

Audio Transcript of Sermon
October 2, 2021
On to Perfection

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. The Feast of Tabernacles, which we recently observed, gives us that forward looking glimpse into the future of the Kingdom of God. We know that when Jesus returns to earth it will usher in a time of incredible peace like we have never known, because in our minds all we can understand when it comes to peace is the absence of war. Understanding peace of and by itself is challenging to comprehend. Our minds are defined by the world we see with its limitations and the ongoing conflicts to focus our understanding through those limitations. In life, we define people in many different ways, including as friends and enemies. Jesus taught about those friends and enemies telling us that we contrary to what is humanly understood, we are to love our enemies, and those who despitefully use us and persecute us. Jesus taught that the ability to love our enemies was one of those necessary qualities of heart and mind we must have in order to be the children of God the Father, who created the planet we live on as a home for all people, including those whom we would consider to be our enemies. Jesus then concluded a message saying by loving our enemies in addition to our friends, we are perfect as God the Father in heaven is perfect. Matthew five verse forty-three.

Matthew 5:43-48

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. 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;

45. 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.

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

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

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

The Greek word for perfection is *teleios*, Strong's Greek word 5046, and it means complete, of full age. When we think of perfection today, we define it in terms of being without blemishes and imperfections. Today we are going to see that the *teleios*, the perfection, that Jesus spoke of was more about spiritual maturity, that Jesus wants us to become spiritually mature. Some people believe that perfection means living a life without sin, and while this is our aspiration and commitment we make each day we live, living without sin is impossible as long as we are mortal humans.

Whether in the Old or New Testaments, it is clear for us to read that it is impossible for us to live a life without sin, and yet remembering the words from Matthew, we are to be perfect. In Ecclesiastes, we read that a just person who does good also sins. We examine that what tends to betray us are our own words, that we use words to quickly express our thoughts when we should be led by the Holy Spirit to forgive our enemies, who in the broadest sense would be any person who has in any way brought grief to our life. Ecclesiastes seven verse nineteen.

Ecclesiastes 7:19-22

19. Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20. For there is not a just man upon earth, that doeth good, and sinneth not.

21. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

Within the Church of God, we take our relationship with God the Father and Jesus Christ very seriously, including the need to remove sin from our life, because sin is contrary to the law of God and representative of the mind of Satan and the demons. Sin falls on the side of evil and darkness and because we are pursuing righteousness and light, is something we avoid, because in God who is light, there is no darkness. We are not to live a life of living in the darkness. We are not to claim being a child of God and a follower of Jesus while also living in the darkness, instead choosing to walk in the light so that our sins can be forgiven by the blood of Jesus Christ. We walk in the light preferring the light over the darkness

understanding one important truth, that sin is still part of our life, that we need the blood of Jesus Christ so that our sins can be forgiven.

Within the pages of the Bible are many actions of mankind that are listed as sin, that when we read the concluding verses of the final book of the New Testament, are acts that will keep a person from eternal life. The world today accepts many acts that would keep a person from eternal life. The world today rejects these acts as sinful and has concluded that people who have these acts are without sin. We cannot be deceived like this world is deceived. When anything is defined to be sin within the pages of the Bible, it is sin, and we need to defer to God rather than this world when considering righteousness. Similarly, if we consider our own life and conclude that we are without sin, we are lying to ourselves, and affirm that we are without the Holy Spirit. Instead, we remember that the blood of Jesus provides a pathway for the forgiveness of sins so that we can be cleansed from acts of unrighteousness. When we live a life believing we are without sin, we become anti-Christ, as we deny the need for the sacrifice and resurrection of Jesus in our life instead elevating ourselves to a place of honor reserved solely for Jesus. First John one verse five.

1 John 1:5-10

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

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 Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

Knowing that we as mortal human beings live a life of sin, does not remove us from the obligation to remove sin from our lives. The entire Bible is written so that we can sin not, knowing that when we do sin, we have the sacrifice of Jesus so that we can have our sins forgiven. Knowing that mortal human beings do sin does not excuse us from keeping the commandments. We will keep the

commandments as this is a test of perfection, the *teleios*, that Jesus spoke of. We also know that when we sin and fall short of what is expected of us, there will be forgiveness of the sins through the blood of Jesus Christ. Remembering the words of Jesus from Matthew who told us that loving our enemies was a sign of spiritual perfection, John tells us that loving our brothers and sisters is also a sign of spiritual perfection. Sometimes, the most strained relationships in life are not with avowed enemies, but with the people who are closest to us. Just like we cannot hate our enemies for whatever reason we may have, we cannot hate our brothers or sisters either. First John two verse one.

1 John 2:1-11

1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3. And hereby we do know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6. He that saith he abideth in him ought himself also so to walk, even as he walked.

