue can “turn the ship around,” but it can also “burn it down.” Your tongue can destroy you. ***(Pro.18:21) Death and life are in the power of the tongue; And they that love it shall eat the fruit thereof.*** It can be good fruit or bad fruit. ***(Mat.9:29) ... According to your faith be it done unto you.*** Is your faith good or is it bad? We can have

negative faith. We can be so convinced of the curse, sickness and other wrong things, that we speak these out of our mouth. And guess what? We're going to have what we say, friends. **(Pro.23:7) For as he thinketh within himself, so is he....** It comes right out of your mouth. **(Mat. 12:34) ... For out of the abundance of the heart the mouth speaketh.** So what's in your heart? We need to be sure to put the Word of God in there and be sure to think and meditate on the Word of God, so that we might not sin against Him.

(Jas.3:6) And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. "The wheel of nature" here is also the phrase "cycle of life" or "sowing and reaping." The sower went forth to sow and he sowed with the Word of God, which is with His mouth. We do the same thing – we sow a seed that will bring forth fruit. The fruit is Christ. We can sow the Word of God with our mouth and watch the fruit grow. But it can also be sowing the fire of hell – a downward cycle, a cycle of reaping the curse. **(7) For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: (8) but the tongue can no man tame; [it is] a restless evil, [it is] full of deadly poison. (9) Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: (10) out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. (11) Doth the fountain send forth from the same opening sweet [water] and bitter? (12) can a fig tree, my brethren, yield olives, or a vine figs? neither [can] salt water yield sweet. (13) Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. (14) But if ye have bitter jealousy and faction** (meaning "division" – you're out to divide people) **in your heart, glory not and lie not against the truth. (15) This wisdom is not [a wisdom] that cometh down from above, but is earthly, sensual, devilish.** Obviously, the opposite of this is love.

Perfect Love

Let's look at what John says here: **(1Jn.4:16) And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. (17) Herein is love made perfect with us, that we may have boldness in the day of judgment** (obviously, if it hasn't come to the fruit of 30-, 60- and 100-fold in you, then you won't have boldness before God; you'll be condemned); **because as he is, even so are we in this world.** This is where faith comes in. You don't live anymore; Christ lives in you. That's what Paul teaches us to believe and that's what baptism teaches us to believe. We were crucified with Christ and now the One Who's resurrected in our life is Christ Himself and we're made free from sin, as Romans chapter six says. Praise be to God!

Therefore, **"as he is, even so are we in this world" (17).** Not as He was, even as He is. We're claiming that perfection Hebrews 10:14 speaks about: **For by one offering he hath perfected for ever them that are sanctified.** And even perfection in love: **(18) There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. (19) We love, because he first loved us. (20) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.** The Bible teaches us what it is to hate our brother and we can see an awful lot of hatred towards us in some of the people who call themselves brothers. But that's okay because, again, God is bringing us through the fiery trial.

God is going to raise up Judases around us. They are going to rail against us and they are going to persecute us, even though we've treated them right. They are going to crucify in us that which is displeasing to God. **(21) And this commandment have we from him, that he who loveth God love his brother also. (1Jn.5:1) Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. (2) Hereby we**

know that we love the children of God, when we love God and do his commandments.

Perfection Through the Looking Glass

The “love” chapter in 1 Corinthians has a lot to say about perfection and, while we won’t delve too deeply into all of that now, I would like to point out a couple of things there to you: ***(1Co.13:9) For we know in part, and we prophesy in part; (1Co.13:10) but when that which is perfect is come, that which is in part shall be done away. (11) When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.*** Notice, “when that which is perfect is come, that which is in part shall be done away.” What is he talking about? A lot of people say, “Oh, this is talking about the Gospel, when He came”; or, “When Jesus comes again.”

No, he’s not talking about any of that. He’s talking about you. You put away childish things “when that which is perfect is come,” as you mature. ***(12) For now we see in a mirror, darkly; but then face to face....*** There it is, right there. “When that which is perfect is come,” you see in the mirror clearly, “face to face,” Jesus Christ.

As we are told, ***But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2Co.3:18).*** We see Jesus by faith now, face to face, but, of course, the more we grow, the more we see Him maturely, purely and perfectly. It’s definitely not talking about the physical coming of Jesus. It’s talking about Him coming in you. And he goes on to say, ***(1Co.13:12) ... Now I know in part; but then shall I know fully even as also I was fully known.*** When were you fully known? We were fully known before the foundation of the world.

Remember, Jesus says to those who don’t arrive at any form of fruit, ***“I never knew you” (Mat.7:23).*** He didn’t know them before the foundation of the world. But Paul says, “When that which is perfect is come, I’m going to know, even as I was fully known.” He’s talking about you

coming into the pure, true revelation of Christ. **(1Co.13:13) But now abideth faith, hope, love, these three: and the greatest of these is love.** Of course, we're coming into His image, we're looking into His love, we're coming into His faith and we're coming into His hope because it's all been given to us from the foundation of the world.

God is going to finish the good work He started in us; that's what the Bible teaches. We should continue to hold fast the glorying of our hope firm unto the end because this is His plan. We're just entering into it. First, with our understanding because we have to know what to exercise our faith in, we have to seek the Word to know what is our opportunity. Then, once we're convinced of the Will of God, we can stand in the faith and stay firm. If a person is not convinced something is the Word of God, they're not going to be able to endure in their faith unto the end. They're not going to be patient in their faith to receive perfection, as James 1 says.

We need to be convinced from the Scriptures that it's the Will of God for us to be perfect – what the Bible calls perfect, not necessarily what men call perfect. That's why I like to look at a lot of Scriptures and see. I'm not much of a preacher, but God already said it and He said it very well. So I think that, as we continue to look at what He said and put that in our heart, He's able to bring it to pass through our faith. He'll bring it to our remembrance; and faith cometh of hearing and hearing by the Word.

Who Knew?

(1Cor.2:6) We speak wisdom, however, among them that are fullgrown (or “perfect”; it's the same word): **yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought.** Obviously, the rulers of God's people didn't understand this wisdom, either. Remember the Pharisees, reputed to be the leaders of God's people, who were supposed to be leading God's people in the Word, didn't know it. **(7) But we speak God's wisdom in a mystery, [even] the [wisdom] that hath been hidden, which God foreordained before the worlds unto our glory: (8) which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of glory.** It is amazing that the leaders of

God's people did not know this hidden mystery of "Christ in you, the hope of glory," but those poor, ignorant disciples walked with Jesus. They had this mystery of the Kingdom.

The leaders of Judaism crucified Him, but those simple men had this revelation because they walked with Jesus. Friends, history is going to repeat. I tell you right now that the majority of the leaders of Christianity will do exactly as they have done throughout history. They will lead God's people astray. They don't understand the mystery that has been hidden for ages. Paul spoke about "Christ in you, the hope of glory." That's the real and true Gospel. It's our opportunity to come into perfection and the leaders don't understand it. Once again, they will crucify the Lord of glory. (Heb. 6:6) ... They crucify to themselves the Son of God afresh, and put him to an open shame. They will do it again because history always repeats: ***(Ecc.1:9) That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.***

Once again, because they don't know the Lord, don't know this mystery and don't understand perfection, they will come against the ones in whom Jesus lives. They will crucify Jesus again in our day, friends. History always repeats so that we have ***"the word of prophecy [made] more sure" (2Pe.1:19)***. Do you know what "the word of prophecy made more sure" is? It says that the Bible is, but the Bible is teaching us how the history of Christianity, which is a prophecy, will be fulfilled in our day. We just have to read back and see what has happened.

There's been a cycle for God's people, as we just read in James chapter three, the cycle of life. Well, we're coming to the last cycle here and the history that happened in the days of Jesus is going to be repeated. The Lord spoke that to me many years ago – that everything that happened in the time of Christ and His disciples, in the time of the Gospels and in the Book of Acts, is going to happen again. Today, however, it will take place on a worldwide stage, with the New Testament people of God, who are worldwide.

Manifesting Perfection
The Whole World Is Watching

Do you want God's perfection? He is the One Who is going to manifest His sons in these days. **(Rom.8:19) For the earnest expectation of the creation waiteth for the revealing of the sons of God.** And what is the manifestation of the sons of God, except Christ, the Son of God, manifested in you? That is perfection. This is God's promise. We don't live anymore; Christ lives in us. That's **"the good confession in the sight of many witnesses" (1Ti.6:12)**. This what the world is waiting to see.

The world sees a lot of lukewarm Christians and, for that reason, they don't have much respect for Christianity. But, if they see Christ, you know **"the sons of this world are for their own generation wiser than the sons of the light" (Luk.16:8)**. They see right through a lot of things Christians don't see. They see a lot of hypocrisy in God's people.

Trust in Him. Read your Bible and don't trust in any man. Hold fast. Be willing to give up your old life.

Be perfect, in the Name of Jesus.

CHAPTER SIX

Sonship

I want to share a little more with you about how we can have perfection through Christ: ***(Heb.5:11) Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. (12) For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. (13) For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. (14) But solid food is for fullgrown (or “perfect”) men, [even] those who by reason of use have their senses exercised to discern good and evil.*** What is “solid food”? I remember the Lord saying, ***“My meat is to do the will of him that sent me” (Joh.4:34).*** Not just to understand, but to do His Will.

The people who are on the “milk” are people who have not experienced “the word of righteousness.” To put it another way, they have not experienced walking in it, obeying it and doing it. But solid food is for the mature. Mature people are able to take the Word and put it to use. It’s being manifested in their actions, in their will, in their motives and so on. It’s for “perfect” men.

Become Perfect

Here is a similar verse: ***(Rev.3:1) And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. (2) Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.*** In the last chapter we saw that the works were only perfected in the people who were being perfected. Of course, imperfect people cannot do perfect works. So He’s condemning this group of people because, according to their

works, they have “a name that ... livest,” which is obviously “Christian,” but they’re dead.

These people are not living up to the name that was given unto them and their works are not perfect. He said, “I have found no works of thine perfected before my God.” **(3) Remember therefore how thou hast received and didst hear; and keep [it], and repent.** God expects perfect works out of His people. We were obviously perfected by Christ at the cross and now we’re walking into it because it’s our opportunity; it’s ours to lose, too, by the way.

Works of the Spirit

What are works? Galatians chapter five speaks about the “works of the flesh” (verse 19) and the “fruit of the Spirit” (verse 22). Why compare the “works of the flesh” with the “fruit of the Spirit,” unless the fruit of the Spirit is also the “works” of the Spirit? The truth is that the fruit of the Spirit is our works. It’s a manifestation of the Spirit through us. If we are Spirit-led, we will have Spirit-works. **(Rom.8:14) For as many as are led by the Spirit of God, these are sons of God.**

Let me remind you of one of the verses that we emphasized in Chapter Three: **(Luk.8:14) And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection.** In Galatians we have the fruit of “perfect works” and in Luke we have “perfect fruit,” so, as we see, these are synonymous terms here.

We have also discovered that this word “perfection,” or *telesphoreo*, actually means “to bring to completion or perfection, with the view of the end.” In other words, we have discovered that, as we **“callesth the things that are not, as though they were” (Rom.4:17)**, as we viewed the end and claimed the end, that it was ours! **(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord (which is the end in view), are transformed into the same image from glory to glory, even as from the Lord the Spirit.** The end in view is Jesus. We see here the power by which (this is the power of the

Gospel) we are receiving what God gave to us at the cross, which is perfection. “Christ in you, the hope of glory.” We’ve received this by faith and we’re able to enter into it “from glory to glory, even as from the Lord the Spirit.”

