



## Perfection, Purity, and the Sinless State

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

Matthew 5:48

Not be *kind of perfect*. Not *perfect as you can*. Not as *perfect as humanly possible* while trying.  
**Perfect - as your heavenly Father is perfect - a definitive qualification of perfect.**  
Perfect that is impossible without divine grace: to change us, to purify us, to make us like Him, perfect.

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.  
When you have clicked to the on-line Bible, you can change and update to see any Bible version that you prefer.

And the **Lord said** unto Satan, "Have you considered **my servant Job**, that there is none like him on the earth, **a perfect and upright man**, one that fears God, and eschews (*shuns, abhors*) evil? and still he holds fast his integrity, although you move me against him, to destroy him without cause. Job 2:3

If you search the scriptures trying to prove to yourself that you have eternal life, you can find verses **taken out of context** that you can use to **think** you have eternal life; or to prove purity or perfection is impossible (like, even Jesus said he wasn't good) ; thereby convincing yourself there is nothing you have to do to please God except say you believe Jesus is the son of God.

On the other hand, if you:

- are unhappy still being subject to anger, lust, passions, pleasures, lying, bad habits, etc., or
- want to have a closer relationship with God, or
- want peace - quietness, confidence, assurance with trust forever, or
- want to be pleasing to God, whatever the cost, or
- want God to run your life, instead of you continue to make mistakes, or
- want to be doing God's will, not your own,

you will search for how to obtain more of Him than what you have. And you will notice he promises peace, union, and the Kingdom; but you will also notice the many scriptures that show **He requires** perfection, crucifixion, deadening the sinful nature, the new mind, the new heart, the new man, righteousness, purity, and holiness; and then you will start searching for how to arrive at what He requires from you: repentance, your bodies as a living sacrifice, crucified on the inward cross of self-denial, your sinful nature dead, and Christ' spirit completely replacing the sinful nature in your bodies, to live in union with He and God in the Kingdom within, while on the earth, and then forever as a son of God.

For this you can be sure: No **immoral, impure** or **greedy** person..has any inheritance in the kingdom of Christ and of God.

Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Eph 5:5-6

This section is written in hope that you can see that purity and a sinless state are required and

possible, (proven by scripture and George Fox's experience), seek the sinless state created by the changing grace of God through Christ, and then come to receive the return of Christ in his glory to establish his Kingdom in your heart. As long as we live in our sinful nature, we are unruly and incapable of being ruled, governed, or led by a Lord or King. So, if you want Jesus to be your Lord and King, you must put to death the sinful nature by repentance to purity. It is only by grace that we can become sinless and pure, but we have to go to Christ to receive his grace: Here I am! I stand at the door and knock. If anyone **hears my voice** and opens the door, I will come in and eat with him, and he with me. Rev 3:20  
We have to listen to his voice and obey his commands heard, in order to receive his changing, purifying grace.

### **Jesus came so he could destroy the devil and his works [sin] in us - if we go to him.**

For this purpose the Son of God was manifested, [in us] that he might **destroy the works of the devil.** 1 John 3:8

As Jesus told Paul: I am sending you to open their eyes  
that they may turn from darkness to light and from the power of Satan to God,  
so that they may thus receive forgiveness and release from their sins  
and a place and portion **among those who are consecrated and purified by faith in Me.**

Acts 26:17-18

For the **grace of God that brings salvation** has appeared to **all men,**  
**teaching us that, denying ungodliness and worldly lusts,**  
we should **live soberly, righteously, and godly, in this present world,**  
**looking for that blessed hope, and the glorious appearing of the great God and our Savior**  
**Jesus Christ;**

**who gave himself for us,** that he might **redeem us from every lawless deed ,**  
and **purify** for himself his own special **people, zealous for good works.** Titus 2:11-14

**When God said that Job was: perfect, upright, shunned evil, and held his integrity under testing,** it was before the Law had been issued; and long before Christ came and died on the cross; long before the Spirit of God was poured out on all mankind; and before, Christ made it possible have union and fellowship with God by **entering the Kingdom of Heaven within us. So, God has called a man upright and perfect, other than Christ.** And as the scriptures below state, so God also consider Enoch, Noah, Zachariah, Elizabeth, Hezekiah, Asa, and David, (though David's was not lasting because of his adultery).

After the Law and before Christ, the only people who received the favor of God were those who walked close to conforming to the Law's requirements; those who ignored his Law, were disregarded by Him, Heb 8:9. Because of Jesus' sacrifice on the cross, with only a belief in His name, with humble sorrow for the past, we can approach God and receive the operations of his changing grace to purify our hearts and consciences; whatever our burden of past sins may be. With faith in the name of Jesus, by grace and the cross, He can now make you perfect in every good work to do his will, Heb 13:11: a forever cleansing and perfection with resulting union is now **available to all who go to him for change.** And yes, like Job, we too must be tested before we receive the reward of the increase in his Spirit, the Spirit of Love. (See Meditation Guidelines for the testing). And a little while after that, staying faithful, not tiring of faith energized acts of love, he returns in His glory to establish his Kingdom in your heart and to be your Lord forever.

Men cannot see perfection in another man; men didn't see perfection in Christ - they killed him; the *righteous religious people* of Israel mocked and ridiculed Jesus, as He was perfecting prostitutes and tax collectors. Job's friends didn't see his perfection - they ridiculed him. Yet, God called Job perfect. You will know perfection by the actions of the person, their conversation, their fruits: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control - not by their claims; that would be boasting, which is the opposite of love. A perfect man still only sees his weaknesses; but as Jesus said to Paul when he complained of his weakness, My strength and power are made perfect (fulfilled and completed) and show themselves most effective in weakness. **He also said, you will know them by their fruits.** Quoting William Penn: A perfect man according to God is: blameless, sinless, a shunner of evil; yet "can still make mistakes that are not sins, still be subject to disease, and be without perfect wisdom or glory." And quoting John Gratton: "So it is plain, men may be really, perfectly, sincerely, children or branches, yet may grow from strength to strength, faith to faith, in and by the spirit of the Lord, yet be perfect children, and grow to be young men, and overcome the wicked one, and still grow to be fathers, and still press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded. This is the perfection we mean; we do not mean such a perfection as that nothing can be added unto it."

Now let's look at some of the **many, many scriptures that undisputedly support holiness, purity, and perfection; but are never quoted by the preachers holding up sin today.** (Scriptures quoted by the deficit sects, which plead that Jesus came so that we can sin and remain immoral, are also analyzed at the bottom of this page. Click to go to the bottom of the page now.)

- But just as he who called you is holy, so **be holy in all you do;** for it is written: "**Be holy, because I am holy.**"

Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. 1 Pet 1:15-17

- that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,  
**In holiness and righteousness before him, all the days of our life.** Luke 1:74-75
- For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy:.. ..ye shall therefore be holy, for I am holy. Lev 11:44-45
- Follow peace with all men and **holiness, without which no man shall see the Lord.** Heb 12:14
- And **ye shall be holy unto me: for I the LORD am holy**, and have severed you from other people, that **ye should be mine.** Lev 20:26
- For by a single offering He has **forever completely cleansed and perfected** those who are **consecrated and made holy.** Heb 10:14
- let us **purify** ourselves from everything that contaminates body and spirit, **perfecting holiness** out of reverence for God. 2 Cor 7:1
- Give unto the LORD the glory due unto his name; **worship the LORD in the beauty of holiness.** Psalm 29:2
- **And ye shall be holy men unto me.** Exodus 22:31
- And that ye put on the new man, which after God is **created in righteousness and true holiness.** Ephesians 4:24
- so that He may establish your hearts blameless in **holiness** before our God and Father at the coming of our Lord Jesus Christ with all His saints. 1 Thes 3:13
- For God has not call us to uncleanness, but **unto holiness.** 1 Thes 4:7
- Notwithstanding she shall be saved in childbearing, if they continue in faith and **charity and holiness** with sobriety. 1 Tim 2:15
- The aged women likewise, that they be in **behaviour as becomes holiness**, not false accusers, not given to much wine, teachers of good things; Titus 2:3
- But now since you have been set free from sin and have become the slaves of God, you have your present reward in **holiness** and its end is eternal life. Rom 6:22
- For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that we may be **partakers of His holiness.** Heb 12:10
- But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, **purifies us from all sin.** 1 John 1:7
- And every man that hath this hope in him **purifies himself, even as he is pure.** Whosoever is born of God doth not commit sin; for his seed remains in him: and **he cannot sin, because he is born of God.** 1 John 3:3,9 (so if you are still sinning, you must not really be 'born again,' yet)
- Cleanse your hands, you sinners; and **purify your hearts**, you double-minded. James 4:8
- **Our Savior Jesus Christ**; that he might **redeem us from every lawless deed** , and **purify** for himself his own special **people, zealous for good works.** Titus 2:12-14  
One who still sins might **mistakenly** argue they are **redeemed from every lawless deed** , but **not that grace has purified them!**
- Since you have **purified your souls in obeying the truth through the Spirit** in sincere love of the brethren, love one another **fervently with a pure heart.** 1 Pet 1:22
- But if we walk in the light, as he is in the light, we have fellowship with one another, and **the blood of Jesus, his Son, purifies us from all sin.** 1 John 1:7
- For He *is* like a refiner's fire and like launderers' soap. He will sit as a refiner and a purifier of silver; **He will purify the sons of Levi**, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness. Mal 3:2-3. **An offering of righteousness is worship in spirit and truth.**
- To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory**: Him we preach, warning every man and teaching every man in all wisdom, that we may **present every man perfect in Christ Jesus.** Col 1:28
- But let patience have its perfect work, that **ye may be perfect and entire, wanting nothing.** James 1:4

• Jesus said, **Be ye therefore perfect**, even as your Father which is in heaven is perfect. Matt 5:48

This is THE scripture that most people don't want to acknowledge. Various rationalizations have been proposed including:

He didn't really mean *perfect perfect*. Yet he says be perfect, *like God is perfect* - a **definitive clarification**.

The next rationalization is: it is humanly impossible to be perfect. Correct. Without the supernatural changing power of God, it is impossible.

But that is exactly what Jesus came to open up - the changing grace of God available to anyone who believes in his name;

and then goes to him to listen to and obey - his Word and Light that is within each of us, waiting to teach and change us.

Jesus wants to change us to be like himself - he wants to clone his spirit into us, changing us to be like Him, perfect.

We crucify our sinful spirit of selfishness, and he replaces it with his - one command at a time that we hear Him speak and we obey.

• And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, For the **perfecting of the saints**, for the work of the ministry, for the edifying of the body of Christ: 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 fullness of Christ**: Eph. 4:11-13.

