

**General Topics :: ABSOLUTE SURRENDER****ABSOLUTE SURRENDER, on: 2008/10/16 8:42**

I totally surrender to God:

- \* My spirit
- \* My will
- \* My mind
- \* My emotions
- \* My body
- \* My circumstances
- \* My plans for the future
- \* My family
- \* My dreams and hopes
- \* My past successes and failures
- \* My habits
- \* My problems
- \* My relationships
- \* My finances

I promise you five things if you give your life to Jesus Christ on HIS terms:

- \* Affliction
- \* Persecution
- \* Tribulation
- \* Ridicule
- \* Eternal life

I give up the following rights:

- \* The right to pleasant circumstances.
- \* The right to be accepted.
- \* The right to be successful.
- \* The right to my possessions.
- \* The right to be rescued from my circumstances.
- \* The right to see results.
- \* The right to know the specific will of God.
- \* The right to understand my circumstances.
- \* The right to be proven right.
- \* The right to be loved.
- \* The right to have a mate or children.
- \* The right to be used by God the way I want to be.
- \* The right to live in the place I choose.
- \* The right to the job I want.

I give God permission to do anything He wishes to me, with me, in me or through me that would glorify Him. I once claimed these rights as mine, but now they belong to God and are under His control. He can do with them anything He please s.

**Re: ABSOLUTE SURRENDER - posted by enid, on: 2008/10/16 8:49**

Quote: 'I give God permission...'

Well, I don't know if I would phrase it that way, but I think I know what you mean.

Good article.

**Re:, on: 2008/10/16 9:00**

Yea... thats the only thing I have a problem with. God doesnt need our permission to do anything. But I understand the s pirit of what your post is saying.

Now, if we could all just live that out...!

Krispy

**we do need to give up OUR control., on: 2008/10/16 9:12**

Yes, we do need to give up OUR control.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**Re:, on: 2008/10/16 9:15**

Krispy,

I guess by what you said, you are still in control.

That is why you do not experience HIS life because you are still in control of yours.

**Re: - posted by enid, on: 2008/10/16 9:32**

I guess we could all plead guilty of being in control of our own lives.

Can we say, along with the apostle Paul, 'I have been crucified with Christ, it is no longer I who live, but Christ lives in me...', Gal 2v20.

I feel I've a long way to go before I can truly say that.

**Re: - posted by broclint (), on: 2008/10/16 11:18**

I believe we could add one for all on SI:  
I give up the right to be right!

Clint

**Re: About permission and control - posted by JoanM, on: 2008/10/16 15:18**

When we HEAR the Truth, maybe the word that best catches what occurs is AGREEING with the Truth. The Holy Spirit of God, the Spirit of Truth, the Spirit of Christ, reveals and elaborates the Word of God from then on.

I wish I could just post the word AGREE as an offering here. Our lives as an unfolding agreement with God, with the Truth of His Word, all of it and nothing else. Maybe I'll try just posting that. Sigh. Maybe not. How would that make sense to anyone?

**Re: ABSOLUTE SURRENDER - posted by murrcolr (), on: 2008/10/16 17:44**

FreeCD

May I ask if you are entirely surrendered to Christ?Â”

**Re: - posted by murrcolr (), on: 2008/10/17 20:25**

FreeCd the reason I ask this question on the ealier post is that I would hate for you to be trying to surrender all in your own strength.

God has been talking to me about surrendering everything for over a year now. I have not got to that point yet but I can hear the Holy Spirit saying surrender all to me.

I have read your early post about where you lay out different points about what you give up and stop and what you get in return but to me that is not what surrender is about. That's not the surrender God is requesting from me.

The surrender that God is requesting from me is the giving of my whole heart to him, it's loving God with all my heart, trusting God with all my heart. That's the impression the Holy Spirit is giving me.

When I wrote that I thought about scripture where Jesus says in Matthew 22 v 37 Love your Lord God with all your heart, with all your soul and mind. He then goes on to say in v 38 this is the first and greatest commandment.

To me that's Absolute Surrender, it's submission a opening up so he can fill every part of your heart. It not like a surrender that a military conquest brings but a humbling of the I in you. It's like what Pauls says in Gal 2v20 I have been crucified with Christ, I no longer live but Christ who lives in me.

So how do I get from where I am, to where the Holy Spirit wants to lead me. I will wait, I will pray and I won't get stressed out by trying to do it as I cannot do the things of God in my own strength. There will come a time that God will help me to surrender all to him. Where I die and will be crucified with Christ and it will be no longer I that lives but Christ who lives in me and I'll love God with all my heart, soul and mind.

I hope this helps you in your quest.

**God Accomplishes Your Surrender, on: 2008/10/18 9:17**

Let me say, first of all, that God claims it from us.

God Expects Your Surrender

Yes, it has its foundation in the very nature of God God cannot do otherwise. Who is God? He is the Fountain of life, the only Source of existence and power and goodness, and throughout the universe there is nothing good but what God works, God has created the sun, and the moon, and the stars, and the flowers, and the trees, and the grass; and are they not all absolutely surrendered to God? Do they not allow God to work in them just what He pleases? When God clothes the lily with its beauty, is it not yielded up, surrendered, given over to God as He works in it its beauty? And God's redeemed children, oh, can you think that God can work His work if there is only half or a part of them surrendered? God cannot do it. God is life, and love, and blessing, and power, and infinite beauty, and God delights to communicate Himself to every child who is prepared to receive Him; but ah! this one lack of absolute surrender is just the thing that hinders God. And now He comes, and as God, He claims it.