As Though They Were

I want to show you another verse that talks about arriving at the end that you’ve viewed, arriving at Christ-likeness: **(1Th.5:23) And the God of peace himself sanctify you** (obviously he’s talking to Christians) **wholly** (*holoteles*, which means “perfection or completeness, unto the end”; we’re talking here about arriving at the end in view); **and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. (24) Faithful is he that calleth you, who will also do it.** Wow!

There is perfection. The Lord promised to do it and, of course, **“faith is assurance of [things] hoped for, a conviction of things not seen” (Heb.11:1).** As we believe and as we walk by faith, we arrive at that end in view, which is Christ Himself. God will bring it to pass. The Lord Jesus Himself said, **“According to your faith be it done unto you” (Mat.9:29).**

We are trusting Him to bring us to that place. That’s the most important thing – not to walk by sight, not to see your natural face in the mirror, but to accept what the Lord did for you. Repent when you see anything contrary to the face of Christ. Repent and turn your heart toward Him. He will do the works.

Studying with the Master

What is perfection? What is maturity? What is salvation? What is the end in view? **(Luk.6:40) The disciple is not above his teacher: but every one when** (notice that “when,” not “if”) **he is perfected shall be as his teacher.** Who was the teacher here? Obviously, the teacher was Jesus. Wow! He really means “when he is perfected shall be as his teacher,” so we have something to look forward to, don’t we? **(2Co.3:18) But we**

all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. God is the One Who's going to do this, as we saw in 1 Thessalonians chapter five. He'll do it, but it's through our faith (and even that's a gift from Him).

We have to renew our mind first and see the gift of Jesus Christ that God has given to us. We're accepting His free gift, not on the grounds that we've earned it or have any ability or power to partake of it, but on the grounds that God has promised to give it to us, as a gift. And now Jesus is telling us that when we are perfected, we'll be as our Teacher. This tells us that it's very important who our teacher is.

If we make religion our teacher, we're going to be far short. If we make a certain denomination our teacher, we're only going to go to that level and we're going to stop, because they won't let us go beyond them. They'll judge us pretty harshly if we try. But if we make the Word of God our Teacher, and "Word of God" is just another name for Jesus Christ, then we can come into that image. So the best thing to do, of course, is to dig and study the Word, to find out exactly what it is to be like Him and to be a disciple.

The disciple is not above his Teacher. He promised that a disciple, when he is perfected, shall be as his Teacher. Not all people called Christians will ever be perfected, but disciples will, because they're learners and followers, *mathetes*. They study the master. They want to walk as the Master walked. Notice the promise is "when." But that's for a disciple. There are many, many Christians, but not many disciples. Jesus made conditions for discipleship and we need to study those conditions, too.

A Disciple Shall Be As His Teacher

Here's a similar verse: ***(Mat.10:24) A disciple is not above his teacher, nor a servant above his lord. (25) It is enough for the disciple that he be as his teacher, and the servant as his lord.*** Wow! Again, an awesome word that the Lord has given unto us. Many people would call that blasphemy, but the Lord Himself is the One Who spoke it. It's not our power.

See, Jesus is “***the firstborn among many brethren***” (***Rom.8:29***). We, too, are being “born” into His image: spirit, soul and, ultimately, body. But while we’re here, we’re called to come into His image in spirit and soul. (***Mat.10:25***) ***It is enough for the disciple that he be as his teacher, and the servant as his lord. (1Jn.2:6) He that saith he abideth in him ought himself also to walk even as he walked.*** To abide in Christ means to be coming into that place where you are walking as He walked, more and more. You’re growing in the image and stature of Christ and you’re coming into that place.

Many Are Called

Let me also point out another verse: (***Joh.8:34***) ***Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. (35) And the bondservant abideth not in the house for ever: the son abideth for ever...*** Wow! So there are some people who are considered bondservants who will not enter the Kingdom; they will not be “in the house for ever.” They will not have eternal life because they’re also bondservants of sin; only “the son abideth for ever.”

There’s a difference between a bondservant and a son. Let me explain something to you that the Lord explained to me. Every son is a bondservant and every son serves his lord diligently, but not every bondservant is a son. A son is a special relationship. This is the heir we’re talking about; they’re not just a slave. Servants serve for one reason; sons serve for quite another reason. Sons want to promote their father’s kingdom because they’re also heirs of that kingdom, and they want to please their father. He’s their father!

Bondservants serve, many times, because they have to. Sometimes it might be just fire insurance to them. But to a son, it’s different; it’s personal when you’re a son. And there are far fewer sons than there are bondservants. We see here that the bondservant is not going to abide in the house forever, but the sons abide forever. A son is a servant who has that relationship to the father.

Sonship
Servants or Sons?

I'd like to further point out the difference between a servant and a son: ***(Gal.4:1) But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all.*** Let's say that all who are called Christians are heirs. Some are children and some are more and more manifesting sonship. Right now, he says, so long as the heir is a child, he's no different than a bondservant, even though, in reality and according to position, he's lord of everything.

God has given us perfection at the very beginning of our walk. It's a free gift He's given unto us and because we accept it by faith, we walk more and more in that position. What is perfection? It's Christ, it's sonship, it's the manifestation of the Son in you. This is God's plan. Reconciliation is an exchange of Christ's life on the cross for your life. "Reconciliation" means "an exchange." God has given you His life and His blessings and taken your curse and your sin and put it upon the cross. Now we are entering into this because we believe in this. ***(Mat.9:29) ... According to your faith be it done unto you.*** The Lord is manifesting this in us freely because we believe that we've been given sonship and not just the position of a servant.

Here's another confirmation: ***(Pro.29:21) He that delicately bringeth up his servant from a child Shall have him become a son at the last.*** Servants and children are equal, but the end result, which we're looking in the mirror to see, is sonship. ***(Gal.4:1) But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all; (2) but is under guardians and stewards until the day appointed of the father.*** That's true; we all start out in kindergarten, which is a lot of religions out there, friends. They are just kindergarten. The Lord told me one time that religions are like playpens that are meant to be outgrown – we're supposed to climb over the bars. They build all kinds of bars around you to keep you in, but you can outgrow them. You can be mature, but in the meantime, there are "guardians and stewards" who keep the baby from getting in trouble.

(3) So we also, when we were children, were held in bondage under the rudiments of the world. "Rudiments" here means "elements." The Greek word *stoicheion* means "first principles in a series."

Many people are really hung up under the “first principles,” as we read earlier in Hebrews chapter five. They’re staying right there; they’re not moving from the “first principles.” But if you stay there, you’re not going to bear fruit. Some people are going around in little religious circles with the same old things, not stretching forth to grow in the fullness of the Word of God. **(Gal.4:4) But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, (5) that he might redeem them that were under the law, that we might receive the adoption of sons. (Heb.7:19) (For the law made nothing perfect)....** If you’re under the Law, you’ll never come to perfection. We’re all in a relationship with God, brethren. Grace is the right relationship. We need His grace and His power to work in us.

The Law is actuated by our own works, but we receive grace through faith and then God works the work in us. **(Php.2:13) For it is God who worketh in you both to will and to work, for his good pleasure.** We need to get out from under the Law, otherwise, we’ll always stay a child and bondservant. **(Gal.4:6) And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.** Now, what does “because ye are sons” mean? The answer is here: **(Gal. 3:25) But now that faith is come, we are no longer under a tutor. (26) For ye are all sons of God, through faith, in Christ Jesus. (Rom.8:19) For the earnest expectation of the creation waiteth for the revealing of the sons of God.** That’s the manifestation of the sons of God. This is the son of God by faith. We’re sons of God by faith because now, in the New Testament, out from under the Law, we’re justified by faith in believing that we don’t live anymore – Christ lives in us.

Servants to Sons

(Eph.1:4) Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: (5) having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will. Remember, ***He that delicately bringeth up his***

servant from a child Shall have him become a son at the last (Pro.29:21). This comes from both the Jews and the Romans. They had a procedure whereby they would adopt servants in whom they had particular pleasure, maybe if they didn't have a child of their own. They would adopt them as sons, the point being that the word for "child," *teknon*, only emphasizes a birth, but the word "son," *huios*, emphasizes a particular relationship with the father.

There are many people born into the Kingdom, but they never manifest sonship. They remain children all their lives. They never mature and don't bear fruit.

Handmaid or Freewoman?

One thing that keeps us from bearing fruit is the Law, living under legalism. This is illustrated here: ***(Gal.4:7) So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.*** So we see that, by faith, we are no longer bondservants; we're no longer children. We're sons because we come out from under the Law and into grace to enter into this.

(8) Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: (9) but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments (there's "first principles" again), ***whereunto ye desire to be in bondage over again? (10) Ye observe days, and months, and seasons, and years. (11) I am afraid of you, lest by any means I have bestowed labor upon you in vain.*** They were going back under the Law and seeking to be justified by the Law, through their own self-efforts to keep the Law, instead of by faith. ***(3:11) Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith.*** So our life comes from faith, friends. Now Paul was worried because going back under the Law cannot manifest Christ in us and is not the nature of Jesus Christ to begin with. The Law is just our tutor to bring us to Christ. He has to take us from that point on.

(4:19) My little children, of whom I am again in travail until Christ be formed in you (in other words, until sonship is formed in you). You're a child if you're under the Law in any form. If your religion is putting you under legalism, whether it's the legalism of the Old Testament Law or their own laws, rather than being able to follow the Spirit, you're going to stay a child. You're never going to grow up.

He goes on to talk about the "son of the handmaid" and the "son of the freewoman": **(21) Tell me, ye that desire to be under the law, do ye not hear the law? (22) For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman.** Now that's clear, friends. If you're under legalism, you're not free to hear the voice of Christ and follow Him, and to submit to all that Scripture has to say – not just the little box that your religion has made. It doesn't matter whether it's man's legalism or of your own church rules, or even as far as going back under the Old Testament Law. You're not free and you're not justified by faith like that.

Paul goes on to talk about the difference between the sons of the handmaid and the sons of the freewoman. Sons of the handmaid are servants; sons of the freewoman are sons. He warns us in the next verse, **(30) Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.** Yes, they were both children of Abraham, but Paul is making a type and a shadow here to show us that the bondservant who is not a son will not have the eternal life like the son will. The devil has a lot of people walking in bondage, thinking that they're justified by their works, thinking nobody else is obeying this particular part of the Law but them and they're seeking to be justified by that. They're not free and it's sad. **(Rom.8:14) For as many as are led by the Spirit of God, these are sons of God.** The Spirit of God is not going to lead you back under the law, a covenant that God never made with you. The Spirit of God is going to lead you under grace.

If you can't find your doctrine in the New Testament, brethren, be careful. And if you're twisting the New Testament to fit the Old, be careful because the New is the fulfillment of the Old. The Old was a parable, a type and a shadow of the New. You don't want to go back under the type or the

shadow. You want to live under the fulfillment and that is, “Christ in you, the hope of glory.” **(Gal.4:31) Wherefore, brethren, we are not children of a handmaid, but of the freewoman.** Yes, that’s exactly right by faith, not necessarily by manifestation, but by faith. So we need to repent. If you are listening to men who are dragging you back under the Law, you need to repent because this is going to stunt your growth. You will be called a son of the handmaid and not of the freewoman. You’ll be a bondservant, but you’ll never be a son. A bondservant is a child, the Bible says.

We’re waiting for the manifestation of the sons of God. The whole of creation waits. The whole purpose of God is to create His children into the image of His Son, Jesus Christ. That’s the manifestation of the sons of God. There are false doctrines about the manifestation out there and some are scaring away people from the very words “manifestation of the sons of God,” but it’s in the Book. It was taught by the Lord and taught by the apostle Paul. We need an understanding of what “manifestation of the sons of God” means, which is what we’re entering into. I’d like to remind you that John says exactly what we read in Galatians: **(Joh.8:34) Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. (35) And the bondservant abideth not in the house for ever: the son abideth for ever.**

Ishmaels do not have eternal life; Isaacs do. We are the seed of promise, through Isaac. Ishmael wasn’t; that was a work of Abraham. By type and shadow, we understand what this means.