• There is no fear in love; but **perfect** love casts out fear: because fear hath torment. He that feareth is not made **perfect** in love. 1 John 4:18

• Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works **perfect** before God. Rev 3:2

• To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made **perfect**. Heb 12:23

• We are glad whenever we are weak but you are strong; and our prayer is for your **perfection**. 2 Cor 13:9

• Aim for **perfection**, listen to my appeal, be of one mind, live in peace. 2 Cor 13:11

• But whoever keeps his word, **in him truly is the love of God perfected**: hereby know we that we are in him. 1 John 2:5

• Herein is our **love made perfect**, that we may have boldness in the day of judgment: because as he is, so are we in this world. 1 John 4:17

• Jesus said, The disciple is not above his master: but **every one that is perfect shall be as his master**. Luke 6:40

The Amplified Bible says: A pupil is not superior to his teacher, **but every one completely trained**

- **readjusted, restored, set to rights and perfected** - will be like his teacher.

Luke 6:40-48

Why would Christ tell us this, unless he wanted us to become like him? Remember this was the preface of his statement: "Don't try to take the spec out of your brother's eye until you remove the beam from your own." When "you get the beam out of your own eye" by being perfected, you can see clearly how to remove the spec from your brother's. So he wants us sinless and purified so we can help our brothers, but until then, we can't even see how to help - and if we think we can, we are more blind that he who we are trying to help - we have a beam in our eye, and he only has a spec - who is more blind? Only when Christ has perfected us, can we remove that spec; only then can we preach or teach, after we are *readjusted, restored, perfected and set to rights, authorized*; then we can help - until then we just **harm** those we try to correct. To be *restored*, is to be renewed into the image of God, as was man before the fall in the Garden - which is Christ's job with all of us - to reconcile the whole creation back to God, as it was, even better, than before it fell due to the disobedience of Adam. For we cannot be reconciled back to God in our fallen state, we must be purified, restored, perfected before union can take place - union that is only possible between two like beings.

If you are teaching, preaching, or trying to correct someone else, **before being perfected by Christ**, you are estimating yourself to be greater than Christ.

• That **the man of God may be perfect**, thoroughly furnished unto all good works. 2 Tim 3:17

• But let patience have [her] perfect work, that **ye may be perfect and entire, wanting nothing**. James 1:4

• Let us therefore, as many as be **perfect**, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Phil 3:15

• In the days when Herod was king of Judea there was a certain priest whose name was Zachariah, of the daily service (the division) of Abia; and his wife was also a descendant of Aaron, and her name was Elizabeth. And they **both were righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord**. Luke 1:5-6

• Epaphras, who is one of you, a servant of Christ, salutes you, always laboring fervently for you in

prayers, that ye may stand **perfect** and complete in all the will of God. Col 4:12

- 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 Kin 8:61
- But the high places were not taken away out of Israel: nevertheless the heart of Asa was **perfect** all his days. 1 King 15:14
- 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**, establish, strengthen, settle you. 1 Pet 5:10
- 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: 1 Cor 2:6
- 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. 2 Kin 20:3
- For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not **perfect** with the LORD his God, **as was the heart of David his father**. 1 Kin 11:4
- 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 12:9
- Mark the **perfect man**, and behold the upright: for the end of that man is peace. Psa 37:37
- 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. James 3:2
- 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, establish, strengthen, settle [you].** 1 peter 5:10
- For we are glad, when we are weak, and ye are strong: and this also **we wish, [even] your perfection**. 2 Cor 13:9
- These are the generations of Noah: Noah was a just man and **perfect** in his generations, and Noah walked with God. Gen 6:9
- By faith Enoch was **translated** that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he **pleased** God. Heb 11:5
- but when **perfection** comes, the imperfect disappears. 1 Cor 13:10
- Thou shalt be **perfect** with the LORD thy God. Deu 18:13
- 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. Psa 101:2
- Thus shall ye do in the fear of the LORD, faithfully, and with a **perfect** heart. 2 Chron 19:9
- God is my strength and power: and he makes my way **perfect**. 2 Sam 22:33
- It is God that girds me with strength, and makes my way **perfect**. Psa 18:32
- **Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ;** to whom glory for ever and ever. Amen. Heb 13:21
- **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 6:1
- **Jesus said:** The seed is the Word of God. 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**. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and **bring forth fruit with patience**. Luke 8:14-15
- **Paul said:** 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. 2 Cor 13:11

### From George Fox's Journal :

Another time a common prayer priest, and some other people came to discourse with me. He asked me, 'if I was grown up to perfection?' I told him, 'what I was, I was by the grace of God.' He replied, 'it was a modest and civil answer.' Then he urged the words of John, 'if we say that we have no sin, we deceive ourselves, and the truth is not in us.' He asked, 'what did I say to that?' I said with the same apostle, "if we say that we have not sinned, we make him a liar, and his word is not in us;" who came to destroy sin, and to take away sin. So **there is a time for people to see that they have sinned, and there is a time for them to see that they have sin; and there is a time for them to confess their sin, and to forsake it, and to know the blood of Christ to cleanse from all sin,** 1 John 1:7. Then the priest was asked, 'whether Adam was not perfect before he fell? And whether all

God's words were not perfect? The priest said, 'there might be perfection as Adam had, and a falling from it.' But I told him, **'there is a perfection in Christ above Adam, and beyond falling; and that it was the work of the ministers of Christ to present every man perfect in Christ; for the perfecting of whom they had their gifts from Christ.** Col 1:27. **Therefore whoever denied perfection, denied the work of the ministry, and the gifts which Christ gave for the perfecting of the saints.** Eph 4:11-13. The priest said, 'we must always be striving.' I answered, 'it was a sad and comfortless sort of striving, to strive with a belief that we should never overcome.' I told him also, that 'Paul, who cried out of the body of death, did also "thank God, who gave him the victory through our Lord Jesus Christ." 1 Cor 15:57. So there was a time of crying out for want of victory, and a time of praising God for the victory. And Paul said, "there is no condemnation to them that are in Christ Jesus." The priest said, 'Job was not perfect.' I told him, 'God said Job was a perfect man, and that he did shun evil; Job 2:3 and the devil was forced to confess, that "God had set a hedge about him;" Job 1:9-10, which was not an outward hedge, but the invisible, heavenly power.' The priest said, 'Job said, "he charged his angels with folly, and the heavens are not clean in his sight." I told him, 'that was his mistake; it was not Job who said that, but Eliphaz, who contended against Job.' 'Well, but,' said the priest, 'what say you to that scripture,' " the most just man that sins seven times a day?" 'Why truly,' said I, 'I say there is no such scripture;' and with that the priest's mouth was stopped. Many other services I had with several sorts of people between the assizes and the sessions.

Christ told us to **"Seek Ye First the Kingdom of God and His righteousness,"** Matt. 6:33 He told us **the Kingdom of God is within you and does not come with signs to be observed or visible display.** Luke 17:20-21. But Paul tells us that anyone who practices sexual immorality, impurity, debauchery, idolatry, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, envy, drunkenness, etc., cannot inherit the Kingdom of Heaven. Gal 5:20-21

Jesus said, If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell. Mark 9:43-47. **He doesn't want us to maim ourselves. He is only illustrating how serious sin is. Jesus is desperately trying to tell us that to enter the Kingdom and escape hell, sin is not allowed, period.** He knew false prophets with false gospels would arise to deceive people in the future. He knew false prophets with false gospels promising freedom to continue to sin would arise after he left. Changes in our heart through the missing cross to purity can take away the desire of the hand, foot, and eye to cause us to sin.

So, how do we get rid of these things, unless it is by God's power and grace? Or do we carry these things to the grave with us; and if so, why are we told throughout the scriptures to rid ourselves from these things? As George Fox says, "If we have to carry our body of sin to the grave, these are sad tidings indeed." Of course the gospel is "good tidings," and we don't have to carry our body of sin to the grave - if we go to Christ with trust and nothing held back. We go and offer everything we have, including our bodies, to be used to his glory at his direction; we TRUST Him to give us whatever strength is necessary, to be obedient to whatever he asks, and to be able to do whatever he asks of us with JOY! He came so that we **might have life, and have it more abundantly.** Remember, eye has not seen, nor ear has not heard, those things God has prepared for those who love Him.

Since Christ said, "He who loves me, keeps my commands;" how do you keep his commands, including, "Be ye perfect as your Father in heaven is perfect? What are you supposed to repent of? How do you get changed? Christ said; "while you have the light (Christ), believe in the light" John 12:36. This site is dedicated to helping you get in the light and have Him change you to become "children of the light", John 12:36 with "your whole being filled with light" and therefore come out of darkness to a sinless state.

**You must go to him,** for everyone who **comes to Me and listens to My words and does them, ...**

He is like a man building a house, who dug deep and laid a foundation upon the rock; securely... Luke 6:47-48

**He can't make it any plainer: Come to Me, listen to My words (not read the Bible), and do them. (obey)**

**If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.** John 14:22-23 They make their home, a Kingdom without visible signs with you, in you.

Go to him, sit in silence, listen, and obey what he tells you to do. This is the narrow way; the way of repentance and the cross.

- seeking the Kingdom of God, as your first priority, is an act of **repentance** and a **cross** to your selfish will
- turning away from evil, as you understand it, is an act of **repentance** and a **cross** to your selfish will
- you don't want to sit quietly every day to listen and watch, but if you do - it is a **cross** to your selfish will this is where you **learn** from Him, get **cleansed** by Him, **led** by Him, and come to **know** Him if any man **hear my voice**, and open the door, I will come in to him, and will sup with him, and he with me. Rev. 3:20
- you don't want to obey his commands that you hear, but if you **repent**- it is a **cross** to your selfish will
- you don't want to forgive injustices done to you, but you **repent** and forgive - a **cross** to your angry self
- you don't want to admit and regret what the Light shows your condition to be, but if you **repent** - it is a **cross** to your will

- you don't want to give to others from your excess, but you **repent** of selfishness and give- it is a **cross** to your selfish will
- you don't want to defer to others, rather than insist on your way, but you **repent** and do it - it is a **cross** to your selfish will

## This is the Inward Cross of Self-Denial

**If any will come after me, let him deny himself,  
and take up his cross daily, and follow me.** Luke 9:23

This how to **kill (deadened, deprive of power) the evil desire lurking in your members**: sexual vice, impurity, sensual appetites, unholy desires, and all greed and covetousness, for that is idolatry (the deifying of self and other created things instead of God). Col 3:5 This is the purification process, because it is a cross to your will. Your will is to do something else, rather than sit quietly each day to listen and watch for the Lord. Your will is to disobey any commands you receive, because you like what you are doing and he is telling you to do something different. Your will is to run from anything ugly about yourself he shows you. When you violate your will in these things, you are carrying your cross. **Belief in the true gospel, and the cross to realize the promise, releases the power of God to purify you and make you one with Him.** This is the true way; to pick up your cross daily and carry it throughout the day.