7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In James, we are told to count it all joy when we fall into temptations. As intended in the New Testament, temptations are adversities, whether brought upon us by Satan, other elements of evil, or the circumstances of life. God can and will make

all of these work together for good for His people as anything that tries our faith works patience allowing us to come to perfection, the *teleios*, that Jesus spoke of. As we grow to perfection, we cannot have doubt. When the disciples crossed the sea with Jesus and a storm came across them tossing the boat around in the stormy weather, the disciples had doubt, they feared for their lives. Jesus questioned their faith. We cannot have doubt when it comes to the working of God through Jesus Christ and the Holy Spirit in our lives. We cannot have doubt and grow to perfection. We cannot be like the disciple Thomas who only believed when he saw. We must have faith without doubt, rooted in hope and love. James one verse two.

James 1:2-8

2. My brethren, count it all joy when ye fall into divers temptations;

3. Knowing this, that the trying of your faith worketh patience.

4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. For let not that man think that he shall receive any thing of the Lord.

8. A double minded man is unstable in all his ways.

If we want to gauge where we are on the road to perfection, we need to examine the control over the words we use. We are perfect when we are able to speak without offending others, we know we have arrived at a level of perfection, the *teleios*, that Jesus spoke of. The passage could also be translated that we stumble in many things, and if we don't stumble in words, we are perfect. When we have control over the words we use, we also probably have a good level of control over the thoughts we have. The spoken language is a step beyond our thoughts and is a good indication of where our thoughts are. Whatever we speak freely about without reservation is already accepted by us as part of who we are. The words we use are a reflection of what is in our mind, and just like the turning of a ship's rudder will tell the crew the direction where the ship will be going, the words we use should give us clues as to the direction we are going. We already know we cannot be double-minded and must not be the person who both blesses and curses with the words we use. James three verse one.

James 3:1-10

- 1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.**
- 2. 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.**
- 3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.**
- 4. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.**
- 5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!**
- 6. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.**
- 7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:**
- 8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.**
- 9. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.**
- 10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.**

If we seek perfection, we will have love for each other. If we do not love we do not know God because God is love. Love originates with God and through the Holy Spirit should flow through us to others. The sacrifice of Jesus Christ is one way how God's love is manifested towards us as the blood of Jesus gives us the opportunity to have eternal life, so that we can live. As we love others, God's love is perfected in us, and the Greek word for perfected is the past tense of *teleios*.

We have confidence that we have been given the spirit of God, and it is the Holy Spirit that allows us without doubt to proclaim that Jesus was sent by God the Father to die and pay the penalty for our sins, so that we might have forgiveness. This act of love by God the Father serves as an ongoing reminder to us for the need to love others. When we lack love for others, we marginalize the significance of the death and sacrifice of Jesus. The love we have for others will be measured

in the day of judgment, knowing that there is no love in fear. When our love is perfected, we will have no fear. First John four verse seven.

1 John 4:7-19

7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18. 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.

19. We love him, because he first loved us.

Becoming perfect like God the Father is perfect is reaching out for the righteousness of God. Our journey on this path to righteousness includes carefully measuring the words we use, especially when we may be angry. We are to be slow to speak and slow to anger because anger as man knows it does not produce the righteousness of God. We can be deceived into believing the anger of man produces God's righteousness, especially when we focus our attention on God, Jesus Christ, and the teachings of the Bible. The anger of man does not produce the righteousness of God. We are to be doers of the word and not hearers only. We cannot be angry with others and hope to move towards the righteousness of

God. When we think we can live a life where we know we are to have the love of God, and somehow think the love of God gives us a license to hate, we have deceived ourselves, and instead must continue in the perfect, or *teleios*, law of liberty, loving others, controlling the words we speak, knowing that pure and undefiled religion before God and the Father is this, To visit the orphans and widows in their troubles and to keep ourselves unspotted from this world. James one verse nineteen.

James 1:19-27

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Becoming perfect like our Father in Heaven means we not only have love for others, it also means we move beyond where we started our journey in the faith. We move beyond repentance and faith towards God. We move beyond baptism, laying on of hands, resurrection of the dead and eternal judgment. We understand that once called, we never can surrender that calling with hopes of being called at a later time. We know now is the time of our salvation, and that perfection involves love towards others. We cannot move forward to the

Kingdom of God without that love, nor we can put on hold love towards others with hopes of attaining the Kingdom of God and salvation. Hebrews six verse one.

Hebrews 6:1-6

- 1. 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,**
- 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.**
- 3. And this will we do, if God permit.**
- 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,**
- 5. And have tasted the good word of God, and the powers of the world to come,**
- 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.**

We are made perfect through the sacrifice of Jesus Christ. Without the sacrifice of Jesus Christ, spiritual perfection for us is impossible. That's one of the reasons we cannot walk away from our calling. It is through Jesus we have access to eternal life and it is through the law we are given a shadow of eternal life. The law itself cannot bring us to perfection. All the law can do is remind us of our imperfections. Because the blood of Jesus brings us to perfection, we must love others as we move forward in the faith knowing that the rituals of the Old Testament cannot lead us towards perfection. It is through the blood of Jesus that our sins are forgiven. Hebrews ten verse one.