We Must Bear Fruit

The Parable of the Talents is very clear: **(Mat.25:14) For [it is] as [when] a man, going into another country, called his own servants** (these are not the people of the world; these are the people of the Kingdom), **and delivered unto them his goods. (15) And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.** So he gave forth his talents, and he expected them to bear the fruit of this. **(16)**

Straightway he that received the five talents went and traded with them, and made other five talents. (17) In like manner he also that [received] the two gained other two. (18) But he that received the one went away and digged in the earth (in the flesh), and hid his lord's money. (19) Now after a long time the lord of those servants cometh, and maketh a reckoning with them. (20) And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. (21) His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. (22) And he also that [received] the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. (23) His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. (24) And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; (25) and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. (26) But his lord answered and said unto him, Thou wicked and slothful servant thou knewest that I reap where I sowed not, and gather where I did not scatter; (27) thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. So when the lord returned, he judged the two who brought forth fruit and they entered into the kingdom and were blessed abundantly.

But he also judged the servant who had only one talent and didn't bear any fruit: ***(28) Take ye away therefore the talent from him, and give it unto him that hath the ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. (Mat.25:30) And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing***

of teeth. The unprofitable servant who doesn't bear the fruit, the servant who doesn't manifest sonship 30-, 60- and 100-fold, is cast forth into the outer darkness. They took the one talent away from that person and gave it to the servant who had 10 talents. Remember that because we're going to see it again. In other words, if you have fruit, you'll get more. If you have less, you'll get less.

Where's Your Wedding Garment?

Matthew gives us another parable that ends up in the exact same place: **(22:2) The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son.** The marriage feast is the time when the Bride and the Groom celebrate for seven days, while on this earth. We see that He invited what we know to be the Jews to come to that marriage feast but they refused and mistreated His servants, and so on. So He sent his armies to destroy their city. He turned away from them and invited strangers, talking about the Church now. At that time, when the Jews were rejected because of unbelief in Jesus Christ, He turned and invited the Church to His marriage feast.

The marriage feast, by the way, is at the bride's home, not the groom's. At the end of the feast, the marriage supper, they go to the groom's home. The marriage feast was seven days and we have seven days called the Tribulation period that's coming. That will be our marriage feast, where the Bride and the Groom are going to feast upon the bread (the Word of God) and wine (the nature of Jesus Christ). **(Lev.17:14) ... For the life of all flesh is the blood thereof...** There's going to be a great feast in the last seven days, friends – the last seven years; a great feast upon the very nature and life of Jesus Christ and upon the true Word of God

We read on: **(Mat.22:11) But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment.** The wedding garment is the brilliant garment that's given to the Bride in Revelation 19:8. That garment is described as "bright," whereas the "white" garment was on all the rest of those invited to the marriage feast (Revelation 19:14). There was a *lampros* garment given to the Bride and a *leukos* garment given to the invited guests. If you don't have on one of those

garments, which represent various stages of manifesting sonship or the righteousness of God, then you're going to be rejected.

God is not going to accept people who are justified by works or by the Law. Self-righteousness is not the kind of righteousness He wants. He wants the righteousness of grace through faith. **(Mat.22:12) And he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. (13) Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen.** Notice there are many people called who are not going to be putting on the wedding garment. The chosen are going to be the people who have on the wedding garment. The previous parable we just read gives the same ending, but in that case, the one with the one talent lost his talent, his reward. His reward was instead given to the servant who had the 10 talents.

The Eternal Inheritance of the Son

If we go to Ezekiel, we see a revelation concerning the rewards given to the sons, not to the servants: **(Eze.46:16) Thus saith the Lord God: If the prince** ("Prince" was the name given to the High Priest and we know that's Jesus Christ) **give a gift unto any of his sons, it is his inheritance** (whatever the Lord gives to a son here, it's theirs and they will keep it forever), **it shall belong to his sons; it is their possession by inheritance. (17) But if he give of his inheritance a gift to one of his servants....** Some people think that because they have the gift, they're a shoe-in: "I'm going to be in the Kingdom. I got these gifts. I got the Holy Spirit. I got this; I got that." No, it doesn't mean any such thing.

A person has to bear the fruit of sonship; Jesus said 30-, 60- and 100-fold. Just because a person has the gift means nothing. There are actual religions out there that believe a person is a shoe-in if they speak in tongues, but there are a lot of tongue-talkers who are going to split hell wide open because they're not bearing the fruit of Jesus Christ. Whatever

Sonship

God has given to them, He can take it back just as easily as He gave it to them. It's because they're a servant, a perpetual child.

Of course, one thing that makes you a servant and a child is being under the Law and not faith. You see, faith is accounted as righteousness. Even as young in the faith as you are, you walk in that righteousness because you walk by faith. In other words, faith ***“calleth the things that are not, as though they were” (Rom.4:17)***. Faith receives the end from the beginning. God calls you “righteous” because of your faith. There's a blood covering on you because of your faith.

But some will be perpetual children – bondservants and never sons, because of religion, because of a wrong relationship with God. ***(Eze.46:17) But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince;*** (So you see, God can take back every gift that He's given to you, if you're not going to bear fruit, if you're not going to walk by faith.) ***but as for his inheritance, it shall be for his sons.*** Remember that the one talent was given to the bondservant with the 10 talents. It was taken away from the unprofitable bondservant who had the one talent, and who was then cast forth into outer darkness where there's weeping and wailing and gnashing of teeth. His talent, his reward, his gift, was given to the one who had 10, the one who had manifested sonship.

According To Your Faith

I believe the 10 talents in that parable represents those who have come completely into the image of Jesus Christ. The Bible says that the servant will become as his lord (Matthew 10:25) and Jesus promises 30-, 60- and 100-fold fruit. Paul also talks about the star glory, the moon glory and the sun glory. He speaks about the three different kinds of bodies that will be given to the saints because of the fruit that they've manifested on the earth (1 Corinthians 15).

What we see in Ezekiel 46 is the same thing we just read in Matthew, chapters 22 and 25. There are differences of reward, depending upon whether you are a child as a bondservant, or whether you are as a son. ***(Pro.29:21) He that delicately bringeth up his servant from a***

child Shall have him become a son at the last. Awesome! So we're seeing the end from the beginning, seeing sonship, seeing in a mirror and, guess what? You're believing it's yours, you're continuing to walk in this faith and, if you consider it to be yours, God considers it to be yours.

Jesus said, **“According to your faith be it unto you” (Mat.9:29).** In other words, He was adding His faith to your faith. If you're believing something, He added His faith to your faith and it was done! It's the same today. He's the same yesterday, today and forever. If you're walking by faith in a free gift, not something you could earn by your own self-righteousness, He's going to add His faith to your faith and it'll be yours. You don't have to worry about losing it. Don't worry about the time we have left. Don't worry about anything. The only thing you're supposed to do is behold “in a mirror the glory of the Lord,” so that you're transformed into that same image, “from glory to glory.”

The Jubilee Inheritance

According to Leviticus 25, this all happens at the year of liberty, the Jubilee, when the inheritance is divided up. This is when all the land goes back to the original owner, meaning when **“The kingdom of the world is become [the kingdom] of our Lord, and of his Christ: and he shall reign for ever and ever” (Rev.11:15).** At the end of the Tribulation period, friends, this is all going to be divided up and those who walk as servants and not as sons are not going to abide in the house forever, because they're bondservants of sin.

There's only one thing that keeps a person from partaking of this gift of God: it's to continue to walk in their sins when they don't have to because Jesus was the Lamb of God Who took away the sins of the world. Believe that you don't have any sin any more because Jesus took it away. You can say no to the devil because Jesus delivered you out of the power of darkness. You can say no now because of the sacrifice of Jesus Christ.

Inheritance of the Chosen Seed

Look at this verse: **(Isa.65:9) And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains** (out of Jacob – not all of Jacob, just a seed out of Jacob); **and my chosen shall inherit it, and my servants shall dwell there.** There's a difference between dwelling there for a time and inheriting it. "My chosen." "**Many are called, but few chosen**" **(Mat.22:14).** The chosen were the ones in Matthew chapters 22 and 25 who inherited.

Another passage that I think is very interesting concerning this is found in Proverbs: **(Pro.2:21) For the upright shall dwell in the land, And the perfect shall remain in it. (22) But the wicked shall be cut off from the land, And the treacherous shall be rooted out of it.** Some people think that once God gives you something that it's always yours, but we see that's not the case. The year of liberty is coming, friends, and the Lord's going to expect His fruit. If he doesn't see it, you're not going to enter in.

Remember, faith is accounted as righteousness. You can do no better than to walk by faith because the Lord Himself is the One Who manifests this. He gives power to those who have faith. We should be calling ourselves "believers," rather than "Christians."

The Meek Shall Inherit

Let me show you something from Psalms: **(Psa.37:9) For evil-doers shall be cut off; But those that wait for the Lord, they shall inherit the land.** We see the Bible says evildoers from among God's people will be cut off from the land, too. **(10) For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and he shall not be. (Psa.37:11) But the meek shall inherit the land, And shall delight themselves in the abundance of peace.** Wow! Thank You, Father.

This is also repeated further on down: **(29) The righteous shall inherit the land, And dwell there for ever. (34) Wait for the Lord, and keep his way, And he will exalt thee to inherit the land: When the wicked are cut off, thou shalt see it. (37) Mark the perfect man, and behold the upright; For there is a [happy]**

end to the man of peace. (38) As for transgressors, they shall be destroyed together: The end of the wicked shall be cut off. Wow!

Revealing of the Sons of God

Let me bring this passage to your attention: ***(Rom.8:12) So then, brethren, we are debtors, not to the flesh, to live after the flesh: (13) for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.*** Notice it's "by the Spirit" of God and not our power. When a person has faith they have the power of the Spirit of God. Faith is just believing that God is true to His Word. It's just believing and reforming our mind to believe that what God says is true and what He's given us is ours. It's believing you are who He says you are. ***(14) For as many as are led by the Spirit of God, these are sons of God.*** Wow! We can be led by the Spirit of God, friends. We can love the truth. We can renounce evil. It's all a gift from God and we accept it freely, by faith.

The Spirit of God is the Spirit of adoption and He is the One Who brings us to the adoption of sons. ***(15) For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.*** Many of you probably read or watched *Ben-Hur* and know how he was adopted by the Roman centurion. He's a good example and the Jews did the same thing.

(16) The Spirit himself beareth witness with our spirit, that we are children of God: (17) and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified with [him]. Many don't want to suffer. They just walk by faith but they don't want to suffer the death of the old man. ***(2Co.4:16) Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.*** You walk by faith for the new man and that's correct and right, but you have to be willing to give up the old man, to deny yourself and bear your cross, or there's no new man who can take his place in the Kingdom.

Obviously, there's only so much that can dwell in this one body, which is why the Bible says that the outer man is decaying while the inner man is

being renewed. As the old man is dying, the new man is taking his place. There's no other way. So, we have to cooperate with God in the death, as well. We accept and we believe in the death. That's why we're baptized – for the death, burial and resurrection. If you don't cooperate with God in the death, how are you going to get to the resurrection? The death is still God's gift.

(Rom.8:18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. (19) For the earnest expectation of the creation waiteth for the revealing of the sons of God. These are the days for which God has put this earth here to begin with, to manifest His sons. He knows that this is a small portion of humanity on planet Earth, but He considers it worth it to have these manifested sons. Jesus was ***“the firstborn among many brethren” (29).*** These brethren are growing up in His likeness, by the grace of God.