For more understanding on the necessity of learning in silence, see George Fox's writing on **Why Silence?** (also on the side bar)

See How to Benefit from the Changing Power of God for more. (also on the side bar)

**Christ's sacrifice covers your past sins and those you commit** while you are striving become pure. First you have to believe it is possible. Then you have to **diligently** seek the Kingdom of Heaven as your first priority and passion. This is to strive for purity and holiness; to seek to destroy the sinful nature; and to seek to crucify the passions and desires of this life. The whole purpose of this site is to help you believe it is possible, the true [hope](#), and then to give you a formula. Remember, **He is the Rewarder of those who diligently seek Him!** He gave us the power to become a son of God; John 1:12, he didn't make everyone a son who conceptually accepts Him as their Lord in name; no! he has to actually become our Lord - to rule us, to control us, to command us, to love us, to discipline us, to reward us with the greatest gift of all - his Love in our hearts - which is Himself, for God is Love.

George Fox said, "the world wants a Christ to help them hold on to their flesh and excuse their human failings; Christ wants to get rid of our failings and be our true Lord in thoughts, actions, and deeds." To some, this is frightening; to others, it is the dream of their life. To the latter we address our comments.

Now, from George Fox's Journal, "Early Years and Translation" here is his experience arriving at perfection: *(full unabridged Journal is available on the left sidebar)*

**I saw also the mountains burning up, and the rubbish, and the rough, and crooked ways and places made smooth and plain, that the Lord might come into his tabernacle. These things are to be found in man's heart; but to speak of these things being within, seemed strange to the rough, crooked, and mountainous ones. Yet the Lord said, 'Oh earth, hear the word of the Lord!'**

(Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. Luke 3:5)

The law of the spirit crosses the fleshy mind, spirit, and will, which lives in disobedience, and does not keep within the law of the spirit. I saw this law was the pure love of God which was upon me, and which I must go through, though I was troubled while I was under it; for I could not be dead to the law but through the law, which judged and condemned that which is to be condemned. I saw, many talked of the law, who had never known the law to be their schoolmaster; and many talked of the gospel of Christ, who had never known life and immortality brought to light in them by it. You that have been under that schoolmaster, and the condemnation of it, know these things; for though the Lord in that day opened these things unto me in secret, they have been since published by his eternal spirit, as on the house top. And as you are brought into the law, and through the law to be dead to it, and witness the righteousness of the law fulfilled in you, you will afterwards come to know what it is to be brought into Christ, who is the author of, and you will have peace and access to God. **But if you look out from the faith, and from that which would keep you in the victory, and look after fleshly things or words, you will be brought into bondage to the flesh again, and to the law which takes hold upon the flesh and sin, and works wrath, and the works of the flesh will appear again.** The law of God takes hold upon the law of sin and death; but the law of faith, or the law of the spirit of life, which is the love of God, and which comes by Jesus, (who is the end of the law for righteousness' sake), makes you free from the law of sin and death. This law of life fleshly minded men do not know; yet they will tempt you to draw you from the spirit into the flesh, and so into bondage. Therefore you, who know the love of God, and the law of his spirit, and the freedom that is in Jesus Christ, stand fast in him. Stand in that divine faith which he is the author of in you, and don't get entangled with the yoke of bondage. For the ministry of Christ Jesus and his teaching, brings into liberty and freedom; but the ministry that is of man, and by man, which stands in the will of man,

brings into bondage, and under the shadow of death and darkness. Therefore none can be ministers of Christ Jesus but in the eternal spirit, which was before the scriptures were given forth; for if they have not his spirit, they are none of his.

"Now **I came up in spirit, through the flaming sword, into the paradise of God.** All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocence, and righteousness, being **renewed up into the image of God by Christ Jesus;** so that **I came up to the state of Adam, which he was in before he fell.** The creation was open to me; and it was showed me how all things had their names given them, according to their nature and virtue. I was at a stand in my mind, whether I should practice medicine for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord. But **I was immediately taken up in spirit, to see into another or more steadfast state than Adam's in innocence, even into a state in Christ Jesus, that should never fall. And the Lord showed me, that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell;** in which the admirable works of the creation, and the virtues of that may be known, through the openings of that divine word of wisdom and power by which they were made. Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can be declared; but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

So [God] drove out the man [Adam and Eve out of paradise, the Garden of Eden]; and He placed at the east of the Garden of Eden the cherubim  
and a **flaming sword** which turned every way, to keep and guard the way to the tree of life. Gen 3:24

AND further from George Fox's Journal, "Early Years and Translation"

"Moreover, the Lord God let me see, when I **was brought up into his image in righteousness and holiness, and into the state of the paradise of God how Adam was made a living soul; and also to the stature of Christ,** the mystery that had been hid from ages and generations: which things are hard to be uttered, and cannot be borne by many. For of all the sects in Christendom (so called) that I discussed with, I found **none that could bear to be told that anyone could spiritually grow to Adam's perfection, (that is into that image of God, and righteousness and holiness that Adam was in before he fell), to be clear and pure without sin as he was.** Therefore, how would they be able to bear being told that any should spiritually **grow up to the measure of the stature of the fullness of Christ;** when it threatens them to hear that any shall come, while upon earth, into the same power and spirit that the prophets and apostles were in? Though it is an absolute truth, that none can understand the Apostle's writings correctly without the same spirit by which they were written.

The Lord God opened to me by his invisible power, how that 'every man was enlightened by the divine light of Christ.' I saw it shine through all, and that they that believed in it came out of condemnation to the light of life, and became the children of it; but they that hated it and did not believe in it, were condemned by it, though they made a profession of Christ. This I saw in the pure openings of the light without the help of any man; neither did I then know where to find it in the scriptures; though afterwards, searching the scriptures, I found it. For I saw in that light and spirit which was before the scriptures were given forth, and which led the holy men of God to give them forth, that all must come to that spirit, if they would know God or Christ, or the scriptures correctly, which they that gave them forth were led and taught by."

(from George Fox's Journal)

Let's clarify what Christian "perfection" is not. It is **not** being God. It is **not** being Christ. It is **not** being free from all sicknesses and earthly maladies. It is **not** knowing everything. It is not being perfect as recognized by man; even Christ was not recognized by man as perfect in his time.

**It is shunning evil. It is being morally upright. It is integrity that is unwavering, whatever the circumstances, including unjust persecution.** This is being perfect in the eyes of God, as he describes Job.

Here is why we haven't seen a sinless state of those in Christendom (what George Fox says in his [letter #262](#).)

The true hope, the true cross, the true faith,  
the true worship, the true religion,  
the true way, true image,  
and true fellowship **have been lost** since the apostles' days,  
among those called christians, who are out of the life.  
And they that have lost the cross of Christ, which is the power of God,  
in which is the true fellowship,  
they have set up a wooden or a stone cross,  
so false crosses, false christians.

They that have lost the **true hope, which purifies, as he is pure,**

they have set up a purgatory to cleanse them when they are dead.

And others cry up a body of sin and death on this side of the grave,

with their hypocrite's hope;

and they have lost the true ministry,

and set up a false one, to preach up imperfection.

And people were imperfect in old Adam before Christ came;

for the law made nothing perfect;

but the true minister, **Christ in you the hope of glory,**

**does make perfect,**

both in the Apostles' days and **now.**

'Christ in you, the hope of glory,' said the apostle, whom we preach,

'warning every man, that we may **present every man perfect** in Christ Jesus.'

So the perfection is in Christ Jesus; the imperfection is in old Adam.

So this is the **true hope that purifies,**

which everyone that has it **purifies himself, even as he is pure.**

And everyone that has not a possession of this hope,

pleads for impurity and imperfection,

and a body of sin and a body of death unto their grave,

and a purgatory when they are dead.

Such have a profession of the scriptures, like the Pharisees;

and the hypocrite's hope which shall perish.

Here is what William Penn [said](#) about the sinless state, (in addition to his attainment of it):

**First,** repentance from dead works to serve the living God, which comprehends three operations:

1) a sight of sin,

2) a sense and godly sorrow for it, and

3) a change for the future.

This was the repentance they preached and pressed, and a natural result from the principle they turned all people to.

For by the light came sight of the sin;

And with the sight of the sin, a sense and sorrow resulted;

And with a sense and sorrow about the sin revealed by the light, came a change of life from then on - **repentance.**

**Which doctrine of repentance leads to justification; that is, forgiveness of past sins through Christ, the sole propitiation; and the sanctification or cleansing of the soul from the defiling nature and habits of sin;** which is justification in the complete sense of the word: comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus; and the creature's **being made inwardly just through the cleansing and sanctifying power and spirit of Christ revealed in the soul,** which is commonly called sanctification.

From here sprang a **second** doctrine they were led to declare, as the mark of the prize of the high calling to all true Christians: **perfection from sin,** according to the scriptures of truth, which testify it to be the end of Christ's coming, and the nature of his kingdom, and for which his spirit was and is given. But they never held a perfection in wisdom and glory in this life, or from natural infirmities or death, as some have with a weak or ill mind imagined and insinuated against them. They called this a redeemed state, regeneration, or the **new birth;** teaching everywhere, according to their foundation, that unless this work was known, there was no inheriting the kingdom of God.

Think about it; have you not thought it strange that so many (thousands) of different sects exist, each with a different interpretation of the scriptures? They squabble over different subsets of the scriptures. None take the whole of the scriptures because they don't understand them. If they had the spirit in the right measure, they would be unified in their interpretation, because there is only one meaning. A group of perfected men and women would be in the unity of the spirit and would have no disagreements; the will of the Father would be executed perfectly by a Body of Christ in the power of Christ. This was the early church; this was the early Quakers. See **Jesus Wants to Teach You Himself** for more.

The younger members of the body, those not yet perfected, might decide to quarrel with their leaders, out of the unity. This happened to the early Church, where antichrists were leaving the church with a different gospel - as prophesied. This happened to the Quakers that George Fox and his hundreds of thousands formed too. People are always looking for the easy way; not the **narrow way that few will find that leads to eternal life.**

In the Body of Christ one individual does not have all knowledge or all gifts; what you don't have is made up by other members of the body, so whatever knowledge is needed is received and shared, to be sure the body works together - all controlled by the Head, Christ Himself. Sometimes, you are deliberately left in need of another member of the body to complete your knowledge and understanding on some point. This is to maintain your humility and to strengthen the Body as a whole. This is why Peter was corrected

by Paul regarding his not eating with the Gentiles when the Hebrews were around; a correction which Peter immediately owned because his Spirit of Christ confirmed it. Christ could have personally corrected Peter; but for the sake of the body, he let Paul, the Apostle of the gentiles, correct Peter. After you are perfected (freed from sin), you will still be receiving wisdom and knowledge from Christ the Head or from fellowship with other members of the Body.

I see the functioning of the Body almost everyday. I have questions which I pose to the Lord. My wife gets the answers. Thus the Lord maintains interdependence of his Body.

And to those of you who attain perfection, to those who reach purity in this life, by you doing so, (producing fruit), you show yourself to be true followers of Christ, and he then brings honor and glory to our Father - is there anything else worth aspiring to do? For if there is some way we can repay our Father for our breath, our heart beat, our life, our savior who has paved the way for us, then that is the only thing to want - every other thing must take the back seat to the passion of bringing glory to the Son and the Father. As for me, knowing that I can possibly do this for Christ and the Father, as insignificant as I am, I gladly dedicate my life to do so, and I am eternally grateful for the opportunity. For with success, we become united with God, and we operate according to God's purpose, will, and pleasure; and our pleasure is to have clean, pure, holy, perfect purpose in our words and actions - to be an instrument in his hands totally dedicated to life of love.