You know in daily life what absolute surrender is. You know that everything has to be given up to its special, definite object and service. I have a pen in my pocket, and that pen is absolutely surrendered to the one work of writing, and that pen must be absolutely surrendered to my hand if I am to write properly with it. If another holds it partly, I cannot write properly. This coat is absolutely given up to me to, cover my body. This building is entirely given up to religious services. And now, do you expect that in your immortal being, in the divine nature that you have received by regeneration, God can work His work, every day and every hour, unless you are entirely given up to Him? God cannot. The Temple of Solomon was absolutely surrendered to God when it was dedicated to Him. And every one of us is a temple of God, in which God will dwell and work mightily on one condition— absolute surrender to Him. God claims it, God is worthy of it, and without it God cannot work His blessed work in us..

God not only claims it, but God will work it Himself.

God Accomplishes Your Surrender

I am sure there is many a heart that says: "Ah, but that absolute surrender implies so much!" Someone says: "Oh, I have passed through so much trial and suffering, and there is so much of the self-life still remaining, and I dare not face the entire giving of it up, because I know it will cause so much trouble and agony."

Alas! alas! that God's children have such thoughts of Him, such cruel thoughts. Oh, I come to you with a message, fearful and anxious one. God does not ask you to give the perfect surrender in your strength, or by the power of your will; God is willing to work it in you. Do we not read: "It is God that worketh in us, both to will and to do of his good pleasure"? And that is what we should seek for— to go on our faces before God, until our hearts learn to believe that the everlasting God Himself will come in to turn out what is wrong, to conquer what is evil, and to work what is well-pleasing in His blessed sight. God Himself will work it in you.

Look at the men in the Old Testament, like Abraham. Do you think it was by accident that God found that man, the father of the faithful and the Friend of God, and that it was Abraham himself, apart from God, who had such faith and such obedience and such devotion? You know it is not so. God raised him up and prepared him as an instrument for His glory.

Did not God say to Pharaoh: "For this cause have I raised thee up, for to show in thee my power"?

And if God said that of him, will not God say it far more of every child of His?

Oh, I want to encourage you, and I want you to cast away every fear. Come with that feeble desire; and if there is the fear which says: "Oh, my desire is not strong enough, I am not willing for everything that may come, I do not feel bold enough to say I can conquer everything" — I pray you, learn to know and trust your God now. Say: "My God, I am willing that Thou shouldst make me willing." If there is anything holding you back, or any sacrifice you are afraid of making, come to God now, and prove how gracious your God is, and be not afraid that He will command from you what He will not bestow.

God comes and offers to work this absolute surrender in you. All these searchings and hungerings and longings that are in your heart, I tell you they are the drawings of the divine magnet, Christ Jesus. He lived a life of absolute surrender, He has possession of you; He is living in your heart by His Holy Spirit. You have hindered and hindered Him terribly, but He desires to help you to get hold of Him entirely. And He comes and draws you now by His message and words. Will you not come and trust God to work in you that absolute surrender to Himself? Yes, blessed be God, He can do it, and He will do it.

God not only claims it and works it, but God accepts it when we bring it to Him.

God Accepts Your Surrender

God works it in the secret of our heart, God urges us by the hidden power of His Holy Spirit to come and speak it out, and we have to bring and to yield to Him that absolute surrender. But remember, when you come and bring God that absolute surrender, it may, as far as your feelings or your consciousness go, be a thing of great imperfection, and you may doubt and hesitate and say:

"Is it absolute?"

But, oh, remember there was once a man to whom Christ had said:

"If thou canst believe, all things are possible to him that believeth."

And his heart was afraid, and he cried out:

"Lord, I believe, help thou mine unbelief."

That was a faith that triumphed over the Devil, and the evil spirit was cast out. And if you come and say: "Lord, I yield myself in absolute surrender to my God," even though it be with a trembling heart and with the consciousness: "I do not feel

the power, I do not feel the determination, I do not feel the assurance," it will succeed. Be not afraid, but come just as you are, and even in the midst of your trembling the power of the Holy Ghost will work.

Have you never yet learned the lesson that the Holy Ghost works with mighty power, while on the human side everything appears feeble? Look at the Lord Jesus Christ in Gethsemane. We read that He, "through the eternal Spirit," offered Himself a sacrifice unto God. The Almighty Spirit of God was enabling Him to do it. And yet what agony and fear and excruciating sorrow came over Him, and how He prayed! Externally, you can see no sign of the mighty power of the Spirit, but the Spirit of God was there. And even so, while you are feeble and fighting and trembling, in faith in the hidden work of God's Spirit do not fear, but yield yourself.

And when you do yield yourself in absolute surrender, let it be in the faith that God does now accept of it. That is the great point, and that is what we so often miss — that believers should be thus occupied with God in this matter of surrender. I pray you, be occupied with God. We want to get help, every one of us, so that in our daily life God shall be clearer to us, God shall have the right place, and be "all in all." And if we are to have that through life, let us begin now and look away from ourselves, and look up to God. Let each believe — while I, a poor worm on earth and a trembling child of God, full of failure and sin and fear, bow here, and no one knows what passes through my heart, and while I in simplicity say, O God, I accept Thy terms; I have pleaded for blessing on myself and others, I have accepted Thy terms of absolute surrender — while your heart says that in deep silence, remember there is a God present that takes note of it, and writes it down in His book, and there is a God present who at that very moment takes possession of you. You may not feel it, you may not realize it, but God takes possession if you will trust Him..

God not only claims it, and works it, and accepts it when I bring it, but God maintains it.

from  
ABSOLUTE SURRENDER

by Andrew Murray

Re: - posted by PaulWest (), on: 2008/10/18 10:19

Quote:  
-----There will come a time that God will help me to surrender all to him. Where I die and will be crucified with Christ and it will be no longer I that lives but Christ who lives in me and I'll love God with all my heart, soul and mind.  
-----

Dear brother, God's Word teaches that you have *already been crucified* with Christ. If you are still looking to attain this death through prayer and patience and fasting, you'll never receive it; you will wait your entire lifetime and be severely disappointed and confused, because you are asking for God to do something to you which has already been done. You are asking to die a death that has already occurred. The Bible says that you *have already been crucified* with Christ and are dead to sin, and that you *have already been* buried and risen with Him. The Bible teaches us that our old men *have already been slain*, and that we *already have positional victory* in Christ over the world, flesh and devil. It teaches that we *have already been seated* in heavenly places with Christ. God has already done all the "footwork" of killing and positioning us so that we can live the true Christian life in Christ, and the blessed news is that there's nothing at all we can do to add to it or make it more real.