Hebrews 10:1-18

- 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**
- 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.**
- 3. But in those sacrifices there is a remembrance again made of sins every year.**
- 4. For it is not possible that the blood of bulls and of goats should take away sins.**
- 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**

6. In burnt offerings and sacrifices for sin thou hast had no pleasure.
7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13. From henceforth expecting till his enemies be made his footstool.
14. For by one offering he hath perfected for ever them that are sanctified.
15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,
16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
17. And their sins and iniquities will I remember no more.
18. Now where remission of these is, there is no more offering for sin.

We all fit into the Church of God in unique ways. Collectively, what we do should lead to the perfecting of the Saints, the work of the ministry, and edifying the body of Christ. What we do should lead us to spiritual maturity, not a place where we are doubled-minded, tossed about and carried with every wind of doctrine. Instead what we do and say needs to be based in love and the truth so that all can become Christ-like. Ephesians four verse seven.

Ephesians 4:7-16

7. But unto every one of us is given grace according to the measure of the gift of Christ.
8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
9. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. 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:

14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

In writing to the Corinthians, Paul explained that when he taught it was through the Holy Spirit and not through enticing words so that the faith of the brethren would be based in the power of God, not the words of men. When we speak with the power of God in love, we speak wisdom to those who are on the road to perfection, as we all understand we can only begin to imagine the greatness and majesty of what God has in store for us. First Corinthians two verse one.

1 Corinthians 2:1-9

1. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5. That your faith should not stand in the wisdom of men, but in the power of God.

6. 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:

- 7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:**
- 8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.**
- 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.**

The law of God, the ways of God, are perfect, and we can look to God's creation for reminders of God's perfection. We can be in awe of the night sky looking up at the heavens and we know with persistent regularity, what we see can be used to determine seasons of the year. As we look to the seasons on earth, we see recurring patterns of the new life of spring, growth of summer, decline of autumn, and death of winter. Yet in all of these are celebrations of life and the persistent desire by the wildlife we see to live. God is similarly persistent that we live and have eternal life. Just like God has given us seasons throughout the year, and these seasons recur each year, we know God will complete His perfect work in us without giving up on us. Psalm nineteen verse one.

Psalm 19:1-14

- 1. The heavens declare the glory of God; and the firmament sheweth his handywork.**
- 2. Day unto day uttereth speech, and night unto night sheweth knowledge.**
- 3. There is no speech nor language, where their voice is not heard.**
- 4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,**
- 5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.**
- 6. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.**
- 7. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.**
- 8. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.**
- 9. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.**

10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11. Moreover by them is thy servant warned: and in keeping of them there is great reward.

12. Who can understand his errors? cleanse thou me from secret faults.

13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

With the understanding that we are to become perfect like our Father Who is in Heaven does not mean we live a life without sin. We know the truth is not in us if we claim we are without sin. Paul contended with his life knowing he was sold under sin even though he knew the law was spiritual. He found himself doing what he hated and not doing what he was supposed to be doing. Paul understood that as mortal humans we will always have this internal battle, the ultimate fight between our physical body and spiritual mind, where the body will pursue sin when the spiritual mind pursues perfection. Paul also knew that it is through Jesus Christ that this disparity in the human condition is reconciled so that we can move on to perfection. Romans seven verse fourteen.

Romans 7:14-25

14. For we know that the law is spiritual: but I am carnal, sold under sin.

15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the law that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19. For the good that I would I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that, when I would do good, evil is present with me.

22. For I delight in the law of God after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

As we move on to perfection, we know that all that we do is based in love. Love is the pinnacle of our spiritual development and it should be the basis of all that we do. Second Peter one verse two.

2 Peter 1:2-7

2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness;

7. And to godliness brotherly kindness; and to brotherly kindness charity.

In a world where doubt and mistrust happen all of the time, where forgiveness is rarely given, we remember that we must live our life transformed by the Holy Spirit through the renewing of our mind. We cannot be conformed to this world in what we do. Romans twelve verse one.

Romans 12:1-2

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.

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.

As we remain on the road towards perfection, we know that we must speak the truth in love and depart from sin. Perfection is having love for others, including our enemies. Perfection is not about striving over the meanings of words that cause doubt among the brethren. Perfection is not about finding a religious basis in what is important to man that twists the meaning of the word of God. Second Timothy two verse eight.

2 Timothy 2:8-19

8. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9. Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11. It is a faithful saying: For if we be dead with him, we shall also live with him:

12. If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13. If we believe not, yet he abideth faithful: he cannot deny himself.

14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16. But shun profane and vain babblings: for they will increase unto more ungodliness.

17. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Perfection means we are confident that God will never give up on us and will bring us to perfection at the return of Jesus. Philippians one verse three.

Philippians 1:3-6

- 3. I thank my God upon every remembrance of you,**
- 4. Always in every prayer of mine for you all making request with joy,**
- 5. For your fellowship in the gospel from the first day until now;**
- 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:**

As we move forward in perfection on the road to the Kingdom of God, let us remember perfection involves loving others, including our enemies as we depart from sin speaking the truth in love. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.