(20) For the creation was subjected to vanity, not of its own will, but by reason of him who subjected, in hope (21) that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. (22) For we know that the whole creation groaneth and travaileth in pain together until now. (23) And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption (That will be a wonderful day!), ***[to wit,] the redemption of our body.*** The full manifestation of our adoption is when we get our new body. I want to tell you, however, that only those who bear the fruit in spirit and soul will get that new body.

If He Shall Be Manifested

The manifestation, of course, is not children, but sons. ***(1Jn.3:2) Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested*** (manifested in us is what he's talking about), ***we shall be like him; for we shall see him even as he is.*** The person who sees the

true Jesus in the mirror is the one who will be manifested in His likeness, who will come into manifesting Him from glory to glory (2 Corinthians 3:18).

Then we're told in the next verse, **(3) And every one that hath this hope [set] on him purifieth himself, even as he is pure.** There it is again – sonship, “even as he is pure.” You may say, “That’s not a possibility,” but think again. It’s the Word of God. Take this free gift of Jesus, the life of Christ, the sonship that the Lord has given unto you. Accept it freely. Give up your old life, your sinful ways and turn to God.

CHAPTER SEVEN

Sun (Son) Glory

I'd like to back up a little and take off in another direction just slightly, although it's still concerning perfection through Christ. You know, God has so many ways of saying things in the Bible, so that some of us who are pretty dense can figure them out, by the grace of God. Back up what was said in the last chapter about receiving this sonship by faith: ***(Gal.3:26) For ye are all sons of God through faith, in Christ Jesus. (27) For as many of you as were baptized into Christ did put on Christ. (28) There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one [man] in Christ Jesus.*** We're all sons of God through faith, and faith is accounted as righteousness.

We discovered in the last chapter that we start out as "children of God," the term used in the Bible being *teknon*. *Teknon* is very basic. It points to a birth, not really any relationship. However, *huios*, the word for "son," according to *Vine's Expository Dictionary*, points to the quality and character of a relationship with the father. So we begin our life as children, who are sons by faith, and the Bible says that we come into the manifestation of sonship. ***(Pro.29:21) He that delicately bringeth up his servant from a child Shall have him become a son at the last.*** We are here to manifest sonship, which is Christ in us.

Remember these verses? ***(Gal.4:6) And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. (7) So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.*** Again, this is speaking that we are sons of God through faith, which ***"callesh the things that are not, as though they were"*** ***(Rom.4:17)***. God sent the Spirit of His Son into us in order to bring us to this adoption of sons.

The word "adoption" used here is not adoption of children. It is *huiiothesia* and it means "son placing." So, according to the term "adoption," we don't adopt children; we adopt sons. The Bible says, ***Beloved, now are we children (teknon) of God, and it is not yet made manifest what we shall be (1Jn.3:2).*** It should never be

translated “son” because the word *teknon* is “children.” We haven’t yet come to the place that God calls us “the manifest sons.”

The Spirit of God and the Spirit of Christ

Notice that God sent the Spirit of His Son into our hearts, in order to bring us to adoption. Now, what is the Spirit of the Son? Let me point something out to you. **(Rom.8:9) But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.** Two Spirits are mentioned here: the Spirit of God and the Spirit of Christ. He even puts a “but” in there, so that we will know that he’s talking about two different things. Not everyone has the Spirit of God, but everyone who is born-again has the Spirit of Christ. Jesus told His disciples, **“the words that I have spoken unto you are spirit” (Joh.6:63).** Since these words came out of Him, what were they creating? They were creating His Spirit in His disciples.

And He told His disciples, **Already ye are clean because of the word which I have spoken unto you (15:3).** What did that mean? It meant they had a new spirit because Jesus spoke those words into them and His Spirit was recreated in them. The Spirit of Christ is the born-again Spirit. This is the Spirit of the Son which is to bring us to adoption, the adoption of sons. Sons are adopted, you see.

The Spirit of Christ is the first thing that you receive. What you need then is the Soul of Christ and then, ultimately, a body like unto His Body. A born-again spirit, a born-again soul and a born-again body are the three stages of this adoption. Notice that the passage contains a warning: **(Rom. 8:9) ... But if any man hath not the Spirit of Christ, he is none of his. (10) And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. (11) But** (here it is again; he’s switching back) **if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.** Now Paul is talking about receiving the Holy Spirit. When you get born-again, you don’t necessarily receive the

Holy Spirit. Sometimes that happens afterwards. But you do get the Spirit of Christ because you believe the Word of God and you accept that He died for you and gave you His life.

So, these are the two steps that every Christian ought to go through – receiving the Spirit of Christ and receiving the Holy Spirit. That was commanded but today most Christians don't do that. That's just rebellion against the Word of God and there needs to be repentance. You need the Holy Spirit because the Holy Spirit will empower you to walk in the steps of Jesus. As Jesus was both human and divine, He had a born-again Spirit and you need a born-again human spirit. You need that for the communication and for the access to the Holy Spirit.

He comes to dwell in your Holy of Holies, which is your born-again spirit. He comes to rule in your Holy of Holies. So, you who are born again need to invite the Holy Spirit to come with all the signs and wonders that the Bible talks about. That's part of it. ***(Act.1:8) But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.***

Now let's jump down to this verse: ***(Rom.8:14) For as many as are led by the Spirit of God, these are sons of God.*** See, many people are led by their mind; they don't hear the voice of the Spirit, nor do they think it is even possible to hear the voice of the Spirit. But God gives us first the Spirit of Christ and then the Holy Spirit, so we can hear His voice and follow Him "whithersoever he goeth." That's the whole plan.

(15) For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption (huiothesia, meaning "son placing").... We're coming to that place. God manifests His perfection in us – spirit, then soul and then, ultimately, if you have borne fruit in the soul, you will receive a new body like unto His body. (15) ... Whereby we cry, Abba, Father (adoption, son placing). (16) The Spirit himself beareth witness with our spirit, that we are children of God. So, even after you have the Spirit of adoption which, according to Galatians chapter four, is the Spirit of His Son, Jesus Christ, you are a son of God by faith. And since faith is accounted as righteousness, we receive the end from the beginning, we call the things that be not as though they were

because **“by one offering he hath perfected for ever them that are sanctified” (Heb.10:14)**. By accepting this, we are walking from the place of being children of God to the place of being sons of God.

If you want to know what a son of God is, you have to look at Jesus. That’s what a son of God is – “Christ in you, the hope of glory.” So Christ is coming to live in us – first spirit, then soul, which is your nature, your character and so forth; and then, ultimately, you will have a body like His Body. Glorious time! **(Rom.8:16) The Spirit himself beareth witness with our spirit, that we are children of God.** And we just saw that, by faith, we are sons. **(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him,] that we may be also glorified with [him].** Now, if we’re joint-heirs with Christ of His glory, which we are, it’s another way of talking about perfection. Glory is just another way of saying, “Christ in you.” The glory is the “shining forth from you” of the life of Christ, “that we may be also glorified with [him].”

We’re joint-heirs with Christ, having received the Spirit of adoption and, although we’re manifestly children, we are seeking this glory of God to come and dwell in us. But it says, “If so be that we suffer with him.” See, part of this is knowledge because you have to exercise faith and part of this is cooperation, in the giving up of our old life, in order to gain our new life. Both of these are necessary for sonship. Both of these are necessary to have the glory of God in you.

The Glory and the Inward Man

(2Co.4:16) Wherefore we faint not: but though our outward man is decaying, yet our inward man is renewed day by day. So as the carnal man is dying off, as we manifest our death, burial and resurrection, the spiritual man is coming to life. **(17) For our light affliction** (notice he calls it a “light affliction”), **which is for the moment** (meaning this very short time that we have to go through to be perfected), **worketh for us more and more exceedingly an eternal weight of glory.** Remember that word “glory” because we’re going to talk about this. **(18) While we look not at the things which are seen,**

but at the things which are not seen.... This means we call the things that be not as though they were. That's what God has taught us to do and that's what faith is. You claim to be a son of God and you know now that a son of God is Jesus Christ. ***(18) ... For the things which are seen are temporal; but the things which are not seen are eternal.***

We have to hold fast to and believe and see the things that are not, as though they were. As we're doing this, while we're walking by faith and giving up our life, this is working "for us more exceedingly an eternal weight of glory." Back where we were, Paul says, ***And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him,] that we may be also glorified with [him] (Rom.8:17).*** The manifestation of our sonship is being "glorified with [him]." Some people say that this glory is only received in the next life, but we're going to see in this chapter that if you don't get it in this life, you'll never see it in the next life.

Here is where God's people are glorified. As we read on, we're going to see this: ***(18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.*** The suffering is not even comparable to the new life that we receive, this new glory that we receive by going through this suffering, which is what we just read in verse 17. However, we don't enter into this new life with glory. ***(3:23) For all have sinned, and fall short of the glory of God; (24) being justified freely by his grace through the redemption that is in Christ Jesus: (25) whom God set forth [to be] a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God.*** So you see, we don't start into this with the glory of God. We accept it by faith and we're justified freely because of that faith and the life of Jesus that was given to us at the cross.

We were crucified with Him and we were given His life. There was an exchange made. Our old life was put upon that cross and He gave us His life. ***(Gal.2:20) I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son***

of God, who loved me, and gave himself up for me. We accept that by faith. Now God says that faith is accounted as righteousness, so we are imputed as sons of God through our faith. But, the great thing is, if you walk by faith, you're always going to receive the manifestation of what you're believing. If you're just walking by mental assent in religion, it doesn't get you much. However, when you walk by faith in the Gospel, God's going to fulfill it in you; He's going to manifest His Son in you.

You have to believe what the Book says, not what the religions say. Hold strong here, friends. This is a progressive thing. You don't get anything instantaneously in the Kingdom, except by faith. By faith you accept everything as instantaneous. **(Heb.10:14) For by one offering he hath perfected for ever them that are sanctified.** He perfected us at the cross. We accept the whole, free gift of sonship, of the life of God, of the purity, of the holiness, of the total redemption that He has given to us.

Chosen from the Beginning

A good example, I think, is found here: **(2Th.2:13) But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation....** Notice, he's talking to people who need to be saved. You may say, "I thought we *were* saved." We're saved by faith and faith calls the things that be not as though they were. "Saved" is Jesus Christ. He's saved; He's not under the curse. We are in Christ through our faith and we're imputed as righteous because we believe that He took away our sins. We don't have them anymore. That's the way faith works. So now, talking to Christians, he says He "**chose you from the beginning unto salvation in sanctification of the Spirit** (that means the sanctification of your life by the Spirit of God) **and belief of the truth**" (13). **(Joh.8:32) And ye shall know the truth, and the truth shall make you free.** This is part of God's plan. Without it, you have nothing in which to have faith.

There's no way that the Holy Spirit can bring to pass your benefits in Christ if you don't believe, or if you don't believe because you don't know. So it's very important that you read the Word of God and find out what is

yours. **(1Th.2:14) Whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. (15) So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.** Don't trust in any preacher to tell you that; find out for yourself. The Bible says, **“work out your own salvation with fear and trembling” (Php.2:12)**, because you can miss it.

But notice this is talking to Christians. He wants you to manifest sanctification, manifest the “obtaining of the glory of our Lord Jesus Christ.” We're going to look at this “glory” and see what it is and where it comes from because we need to obtain this glory, which is Kingdom glory. The people who walk in the Kingdom walk in this glory. Now we all may be walking into it in a certain percentage, but Jesus wants us to fully manifest that glory 30-, 60- and 100-fold. He offers us 100-fold. We need to believe Him and take Him at His Word.