Having therefore these promises, dearly beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness** in the fear of God. 2 Cor 7:1

Those who belong to Christ Jesus **have crucified the sinful nature with its passions and desires.** Gal 5:24

For we know that our old self was **crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin-** Rom 6:6

Ambrose Rigge, another early Quaker minister, has several compelling letters with a different perspective which addresses the many denials of perfection's impossibility: 1) *On True Christianity*, 2) *The Spiritual Man*, and 3) *A Standard of Righteousness*.

Stephen Crisp has an outstanding letter, **DESTROYING THE ARGUMENTS THAT SIN CANNOT BE CONQUERED IN THIS LIFE**. Below are the introductory paragraphs, with a completely different proof:

MANY are the devices of Satan, and great is the subtlety which he furnishes his children and servants withal, by which he seeks to uphold his kingdom, pleading now a right to what he obtained by subtlety; and has taught his whole family, that it is impossible for any to be freed from under his service; even as if all men that are created of God, were created for the service of the devil; and although the devil can create no man, yet that he is able, after they are made, to keep them in his service; yes, although their maker calls them to serve him. So by this supposed necessity of sin, (which serves the devil and which is a doctrine well-pleasing to man's flesh), he keeps nations, kindreds, tongues and people, in bondage to his will. Not only that, but he has also bewitched and besotted his whole synagogue, and every sort in it, that they cannot endure to hear that they might be freed from sin; and all that come to declare liberty to these captives, and an opening of the door of this prison-house, (the darkness), unto those that are shut up within it, they cry out against such, away with them from the earth, let them be crucified, stoned, hanged, burned, imprisoned and banished, or at least, derided, and mocked at, and all manner of evil be spoken of them: and what have they done? They have preached against sin, that it must come to an end, and have preached that what is perfect, is to be found in this life, by which men might come to the acceptable year of the Lord, unto whom there is nothing acceptable which is imperfect.

Certainly, there is no manner of slaves so well contented with their bondage, as are the devil's are; and therefore it is worth the considering, what right he has to reign over mankind, and what work it is, he gives his servants to do, that is so well-pleasing unto them, that they cannot endure to hear of being set at liberty, as long as they have a day to live. As for my part, I have considered what right the devil can claim to the government which he has among the children of men, reigning over kings and princes, priests and people, from one sect to another, setting them all to work in blind zeal one against another; yet all agreeing in this one question, (that is), is there any man or woman upon the earth, that is free from under the reign of the devil, that he can live without sin? or is it possible for any to be so? The general answer is, no; we are all, and must all be his servants, all the days of our lives. But some might say, seeing you are all fellow servants, and that both you and your work do belong to one master; why then are you disagreeing with one another about the work? But oh! my soul longs that some might be awakened, once to consider and to rethink themselves, how they came to this state and condition, and by what right and authority their master keeps them in this bondage, and whether it is not both lawful and possible to come from under it?

You can read the entire, outstanding letter by [clicking here](#).

## Scriptures Used to Try to Prove Perfection is Impossible - thus Justifying Doing Nothing

Now lets look at the scriptures which are usually quoted to argue that you need do nothing because Jesus came and died so that you could continue to sin guilt free: (like if they can prove someone sinned once, then they are justified in sinning continually and doing nothing to correct it.)

1) The first scriptures used to justify continuing living is sin with no effort to change, is Paul's confrontation with Peter:

But when Peter was come to Antioch, I [Paul] withstood him to the face, because he was to be blamed. For before that certain came from James, he [Peter] did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, lives after the manner of Gentiles, and not as do the Jews, why compel thou the Gentiles to live as do the Jews? Gal 2:11-14

So here Paul opposed Peter, telling us he was in the wrong and in hypocrisy.

There are many who joyfully say, "See **Peter sinned**, proving that if Peter sinned, then no one can be sinless."

To those who **judge** Peter a sinner, I say: **Who are you to judge Peter!** Who are you to say his mistake was a sin? Are you so wise a judge and close to God as conclude that Paul's words of "*blamed*," "*not uprightly*," and "*dissimulation*" constitute *sin*? Perfection is not being without mistakes; perfection is to be without sin in God's eyes.

To repeat the concept of a body of Christ: In the Body of Christ one individual does not have all knowledge or all gifts; what you don't have is made up by other members of the body, so whatever knowledge is needed is received and shared, to be sure the body works together - all controlled by the Head, Christ Himself. Sometimes, you are deliberately left in need of another member of the body to complete your knowledge and understanding on some point. This is to **maintain your humility and to strengthen the Body as a whole. This is why Peter was corrected by Paul** regarding his not eating with the Gentiles when the Hebrews were around; a correction which Peter immediately owned because his Spirit of Christ confirmed it. Christ could have personally corrected Peter; but for the sake of the body, he let Paul, the Apostle of the gentiles, correct Peter. After you are perfected (freed from sin), you will still be receiving wisdom and knowledge from Christ the Head or from fellowship with other members of the Body, including occasional correction.

2) The second scripture quoted is Ecc 7:20: There is not a righteous man on earth who does what is right and never sins.

Quoting Stephen Crisp in his Letter on The Wiles of Satan:

Answer. This is very true, neither do I plead, that any man is free from sin all the days of his life, (except Christ), but have confessed they are all sinners by nature, **until they are changed**; and besides, there it is but spoken of a people that were under the law, of which the apostle says, that it made nothing perfect; but, said he, the bringing in of a better hope did: but the law did not purify the comers thereunto, according to the conscience; but when the offerors had offered there remained an evidence of sin in the conscience; but what is that to the Christians, who are come to know a better hope, and the blood that purifies the conscience? For that same apostle that said, the law made no man perfect, (under which law Solomon was, as also that people concerning whom it was said, there is none that lives and sins not), notwithstanding the same apostle said, that it was the bringing in of a better hope that did it. And what, are these fighters for sin, and sin-pleaders become so zealous, that they will rather deny the better hope, than to cease from sin? If not, then there is a possibility to be made perfect by the blood of Christ, which the blood of bulls and goats could not do: **because by one sacrifice he has made perfect forever those who are being made holy** [note: holiness is not to be assumed as automatically occurred on belief. Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God. 2 Cor 7:1].

3) The third of scriptures quoted to **justify impurity, sin**, and imperfection starts with 1 John 1:8

**John said:** But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, **purifies us from all sin.** 1 John 1:7

If we claim to be without sin, we deceive ourselves and the truth is not in us.

If we confess our sins, he is faithful and just and **will forgive us our sins and purify us from all unrighteousness.**

If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives. 1 John 1:8-10

*When you examine these verses in lieu of the verses before and after these three, this is the meaning:*

We go to the Light (Jesus) to quietly listen and watch, hoping for purification by his blood and grace. If we go claiming to be without sin, we deceive ourselves, have no humility, and get no help, the truth is not in us.

If when he (the Light) shows us our sins and we confess them, **he will forgive and purify us**. But, if when he (the Light) shows us our sins, and if we claim to be without the sin he has shown us, thinking He is not the Truth, thinking whom we hear to be liar, we have thus failed to repent of our sins; and His word fails to be planted in our heart, so that it can control us in the future. Thus we have rejected Christ.

But if we accept his conviction [confess and repent] and Him [the Word or Light] as Truth, his word stays in our heart to keep us from sin.

This is how we accept and "receive" Christ. We believe the Light that shows us our sins is Christ. We believe in Jesus within.

Look at the very next verses below.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. Now by this we know that we know Him, if we keep His commandments. **He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked.** 1 John 2:1-6

So if we obey the Word the we hear him say to us or what he shows us in the Light,

(Jesus being the Light and the Word), and if we abide in Him, we are of the truth and we know we are in Him.

and God's love is perfected in us; resulting in us walking as Jesus walked, in love and truth.

**The false prophets take 1 John 1:8 out of context:** If we claim to be without sin, we deceive ourselves and the truth is not in us, and say that proves no one can ever be without sin; ignoring the next statements and ignoring the context of the process of purification being referenced. To be purified you have to have sin to start, or purification is not necessary. John is referencing sin that is to be destroyed, not carried to the grave.

And every man that hath this hope in him purifies himself, even as he is pure. 1 John 3:3

Whoever commits sin transgresses also the law: for sin is the transgression of the law. 1 John 3:4

And ye know that he was manifested to take away our sins; and in him is no sin. 1 John 3:5

Whoever abides in him, sins not: whosoever sins hath not seen him, neither known him. 1 John 3:6

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1 John 3:7

He that commits sin is of the devil; for the devil sins from the beginning.

**Jesus came so he could destroy the devil and his works [sin] in us - if we go to him.**

For this purpose the Son of God was manifested, [in us] that he might destroy the works of the devil. 1 John 3:8

Whoever is born of God doth not commit sin; for his seed remains in him: and he cannot sin, because he is born of God. 1 John 3:9

(And His seed are the words from his voice remaining in you, words heard, the Word of God. Luke 8:14)

In this the children of God are manifest, and the children of the devil:

whoever doeth not righteousness is not of God, neither he that loves not his brother. 1 John 3:10

*The sinful man with hope purifies himself as He is pure. The above describes the purification process. And when he does, he no longer sins and has fellowship with Christ and the Father including seeing him. So there is no conflict, just people quoting bible verses out of context.*

*They are just Bible lawyers trying to hold onto their false hope and pleading for sin, impurity, and imperfection;*

*so they can justify their doing nothing while charging money for their false interpretations and assurances of salvation.*

3) The third scriptures frequently **quoted to justify sin** is in Romans 3:10-12 (this is the gospel of grace with perpetual sin)

"There is no one righteous, not even one; Rom 3:10

there is no one who understands, no one who seeks God. Rom 3:11

All have turned away, they have together become worthless; there is no one who does good, not even one." Rom 3:12

True! No one is righteous, no one decides to seek God themselves; God draws us to Himself. Therefore, no one can boast.

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. Rom 3:20

True! We cannot obtain righteousness by following the Law.

But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. Rom 3:21

This righteousness from God **comes** through faith in Jesus Christ to all who believe. There is no difference. Rom 3:22

For all have sinned, and come short of the glory of God; Rom 3:23

Correct, righteousness **comes** through faith in Jesus, not the Law; **but this is not instant righteousness.**

Paul clarifies: for we through the Spirit **wait for the hope of righteousness** by faith. Gal 5:5 and Paul further: you are slaves to sin, which leads to death, or to **obedience**, which **leads to righteousness.** Rom 6:16

And Jesus said, But **seek (aim and strive after) first** of all His kingdom and His **righteousness.** Mat 6:33

So, by faith we are given the right to approach God, seeking his grace; **but we are NOT instantly righteous.**

Otherwise, we would not be told to **seek, wait, obey, and hope for righteousness.**

and Paul: Awake to righteousness, and **sin not**; for some have not the knowledge of God: **I speak this to your shame.** 1 Cor 15:34

These blind guides further speak of "imputed righteousness of Christ" to us, based on our faith; as it was with Abraham.

