

Kingdom of God Perfection

Yes, perfection in man in the Kingdom of God is possible. Scripture gives us an example.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

(Job 1:1-3)

Scripture also contains a declaration that requires us to strive to move in the LORD'S performance, as unto perfection.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

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

(Matthew 5:43-48)

Though we could rest in this motivation to *Be ye therefore perfect*, let us go further. Let us meditate on the one who is both the author of the right and righteous method of performance in the Kingdom of God, and the only complete example of right and righteous perfection, in the LORD: Christ.

As a powerful endorsement of our ability to rely on Christ as our image of perfection, we rest in certain sure words of a servant of God: the apostle Paul.

Because of the apostle Paul's position as a recognized witness of the dawn of widespread personal perfection, in the LORD, we accept his words as being essential as a part of our understanding of the transition from corporate perfection as was seen in the design of the nation of Israel. The transition harkens back to the Creation of Adam. At that time, Adam was a perfect handiwork of God. As a signal of our return to eligibility for the individual perfection of the newly created Adam, Christ was sent to be the

renewed universal example, *for righteousness to every one that believeth.*

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise,

Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it?

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

(Romans 10:1-11)

Coincidentally (not!), the introduction of the author of the method of New Age perfection was very close, in time, to the start of the transition to New Age performance, in the Kingdom of God. This is not a revolutionary statement. Proper performance, in the LORD, is the direct channel to perfection in the Kingdom of God. This Scripture introduces one who carved the channel into reality, the author of the method of New Age perfection . . .

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

(Matthew 1:18-21)

As we have learned, preparation must precede performance, especially when our end goal is perfection; this is a fact in the Kingdom of God, as well as in the kingdom of man. The historical record of the start of the preparation of the people, for them to receive the transition to New Age Performance, is documented in Scripture. Moreover, the proximity of the birth of the herald for Preparation that leads to Perfection, through Performance, is in Scripture. It seems that the LORD did not design the matter in a fashion that would leave any space for backsliding, as has been seen, oftentimes, in Israel as it abided in the Old Covenant. The following is the first meeting of Preparation, and Performance; giving birth to Perfection.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

(Luke 1:39-45)

Yes, once again, the LORD used the process of birth to begin another cycle of enhancement of mankind's promise in the kingdom of man, from the Kingdom of Heaven, flowing through the Kingdom of God. The LORD moved us to recognition of the Capability that God fused into the Author. The following Scripture describes the immersion of the Author in the pool that would cover his performance, and permeate his being unto perfection. As a result of the action of the LORD on the Author, God empowered the Author to do what He had ordained.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying,

This is my beloved Son, in whom I am well pleased.

(Matthew 3:13-17)

In that Scripture, above, mankind sees its capability to stretch from the kingdom of man into the Kingdom of Heaven. This prophecy, as declared in the Old Testament . . .

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the LORD.

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign;

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

(Isaiah 7:10-16)

. . . is fulfilled in the time of the New Covenant at the *birth of Jesus Christ: she shall bring forth a son, and thou shalt call his name JESUS.*

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(Matthew 1:22-23)

Even though we were seeing prophecy fulfilled, we needed a word of explanation. Our word of explanation was not a new one; it is an ancient one, from the time of David. And, though this word of explanation was given by David when he was under stress, still it provides the intellectual energy that moves us to understanding the elevated position that is contained in the word, *gods*, when that attribute of man is combined with the enhanced empowerment to *Be ye therefore perfect*. First, from the mouth of the Old Covenant: *Ye are gods*.

A Psalm of Asaph.

God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked?

Selah.

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye are gods; and all of you are children of the most High.

(Psalm 82:1-6)

Again, as affirmed under the New Covenant, *Ye are gods*.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them,

Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

(John 10:24-38)

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Here, we pause for a caution: please, do not fixate on the capital, G, in the expression, *God with us* of Matthew 1:22-23, as it was completed from the prophecy of Isaiah 7:10-16. Scripture provides the following lesson that teaches us about the

hierarchical relationship of the word, God, as it is expressed in the New Testament, to the nature of the LORD God as He is in all existence and beyond: *And God said unto Moses, I AM THAT I AM.*

*To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.*

*My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.*

*Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.*

*Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

(Psalm 45:1-7)

Hang on to these words, *therefore God, thy God, hath anointed thee.* It is an important expression in preventing us from attempting to stretch from perfection, to push our status to Divinity. Such a stretch must not be done for our self or for anyone else, not even Christ. To understand this better; first, hear the LORD God as He describes His position, *Almighty*, to three of His servants.