Where we get into trouble today is in the failure to simply believe this fact and appropriate it through faith. Our confusion stems from the failure to **reckon** ourselves dead and yield our members unto to God as such that are dead to sin and self but alive to God in Christ. In all the cases where Paul speaks of our death and our new positions in Christ, he uses the Greek aorist verb tense - which denotes an action which has already taken place at one point in the past and is now forever accomplished. Our part in this is to simply "let" the peace of God rule in our hearts and minds, and we "let" this happen by first reckoning, then yielding and finally presenting ourselves to God as such. Ah, but this is easier said than done! Much brokenness and refining and self-denial and mortification of flesh is needed, because the spirit and flesh are arch-rivals. This "working out of our salvation" takes a lifetime of care, and no one masters it before they are glorified in their new bodies.

But it is integral that we first understand our positions in Christ and our relation to God in death before we can successfully proceed in the working out of our salvations. Praying to attain something God has already given us is asinine; we should pray instead that God open our eyes to the divine revelation *that we are already dead and that Christ is already our li*

fe. Let us pray for the grace to begin appropriating this "normal Christian life" experience. If God opens our eyes to this glorious truth, we will in an instant experience this life from moment to moment by continuous faith in what God has already accomplished for us.

**Re: - posted by murrcoir (), on: 2008/10/18 14:07**

Quote:  
-----PaulWest said;

Ah, but this is easier said than done! Much brokenness and refining and self-denial and mortification of flesh is needed, because the spirit and flesh are arch-rivals. This "working out of our salvation" takes a lifetime of care, and no one masters it before they are glorified in their new bodies.

I hear what your saying and unless God had shown me otherwise then I would agree with you fully. First of all I am not talking about my body being glorified I am talking about my heart.

Do you know anyone that can claim honestly that they Love God with all there heart. But I believe that it can be attained. Why do I think that because it says that we should Love the Lord God with all our Heart, Soul and Mind. As you said this easier said than done if we try in our own strength it is impossible.

So it has to be by faith. We are justified by faith, I also believe we can be sanctified made Holy by faith.

In essence it will take a act of faith to surrender all your heart to God and when that heart is surrendered God cleanses it the fills it with his spirit. This would then be called a pure heart or a perfect heart.

This is what I believe God is showing me and what I am waiting for. I do not claim to have it yet but men in the past have testified about it.

Duncan Campbell in his testimony testifies about how he was cleasned and made Holy in a instance on the battle field. Can you fall from that place of Holiness? Yes Duncan also lets us know that he did when he was concerned more with money and left the faith mission to take up post that received money.

But he went on to regain that position after God used the word of his child to convict him. He paid the price and went for God. His words "Go for God whatever the cost" ring inside me to this day.

I will Go for God whatever the cost the things that hinder me form recieving the blessing I will lay down with God's help.

**Re: - posted by PaulWest (), on: 2008/10/18 16:28**

Quote:  
-----I hear what your saying and unless God had shown me otherwise then I would agree with you fully.

But brother, what I shared with you is the theology of Paul the Apostle. What didn't you agree with?

Quote:  
-----First of all I am not talking about my body being glorified I am talking about my heart.

But does the Word teach literal perfection (in the heart) before glorification? Do we even know what heart-perfection is, or how to gauge it or what to look for when we've finally achieved it? Is perfection tangible? Can anyone say that their heart is perfect before the Almighty and not tremble in the fear of knowing that God sees their secret faults? If something told you that perfection on earth is attainable, it must mesh with the Word of God, otherwise it is to be rejected (or at the very least crash-proof tested). Wesleyanism is not Godism. If the Apostle Paul reached it, I will support it and preach it; If Paul did not teach it or reach it on earth, I categorically reject it, no matter who testifies that they have achieved it. It doesn't matter if it comes from Duncan Campbell or Wigglesworth or John Wesley or Colonel Brengle, I believe it still must be weighed in light of God's Word and in the experience of the Apostle Paul. I happen to believe the Apostle Paul is the apex the Lord uses for all generations to demonstrate the summit and culmination of all what man can achieve on earth for

Christ while indued with the Holy Spirit, and adhering to this belief has kept me safe time and time again as others shipwreck. If Paul didn't achieve it, or teach it, I also do not expect to achieve it or teach it. And in this case, Paul specifically said that *he had not attained it*. He consistently regarded himself as low, the chief of sinners, in whom nothing good dwelt, and the least of all the apostles. Paul knew better than any man just how deceitfully wicked the heart was and how it could not be trusted. He also taught that the flesh can not be improved.

I think it is safe to hold the same view of yourself, and to be divorced from seeking this riddled concept of "perfection before glorification" which no man has ever attained, beginning with the Apostle Paul. But since you have brandished the axe of all axes, and the trump of all trumps - the "God has shown me" bomb - I realize the debate is over, and all hope to persuade you is lost, even if I show you scripture that repudiates what you were shown. If this voice told you to keep seeking and praying for crucifixion and subsequent perfection...I really don't know what to tell you. I dread to think of all the disappointment and disillusionment that awaits those who invest in this type of theology. God will often allow you to perform for a season in a supposed "perfected state", before a wave of failure hits you. In a moment, you see that all the supposed perfection you thought you had attained was but a house of cards that collapsed under a strong wind. Now, when the house falls, if can somehow restrain ourselves from immediately starting to build again under the pretense of our own righteousness - i.e. "Next time I'll just pray harder and fast more frequently and maybe my house won't fall again" - and instead empty ourselves of all *our* effort and resolution to be better Christians and just look to Christ to build the house with His own supplies, we will at last succeed and be on our way to true perfection - which is Christ's own.