True, Abraham received imputed righteousness even before he was circumcised. **True**, our faith is imputed righteousness.

But he went on to be circumcised, just as **we must receive the spiritual circumcision- our heart circumcised from sin.**

And Abraham *exercised* his faith to leave his home for a new land - which we must also do, spiritually go to the kingdom of God.

We can't just sit around celebrating our imputed righteousness, which only gives us the right to approach God for help.

No, we must go to Him to receive his cleansing grace to become righteous- the fruit of which is peace; the **effect of righteousness will be quietness and confidence forever.** Isaiah 32:17

*Imputed* peace, quietness and confidence forever is the *make-believe* instant righteousness of *make-believe Christians.*

**Being justified freely by his grace** through the redemption that is in Christ Jesus; Rom 3:24

But this access to God does **not make us instantly justified**, for **we seek to be justified** in Christ. Gal. 2:17

And if by grace, then it is no longer by works; if it were, grace would no longer be grace. Rom 11:6

Not of works, lest any man should boast. Eph 2:8-9

It is faith and grace that saves. We are not saved by works, but by grace. **Very true!**

But slaves of depravity twist grace to be **instantly complete** and to justify **DOING NOTHING** in faith for salvation!

Per Paul: Grace teaches what to deny and how to live in a godly way that leads to purity. Titus 2:11-14

These whitewashed false prophets have the audacity to claim that the cross and repentance is 'works;'

Going beyond ridiculous, they tell you if you do **anything**, you will loose your salvation by falling under the law.

This is a malicious distortion of the truth, dreamed up by lazy, evil men, devoid of any sense of godliness.

Works without faith in Christ count for nothing with God. But works energized by faith in Christ are essential.

Paul said, I declared.. that they should repent, turn to God, and **do works**

**befitting repentance.** Acts 26:20

The cross is only obedience, and those who oppose it are headed for destruction, for their god is their belly. Phil 3:19

James said, "faith without **works** is dead." James 2:17

Paul further said, "continue to **work** out your salvation with fear and trembling." Philippians 2:12

Again Paul said, **grace results in** a people zealous for good **works.** Titus 2:14

Jesus said, unless you **repent** you will all likewise perish. Luke 13:3. Repentance **requires effort** on your part.

And, As many as I love, I rebuke and chasten: be **zealous** therefore, and **repent.** Rev 3:19 (Zealous is - ardent desire, enthusiastic).

Jesus further said, Take my yoke upon you and learn from me. Mat 11:29

Jesus said, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23

Jesus said, I have not found thy **works** perfect before God. Rev 3:2-3. **Jesus wants perfect works.**

So **works are essential** to realizing righteousness, purity, salvation, and the Kingdom - given to us by faith and grace.

The blind guides say that since grace is free, there is NOTHING you need to do for salvation.

Free is free. Stay in sin. Don't worry! I say, true; grace is free, but **salvation is not.**

Paul said: I declared.. that they should repent, turn to God, and **do works befitting repentance.** Acts 26:20

Salvation comes by the long process of the gifts of grace with **faith** that is evidenced by works, starting with **repentance.**

We are saved by grace, as the sinful nature dies on the cross;

and our death is not evidence of being worthy of God's gifts - no, just the shame of being so unworthy.

Remember, Jesus told his disciples to **preach repentance** with remission of sins. Luke 24:47

False grace/salvation, keeps the forgiveness and **throws away repentance**, because they don't know how.

That is what this web site is dedicated to teaching: **how to receive conviction requiring repentance**, and **how to receive the cleansing, changing grace** that leads to purity and the Kingdom of Heaven, paradise while on earth.

What then? shall we sin, because we are not under the law, but under grace? **God forbid**. Rom 6:15

So grace, is **not** a license to continue to sin. We are not condemned while we are waiting to be cleansed, but we have to continue to **work out our salvation** with fear and trembling. Phi 2:12

But God be thanked, that you **were** the servants of sin,

**but** ye have obeyed from the heart that form of doctrine which was delivered you. Rom 6:17

(he is talking to people then free from sin, having obeyed the doctrine that made them free from sin)

Being then **made free from sin**, you became the **servants of righteousness**. Rom 6:18

by obedience to the doctrine referred to in 6:17, they were made free from sin and servants to righteousness

But now being made **free from sin**, and become servants to God, you have **your fruit**

**unto holiness**, and the end everlasting life. Rom 6:22

You cannot serve God unless you are free from sin. Everlasting life comes after you have produced fruit unto holiness.

And finally Paul says it all to conclusion:

**For if you live after the flesh, you shall die:**

**but if you through the Spirit do mortify the deeds of the body, you shall live.** Rom 8:13-14

and

Having therefore these promises, dearly beloved, let us **cleanse ourselves from all filthiness of the flesh and spirit**,

**perfecting holiness** in the fear of God. 2 Corinthians 7:1

So there it is: **perfecting holiness**. I can't imagine a stronger requirement than being told to be **perfectly holy**.

Persistent repentance will lead to truth, purity, holiness, and perfection.

This is not make-believe christianity, this is the real requirements of being a Christian.

Paul speaking to mature Christians who have been set free from sin and are **enjoying holiness**:

But now since **you have been set free from sin and have become the slaves of God**,

**you have your present reward in holiness and its end is eternal life**. Rom 6:22

When you believe in the gospel of false grace/salvation, all the scriptures about repentance, putting the misdeeds of the body to death,

purity, perfection, and holiness have to be ignored; or you have assume that you are pure and perfect by make-believe.

See True Grace vs. False Grace for more detail.

4) The next scriptures **quoted to support sin** are in Job 4:18-19.

Behold, he put no trust in his servants; and **his angels he charged with folly**: Job 4:18

**How much less [in] them that dwell in houses of clay**, whose foundation [is] in the dust, [which] are crushed before the moth? Job 4:19

*See, the Bible lawyers say, men can never be perfected on earth - why, even the angels are not worthy.*

*BUT This was Eliphaz speaking, who was arguing against Job's perfection, who was perfect as stated by God.*

*And the angels he is referencing are the fallen angels, the devil and his demons.*

In the same breath, they further quote Eliphaz, who was later severely rebuked by God for criticizing **perfect Job**,

What is man, that he could be pure, or one born of woman that he could be righteous?

If God places no trust in his holy ones, if even the heavens are not pure in his eyes,

how much less man, who is vile and corrupt, who drinks up evil like water? Job 15:14-16

**BUT!** In Job 2:3 it says. "And the **Lord said** unto Satan, Have you considered my servant **Job**, that there **is** none like him on the earth, a **perfect** and upright man, one that fears God, and escheweth (*shuns, abhors*) evil? and still he holds fast his integrity, although you move me against him, to destroy him without cause."

**So here God calls Job perfect**. And this was **before Christ** came and died for us.

*How much easier is it with Christ's death and the Holy Spirit having been poured out on all mankind since Pentecost?*

*William Penn expands on this easier perfection available since Christ's coming and Pentecost.*

*And with Christ, not only can you become pure easier,*

*but you can enter the Kingdom of Heaven, which the prophets of old longed look into.*

So they use false statements in the Bible, from men who were rebuked in the end of the book by God for criticizing Job.

As God says in Job 42:7 "I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has."

5) The last scriptures used to justify continuing living in sin with no effort to change, is one of Paul's statements below:

### Philippians 3:12-14

**Not as though I had already attained, either were already perfect:**

but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

He said: *Not as though I were already perfect, and I count not myself to have apprehended.*

Paul is saying that he is not resting on his laurels. He is not sitting back in comfort of what he has attained. Rather he presses on full that I may win Christ. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Phil 3:10

Let's assume he wasn't perfect and see if he ever made his goal.

**Paul later said: I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me.** Gal 2:20

So he finally won Christ and shared in his crucifixion, death, and resurrection - as was his goal.

**and Paul also said he had been translated into the Kingdom of Heaven**

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who has delivered us from the power of darkness, and **has translated us into the kingdom of his dear Son.** Col 1:13

**and he also said: flesh and blood cannot inherit** or share in the kingdom of God. 1 Cor. 15:50

**and he encourages others, including the Corinthians to be perfected.**

Finally, brethren, farewell (rejoice)! Be strengthened (**perfected**, completed, made what you ought to be) 2 Cor 13:11

Now, consider the case that he was just being humble when he said: Not as though I were already perfect.

Not as though I had already attained, either were already perfect. Phil 3:12

He did **not** say: *I am not perfect.*

He said, Not as though I were already perfect. He is talking about an attitude about being perfect.

This case is strongly supported in the next verses when he says:

Let us therefore, **as many as be perfect**, be thus minded: and if in anything you be otherwise minded, God shall reveal even this unto you. Phil 3:15

He is saying, as many of **us** as are perfect, don't consider yourself so; don't relax satisfied that you have everything, rather press on.

Be like me, be humble, not boasting; and if you have a different opinion, God will straighten you out.

Why would Paul be reluctant to claim perfection? Because Paul was very careful to be humble.

It is dangerous not to be. It is even against a tenet of Love: Love does not boast! 1 Cor 13:4

He is advising the brothers not to boast about being perfect or even claim perfection, but to be like him, and take notice of those who walk like him, considering themselves to have room for improvement and growth.

Brethren, be followers together of me, and mark them which walk so, as you have us for an example. 1 Cor 13:17

He had further **statements** on boasting: I will not boast, except as regards my infirmities (my weaknesses).

Should I desire to boast, I shall not be a witless braggart, for I shall be speaking the truth.

But I abstain so that no one may form a higher estimate of me than what **he sees in me or hears from me.** 2 Cor 2:5-6

Remember, Paul was given a messenger of Satan to buffet him, to keep him from being proud:

And to keep me from being puffed up and too much elated by the exceeding greatness (preeminence) of these revelations, there was given me a thorn in the flesh, a messenger of Satan, to rack and buffet and harass me, to keep me from being excessively exalted.

Three times I called upon the Lord and besought about this and begged that it might depart from me;

But He said to me, My grace (My favor and loving-kindness and mercy) is enough for you; for **My strength and power are made perfect (fulfilled and completed) and show themselves most effective in weakness.** Therefore, **I will all the more gladly glory in my weaknesses**

and infirmities, that the strength and power of Christ (the Messiah) may rest (yes, may pitch a tent over and dwell) upon me! 2 Cor 12:7-9

God forbid that I should **boast** about anything except the cross of our Lord Jesus Christ. Gal 6:14

There are other scriptures in Romans that people twist to try to prove Paul was a confessed perpetual sinner, but that is because they get the tenses of his expressions mixed up. For example, in patiently trying to explain how sin and salvation occur, he describes a condition before salvation as: What a wretched man I am! Who will rescue me from this body of death? Rom 7:24. They say, *see that proves Paul still sinned and nobody can be perfect*, while ignoring the context of his statement and also ignoring his later statements, either of which totally negate such a conclusion. They twist the scriptures to justify doing nothing, therefore assuring their destruction. Quoting Fox: 'Paul, who cried out of the body of death, did also "thank God, who gave him the victory through our Lord Jesus Christ. " 1 Cor 15:57. So there was a time of crying out for want of victory, and a time of praising God for the victory.