Let's go back to these verses again: **(Rom.8:18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. (19) For the earnest expectation of the creation waiteth for the revealing of the sons of God.** Now, I know some people would like to put that way off in the bye-and-bye so they can live any way they want to live down here, but if you're not manifesting fruit, Jesus said that you aren't going to get there.

What is fruit? Jesus Christ. It's also His glory manifested in you. The whole “creation waiteth for the revealing of the sons of God” down here, not just up in heaven. A lot of good it will do us up there, folks. Down here is where we need the glory of God. Jesus walked in the glory of God and when He came, **“the people that sat in darkness Saw a great light” (Mat.4:16).** When Jesus came, He set the captives free, He opened the prison to them that were bound, He healed the sick, He cast out demons and on and on. He was the body of Christ. He left in order to come back in the corporate body of Christ, so He could touch the whole world. The glory of God is needed now and it's needed here. This is what this passage is talking about. The manifestation, the “revealing of the sons of God” has to do with manifesting sonship down here, in spirit and in soul.

We know that Jesus' body was the Son of Man, but the One Who dwelt in that body was the Son of God. He was declared to be the son "**of David according to the flesh**" (Rom.1:3), but "**the Son of God with power, according to the spirit of holiness**" (4). So we see that Jesus was made "**in all things ... like unto his brethren**" (Heb.2:17) and the whole of creation is waiting because the creation itself fell under the curse when man fell under the curse. Only when man comes out from under the curse is the creation delivered.

When Jesus came, He was the One Who lived out from under the curse and He set the creation free all around Him. (Rom.8:20) **For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it...** God subjected us to vanity, friends. This is how sons are created, by being subject to vanity and yet choosing the good and understanding grace, because unless you've been a sinner, you can't understand grace. Even the angels don't understand grace. They desire to look into these things (1 Peter 1:12).

We're fallen and we appreciate God very much because we've been fallen. We appreciate that He's lifting us up and setting our feet on the Rock. We appreciate it; we love Him. (Luk.7:40) **And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. (41) A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. (42) When they had not [wherewith] to pay, he forgave them both. Which of them therefore will love him most? (43) Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.** Sinners appreciate God. They love God. So there was a reason for the creation to be subject to vanity. If you say, "Well, I don't believe that, David," that's okay. I don't mind if you don't believe that. Christ was the Lamb slain from the foundation of the world. Why would we have needed a sacrifice slain from the foundation of the world before Adam sinned? You'd better stop and think about that, friends.

You see, God knew all about everything that's happening now. We're still in "Plan A" and there has never been a "Plan B." He chose us in Him before the foundation of the world. He was the Lamb slain for our sacrifice and He

chose us to be in Him from the foundation of the world. So God knew all about this – the fall, the failure, the revelation of grace. You could never understand grace if you were perfect, like an angel. They don't understand grace; they deserve everything they get. We don't deserve anything and He reaches down and picks us up. Oh, we learn to love God!

Creation was subject to vanity for a purpose: **(Rom.8:21) *That the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.*** This is the plan: Fallen man gets saved and appreciates it so much that we love God. **(22) *For we know that the whole creation groaneth and travaileth in pain together until now. (Rom.8:23) And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption*** (that is, “son-placing”), ***[to wit,] the redemption of our body.*** We're waiting for the manifestation of our adoption. Do you know, saints, this manifestation is not going to be complete until you are totally God's possession – spirit, soul and body? But there is a way that it's complete while you're on the earth and that is in spirit and soul. The ultimate fulfillment, of course, is the body, as he goes on to say, “[to wit,] the redemption of our body.” That's the fullness of adoption. **(24) *For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? (25) But if we hope for that which we see not, [then] do we with patience wait for it.***

Brethren, we do not see the manifestation of sonship, but we do hope, we do wait for it and we do walk by faith for it. As used here, “hope” is a “firm expectation.” It's not hoping for something that you think will never happen. It's hoping for something you believe is coming. We firmly expect, those of us who are going to walk in the glory of God, that God will keep His promise to us and that He will finish the good work He started in us. We will be complete; we will be perfect, as He said and as we've already studied.

In one of my favorite chapters, we learn more about this: **(2Co.3:14) but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed [to them] that it is done away in Christ.** There are many people today, Christians and Jews alike, who don't understand that the Old covenant was done away in Christ. They have a veil on. Many Christians have a veil on because they're still under the Law. They're either under the law of men or they're under the Law of the Old Covenant. They don't understand that God made a New Covenant.

If you go under the Law, as we learned back in Chapter Six, you're a son of the handmaid, not a son of the freewoman. **(15) But unto this day, whensoever Moses is read, a veil lieth upon their heart. (16) But whensoever it shall turn to the Lord, the veil is taken away.** So we see that when you turn to the Lord, the blindness that the devil puts on all of mankind is broken from you. Even as a Christian, if you turn to the Lord, God will break the veil off of you. No matter what kind of legalism you're under, no matter what following of your own mind you're under, God will break that off of you and you'll be able to follow the Spirit of God. **(17) Now the Lord is the Spirit: and where the Spirit of the Lord is, [there] is liberty.** This is freedom – freedom from bondage, freedom from the Law – because you naturally fulfill the Law, you see.

Notice what we're looking at. We're looking at Jesus, looking at Him by faith, because we no longer live but Christ lives in us. **(18) But we all, with unveiled face beholding as in a mirror the glory of the Lord....** In the mirror we see Jesus by faith, so that God will take that faith, which is the substance of things hoped for, and bring it to pass. We're giving Him the substance; we believe that we no longer live, that Christ lives in us. Also notice that he calls it "the glory of the Lord." We're going to have to discover what this glory is and that it's in this life that you get this glory. **(18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image (Where? Here.) from glory to glory, even as from the Lord the Spirit.**

Sun (Son) Glory

As we accept that we no longer live, that the One Who looks in this mirror is now Jesus Christ, Who now lives in us, we're changed "from glory to glory, even as from the Lord the Spirit." What glory is he talking about? I shared previously that the three glories mentioned in 1 Corinthians 15 are star, moon and sun. There are three heavenly bodies that God offers to His saints. He calls them star, moon and sun glory.

We start out as a star glory because we have self-righteousness. The glory that comes forth from stars separates them. They're different; they're distinct from one another. That's the first stage of Christian growth. We have our own glory – self-righteousness. The second stage of Christian growth is moon glory because the moon is one. The Bible says that we become united with Him in the likeness of His death. The moon is dead; it's one and it's dead, having no light of its own, only reflecting the light of the sun. We who have moon glory shall also be of the resurrection, which is sun glory. We're going from our own righteousness through death-to-self and resurrection life of Christ in us. These are the three stages.

We grow into His glory "from glory to glory, as from the Lord the Spirit." Notice that glory is the brilliance that shines forth from us, the light of Christ's life. It's "the glory of the Lord." They saw a great light in the shadow of death, didn't they? Yes, and it was Jesus. They will see that again on this earth, friends, very soon, because God's planning on lighting that light again. Glory be to God!

Shining Out of Darkness

Let's continue reading: **(2Co.4:3) And even if our gospel is veiled, it is veiled in them that perish.** Literally, it says, "are perishing." If you don't have the revelation of "Christ in you," you are perishing. This revelation of Christ coming to life in you is the same Jesus Who walked on this earth 2000 years ago, not another Jesus, not a weak and worthless Jesus Who sits up on a cloud and does nothing for anybody – doesn't heal the sick anymore, doesn't cast out devils anymore, on and on. No, this is the real Jesus, folks. This is the glory that God is resurrecting in His people in these days. **(2Co.4:3) And even if our gospel is veiled, it is veiled in them that perish: (4) in whom the god of this world hath**

blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ.... Notice that this glory of Christ is a light, not in a physical world, but in the spiritual world. It's a light that shines forth. **(4) In whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn [upon them].** The devil doesn't want "Christ in you," or sonship or the glory of the Son manifested in you.

The Spirit of Christ has been given to you in order to take you over – spirit, soul and body – and to finish this work. He is the Spirit of adoption and He will bring you to adoption, should you cooperate with Him in this process. He will bring you to the adoption of sons, not children. Notice "the glory of Christ, who is the image of God, should not dawn [upon them]." The devil doesn't mind you being a lukewarm Christian because he has you anyway; you probably won't bear fruit. **(Mat.22:14) For many are called, but few chosen.** We've already studied that and learned that "called" is only talking about God's people who are invited to partake of the benefits of God. You have to bear fruit, the 30-, 60- and 100-fold, according to Jesus Himself. Those are the three glories: 30-, 60- and 100-fold.

He goes on to say, **(2Co.4:5) For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. (6) Seeing it is God, that said, Light shall shine out of darkness....** This is the light of the glory of Jesus Christ. This is a spiritual light that's in you. Some people get to see this. God opens their eyes to see this light. I've known people who have seen it on me and other Christians, too, who walk in the light of God. They've told me so. There is a light in the spirit realm and sometimes God can open your eyes to see that. "Light shall shine out of darkness" is the light of the glory of God manifesting in your old life, your soul, that outer man that's decaying day-by-day, so that the inner man may be renewed. It's like that old husk has to be broken, so that the light on the inside can shine out. **(6) Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

Sun (Son) Glory

It's only those who look in the mirror and see Jesus who will come to this glory. In other words, it's only those of you who accept that His righteousness is now yours, that you don't live any longer. You're not looking at your natural face in the mirror anymore; you're accepting that now Jesus lives in you. That's the Gospel! That's the Good News! It's not something that you can do; it's something you can believe God to do. And He will do it. It's His work, as we've already seen.

The Mystery of Sonship

For instance, we're told that God Himself is the Father of glory: **(Eph. 1:17) that the God of our Lord Jesus Christ, the Father of glory....** He's the Father of Jesus and the Father of glory because Jesus is the glory and "Christ in you" is the glory. **(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him.** This is a good prayer! Hang on to that one right there because He can do it. He'll do anything that you need to give to you this gift, but first we need the revelation of what God has given unto us.

That's why we study this, to have that wisdom of knowledge. So we see He's the Father of glory, He's the Father of the Son, He's the Father of sonship and He's the Father of the spiritual man in you, which is the glory of the Son. This is "Christ in you, the hope of glory." **(Col.1:27) To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.** Oh, this mystery of the glory among the Gentiles! The glory of Jesus Christ is coming to be manifested, that is, sonship, being manifested in His people. And, of course, it's progressive, but we receive it by faith.

The Day Star

Let's return to where we were: **(2Co.4:7) But we have this treasure in earthen vessels** (this is the treasure of the glory of God that needs to continue to grow in us), **that the exceeding greatness of the power**

may be of God, and not from ourselves. Well, we have this treasure of the Word being manifested in God's people, but did you know that the Word is also that light that shines out of darkness? **(2Pe.1:19) And we have the word of prophecy [made] more sure** (we know that to be the Word of God); **whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.** This "lamp" is the shining forth of the light. The Bible says of this **"lamp shining in a dark place," The spirit of man is the lamp of the Lord (Pro.20:27).**

The "dark place" is your old man that's keeping this hidden. You must be broken so that the light can come forth, "as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." "Day star" is an archaic term that was used for the sun. The light is shining in this dark place until the day dawns and the Son arises in your heart. **(2Pe.1:20) Knowing this first, that no prophecy of scripture is of private interpretation. (21) For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.** We have a more sure word of prophecy. It's the Word of God. All the Word of God is prophecy and it's powerful to come to pass, should we believe it. We have to hold diligently to it to believe it. We're seeing that the Father is the Father of glory and that the Word, which is also Jesus Christ, is the Son of the Father and is also that glory.