I believe perfection is possible only through the Person of Jesus Christ, Who is the Embodiment of Perfection, and Who dwells in us and us in Him. There is nothing to attain through prayer but a greater knowledge of His grace and love and peace to be shed abroad in our hearts. We are not seeking perfection in and of itself, but Christ alone Who is our Perfection.

Brother Paul

**Re: ABSOLUTE SURRENDER - posted by ginnyrose (), on: 2008/10/18 17:05**

Quote:

-----I totally surrender to God:

- \* My spirit
- \* My will
- \* My mind
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- \* The right to be proven right.
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- \* The right to have a mate or children.
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- \* The right to live in the place I choose.
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I give God permission to do anything He wishes to me, with me, in me or through me that would glorify Him. I once claimed these rights as mine, but now they belong to God and are under His control. He can do with them anything He pleases.

-----  
So, then, when this becomes normative in my life, the personal pronoun "I" will be of little use - right?

ginnyrose

EDIT: BTW: did y'all ever notice how few times the Biblical writers use this personal pronoun "I"? Ever wonder about that? Thoughts?

**Re: - posted by murrcoir (), on: 2008/10/18 18:58**

Sorry about this there are a lot of scriptures here. For your information there was no voice God can speak to you in many ways through scriptures he used Job in my case, through others Duncan Campell and a sister who had written a book on the subject.

Lenoard Ravenhill said "a man with a argument is no match for a man with a experience". You cannot and will not tell me any different because what has been revealed to me came from heaven but I am more that willing to listen to rational and unsarcastic posts.

Gen 6v9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Gen 17v1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Duet 18v13 Thou shalt be perfect with the LORD thy God

1 Kings 8v61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

1 Kings 15v3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

1 King 15v14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

2 Kings 20v3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

1 Chr 28v9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

1 Chr 29v19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

2 Chr 15v17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days

2 Chr 16v9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Ps 37v37 Mark the perfect man, and behold the upright: for the end of that man is peace

Ps 101v2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart

Isa 38v3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Mat 5v48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Mat 19v21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Luke 8v14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

John 17v23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

1 Cor 2v6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

2 Cor 12v9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Cor 13v9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

2 Cor 13v11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Esp 4v12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Esp 4v13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Col 1v28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 3v14 And above all these things put on charity, which is the bond of perfectness.

Col 4v12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

2 Tim 3v17 That the man of God may be perfect, thoroughly furnished unto all good works.

Heb 2v10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Heb 6v1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb 10v14 For by one offering he hath perfected for ever them that are sanctified

Heb 12v23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb 13v21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, thro

ugh Jesus Christ; to whom be glory for ever and ever. Amen.

Jam 3v2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

1 Pet 5v10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

1 Joh 4v18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Know we should look up Holiness, Holy, sanctification and sanctified. Its all through the bible when your eyes are open to it.

**Re: - posted by PaulWest (), on: 2008/10/18 19:05**

Quote:  
-----Lenoard Ravenhill said "a man with a arguement is no match for a man with a experience". You cannot and will not tell me any different because what has been revealed to me came from heaven but I am more that willing to listen to rational and unsarcastic posts.  
-----

Brother, I had no idea my posts seemed irrational and sarcastic to you. I'll conclude here. Thank you for the discussion.

**Re: - posted by death2self (), on: 2008/10/18 20:57**

Quote:  
-----Do you know anyone that can claim honestly that they Love God with all there heart. But I believe that it can be attained. Why do I think that because it says that we should Love the Lord God with all our Heart, Soul and Mind. As you said this easier said than done if we try in our own strength it is impossible.  
-----

Amen, this is what Wesley taught and it was by faith. This is the normal Christian life and it simply means the absence of rebellion in my heart to God. Everything is given to him.

It's much easier said than done and it's a process. It can be a very short work as it often is in revival (or in the case of a dear brother like Finney or can be one that goes for many years, such as Wesley).

Trust Jesus to do this work and stand on his promises to do it...

**Re: - posted by ginnyrose (), on: 2008/10/18 21:10**

Quote:  
-----Amen, this is what Wesley taught and it was by faith.  
-----

So, what does this look like where the rubber meets the road?

ginnyrose

Re: - posted by murrcoir (), on: 2008/10/18 21:26

Thank you death2self for your encouragement.

Let us believe the message that tells us: This God of peace, He will perfect you in every good thing.

“Perfect” here implies the removal of all that is wrong, and the supply of all that is lacking.

Here is Chapter from the book Be Perfect by Andrew Murray.

Now the God of peace, who brought again from the dead the Great Shepherd of the sheep, by the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.” Heb. 13: 20, 21.

These two verses contain a summary of the whole Epistle in the form of a prayer. In the former of the two we have the substance of what was taught in the first or doctrinal half -- what God has done for us in the redemption in Christ Jesus. In the second of the two verses we have a revelation and a promise of what this God of redemption will do for us; we see how God's one aim and desire is to make us perfect. We have said before, the word “perfect” here implies the removal of all that is wrong, and the supply of all that is lacking. This is what God waits to do in us. “God make you perfect in every good thing.”

We need a large faith to claim this promise. So that our faith may be full and strong, we are reminded of what God has done for us; this is the assurance of what He will yet do in us. Let us look to Him as the God of peace, who has made peace in the entire putting away of sin; who now proclaims peace; who gives perfect peace. Let us look to Jesus Christ, the Great Shepherd of the sheep, our High Priest and King, who loves to care for and keep us. Let us remember the blood of the eternal covenant, in the power of which God raised Him and He entered heaven; that blood is God's pledge that the covenant with its promises will be fulfilled in our hearts. Let us think of God's bringing Him again from the dead, that our faith and hope might be in God; the power that raised Jesus is the power that works in us. Yes, let us look, and worship, and adore this God of peace, who has done it all, who raised Christ through the blood of the covenant, that we might know and trust Him.