*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.*

(Genesis 17:1)

*And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.*

*And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name:*

*and he called his name Israel.*

*And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.*

(Genesis 35:9-12)

*I am Alpha and Omega, the beginning and the ending, saith the Lord,*

*which is, and which was, and which is to come, the Almighty.*  
(Revelation 1:8)

Next, listen to (read) the prophetic description of the nature of the, then coming, begotten God of the New Testament. In this prophecy, the, then coming, begotten God of the New Testament is referred to by the word, *mighty*.

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.*

*The zeal of the LORD of hosts will perform this.*

(Isaiah 9:6-7)

The key to understanding the relationship of the LORD God of the Old Testament and the newly begotten God of the New Testament is in the differentiation of the word, *Almighty*, as set beside the word, *mighty*. So, let us not fixate on the word, God, of Matthew 1:22-23, in an attempt to stretch beyond perfection, trying in vain to push our status to Divinity. Instead, let us evaluate our opportunity to perform perfectly in the Kingdom of God as members of the kingdom of man, on earth.

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The Lord Jesus Christ is the introduction of the hurdle that we face as we begin moving toward perfection. This is the type of opportunity that Jesus illustrates and that we, too, can access. The beginning of the attainment of the fruit of this opportunity is illustrated by a certain meeting of Jesus Christ with the chief adversity of perfection in mankind in the Kingdom of God.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

(Matthew 4:1-11)

The meaning of that meeting is that it provides us with an example of our best reaction to any naysayer, or anyone or anything else that tries to block our crawl to perfection. Yes, in the matter of perfection; though sometimes we will walk, still we need to be willing to move at a crawl. Our reaction, on the road to perfection, need not be a complex one . . .

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

(James 4:7-8)

. . . Though, the method of proceeding to perfection is somewhat abstract. However, even though it is abstract, this is the way, the truth, and the life that we must seek, in the Kingdom of God.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(Philippians 2:1-11)

On a more granular level, Scripture does provide evidences of phasing in the path to perfection. Among the granules are the following beneficial actions.

Develop strength:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

(Ephesians 6:10-13)

Show strength:

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

(Ephesians 6:14-16)

Project strength:

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may

open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

(Ephesians 6:17-20)

We do not travel this road alone. The LORD God, the Father, has given us a local family to support us in our travel. It is nice to know that we do have this support, of a more local type, as we move to perfection . . .

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(Romans 8:28-34)

We must not be remiss here; we need to assist you in opening, as needed, and enhancing, where it already exists, your understanding of the glue that binds us as a family. This must be done in a very flexible fashion, as flexibility is able to be impressed on the mind. We must be flexible in doing this because we are a diverse collection of people, of the children of God, as pertains to the mind.

There are some of us who are wise, and some who are ignorant. Indeed, there are some of us who stand ignorant in our wisdom, while others are wise in their, imputed by others, ignorance. A meeting of the apostles with a certain religious leader, at the dawn of the New Age, informs us about the dynamics of the diversity.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the

corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

(Acts 4:8-13)

Be that as it may; flowing through our diversity is our unity, as we proceed to perfection as residents of the Kingdom of God. The unity has a single image, which is connected to the Almighty, as it receives its power from a Divine Energizer, of sorts.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

(John 17:15-26)

We now know that God placed in order in His Kingdom, in our niche in it, in such a fashion that we have a sure route to achieving perfection. Moreover, this is not just a potentiality for mankind; all Creation is an asset of the Kingdom of God, and it, too, cooperates with us for the perfection of mankind and of the kingdom of man. There is a gathering that gives us access to this rich supply of resources. God performs the

gathering: we benefit from the consolidation. Only thereby can we achieve perfection.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

(1 Corinthians 15:21-28)

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Still, we are not complete; another piece is needed: we need to know that the consolidation is a secure place to be. To reach this point, we need to understand the place of perpetuation in the Kingdom of God. This understanding is our next endeavor, for we have this declaration that it is available in the Kingdom of God . . .

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and