Few would argue that Jesus wasn't perfect. Yet, when he was hailed "Good Teacher," Jesus answered, "Why do you call me good? No one is good—except God alone." Luke 18:19 Even Jesus is reluctant to call himself good or perfect. He challenged the Pharisees to show him a sin he had committed, but he never boasted he was perfect - yet he tells us to: **Be ye therefore perfect**, even as your Father which is in heaven is perfect. Mat 5:48

He who is perfect would never say he was perfect, for it is only God who can declare someone perfect, and to say to someone you are perfect would not prove themselves perfect; only the the actions of their life, their conversation, and their fruits testify to their 'perfection.' Just like Paul said above: I abstain [from boasting of perfection] so that no one may form a higher estimate of me than what **he sees in me or hears from me**.

So all of these scriptures **cannot** be used to say:

perfection is impossible, therefore, it is useless to try to attain it;  
we must remain in sin until death;  
Oh, we can try to be better, but we will never reach the goal of a sinless state.

People want to deny the possibility of perfection, to justify their imperfections and maintain their illusion of being 'saved;' yet salvation's completion is simultaneously received after purification along with the glorious Return of Jesus and entrance to the Kingdom of God, (see **The Return of Jesus is a Personal Experience**). Such an attitude is excusemanship, ignoring the many, many verses that testify to *perfection*. In addition to the many scriptures already cited as proof that perfection is possible, starting with Job.

If you believe in the false "gospel of grace with no purity possible," all the scriptures about mortifying, purity, perfection, and holiness have to *be ignored*; or you have *assume* that you are pure and perfect by imputation, which is being a hypocrite in its most arrogant form. (see True Grace vs False Grace)

From Abrose Rigge's Letter On True Christianity:

Christ has broken, and will yet go on to break, the covenant which many have made with death, i.e., to be subjected to the reigning power of it, so long as they are on earth; and the agreement that they have made with hell, to be under the servitude of sin, and bondage of corruption, all their lives, and never to be freed from sin and corruption all their days, as thousands are seduced to believe.

Hereby the coming, suffering, death, resurrection and ascension of Jesus Christ, our complete savior and Mediator, are made void and of none effect; and the blood of his cross counted a vain thing; which is a great offence against God.

For, first, his coming and manifestation was to take away sin, 1 John 3:5. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous," verse 7. "Whoever abides in him, sins not: whosoever sins, has not seen him, neither has known him," verse 6. "He that commits sin, is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3:8. "Whoever is born of God, sins not; for his seed in him: neither can he sin, because he is born of God. In his are the children of God known, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loves not his brother," 1 John 3:9-10.

So they who plead for sin to continue in their mortal bodies during life, do oppose the benefit of his coming and manifestation, which was to take away sin, and to finish transgression, 1 John 3:5, Heb 9:26, 1 Tim 1:15, Dan 9:24, and consequently of the benefit of his suffering, death, resurrection, and ascension into glory; he being a perfect sacrifice for sin, and a Mediator, who has power to destroy him

that had the power of death, that is, the devil, Heb 2:14; "and deliver them who through fear of death were all their lifetime subject to bondage," verse 15. "Who ascended far above all heavens, that he might fill all things: and he gave some, apostles; some, prophets; some, evangelists; some, pastors and teachers; for the raising up of the saints, for the work of the ministry, for the edifying of the body of Christ. 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 fullness of Christ," Eph 4:10-13.

Thus they magnified him, who were true witnesses of the power of his death, and virtue of his resurrection and ascension, by which they obtained victory over death, darkness, and the power of the grave; and were made more than conquerors, through him that loved them, Rom 8:37. And gave thanks to God, who had given them victory through Jesus Christ, and triumphed over death, and the sting of it, which is sin, 1 Cor 15:55-57.

Secondly, those who believe that men must carry about with them a body of sin, while on earth, do, as to themselves, make the circumcision and baptism of Christ of no effect, repugnant to the apostle's testimony, Col 2:10-11. "You are complete in him, who is the head of all principality and power: in which you are circumcised, with the circumcision made without hands; to the putting off of the body of the sins of the flesh, by the circumcision of Christ. Buried with him by baptism, in which also you are risen with him, through the faith of the operation of God, who has raised him from the dead," Col 2:10-12. And also John, though a minister of water baptism, yet testified of Christ, that "he should baptize them with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor [mark thoroughly] and gather his wheat into his garner; but the chaff he will burn with unquenchable fire," Mat 3:11-12. Here is a thorough separation, the wheat from the chaff; Christ's baptism does not leave a body of sin in them who are baptized with it: for as "many as were baptized into Christ, were baptized into his death; they were buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father; so also they should walk in newness of life. Knowing that our old man is crucified with him, that the body of sin might be destroyed, that now forward we should not serve sin," Rom 6:3-6.

Thirdly, they who plead for the continuance of sin all a man's days, have made the blood of Christ of no more value than the blood of bulls and goats, offered in the first covenant, sprinkling them that were unclean, and which sanctifies as touching the purifying of the flesh. But how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God? Heb 9:13-14. Here was an inward purging of the conscience from death and dead works, by virtue of the blood of Jesus. Here is the antitype of Moses, sprinkling the people under the law, with water and the blood of calves and goats, with purple wool and hyssop; who sprinkled the tabernacle with blood, and all the ministering vessels, saying, "This is the blood of the Testament which God has appointed unto you," Heb 9:19-21.

For if the blood of bulls and goats could have taken away sin, there had been no need of another sacrifice: but finding fault with them, he said, "Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt. Because they continued not in my covenant, I regarded them not, said the Lord."

"For this is the covenant that I will make with the house of Israel; after those days, said the Lord, I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

"And they shall not need to teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest," Heb 8:8-11.

Here is known the blood of sprinkling, which speaks better things than that of Abel, and which is able to cleanse from all sin, and sanctify throughout in body, soul and spirit; ending all the offerings and sacrifices of the law and first covenant, which could not make the comers thereunto perfect, as pertaining to the conscience, Heb 9:9. And therefore could not continue, but was disannulled, because the weakness and ineffectiveness of it; being but shadows and types of the spiritual sprinkling, sanctifying and purifying of the heart and conscience, by the blood of Jesus, the Lamb without spot, who by "one offering perfected forever those who are sanctified," Heb 10:14.

Fourthly, they who plead for a body of sin, for term of life, make the circumcision of Christ of no value, and Paul, that great minister of the true gospel, to bear a false testimony. He said to the Romans, who were baptized into the death of Christ, which is a death unto sin; "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that from now on we should not serve sin," Rom 6:6. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit: for the law of the Spirit of life, in Christ Jesus, has made me free from the law of sin and death," Rom 8:2. "For while you were servants to sin, you were free from righteousness; but now being free from sin, and made servants unto God, you have your fruit unto holiness, and the end everlasting life," Rom 6:20-22.

Fifthly, they who do not believe a freedom from sin on this side the grave, make the promise of Christ to the Jews that believed in him, of none effect, who said, "If they continued in his word, then were they his disciples indeed; and they should know the Truth, and the Truth should make them free," John 8:31-32. "And if the Son (who is the Truth) make you free, then are you free indeed," v. 36.

This freedom, by the Son, is obtained by none but those who are given up to follow him and obey his word, to whom he gives power, not only to be servants, but sons of God. Neither can any stand fast in this freedom, but as they are daily supported by his power, in whom their freedom stands; this made the apostle exhort the saints, who were born of the free woman by promise, to "stand fast therefore in the liberty with which Christ has made them free, and be not entangled again with the yoke of bondage," Gal 5:1. And to the Hebrews, "Forasmuch as the children were partakers of flesh and blood; he also himself took part with them, that through death he might destroy him that had the power of death, that is the devil. And that he might deliver them, who through fear of death, were all their life time subject to bondage."

Now a body of sin, all the life long, keeps the soul in bondage; from which bondage the Son of Man is come to deliver. For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groans and travails in pain together, until now, Rom 8:21-22, that is, until the work of deliverance by the Son of God was known, who was, and is able to save to the uttermost, all who come to God by him; seeing he ever lives to make intercession for them, Heb 7:25. So he was and is a perfect savior to save his people, disciples and followers from (mark *from*, not *in*) their sins, Mat 1:21.

Sixthly, they who deny perfection in this life, make the command of Christ of no force, Mat 5:48. Be you perfect, as your heavenly Father is perfect. His command was to living men, not dead. Now if this perfection is not attainable, the lip of Truth would not have commanded it; whose commands were ever just, and not grievous, 1 John 5:3.

Seventhly, they who do not believe perfection in holiness on this side the grave, have undervalued, and not truly believed, Christ's prayer, John 17:23, I in them, and you in me, that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me. And also Paul's testimony to the Corinthians: And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of man, but in the power of God. However 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 nothing, 1 Cor 2:4-6. And in his second epistle, he exhorted them to press on to perfection, 2 Cor 13:11. And the same apostle, writing to the Ephesians, speaks thus of Christ: He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 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 fullness of Christ, Eph 4:10-13.

Now these gifts are all void, and of none effect, with those who do not believe any perfection to be witnessed in this life. It is a manifest token they know nothing of them, nor the work of the true ministry, nor the gradual steps of all true gospel believers, towards the perfection of holiness, in the sight of God, which all true followers of Christ are pressing forward to obtain, through the power and efficacy of the life of Jesus, which is brought to light and manifested in mortal flesh, in our day, through the gospel of our Lord and savior Jesus Christ, which is a gospel of glad tidings; i. e., deliverance from the slavery of sin and Satan, and perfect redemption, reconciliation and salvation, brought near to every man's house, to be wrought in man by Christ, God's great workman. This all who truly believe in him are living witnesses of; being made his workmanship, created in Christ Jesus unto good works, that we should walk in them; according to Eph 2:9-10. They only who are true witnesses of this work, can praise the Lord, being made living members of that body, of which Christ is head, ruler and lawgiver. They are not of this world, as he is not of this world; neither seek the honor or preferment of it; but are as strangers and pilgrims in it. And though they are on earth, yet their conduct is in heaven; having the seal of the Spirit of God, bearing witness with their spirits, that they are the sons and daughters of God.

This is the effect and fruit of the true gospel day, wrought and brought forth in all them who walk in it to the end. These are not tossed to and fro with every wind of doctrine, through the sleight of men, and cunning craftiness of those who lie in wait, for their ungodly gain, to deceive; but are born of that elect seed, into which no deceiver can enter; and walk in the light of the Lamb, according to the prophecy of John, Rev 21:23-24, in which is no night or shadow of death. These have the white stone, and a new name, which no man knows but he who has it; and are clothed in white linen, which is the Lamb's righteousness, put upon them by him who has wrought it in them; having oil in their own lamps, and are ready to enter with the bridegroom, whenever he calls.