And let us believe the message that tells us: This God of peace, He will perfect you in every good thing. The God who perfected Christ will perfect you too. The God who has worked out such a perfect salvation for us, will perfect it in us. The more we gaze upon Him who has done such wondrous things for us, will we trust Him for this wondrous thing He promises to do in us, to perfect us in every good thing. What God did in Christ is the measure of what He will do in us to make us perfect. The same Omnipotence that worked in Christ to perfect Him, waits for our faith to trust its working in us day by day to perfect us in the doing of God's will. And on our part, the surrender to be made perfect will be the measure of our capacity to experience what God has done in Christ.

And now hear what this perfection is which this God promises to work in us. It is truly Divine, as Divine as the work of redemption: the God of peace, who brought again Christ from the dead, perfect you. It is intensely practical: in every good thing, to do His will. It is universal, with nothing excluded from its operation: in every good thing. It is truly human and personal: God perfects us, so that we do His will. It is inward: God working in us that which is pleasing in His sight. And it is most blessed, giving us the consciousness that our life pleases Him, because it is His own work: He works in us that which is pleasing in His sight.

“God perfect you to do His will:” this is the conclusion of the whole Epistle. “To do His will:” this is the blessedness of the angels in heaven. For this the Son became man: by this He was perfected: in this, -- “in the which will,” as done by Him, “we are sanctified.” It is “TO DO His WILL” that God perfects us; that God works in us that which is pleasing in His sight.

Believer, let God's aim be your aim also. Say to God that you do desire this above everything. Give yourself, at once, entirely, absolutely, to this, and say with the Son, “I come to do Your will, O my God.” This will give you an insight into the meaning, and the need, and the preciousness of the promise, “God perfect you to do His will.” This will fix your heart upon God in the wondrous light of the truth: He who perfected Christ is perfecting me too. This will give you confidence, in the fulness of faith, to claim this God as your God, the God who perfects in every good thing.

The perfecting of the believer by God, restoring him to his right condition to fit him for doing His will, may be instantaneous. A valuable piece of machinery may be out of order. The owner has spent time and trouble in vain to put it right. The

maker comes: it costs him but a moment to see and remove the hindrance. And so the soul that has for years wearied itself in the effort to do God's will, may often in one moment be delivered from some misapprehension as to what God demands or promises, and find itself restored, perfected for every good thing. And what was done in a moment becomes the secret of the continuous life, as faith each day claims the God that perfects, to do that which is well pleasing in His sight.

Yes, the soul that dares say to God that it yields itself in everything to do His will, and through all the humiliation which comes from the sense of emptiness and impotence, abides by its vow in simple trust, will be made strong to rise and to appropriate and experience in full measure what God has offered in this precious word: "The God of peace perfect you, in every good thing, to do His will, working in you that which is pleasing in His sight, through Jesus Christ."

And it will sing with new meaning, and in fulness of joy, the song of adoring love: "To Him be glory for ever and ever. Amen."

**Re: - posted by ginnyrose (), on: 2008/10/18 21:34**

Quote:

-----It is intensely practical: in every good thing, to do His will.  
-----

Colin, you speak out of both sides of your mouth! In another thread when I spoke of being obedient to the LORD you said I was being legalistic. You are not consistent!

ginnyrose

**Re: - posted by murrcolr (), on: 2008/10/19 10:46**

The thread you were speaking about I guess was modest swimwear. I mentioned on that thread that the posts on there should be the two extremes of Christianity.

1. People who do not dress correctly and would regard as not being dressed modestly.
2. The other side of the coin where people take the instruction and go to far. That is legalism.

My point on the post was to point out that both are wrong.

Legalism is the over-emphasis on law or codes of conduct.

Matthew 23:23-24 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

There are more important things than what swimwear we should wear.

**Re: - posted by AbideinHim (), on: 2008/10/19 11:28**

The Lord does indeed instruct us to be perfect, but we will never find that perfection in ourselves outside of Christ.

The Apostle Paul said near the end of his ministry that he was the chief of sinners. Any man that says that he has arrived is deceived. The closer that we get to the Lord, the more of Jesus that we have in our lives, the more that we realize our need and how imperfect we are. Many of the great saints of the past have testified to this reality.

The most perfect man in this universe must abide in Christ every day and live in total dependence upon God, and the day that he takes his eyes off of the Lord and begins to trust in his poor miserable self is when he will find out just out imperfect he really is.

Mike

**Re: - posted by AbideinHim (), on: 2008/10/19 13:59**

The only way that we will truly know ourselves is if God shines His light into our hearts.

Brother Watchman Nee gives a list of some of the well known saints who God gave much light to and how they viewed themselves in the light of God.

From the writings of Watchman Nee:

"The power of this light is the self-knowledge it renders to man. When a man gets into this light, it reveals to him his real condition. Many believers are very self-vindicating, self-satisfied, and full of self-pride. In this condition no human words, explanation, exhortation, warning, or reproof can make them see their own fallen state. Only when God gives grace and shines His light upon them through the Holy Spirit will this kind of person realize how corrupt, fallen, and hypocritical they are. When the light of God comes, everything changes color. In the light of God, everything shows its true color.

Actually, no man can be saved without being shined upon by God. No man can progress in the spiritual path and no man can have an effective work without being shined upon by God.