That Glory in This Body

We have this treasure of the Word, of the Son, of the glory, in us, by the Spirit of Jesus Christ, the Spirit of adoption that brings us to the adoption of sons. The Spirit of the Son is to take us over, just as the devil seeks to take us over. The Spirit of the Son seeks to bring forth His glory in us, as Paul tells us: **(2Co.4:7) But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.** Meaning, of course, that we have a weak vessel that's not able to walk in the glory of God, but the power that's of God is that Spirit that dwells in us. **(8) [We are] pressed on every side yet not straitened; perplexed, yet not unto despair; (9) pursued,**

yet not forsaken; smitten down, yet not destroyed; (10) always bearing about in the body the dying of Jesus, that the life also of Jesus (the glory is the life of Jesus; it is the Word of God and it is born of the Father) **may be manifested in our body.** Manifested, not in the next body, but in this body. This is God's plan. Now where do you get the glory? You get it here, by looking in the mirror now, with an unveiled face now.

By the way, the word "manifested" means "to cause to shine, to make visible" in our body. *Phaneroo* in Greek means "to cause to shine." The very word "manifestation" is talking about the shining of the glory inside you. Wow! **(11) For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus** (there it is again, the life of that glory lives in us) **may be manifested in our mortal flesh.** Again, the word here is *phaneroo*: "to cause to shine, to become visible." The Son of God is coming in us, just as we've already studied. The Son of God is being birthed in us, in this physical life. That's the manifestation of sonship in spirit and in soul. The person who has walked in the manifestation of sonship in spirit and in soul will ultimately have the manifestation of sonship in their body. That's the fullness of adoption, "that the life also of Jesus may be manifested in our mortal flesh," shining forth out of us.

Glory Manifested

A very similar verse is found here: **(Col.3:3) For ye died, and your life is hid with Christ in God.** You need to remember that you don't have a problem with sin anymore. You died. The old man died, the old sinner doesn't live anymore. You behold in a mirror the glory of the Lord now. That's the faith. You don't walk by sight because you won't manifest Christ if you do. If you see your natural face in the mirror, James says, you'll go away and forget what manner of man you are. You'll be a hearer of the Word and not a doer of the Word (James 1:21-23).

Christ is our life, saints. **(4) When Christ, [who is] our life....** The very life inside of us is Christ growing in us, just like Mary had Christ growing in her. Jesus said, **For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and**

mother (Mat.12:50). Every one of us is pregnant with Jesus Christ. **(Col.3:4) When Christ, [who is] our life, shall be manifested** (caused to shine), **then shall ye also with him be manifested in glory.** As Christ is manifested in us, the glory is manifested in us because He is the glory and the Father is the Father of glory, and everything that's born of the Father is glory. So now you see the glory that's shining forth from, that's manifested, is glory of the star, moon and, ultimately, sun glory shining forth from God's people.

The Big "If"

I especially like John calling us "children" by manifestation, because that's what we are until we manifest His sonship. **(1Jn.2:28) And now, [my] little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.** What is it to "abide in him"? He tells us, **"If that which ye heard from the beginning abide in you, ye also shall abide in the Son" (24).** What did we hear from the beginning? The truth. Not necessarily what we hear nowadays, but what we heard from the beginning; if this abides in you, you abide in the Son.

By the way, it clearly says, **he that saith he abideth in him ought himself also to walk even as he walked (6).** How did He walk? He walked to His cross, for one thing. He walked in righteousness for another thing and He walked by faith for another thing. So, he says, **(1Jn.2:28) And now, [my] little children, abide in him; that, if he shall be manifested** (phaneroo) The word is "if," not "when." Some versions say, "when he shall be manifested," but none of the ancient manuscripts or the numerics say "when." They say "if." It's not talking about the physical coming of the Lord; it's talking about His coming in you.

Watch carefully: **(28) And now, [my] little children, abide in him; that, if he shall be manifested** (caused to shine, become visible in you), **we may have boldness, and not be ashamed before him at his coming.** What's going to cause you not to be ashamed before Christ, except Him living in you? Now, "when he shall appear" does not reflect anything here. That's totally wrong. The word there is "manifested,"

just like everywhere else. It says *phaneroo*: “cause to shine.” And the second word used here, in “at his coming,” refers to the physical coming of Christ. The first one is His coming in you. The second one is His second coming. So now it makes sense.

If the translation you see is “when he shall appear” and “coming,” then you see Him coming twice there in the same verse. It doesn’t have anything to do with that. It has to do with Him coming in you and then coming for you. The *parousia*, the second word used here in “at his coming,” means He’s coming for the ones in whom He is *phaneroo*’d. He has become manifest. They have manifested 30-, 60- or 100-fold of their sonship and of the glory of God. That’s what it’s talking about. Oh, it’s awesome!

(29) If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him. The One in you Who’s coming forth, “that doeth righteousness,” that one is born of Him. **(3:2) Beloved, now are we children (teknon, not sons) of God, and it is not yet made manifest (phaneroo; it’s not yet fully shining forth from you; that glory of God is not complete) what we shall be. We know that, if (again, it’s “if” and not “when”; it has nothing to do with the physical coming of Christ) he shall be manifested (become visibly shining from you), we shall be like him; for we shall see him even as he is.** If it’s shining forth from you, you’re going to be like Him and you’re going to see Him in the mirror as He is, manifestly, this time and not by faith. That’s clearly what the Book is saying.

If He is shining forth from you, you’re going to be like Him and it’s going to be because you see Him even as He is. Some people don’t see the real Jesus in the mirror and they have no way to come into the image of the real Jesus because they’re looking at a false Jesus that’s been described for them by religion.

Shining Forth in Us

Another word, *epiphania*, is very close in meaning to *phaneroo*. It’s still “a shining forth” but it’s “to shine forth from, or upon.” **(2Ti.4:8) Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that**

day; and not to me only, but also to all them that have loved his appearing (*epiphania*-ing). It's not talking about the coming of the Lord, friends; it's talking about His shining forth from you. He's coming for all those who have loved His *epiphania*, the "shining forth from."

Some people don't love that, as much as they are Christians and as much as they like hanging out with Christians. As I've said before, passing through a McDonald's doesn't make you a hamburger. Passing through a church doesn't make you Christ, either; but the revelation of what the Lord has done for you and walking by faith as a true believer does make you a true Christian.

Remember when the Israelites went through the wilderness, that many fell in that wilderness, but some walked through there as true believers? They went into the Promised Land in their bodies. They never even died. Wow! So, He is coming for those who have loved His manifestation in them, His shining forth of His glory in them. That's who Jesus is coming for.

Whistling in the Graveyard

We see the verse again here: **(Tit.2:11) For the grace of God hath appeared, bringing salvation to all men, (12) instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.** This is the proving ground; this is where the fruit is born. There is great deception and delusion that God is going to accept a people who have lived their life walking in the flesh. The deception is that you can do anything you want and enter into God's Kingdom, which is contrary to what the Word says: **(Rom.8:13) for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.**

It is here that we are manifesting His glory, coming into the image of Jesus Christ, the Son, and manifesting His sonship. **(Tit.2:13) [L]ooking for the blessed hope and appearing** (*epiphania*, the "shining forth from") **of the glory of the great God and our Saviour Jesus Christ.**

Sun (Son) Glory

Are you looking for the shining forth of the glory of the great God and our Savior, Jesus Christ? That's our hope. Hold fast to the Word of God. Find out what it says about you and believe every Word.

CHAPTER EIGHT

Glory to Glory

Father, I ask You to reach out and touch the brethren who are reading this today and just show forth Your mercy and Your grace upon them. Lord, let Your words from Your Scriptures touch their hearts. Bring it to their remembrance some time when they're in need. Give them a hunger to walk in the precious things that You're offering, Lord. Thank You, Father. Thank You for working all things together for our good. And Lord, we want to walk in that perfection that we've been talking about. We know that Jesus has already suffered and died in order to give us that freely; and Lord, we praise You, that You're going to finish the great work You've started in us. Thank You so much, Lord.

Actually, I was going to bring this study to an end after the last chapter, but the Lord told me that some people still had questions about some things that I could possibly shed more light on. So let's continue.

We discovered in the last chapter that the life of Christ is actually the glory of God, and that what God is seeking is that glory manifested in us. That's what He calls "fruit" and that's what He calls "sonship." And that's what He calls "perfection." ***(Col.3:4) When Christ, [who is] our life, shall be manifested, then shall ye also with him be manifested in glory. "Manifested"*** is a really good term because it doesn't give the meaning of a physical appearance. The meaning of "***manifested***" here is "to cause to shine; to make visible." Obviously, the life of Christ, as we studied earlier, is being birthed in us, but it's not yet all visible to the world around us.

Similar to bringing forth a child, there's a time when the fruit is visible and seen. The fruit we want, of course, is the fruit of Christ. It says, "When Christ, [who is] our life, shall be made visible, then shall ye also with him be manifested in glory." We found that this glory is the shining forth of the righteousness and the purity and the truth of Christ.

Glory Concealed, Glory Revealed

I stated in the last chapter that I would go a little deeper because I know you have some questions about growing from glory to glory. **(2Co.3:18)** *But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.* That glory is the life of Christ. It is imputed to us by walking in obedience to the Word of God and it becomes an actual part of our life, our nature and our thoughts. But, we grow from “glory to glory” and I thought, well, maybe you’d like to study those glories just a little bit to see what they are and how to progress.

We know that as we behold the glory of the Lord, we’re transformed into that image from glory to glory, but the Word speaks about getting a greater and greater revelation of the Lord in the mirror that’s slightly different. **(1Co.13:10)** *But when that which is perfect is come, that which is in part shall be done away.* That perfection is the fruit; it is the glory of God; it is sonship. We’ve studied all those things. In this chapter, God will say the same thing in many ways so that we’ll understand it. **(11)** *When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.* He’s talking here about coming to perfection, coming to maturity. It’s the same word being used: “completion.” **(12)** *For now we see in a mirror, darkly....* We understand from 2 Corinthians 3:18 that we see Jesus in a mirror and we’re transformed into that same image from glory to glory, but we don’t start out seeing the clear image of Jesus.

We see Him somewhat and as we grow in knowledge and understanding of the Word, we come into more of a revelation of Who He really is. Many of us have known a false Jesus, a Jesus who’s not the real Jesus. We’ve had an immature idea of what Jesus is like. But as we discover His Will, His desire, His power and His nature in the Word, we come into a greater revelation. The word “**darkly,**” here, in the Greek is, “in a riddle,” and a riddle is something in which the truth is hidden. The Bible is that way. **(Pro.25:2)** *It is the glory of God to conceal a thing; But the glory of kings is to search out a matter.* He has hidden the face of Christ in

here for those who really, truly desire to come into the revelation of Who He is, to walk in that and to see Him in the mirror. It's a progressive thing.

So he says, **(1Co.13:12) For now we see in a mirror, darkly; but then face to face.** He's talking about "**when that which is perfect is come.**" You see, the closer we get to the end, the more we see the true image of Jesus. We come to know Him as He is, as we become more and more familiar with His Word, which is His nature, and He is the Word. **(12) For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.** In other words, "**when that which is perfect is come.**" Knowing in part is seeing dimly, darkly in the mirror, in a riddle in the mirror, but knowing fully is coming to know the true Jesus.

You need to come to know Him because when you look in the mirror, that's your gift. You're reaching out in your faith to receive all that He is because He made reconciliation for you; He made an exchange for you. It goes on to say, **(13) But now abideth faith, hope, love, these three: and the greatest of these is love.** So we're growing in this glory-to-glory revelation and we're growing in the revelation of Who Jesus Christ is.