But let those consider of it who have not oil in their own lamps, but are forced to go to them that sell; that they may read how such were entertained by the heavenly Bridegroom, Mat 25. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet

the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go you out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; for fear that there be not enough for us and you; but go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

Now these were accounted virgins, and knew their duty in their life time, which was to have oil within, to keep their lamps always burning to be ready to enter, whenever their soul's bridegroom came. But the foolish did not, yet were sensible they wanted it, when the bridegroom came, and so went to buy of them that sold. But oh! while they were gone, the door was shut, and they could not enter the marriage-chamber. Oh! dread and fear this, all you who are gone out to buy, for fear that the door of entrance be shut against you forever.

Eightly, they who plead for sin and imperfection to remain, during all the days of their lives, have thereby, to themselves, subverted the testimony of John, the beloved disciple, 1 John 4:17: 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; [mark, in this world.] He did not say, welcome death to make us perfect, as some imperfect workmen have done of late; attributing more power and virtue to a winding-sheet, than to the blood of Jesus Christ, repugnant to the testimony of the saints and true believers, who in their day testified, that if they walked in the light, as God is in the light, they had fellowship one with another, and the blood of Jesus Christ, his Son, cleansed them from all sin, 1 John 1:7. This John spoke in the faith, which the believers were growing up into; which afterwards they witnessed, as I have noted above.

Ninthly, they who say, they cannot be made clean in this world, have no share in those blessings which Christ pronounced, Mat 5:8: Blessed are the pure in heart, for they shall see God; and, Blessed are they who do hunger and thirst after righteousness, for they shall be filled, verse 6.

Now none can be filled with righteousness, or witness a pure heart, while a body of sin remains; neither can any be made partakers of the living faith, which purifies the heart, 1 Pet 1:22, Acts 15:9, 1 Tim 1:5, while they continue in sin and unbelief, that they cannot be made pure in this world. And if not in this world, it highly concerns every such, while they have a day, to consider when or where they shall be made free and fit to enter the kingdom of heaven, where no unclean person can come, Eph 5:5, Isa 38:18, neither can death nor the grave praise the Lord, nor they that go down to the pit hope for his Truth.

*Objection.* But the great objection and plea, that many in our day have, is that in John, where he said: If we say that we have no sin, we deceive ourselves, and the Truth is not in us, 1 John 1:8, supposing, that neither he, nor any of the holy men of God, either did, or ever was to know a better state and condition, than continuing in sin all their days; which is a great mistake, and of dangerous consequence, as all may see, who read 1 John 3:2-10: Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him, purifies himself, even as he is pure. Whosoever commits sin transgresses also the law: for sin is the transgression of the law. And you know that he was manifested to take away our sins, and in him is no sin. Whosoever abides in him sins not: whosoever sins has not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God does not commit sin; for his seed remains in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. And 1 John 4:17, 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.

*Site Editor's Comments:* Trying disprove the many scriptures which testify to perfection, holiness, and purity, the false prophets point to 1 John 1:8 - If we say that we have no sin, we deceive ourselves, and the Truth is not in us - taken out of context from accompanying scripture, as sin being unconquerable in this life. John goes on to describe the process of how the blood of Christ purifies us from all sin. We all start as sinners, but can be purified by Christ. See Purification how John describes the process. See How to Benefit from the Changing Power of God, for how to receive purification.

Here was perfection witnessed by them in this world, being made more than conquerors, through him that loved them, Rom 8:37. And Paul writing unto the Romans, says: That as sin has reigned unto death, so grace might reign through righteousness, unto eternal life, by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Rom 5:21, Rom 6:1.

And writing to the Ephesians, about the state of the church, he exhorted husbands to love their wives, even as Christ loved his church, and gave himself for it; that he might sanctify and cleanse it, with

the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it might be holy and without blemish, Eph 5:27.

This is the church of the first-born, which Paul testified of to the Hebrews, who were come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Heb 12:22-23.

And Jesus said unto his disciples: Behold, I give you power to tread upon serpents and scorpions, [within a man] and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven. Here was perfect freedom to the church, who were made partakers of that precious faith, which then was delivered to them, by which they had victory over death, hell and the grave, and were made an habitation of God through the Spirit: Eph 2:19-22.

They were far from pleading for the continuance of sin during the whole course of their lives, as many in our days are doing; who though they profess Christ in words, yet in works deny him, which is a sort of atheism; and so their works give their words the lie; for it is not words, but works, that manifest true faith, James 2:14-25. For as the body without the spirit is dead, so faith without works is dead also, verse 26. They who are out of that faith which purifies the heart, and gives victory over the world, and do not believe any victory on this side of the grave, their preaching is vain, and their faith vain, and they are yet in their sins; and what is worse, will not believe any freedom from sin in this world. Christ is not king, governor and bishop in the souls of such; neither have they part in him, who is the resurrection and the life, because not washed and sanctified by him; for he said to Peter, if I wash you not, you have no part with me, John 13:8-10.

*Objection.* But I have heard some affirm, that God allows sin, in the dearest of his children, to keep them humble.

This is a doctrine of antichrist, and has not the least footing in the Holy scripture, neither was ever heard of among the worst of the Jews' false prophets, that ever I heard or read. For if sin be the cause of humility, Christ came in vain, who was the perfect pattern of humility, in whom was no sin, neither was guile found in his mouth, 1 Pet 2:22.

But it is the power of God that delivers man from sin, and keeps him in a daily humble frame of mind and spirit, to be preserved through faith to the end of time. This made Paul, when his departure drew near, not boastfully, but humbly to say: I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing, 2 Tim 4:6-8. He had not the great work of salvation and victory to do at his departure out of the world; but witnessed it done, and boldly testified it to Timothy, as some of his last words.

And Peter, when near his departure out of the world, having magnified the power of God, through which they had escaped the corruption that is in the world through lust, exhorted the saints to give diligence, to make their calling and election sure, 2 Pet 1:4-10. This could not be made while sin remained in their mortal bodies; an end therefore was to be witnessed while they were on earth; for king Hezekiah had before testified, that the Lord had delivered his soul from the pit of corruption, and cast all his sins behind his back. For the grave cannot praise you, death cannot celebrate you; they that go down into the pit cannot hope for your Truth, Isa 38:17-18. Now if death cannot celebrate the name of the Lord, nor the grave praise him, as above, what a deplorable condition are they left in, who are persuaded to believe, that they must have a body of sin until death, and can never be made free on this side the grave? I leave this to God's witness in all consciences deeply to consider.

And further, I desire all who are for the continuance of sin during life, to discover, if they can, by the Holy scripture, when and where men, and all mankind shall be thoroughly cleansed from it: whether before death, at, or after it, between death and judgment; seeing that no unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ, or of God, Eph 5:5-6. And John, in the Revelation, testified, concerning the heavenly city, that there shall in no wise enter into it, any thing that defiles or works abomination, or makes a lie; but they who are written in the Lamb's book of life, Rev 21:27.

*Objection.* But some have objected and said, that if people be thoroughly cleansed from sin on this side the grave, they need no Mediator or advocate.

The consequence is unjust, and falsely deduced. There is need of Christ as Mediator and advocate for all mankind, for whom Christ prays or makes intercession, and that is both for transgressors and saints; for the unsanctified and for the sanctified; for the first, that they may be sanctified; for the last, that they may be preserved and kept from the evil: therefore there is need of Christ as advocate for all mankind.

*Query.* In what state may persons have the real benefit of Christ's mediation and intercession, in order to receive forgiveness and salvation?

*Answer.* In a state of need thereof, and true desire thereafter; and when they do not harden their hearts unto willful sinning. Christ makes intercession for men, while they have a day of visitation, in which his Spirit strives with them. But as his Spirit will not always strive with men, if they persist in rebellion; so Christ will not always intercede for them. There is a sin unto death (or a willful sinning until death) for which there is no pardon obtained by sacrifice, advocate or mediator; seeing the apostle to the Hebrews said: If we sin willfully, after we have received the knowledge of the Truth, there remains no more sacrifice for sin: but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, Heb 10:26-27.

But there is a sin, not unto death, concerning which, John wrote to the little children, saying, My little children, these things write I unto you, that you sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John 2:1. For this sin, there is an advocate and mediator. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.

Here the benefit of Christ's mediation and intercession, being our advocate with the Father, is received, and not slighted or frustrated; for he said: The Son of man is as a man taking his journey into a far country, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch you therefore, for you know not the day nor hour when the master of the house cometh; at even, or at midnight, at cock-crowing, or in the morning: for fear that coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch: Mark 13: 34-37. Now there is no state on this side the grave, above a watchful state; for though the enemy is cast out of the house, that is the heart, and it be swept and garnished; yet for want of watchfulness and circumspection, the enemy takes to him seven other spirits, worse than himself, and they enter in and dwell there, and the latter end of that man is worse than the first. When the unclean spirit is gone out of a man, he walks through dry places, seeking rest; but finding none, he said, I will return unto my house whence I came out, Luke 11:24-26.

Upon this account the apostle Peter exhorted the saints, to be sober and vigilant; because, said he, your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour; whom resist, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who has called us unto his eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, Establish, strengthen, settle you, 1 Pet 5:8-10.

And Jude the apostle said: The angels that kept not their first estate, but left their own habitation, he has reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude 6. This was written not to be imitated, but to excite watchfulness in all who are come to be made an habitation of God, through the Spirit, that they may keep their habitations, and go no more forth to them who say, lo, here is Christ; or lo there. Yes, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not, Mat 24:26. For Christ within, the hope of glory, is the portion of all who are not reprobates concerning the faith, 2 Cor 13:5-6. He dwells and walks in his temple; and his sheep hear his voice, and follow him, John 10:3,27, but a stranger will they not follow.

But the sure your habitation and safe resting place is the name of the Lord; the righteous run into it, and is safe: Pro 18:10. Here no devourer can come, nor ravenous beast enter; and those who continue to the end therein, in faith, patience and well-doing, have immortality and everlasting life, being living witnesses of the eternal purpose of God in sending his only begotten Son into the world, i.e. to finish transgression, and to make an end of sin, and to bring in everlasting righteousness, according to the prophecy of Daniel: Dan 9:24. Such have the benefit of his coming, and of his death, resurrection and ascension, and know him their Mediator, to make intercession to the Father for them, day and night: John 17:6-11, that they may be preserved from all sin.