How can a sinner know that the Lord Jesus is the Savior? Surely not by argument. How can he know that he is a sinner? Surely not by reproof. No matter what method you use, whether arguing with the most logical words, debating with the most sufficient reason, or warning with the most stern words; none of these can make a sinner realize his own sins and see that Jesus is his Savior. I am not saying that all these methods are useless. They have their place. But they can only let people know mentally that they are sinners and that Jesus is the Savior. These methods can never cause them to see. Every sinner is blind, and this kind of blindness keeps him from seeing the true light of the gospel of God. The Holy Spirit opens the sinner's eyes through the light of God, enabling him to see the light of God. Seeing is a special blessing in the New Testament. God reveals His Son in me. This is an experience common to every saved sinner. It is most futile to get people to "receive Christianity," "believe in Jesus," and "become a Christian" by some beautiful thought, reason, warm feeling, emotion, music, tears, or argument. The light of God, the light that God emanates through the Holy Spirit, is the first indispensable element. The basic need is that a sinner must see his own condition and see the glory of Jesus. Getting him to shed tears, repent, be fervent, confess, and have good feelings are all futile. Only seeing in the Holy Spirit can cause a sinner to truly believe and receive the Lord Jesus as Savior. This is because you can never believe in what you have not seen, and you can never receive what you do not see. Because you have seen from within, you believe. Only this kind of faith is unmovable. Only this will withstand trials.

The progress of the Christian life does not depend upon many exhortations, warnings, and teachings. It is not a matter of telling a believer to be fervent, to do his duty, to read more of the Bible, or to pray more. All these are secondary; they are not primary. The primary element is to see. Therefore, when Paul wrote the letter to the Ephesians, though he knew that they were very good in the Lord and were not like the Corinthians who were so fallen morally, the first thing which he prayed for them was that God might enlighten the eyes of their hearts through the Holy Spirit. The progress of the Christian life is due to receiving the light of God, which opens a Christian's eyes and causes him to know the riches of the glory of God, and the greatness of the power of God that is given to him through the resurrection of Jesus Christ. If a Christian cannot see these things and does not know how rich these things are which he has received from God, then progress is an impossibility.

Anyone who is doing special work for God must be a person who has been shined upon by God. Only he who has been shined upon by God can judge his flesh. Only he who has judged his own flesh can be used by God. When the light of God comes, a believer is able to see how filthy he is because he has seen the holiness of God. He is able to know how unrighteous he is because he has seen the righteousness of God. He is able to know how corrupt he is because he has seen the glory of God. After a believer has known himself this way, he will be like one who is truly circumcised, not trusting in himself at all (not only not trusting, but deeply hating), but rather depending completely on the Spirit of God. Only this type of worker who is in the hands of God can be used by God. And only this type of worker can have the sight of God, seeing the plan of God and understanding the goal of God.

Because many people do not have the light of God, they consider themselves to be marvelous. Satan often cheats people by making them think that they have already obtained holiness and are sinless. Little do they realize that the reason they say this is because they do not have the light of God; hence, they do not know the corruption of the flesh. I am one who deeply believes in Christ being our life and that He can enable us to completely overcome sins. No Christian can exc

use himself by saying that it is impossible for man to refrain from sin on this earth. But even if we are victorious, we cannot say that our flesh is not corrupted. There is a common error today: man either goes to one extreme or to the other. Some think that since they are corrupt, it is impossible for them not to sin. Others think that since they have received Christ to be their victory, sin is eradicated from within them, and therefore, they are no longer corrupt. Actually both of these are wrong. Truthfully, we are victorious in Christ, but we are corrupt in ourselves. A believer can have a life of complete victory over sin through Christ daily, and he can, at the same time, have the feeling every day that he is corrupt to the uttermost. The feeling of decadence and corruption cannot deter his victory because it is Christ overcoming in him and not himself. Likewise, his complete victory cannot remove from him the feeling of total corruption because the corruption of his flesh will not be changed in its nature by the deliverance of Christ.

Because so many have been deceived, thinking in their own small and dim light that they are so holy, sinless, and perfect in love, we need to see how many of the best and deepest saints in the Bible viewed themselves in the light of God.

#### Job

Job was a righteous man. This was God's remark about him. During the time of his suffering, his three friends thought that he had sinned and had offended God. But he himself denied this and used great efforts to argue with them to prove that he was clean and righteous. We all know that when God revealed Himself to him, the Bible recorded it and said: "I have heard of thee by the hearing of the ear; / but now mine eye seeth thee: / wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). When the light of God came, he realized how despicable he was. The words of man could not make him reprove himself, but the light of God caused him to be humble.

#### Isaiah

Before God sent Isaiah, He first manifested His own glory to him. In this glory the prophet of God could not but cry: "Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell: / Yet I have seen the King, Jehovah of hosts, with my eyes" (Isa. 6:5). Before he saw this vision, Isaiah's lips were unclean, and he was already dwelling in the midst of a people of unclean lips. But he did not feel it, and he probably thought that he could be a prophet serving God. When the bright light of God came, he was able to see the real condition of the people surrounding him. He was also able to see his own real condition, how unclean his mouth was and how unworthy he was to be a mouthpiece for God. So he cried, "Woe is me, for I am finished!" Truly, the holiness of God will bring out our "woe." After he knew himself in this way, the seraphim cleansed his mouth with live coal. Here we see a very good sequence: first uncleanness, then the light of God, then the self-knowledge of uncleanness, then the possibility of being cleansed, and finally the readiness to be sent.

#### Daniel

In the Bible there are two persons for whom there is no record of their sins. Daniel is one of them. From this, we know that before God he was pleasing to God. Yet the Bible tells us that when he saw the Lord and was shined upon by God, he said, "No strength was left in me, but my color turned deathly pale; and I retained no strength. Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground" (Dan. 10:8-9). In the light of God, even the best saint cannot stand up. He had to bow to the ground.

#### Habakkuk

When Habakkuk was shined upon by God, he also had the same experience. He said, "I heard and my body trembled; / My lips quivered at the sound. / Rottenness entered my bones, / And I tremble in my place" (Hab. 3:16).