Different Glories

I'd like to point out to you something mentioned briefly in the last chapter about the stages of glory in Christian growth: **(1Co.15:35) But some one will say, How are the dead raised? and with what manner of body do they come? (36) Thou foolish one, that which thou thyself sowest is not quickened except it die** (so we're talking about the kinds of bodies that Christians are going to have): **(37) and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; (38) but God giveth it a body even as it pleased him, and to each seed a body of its own. (39) All flesh is not the same flesh: but there is one [flesh] of men, and another flesh of beasts, and another flesh of birds, and another of fishes.** What point is God making? He's speaking of the difference in the earthly flesh that all creatures have. So, also in the resurrected body there will be a

difference. **(40) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the [glory] of the terrestrial is another.** We are sown a terrestrial, or earthly body, but will come forth a celestial, or heavenly body; that is, of course, a much higher creation than this one.

But now he tells us a secret, one that many people don't know: **(41) There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.** **(42) So also is the resurrection of the dead....** Did you catch that? There are different glories: star, moon and sun (Son) glory – and even the stars have a different glory one from another. **“So also is the resurrection of the dead.”** In other words, not everybody is going to have the same body because they're not going to have the glory when they're finished here. And I'm going to prove that to you: **(42) ... It is sown in corruption; it is raised in incorruption: (43) it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: (44) it is sown a natural body; it is raised a spiritual body.** (Remember what we saw, that the spiritual bodies are different.) **If there is a natural body, there is also a spiritual [body]. (45) So also it is written, The first man Adam became a living soul. The last Adam [became] a life-giving spirit. (46) Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. (47) The first man is of the earth, earthy: the second man is of heaven. (48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. (49) And as we have borne the image of the earthy, let us** (Numeric) **also bear the image of the heavenly.** That's what it says in the original, in the *Numeric*, and in the ancient manuscripts. It doesn't say, “we shall.”

Many like “we shall” because it doesn't give them any responsibility now, but it says, **“let us also bear the image of the heavenly.”** Where are we to bear the image of the heavenly? In the hereafter? No! We start right here! As we know from the last chapter, God starts that, first spirit, then soul and then, ultimately, body. We saw that sonship starts first in your spirit, the Spirit of Christ. Then, through your obedience to the Spirit, your

soul is begotten (or born again) through the living Word of God and, then, ultimately, if you've borne fruit there, you receive that new body.

He's commanding us, ***“let us also bear the image of the heavenly.”*** So how do we do that? Well, this glorious body that we receive – the star, moon and sun glory body, are all given because of the star, moon and sun glory life. That is a difference of reward and the Bible teaches that.

Suns, Moons and Stars

I'd like us to look a little bit more into this at a good example of God using these different glories as types of bodies of people on the earth. The following passage deals with a dream that Joseph had, after he had the dream of the sheaves of his brethren bowing down to his sheaf: ***(Gen. 37:9) And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. (10) And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? (11) And his brethren envied him; but his father kept the saying in mind.*** He thought, “Maybe there's something spiritual here; maybe there's something I'm not really enlightened about.”

But look at what God likened His people to. Joseph was likened to one of the stars, who had been separated from his brethren for the purpose of reigning. And God is doing that now, brethren. He is raising up a man-child ministry. Notice that all of God's people are stars, but there is one that is called “the moon,” which is the mother, in this case. In Revelation 12, the mother's position was standing on the moon. That's her position in God – standing upon the moon – and she brought forth the man-child, who, in this case, was Joseph, as a type of the man-child. Of course, the father here was the “sun.” Jesus is called the “Father of Eternity” because He is the one Who sows the seed in us that brings forth the fruit of Himself, of Christ. We see here that God is using the sun, moon and star glories as types, or groups, of His people.

If you want to look first at what these stars may represent, we can see that God said this to Abraham a couple of times: **(Gen.22:17) *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies.*** So here we are the seed of Abraham, who is the father of us all. The Bible calls us “stars.”

We all start out our life as star glory, but we don't end up that way – thank God. In meditating on this, the Lord has shown me some things about glory and one is that it represents righteousness. It represents the percentage of the life of Christ. If you start out as star glory, for instance, as you're first born-again, you have a glory. All stars have their own glory. This comes into the parable more and more as we look at moon and sun glory, in comparison. In a way, the stars are separate one from another, but they have their own glory; they have their own righteousness. Every star has a percentage of the righteousness of the Lord because, as we're born again, we get a new spirit – a born-again spirit from God. That spirit is full of the glory of God. We had a fallen spirit and now, suddenly, we have a born-again spirit. It's called the Spirit of Christ in Romans chapter eight. But even though we have the righteousness of God, we have self-righteousness, as well, and it's what keeps us apart, like the stars are separated. If you consider Christ to be the sun, they are seated with Christ in the heavenlies, and that's good, but they are separated from one another.

Here's a different example that tells us about the stars: **(Dan.12:3) *And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*** There's a great revival coming in these end times, saints. Many people who have had no glory whatsoever are going to suddenly walk in the glory of God in a percentage and star glory represents the 30-fold percentage. There are three bearings of fruit, according to the Parable of the Sower: 30-, 60- and 100-fold. These were the ones who entered the Kingdom. So, star glory is the beginning and it represents 30-

fold fruit. Many will be turned **“to righteousness as the stars,”** the Bible says.

The Man in the Moon

After star glory, we have another stage into which we have to grow. Again, what the Lord showed me was that the stars were separate one from another and they have their own glory. This, in a way, separates them because glory is righteousness. We have some self-righteousness and we have some God-righteousness. That self-righteousness keeps us from becoming one.

The next stage we grow into is moon glory and here is a really good demonstration of moon glory: ***(Rom.6:3) Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? (4) We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. (5) For if we have become united with [him] in the likeness of his death, we shall be also [in the likeness] of his resurrection.*** We have to become united with Him in the likeness of His death to reach moon glory. The moon is dead. It doesn't have any righteousness of its own, but reflects only the sun. It has given up its own righteousness to reflect only the righteousness of the sun. That's all the moon can do because it's dead. But, it's also “one.” Many stars are separate because of their own glory, as we have seen. Denominations are separate from one another because of self-righteousness. People separate from one another, due to self-righteousness, because they're immature and factious, dividing into and denominating from one another. Jesus prayed, **“that they may be one, even as we [are] one” (Joh.17:22).** But instead, because of their self-righteousness, they are proud, they resist the Word of God and they fight against their brethren.

Through death to self we become united with one another. This is the second stage; this is moon glory. Like the moon, it says we become united with Him in the likeness of His death. We also shall be united with Him in His resurrection. That is sun glory and, as we walk through the phase of

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death-to-self, we come to the resurrection life that is 100-fold sun glory. That's completion; that's perfection; that's sonship that we're talking about.

We're already sons of God by faith, but we're walking into it through the death, burial and resurrection that these three glories represent. **(Rom. 6:6) *Knowing this, that our old man was crucified with [him], that the body of sin might be done away, that so we should no longer be in bondage to sin.*** Death to that old man – death to the old self – that's how we come into the resurrection life of Christ. We have no light of our own, but reflect only that light which comes from Him.

The Man-child

I'd like to go a little deeper now into a very plain revelation of the moon glory that I've already mentioned: **(Rev.12:1) *And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*** Everything is represented here: the sun, the moon and the stars. This woman gives birth to the man-child, the "firstfruits" it's called in Revelation 14. The man-child ministry that's coming forth is the firstfruits of those who come into sun glory. It's by grace; it's by His calling and by His direction, and it's going to come to pass. The woman here is the corporate mother of this corporate man-child. The 12 stars around her head are her children and it also represents the doctrine of the 12 apostles around her mind.

There are lots of things you could see there that might all be correct because God is big and He can hide an awful lot of things in a revelation. Obviously, moon glory is not yet perfect, nor is star glory, and God tells us so in Job. Neither of these are quite clean in His eyes, nor quite finished in His eyes. **(Job 25:5) *Behold, even the moon hath no brightness, And the stars are not pure in his sight.*** Wow! God's looking for something greater than moon glory and greater than star glory. He's looking for the resurrection life of Christ in us, which is the most brilliant glory.

He goes on to say, **(6) *How much less man, that is a worm! And the son of man, that is a worm!*** God looks on lost man as a creature of

the dirt, of the earth, as nothing more than a worm. Obviously, this dirt is made to bring forth the Lord Jesus Christ. That's its purpose and without that we're not fulfilling the Will of God. We're growing and the people of God will grow through this process, especially in the days to come, from star glory to moon glory to sun glory.

Sun (Son) Glory, the Light of Seven Days

Isaiah has a really good revelation of this growth that's going to come to pass in the Tribulation to come: **(Isa.30:26) Moreover the light of the moon shall be as the light of the sun...** Praise God! Those who go through this death to self will come into resurrection life, which is what we just read in Romans 6. **(26) Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days....** Well, here's a revelation, friends! "Seven-fold" here means that God is going to bring forth fruit out of all the Church – all seven churches. He's going to bring forth a fruit out of them that will come into the image of Jesus Christ. Not all will come into the sun glory, but it will be spread throughout the Church; hence, seven-fold. Also, it will be as the light of seven days, meaning the Tribulation period.

The time that the Bible calls the Tribulation period is the time of the most growth for God's people because they're going through their "wilderness" experience. They're learning to give up themselves, learning to come into a faith relationship with God in the wilderness. Spiritual growth shall be extremely fast at that time because of the great Latter Rain outpouring, which comes on the morning of the "third day," as Hosea said. **(Isa.30:26) Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the hurt of his people, and healeth the stroke of their wound.** God is going to heal His people; He's going to bind up what was broken. Remember the Isaiah 61 anointing of Jesus? **(61:1) ... He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening [of the prison] to them that are bound.**

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God is going to restore His lame, blind people who are walking as lame and blind. God is going to restore all that in these days. He called it the Latter Rain. He said that it would be restoration of all the things that the palmer-worm, the locust, the canker-worm and the caterpillar (Joel 1:4) had taken from His crop for all these years. This is the greatest promise of God that's going to come forth in these days.

From Death to Resurrection

How is this growth going to take effect? Here's what Paul says: **(*Php. 3:9*) And be found in him, not having a righteousness of mine own** (there it is, right there; he's not going to settle for star glory, which separates him from his brethren), **[even] that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.** This glory, which is righteousness shining forth from us, is coming because of our faith in God, not because of our works or our ability. **(10) That I may know him, and the power of his resurrection** (that's the sun glory), **and the fellowship of his sufferings, becoming conformed unto his death.** That's the unity that God is going to bring His people to, through death, and this wilderness is a death experience, in order to bring God's people into His presence.

This unity is going to be that moon glory that brings us to the resurrection life. What is that resurrection life? **(11) If by any means I may attain unto the resurrection from the dead. (12) Not that I have already obtained, or am already made perfect** (this is what the resurrection life is – perfection; it is the sun glory): **but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.** Well, how did He lay hold on us? **(Heb.10:14) For by one offering he hath perfected for ever them that are sanctified.** He perfected us. Now we're seeing perfection as resurrection life and we're seen as the sun glory people who are going to enter into this.

Perfection Through Christ
Day Star in Our Hearts

The sun glory is the next stage that I'd like to look at: **(2Pe.1:19) And we have the word of prophecy [made] more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place....** When you're in your star glory, the dark place is your soul because it's the next part of you that needs to be sanctified. God gives us a new spirit first, so we have a power, a connection, a discernment and an ability to walk with Him.