Perfection of freedom from sin in this world, can never be witnessed by any, but by them who receive Christ, as the Father has given him, with faith and full assurance, that he is both willing and able to finish transgression in every soul, and to bring in, and fill it with everlasting righteousness, in place and stead thereof; and to save to the uttermost all who obey him, and come to God by him. And by his obedience, all who follow him therein to the end, are sanctified and purified, and shall be glorified with the glory which he is pleased to give them; and so are made his jewels, fit to be gathered into his treasury forever. These are witnesses of the end of their faith, even the salvation of their souls; and able to put their seal to the benefit of the coming, suffering, death, resurrection and ascension of Christ, their mediator and advocate: and therefore perfection and freedom from sin must be believed, and pressed after in this life, or else it can never be truly known or attained unto; nor the benefits of the coming, death, resurrection and ascension of Christ Jesus received.

Therefore, woe to that grand enemy of mankind, who has blinded the world from seeing and believing those things which belong to their everlasting felicity; but persuades them, and overpowers them to spend their days in vanity, and to go down to the grave with sorrow, and die in their sins and pollutions,

as Christ told the Jews, John 8: 21-24: If you believe not that I am he, you shall die in your sins; and if you die in your sins, wherever I go, you cannot come.

Now the outward Jews, who would not believe him in his outward appearance, and therefore shut the door of entrance into the kingdom of God against themselves, died in their sins, not believing the benefits of his coming, offering, resurrection, or ascension. So let the outward Christians now beware, for fear that by rejecting, and not receiving him in his inward and spiritual appearance, they shut the door of entrance into the kingdom, against themselves; and give up to be captivated under the power of sin and Satan all their days; for God will not be mocked, neither will his Spirit always strive, nor offer itself to give knowledge of the secrets of God to mortals; but the day of their visitation will come to an end; and then they shall cry, and he will not hear; and seek death, and shall not find it.

For the great God of Israel has sent his only begotten into the world, in his spiritual appearance, to fulfill the law, and to finish transgression, and to bring in everlasting righteousness; and all who will receive him, and give up to follow him in the regeneration, he will give them power to become the sons and daughters of God; and give them the spirit of adoption, to enable them to cry, Abba, Father; they are not of the world, even as he is not of the world, therefore the world hates them.

And now let all who believe no better than that they must be under the bondage of corruption all the days they have to live on earth, seriously weigh and consider, when or where they shall be made free, seeing no unclean person can ever enter the kingdom of God, Eph 5:5. And let the learned rabbis resolve them, if they can; for it highly concerns them, that their day may not end, before their work be done, and the night come upon them, in which no man can work.

It is not the profession of Christianity, but the work of it in the soul, that renders mankind good and acceptable in the sight of God. I shall only set down a few, among the many testimonies which were given by the ancient primitive Christians, many ages ago (left upon record to this day, namely: Clemens of Alexandria gave this short account of them: "No man is with us a Christian, or accounted truly rich, temperate and generous, but he that is pious and religious; nor does any further bear the image of God, than he speaks and believes what is just and holy; so that in short is the state of us who follow God. Such as are our desires, such are our discourses, such as are our actions; such as are our actions; such is our life: so universally good is the whole life of Christians. Certainly none were greater enemies to a naked profession, and the covering of a bad life, under the title of Christianity! Do any live otherwise than Christ has commanded? [If so,] it is a most certain argument they are no Christians, though with their tongues they ever so smoothly profess the Christian doctrine; for it is not merely professors, but those who live according to their profession, that shall be saved; as Justin Martyr declared before the emperors.—*Primitive Christianity*, Part 1. c. 4.

Let no man, says Basil, impose upon himself with inconsiderate words, saying, though I be a sinner, yet I am a Christian; and I hope that title shall be my shelter. But listen sinner, all wicked men shall be bundled up together, and in the great day of divine vengeance shall be indifferently thrown into those merciless and devouring flames."—*Prim. Christ.* Part 1. fol. 82. c. 4.

Now was corruption creeping into the profession of Christianity; but the upright among them saw it, and gave an early testimony against it; but yet it was not grown to that height of presumption, to plead for the continuance of a body of sin all their days; that came in by degrees afterward, in the midnight of darkness and apostasy from the life of Jesus, our complete savior from sin.

Out of this corruption, the pope sprang, who assumed the honorable title of Christian, and high father, or father of fathers therein; but falling later in the apostasy, [the church] was overwhelmed with more corruption, and set up those things, which the more pure and primitive Christians decried and abhorred; which are too large to mention here.

Being under the bondage of corruption, and ignorant of the power of God, and the sufficiency thereof, to deliver the soul from the pit of corruption in this life, [the false church] concluded that all mankind must carry about them a body of sin all their days. Then did the enemy step in with another delusion, more subtle than before, and put them upon an invention of a purgatory, or a place of cleansing from sin, between death and the day of judgment, which there is not the least color in the Holy scriptures to justify. But the nobility of the people's understandings being clouded with darkness, this was received among them for orthodox, and is to this day among thousands, who err, not knowing the scriptures, nor the power of God.

And now, my dear friends and countrymen, into whose hands this may come, let moderation and the fear of God attend you in the reading of it; as the love of God, and bowels of compassion to you, has attended me in writing of it. That notwithstanding the subject matter herein contained has been written by some before, yet I could not be clear, not knowing how short my time may be in this world, but leave a testimony also of the coming of our Lord Jesus Christ, in spirit, in this latter age of the world, to work his Father's will in every soul, which is sanctification, and redemption from sin, death, darkness, and the power of the grave; of which, in my little measure, I have been an eye witness many years; not proposing any outward benefit or advantage to myself in writing it; but the good and well-being of

mankind, that they may come to the knowledge of the Truth by which they may be made free and be saved, through faith in the Son of God, while they live; and that they may see, and be made partakers of the benefit of the spiritual appearance and work of the Just One; of which all the prophets, from Moses, bore testimony. His coming, in these latter days, has discovered the workings of Satan, in the long and dark night of apostasy, which have been over the world, since the apostles' days, with all deceivableness of unrighteousness; in which the false church has decked herself with pretences to the jewels of the true, and has set as a queen, arrayed in fine outward garments, pleasant and delightful to the outward eye; and also her golden cup, engaging to the carnal mind and affection; and her temple, like those which Origen, the ancient Christian, testified against among the Egyptians: "When you approach, says he, their sacred places, they have glorious groves and chapels, temples with goodly gates and stately porticos, and many mysteries and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing desirable there,... But like the woman, which John testified of, who was arrayed in purple, and scarlet colour, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations, and filthiness: and upon her forehead is written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, Rev 17:4-5."—*Prim. Chris.* Part 1.p.1.

Nevertheless, many have been in love with her, delighting to drink of her cup, who could not see her inside. But now the great Searcher of hearts is come, and the flying roll of his wrath is entering, and will more and more enter into the house of the thief, and into the house of the false-witness-bearer, who say: Thus said the Lord, and the Lord never spoke to them, and shall destroy it, with the stones and timber thereof: the mouth of the Lord of hosts has spoken it, and it shall come to pass in its season: Zech 5:4. But Zion, which has been as a widow forsaken, shall become as a fruitful hill, and shall no more be called desolate, nor forsaken, but shall put on her beautiful garments; and the Lamb and his followers shall dwell there, where shall be no night, or shadow of death; and Jerusalem shall be a quiet habitation, salvation shall be for walls and bulwarks, and the entrance thereof praise; there is no temple there, but the Lamb, henceforth and forever. Written in the bowels of love and compassion to the souls of people every where, that they may know the seed of God to arise, and bring forth righteousness in them, by a lover of all mankind.

AMBROSE RIGGE

Riegate in Surrey, the 22nd of the Tenth month, 1702.

So the false grace doctrines are based on "cherry picking" a few verses from the Bible, while ignoring the preponderance of other verses throughout the Bible that totally change their meaning considered alone; they excuse evil to good, they make black white, they don't know their left hand from their right hand; and they ask you to pay them money for their error. They were taught by Bible Colleges rather than Christ himself. See a few of George Fox's writings on these blind guides.

They want to sit and do nothing, saying: to do anything, even to pick up your cross daily and deny yourself, is "works" to them. So they spew out their selective Bible verses pleading for doing nothing, even saying repentance is "works" too. Of course you cannot be saved by works, but your faith must be evidenced by far more than a claim you are saved by faith, doing nothing but shouting your claim; James said, "faith without works is dead." The cross is not trying to be saved by "works;" it is evidence of your faith by your obedience; and **to those who oppose it, they are headed for destruction, for their god is their belly [their lusts and affections].**

They say there is no hearing of Christ's words from heaven today, and then *absurdly* state **if you were to write down what you hear Christ say to you, you are guilty of adding words to the Bible, for it says so in Revelations:**

For I testify unto every man that hears the words of the prophecy of this **book**, If any man shall add unto these things, God shall add unto him the plagues that are written in this **book**: And if any man shall take away from the words of the **book** of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this **book**. Rev 22:18-9

The *book* referred to above is the *Book of Revelations*, **not the Bible**. When John wrote the Book of Revelations, 2000 years ago, the various letters and books of the Bibles had not even been selected for inclusion, much less assembled together, and not even printed until 1516. These people, in their arrogant ignorance, have condemned Peter, Paul, Mark, Matthew, Luke, John, Jude, and James *for adding words to the Torah*, much of the Old Testament, which was *the Bible* then in use at the time that John wrote the Book of Revelations. These modern scribes are classic illustrations of the folk proverb: a little knowledge is a dangerous thing. They worship the Bible as the Word of God, instead of worshipping the Living Word of God, Christ. Even the Bible speaks of scriptures and Word of God differently. They are denying God still speaks. They say Bible is *the final word of God*, and a closed book; they say he no longer speaks. *They perish for lack of knowledge*. They are stone deaf and totally blind. The Bible is the letter. The letter kills, the Spirit gives life.

In Hebrews it is said, "today, if you **hear his voice** from heaven, do not harden your hearts." And Paul says that grace **teaches** us to live soberly, righteously, and godly in this present world. Paul

further reminds us, "But what does it (scripture) say? **"The word is near you; it is in your mouth and in your heart,"** that is, the word of faith we are proclaiming. Rom 10:8. **The Spirit is in your mouth and your heart, not scriptures.** When Paul said this, the New Testament didn't even exist. He said he was not taught by man, but through direct revelation by Jesus Christ. **The Word is Christ within you, the Light that enlightens all men, patiently waiting to teach and reveal himself to you also.**

Yes, God speaks through the Living Word, Christ (See *Jesus wants to teach you himself*). The Bible is not the Living Word, Christ. The Bible is the words of the saints who wrote down their words. Christ still speaks to us. He is the Light that lights all men. How can grace teach us unless we listen? You must be quiet to hear him. Remember, he knows what you are going to ask before you form the thoughts; he knows your needs; he knows what you want; he will answer your needs, but maybe not all your wants. You don't even need to form words for him to know everything you want. Of course, we often can't help ourselves and must pour out our words to Him; but remember, silence will communicate too; plus you can then hear what he has to say to you.

See *How to Benefit from the Changing Power of God for more on purification.*

This web site's purpose is to show how to become  
**free from sin**  
by benefiting from the changing power of God through the cross,  
which leads to union with God in his Kingdom.