#### Peter

We know that Peter was a self-approving and self-trusting man. But when God shined a little bit of light through the Lord Jesus, giving Peter a glimpse of himself, he could not help but confess his own uncleanness. We know the story of how the disciples labored the whole night without catching anything. Then the Lord commanded them to cast the net in the deep water. They obeyed and caught many fishes, even filling up two boats. In this way the Lord manifested a ray of His glory and caused Peter to fall down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord" (Luke 5:8).

#### Paul

Paul was the one who fought the good fight, finished his course, and kept the faith. When he was close to departing from this world, he told us, "I am the foremost" of sinners. What we want to note here is that the word "am" in the original language is in the present tense. This tells us how he considered himself at the time close to his death. He considered that the Lord Jesus came into the world to save sinners and that among the sinners he was the chief. He had nothing to boast about. He had no achievements, he had nothing special. He was like the other sinners, saved by the grace of Christ. Not only so, he considered himself to be worse than the others; therefore, he needed the grace of the Lord even more than they. Who has received more of the light of God than Paul? Because the light he received was more than that of the

others, his self-knowledge was clearer than that of the others, and his self-judgment was more severe than that of the others. Only those without self-knowledge will consider themselves to be so holy, advanced, and special. The reason that they do not know themselves is because they have not received the light of God.

John

This disciple whom the Lord loved was closer to the Lord than the others during the time when the Lord hid His glory in His flesh. Recall that he was the disciple who leaned on the Lord's breast. After the Lord's resurrection, he did good works for the Lord for several decades, and the Lord especially used him to write an epistle which specifically talks about fellowship and particularly about the love of God and the light of God. Humanly speaking then, if this disciple saw the light of God, he should not have been so fearful as many others. Yet recall that on the island of Patmos he described the Lord Jesus revealing His glory with the words, "His face shone as the sun shines in its power" (Rev. 1:16); and when he saw Him, he "fell at His feet as dead" (v. 17). There is no one who has seen the light of God who will not fall to the ground. Not only do we see in the Scriptures how biblical men humbled themselves, confessed their sins, and obtained self-knowledge through seeing the light of God; even from church history, we see that many of the truly holy saints discovered their own weaknesses and corruption because of their closeness to God's light. Of the persons that we are about to cite, who can deny that they are the most outstanding people in the church? Yet how humble is the view they had of themselves. This is due to no other reason than that the closer we come to God, the more we discover our weaknesses. The more we receive the light of God, the more we realize our corruption. Those who are proud and self-approving are that way because they have not seen the light of God.

Martin Luther

When he was locked up in prison, he wrote a letter to one who was very powerful in the Roman church, saying, "Probably you may think that I am powerless now. The emperor can easily prohibit the petition of a pitiable monk such as I. However, you have to know that I will surely fulfill the responsibility which the love of Christ has placed upon me. I am not the least afraid of the power of Hades, let alone the Pope and his bishops." But when he saw himself in the light of God, this bravest of all reformers could not help but cry: "I am more afraid of my own heart than of the Pope and all his bishops. Within me there lies the biggest Pope—the self!"

John Knox

This Scot, for the sake of Christ, was a teacher, evangelist, prisoner, slave, wanderer, reformer, and statesman; at the same time, he was a saint of the rarest kind. In his very last prayer, he said: "This prayer is what I, John Knox, with my dying tongue and my whole mind, request of my God." In this prayer, there are the following sentences: O Lord, have mercy on me, do not judge my innumerable sins; amongst them, may you forgive especially those sins which the world cannot reprove. In my youth, my middle age, and until now, how much conflict have I passed through. I have discovered that within me there is nothing besides falsehood and corruption. O Lord, only You are the Lord who knows the secrets of man's heart. Please remember that of all the sins which I mentioned, not one of them is pleasing to me. I often grieve over them: they are deeply hated by my inner man. Now I weep sorrowfully for my corruption. I can only rest simply in Your mercy. This is the prayer of a man who has been shined upon by God.

John Bunyan

John Bunyan was put in prison for thirteen years because he wanted to preach the gospel. In prison he wrote the well-known book, Pilgrim's Progress. Except for the Bible, Pilgrim's Progress may have the most translations in the world. Spurgeon said of him, "In my view, the style of John Bunyan most resembles the style of the Lord Jesus; no man can come close to him." But when Bunyan wrote about himself, he said, After my previous repentance, there is again one thing which makes me sad; that is, if I most severely examine the best thing I am now doing, in it I discover sins, new sins mingled in the best thing I do. Therefore now, I cannot help but conclude that no matter how proud of myself and how idealistic I was concerning myself and my work, and even if my former living were without blemish, yet the sins that I commit in a day are enough to send me to hell. In such a deep feeling of sins, he cried out: "Unless He is such a great Savior, He surely cannot save such a great sinner as I."

George Whitefield

This extraordinary evangelist, who is as famous as John Wesley, when he was dying, said: Oh, may I be able to lie down and die in the labor of my Lord, for I consider it worthwhile to die for this. If I have a thousand bodies, every one of these bodies will be a wandering evangelist for Jesus. The last time he retired to rest, holding a candle, there was a big flock of people surrounding his doorway, asking him to preach to them once more. He knew that he was dying that day, yet he preached to them until the candle burned out, and

d then he went upstairs to die. When this man talked about himself, he said:

In the fulfilling of all our responsibilities there is always corruption mixed within it; therefore, after our repentance, if Jesus Christ would only receive us according to our deeds; then our deeds would surely condemn us because we cannot offer a prayer which is as perfect as that required by the moral law of God. I do not know how you might think; but I can say that I cannot pray, I can only sin; I cannot preach to you or to others, I can only sin; I can only say this: even my repentance needs repenting again; even my tears need to be washed in the precious blood of my Redeemer. The best deeds we have are but sins with spectacles.