The next stage is having your soul born again through your obedience to the truth, which is what Peter said: **(1Pe.1:22) Seeing ye have purified your souls in your obedience to the truth** (in other words, when you obey your spirit, your soul will be born again) **unto unfeigned love of the brethren, love one another from the heart fervently: (23) having been begotten again** (born again), **not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. "Whereunto ye do well that ye take heed, as unto a lamp shining in a dark place."**

(Pro.20:27) The spirit of man is the lamp of the Lord, Searching all his innermost parts. The brightest part of you, the most connected-with-God part of you, is your spirit and your soul needs to take on the life of that spirit. So, your lamp, your spirit, is shining forth with the oil, the light of the Spirit of God into your soul to regenerate your soul. And, what does Peter say? **(2Pe.1:19) And we have the word of prophecy [made] more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.** That's where we get the word "phosphorus" from. "Day star" comes from the *phosphoros*, meaning "light-bearing." The archaic meaning of "day star" was "the sun," so when we're talking about the day star arising in your heart, we're talking about sun glory being manifested in you.

There was an occultic reason for it, but in latter times, people began to call Venus the "light-bearer." That's ridiculous. Get up in the morning and see if you see Venus. Are you looking for Venus or do you see the light-bearer, the sun? So we have a little bit of evidence here and, also, we have

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the words “morning star.” **(Rev.22:16) I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.** The Lord is our bright and morning star, so that’s another meaning for the glory of the Son.

“Until the day dawn, and the day-star arise in your hearts.” So, we have an end, we have a purpose. **(Pro.4:18) But the path of the righteous is as the dawning light, That shineth more and more unto the perfect day.** The dawning light brings you into the perfect light. What is the perfect light? It’s not the evening; it’s the midday, isn’t it? We have more and more of the light in our life and less and less shadow. The least shadow is at the “perfect day,” when the sun is straight up overhead. That’s our life, when we’re walking in nothing but the light of God’s Word – this “word of prophecy [made] more sure” – the Word which was given to beget our soul unto Him.

Faith Works

We are called to manifest Christ in spirit and soul, while we walk in this body. Those are stages while we walk in this body. We’re putting on Christ, putting on this bright garment. Are we talking about a garment for the flesh? No, we’re talking about a garment for the soul. **(Rom.13:11) And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed. (12) The night is far spent, and the day is at hand: let us therefore cast off the works of darkness...** What are our works? Well, faith without works is dead; it’s incomplete. The fruit of faith is works. The fruit of the spirit – the love, joy, peace, longsuffering – these are works, but they are the works that are birthed from your spirit. That’s why they’re called the fruit of the spirit and they’re birthed by everyone who walks by faith, so works is the fruit of faith.

Don’t tell me that you have faith and don’t have works. James said, **“I by my works will show thee [my] faith” (Jas.2:18).** Again, we’re not talking about the works of man or the works of the Law; I’m talking about the works of God through you. If you walk by faith, you will have the

works of God. **(Rom.13:12) *The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.*** Notice that as you put on the works of light, you're casting off the works of darkness, a garment. You're taking off one garment and putting on another called the armor of light. It's not only the works of light, it's the armor of light because the armor of light is a protection against the enemy that so wants to drag us down. **(Rom.13:13) *Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. (14) But put ye on the Lord Jesus Christ....*** So we put on the armor of light and we put on the salvation he's talking about, which is Jesus Christ.

If you put on the works of the devil, you're putting on the works of darkness. **(14) *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].*** So we're putting on a garment, the Bible calls it, and we're warned that God doesn't want that garment to be polluted or stained. **(Jud.1:23) *And some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.*** So you can have the works of darkness on your clean garment and you are to hate the works of darkness. We are to turn away from them, cast them down, cast off that garment and put on the garment that the Lord has commanded us to wear. That's what sanctification is, that's what perfection is and that's what putting on the works of Christ is. We need to constantly be putting on the works of Christ, as we read the Word of God.

Arraying Ourselves for the Wedding

We know that there are stages of perfection, even at the end. **(Rev.19:7) *Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.*** Notice that it says, "herself." You know, we have the authority of God to do this. **(Rom.8:13) *[F]or if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.*** You have to take the authority of God

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and the power of God's Spirit to do this. If you don't cooperate, it won't be done, so it is up to you to do what God has given you to do. He's given you the authority. **(Rev.19:8) And it was given unto her that she should array herself in fine linen, bright** (the word here is *lampros*: radiant) **[and] pure: for the fine linen is the righteous acts of the saints.** We're putting on the garment of light; really and truly, in the spirit realm, we are doing this because many people have seen it.

Notice that those who are bidden (invited) to the marriage supper don't have the same garment. The Bride has this garment. There is a difference between the Bride and the virgins, and between the Bride and those bidden to the marriage supper. **(Rev.19:9) And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb.** You don't invite the Bride, obviously. She's one of the ones doing the inviting, but there are people who will come to the marriage feast and won't be in the Bride. The Scripture teaches that very plainly. The virgins are not a part of the Bride, contrary to popular thinking. But these people are also riding white horses to finish off the enemies of God. **(14) And the armies which are in heaven followed him upon white horses, clothed in fine linen, white [and] pure.** There's the "fine linen" again, except this time, the word is "white," which is *leukos*, not *lampros*: "brilliant." It doesn't have the glory of the *lampros* garment. Glory is radiant and this is *leukos*. They're invited but they're not the Bride.

The Bride is the sun glory and God's plan is that He has given to us everything that we need to enter into sun glory. Many don't cooperate; many don't accept the faith or the knowledge that's been given unto them. They run after idols, don't have time for God or for His Word to renew their mind and so they sell themselves short.

Tribulation Glory

Since we're seeing that works have everything to do with star, moon and sun glory, there is a difference in reward, as we read in 1 Corinthians 15. We see it also, here: **(2Co.4:17) For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.** Glory! The glory is what we're talking about – this

brilliance, this brightness, this sun glory that we're coming into. The tribulations that we go through are to bring us into His glory. We need to cooperate in these. God will send plenty of people to help us, to put us on our cross.

We go through suffering for the purpose of Christ's life being manifested in us. We need to cooperate with Him in it because this more "eternal weight of glory" only works ***while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (18)***. In other words, we "***calleth the things that are not, as though they were***" (***Rom.4:17***). We look in the mirror and we see Jesus (2 Corinthians 3:18). We accept our sun (Son) glory from the very beginning. Christ is the One Who lives in us and that's why we can look in the mirror and see Jesus. (***Gal.2:20***) ***I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me....*** That's of faith; that's looking "not at the things which are seen, but at the things which are not seen." This we must do because it is faith that brings about this manifestation.

In This Body, in This Life

Let's go down a little further in this book: (***2Co.5:1***) ***For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.*** Now he's going to tell a secret here: (***2***) ***For verily in this we groan, longing to be clothed upon*** (there's this clothing again) ***with our habitation which is from heaven.*** Did you know that God is doing that now? It is the glory of God in which we're dressing up – the life of Christ. First spirit, then soul, then body. (***3***) ***If so be that being clothed we shall not be found naked.*** When your body dies, if you don't have this glory, you will be found naked. (***4***) ***For indeed we that are in this tabernacle*** (meaning this fleshly body here) ***do groan, being burdened; not for that we would be unclothed*** (in other words, we're not hankering to physically die here), ***but that we would be clothed upon, that what is mortal may be swallowed up of life.***

He's saying, "Not that we would lose this body, but that we would be clothed upon while we have this body."

That's contrary to a lot of people's theology, but it's very plain here, friends. He's saying, "It's not that we're looking for this body to pass away; we're looking for this glory before we lose this body." Notice, "that we would be clothed upon, that what is mortal may be swallowed up of life." That life has to swallow you up. **(5) Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. (6) Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord. ... (10) For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things [done] in the body, according to what he hath done, whether [it be] good or bad.** The judgment seat is the *bema* seat and it means "footprint tribunal." You are going to be judged by how closely you walked in the footprints of Christ. John says the same thing: **(1Jn.2:6) he that sayeth he abideth in him ought himself also to walk even as he walked.** We will all have to go to the footprint tribunal of Christ.

Now I'm going to show you something about 2 Corinthians 5:10 from the *Numerics* which prove what the original words were because the translator's understanding has gotten in here. God put a perfect pattern in every Greek word in the New Testament so we'd know that. In the *Numerics*, it says, "That each may receive through the body according to what he hath done, whether good or bad," meaning your works, coming right back around full circle here. Your works are going to determine what kind of body you're going to get because your works determine what glory you are walking in. Your works determine how much of the glory of God you are walking in, whether you are star, moon or sun glory. Notice it says, "what he hath done, whether good or bad," and that's going to determine what kind of body you get.

We see that there is a star glory body, a moon glory body and a sun glory body. We've seen what it takes to go from star glory to sun glory. And now we're seeing that our works are our fruit and our faith, and this is what everyone is going to be judged by. You know that everyone is going to be judged by their works. Nowhere does it say that He is going to judge your

faith. In every instance, He says you're going to be judged by your works: **(Rev.2:23) And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works.** Jesus said He would render to every man according to his works (Matthew 16:27; Proverbs 24:12). Always, everywhere, it says that God is going to render unto you according to your works. Look at the Parable of the Servants and the talents that were given to them. Their judgment was according to their works. Look at the cities that people are going to rule over. Again, it is according to their works.

The Great Falling Away

Now, who is it that ends up not bearing fruit? They that allow their garment that was given unto them in the beginning to be stained, they that walk in sin. What's going to happen to these people? And who are these people? I'll point out one thing to you: **(Rev.6:12) And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood.** That is the persecution and death of the saints. **(13) And the stars of the heaven fell unto the earth...** If one star fell to the earth, there wouldn't be an earth, so this is not talking about a physical star falling to the earth. It is talking about those who are sealed with Christ in heavenly places, the seed of Abraham. This is meant to be a parable and you destroy it if you make it natural. **(13) And the stars of the heaven fell unto the earth, as a fig tree (representing God's people) casteth her unripe figs when she is shaken of a great wind.** This is the fruit that God expects the fig tree to bear. Remember what Jesus said in the parable: "Give it one more year, Father, and then cut it down if it doesn't bear fruit." Well, here it is, being cut down.

Some people say, "That's the angels." No, it's not the angels. It's the unripe fruit of God's people. It is God's stars who have not progressed, nor even held their own. The servant with the one talent hid his talent in the earth. He didn't bear any fruit and he didn't even save what he had. But look at what Revelation says about the dragon that's waiting before the

woman: **(Rev.12:4) And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered....** This is talking about the seed of God's people, the seed of Abraham, who lose their position of being seated with Christ in the heavenlies. This is their reprobation.

He said He was going to spew the lukewarm out of His mouth and what He means is out of the body of Christ. Those who do not bear fruit to walk in the glory of God, to walk in progressive manifestation of sonship, to walk by faith so that their faith is accounted as righteousness, these people are ultimately going to fall away and go through the great and terrible day of the Lord. They will go through the flood and they will be destroyed.

Sun (Son) Glory, 100-Fold

So we see that we have a certain amount of time, each one of us, in order to bear the fruit, in order to walk in the steps of Jesus, and that when we are called before the *bema* seat, the footprint tribunal, we will receive through the body according to what we have done, whether good or bad. What does "through the body" mean? How is God going to reward us through the body? He is going to give us a body accordingly and suiting the work that we have done on the earth, and the work that we are doing in the place of fruit that we are at that time.

We desire earnestly that His fruit be in us, so that we be sun glory, which is 100-fold. Some people say, "Oh, that's not possible." Well, it's not up to us; it's up to God. He's the One Who fulfills it for all those who walk by faith. **(2Co.4:18) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.** So we are looking at the eternal life of Christ, which was given unto us at the cross. We don't live anymore; He lives in us. That's sun glory. Accept this free gift. Walk in it and God will empower you. He will bring it to pass and you can trust in Him. Glory be to God! Keep your faith and your eyes upon Him and He will bring it to pass. God bless you, saints.

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