Augustus Toplady

This very godly person, when he counted his sins, considered that every second he committed at least one sin. That is to say that in ten years, there were more than three hundred million sins. Therefore, he wrote that glorious hymn which caused millions of people, who were tired and oppressed by sin, to find rest—"Rock of Ages, cleft for me, / Let me hide myself in Thee"! He wrote:

Oh, is there one as pitiable as I in this world! Besides weakness and sin I have nothing. In my flesh there is no good thing, and how surprising that I could be tempted to view myself so high. The best work I have done in my life only qualifies me to be condemned.

But when he was dying of tuberculosis in London, he leaned his sinful head on the breast of the Savior and said, "I am the happiest man in this world."

Jonathan Edwards

He was a very spiritual man who was greatly used by the Lord. Whenever he preached, countless people wept for their sins, as if pricked in their hearts, and asked forgiveness of the Savior. He was a most honest man, so he wrote the following very humbly:

I often feel most deeply how I myself am filled with sins and filth; very often because this feeling is too strong, I cannot help but cry aloud. Sometimes I cry for so long, so that I have no alternative but to lock myself up often. Now I feel very deeply the wickedness of myself and the corruption of my heart, even more severely than before my conversion. Speaking of myself, I have long felt that my wickedness is completely incurable; it fills my thoughts and imaginations. Yet at the same time I feel that my sensitivity toward sins is too little and too slight; I am surprised that I actually cannot have more sensitivity toward sins. What I most hope for now is to be able to have a contrite heart and to most humbly prostrate myself before God."

**Re: - posted by death2self (), on: 2008/10/19 19:04**

Quote:

-----So, what does this look like where the rubber meets the road?  
-----

That's a great question. When the Holy Spirit begins to deal in your heart regarding a specific course of action to take and I step in and agree with the Holy Spirit than I deny myself and agree with the Holy Spirit and I die a bit more.

When this process is finished, to where I no longer live but Christ lives in my reality is an experiential reality than I can be useful to Jesus because I've been crucified with Christ and I no longer live but Christ lives in me.

I've never seen the Holy Spirit deal with two people the exact same way because we're all different but this largely what happens and I've seen happen as people yield to Christ their time, their family, their hopes and dreams, etc. and totally surrender to Christ.

It's glorious and painful... If I follow Christ, the road leads to the cross where I must die and as that works is finished, I can by the power of the blood of Jesus be resurrected into a new man. That's the promise of the gospel...

**Re: - posted by PaulWest (), on: 2008/10/19 22:06**

Augustus Toplady

Quote:  
-----This very godly person, when he counted his sins, considered that every second he committed at least one sin. That is to say that in ten years, there were more than three hundred million sins. Therefore, he wrote that glorious hymn which caused millions of people, who were tired and oppressed by sin, to find rest—"Rock of Ages, cleft for me, / Let me hide myself in Thee"! He wrote:  
Oh, is there one as pitiable as I in this world! Besides weakness and sin I have nothing. In my flesh there is no good thing, and how surprising that I could be tempted to view myself so high. The best work I have done in my life only qualifies me to be condemned.  
But when he was dying of tuberculosis in London, he leaned his sinful head on the breast of the Savior and said, "**I am the happiest man in this world.**"  
-----

Yes, brethren, this is my kind of theology. I pray that I too will be able to say the same if I am granted a death bed.

**Re: - posted by mamaluk, on: 2008/10/19 22:36**

Abideinhim and death2self, thanks for the very encouraging posts. God is good to me indeed with them.

In Christ still,  
Margaret

**Re: Well...Well...Well... - posted by Spitfire, on: 2008/10/22 3:24**

Interesting that I should stagger onto SI tonite, in the middle of the night, sleepless in Loudon, having risen to my own fitful, flipping and flopping in the bed...just seeking...seeking what? I'm seeking what you all are seeking and yet I find myself in The Thick Smoke of God...I think I'll just go start my own thread of my fitful musings so as not to pollute this one...

**Re: - posted by murrcolr (), on: 2008/10/22 6:37**

Mat 5 v 48

Be perfect, therefore, as your heavenly Father is perfect.

You do not seem to understand what I am saying what is this perfection Jesus is talking about. In the verses above we see what perfection is about.

Mat 5 v 44-47 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46For if ye love them which love you, what reward have ye? do not even the publicans the same?

47And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

So perfection is about Love.

Matt 22 v 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

What is the greatest commandment Love God with all your heart. The second commandment Love your neighbour as yourself.

Jesus tells us with these two commandments all the rest of the law and the prophets hang on.

So does Paul teach about this Love (perfection).

1 Cor 13 v 1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

What is love what is perfection

4 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. 9 For we know in part and we prophesy in part. 10 But when that which is perfect has come, then that which is in part will be done away. 11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

13 And now abide faith, hope, love, these three; but the greatest of these is love.

"Love suffereth long" -- it drives away all impatience.

"Love is kind" -- it leaves room for no unkindness.

"Love envieth not" -- all jealousy is banished.

"Love vaunteth not itself" -- boasting and self-assertion disappear.

"Is not puffed-up" -- pride finds no place in the heart.

"Does not behave itself unseemly" -- folly goes.

"Seeketh not its own" -- "self" is dead -- selfishness will be unknown.

"Is not provoked" -- anger and wrath will not be seen.

"Taketh no account of evil" -- brooding over so-called "wrongs" will be no more. Malice and all uncharitableness are not found in the heart.

"Beareth all things" -- complainings will never be heard.

"Hopeth all things" -- despair, anxiety, despondency go.

No wonder Paul adds, "When that which is PERFECT is come..." What IS it that is "Perfect?" -- why, just the love of God -- shed abroad in our hearts.

If "perfect love" casts out this great procession of sins, and fills our entire being, we might well cry out in an ecstasy of thankfulness and delight,

"To me to live is Christ"