

PERFECT IN CHRIST JESUS

Bertie Brits

October 4, 2020

GREETINGS: It is a blessing for me to come to you today and bring you the Gospel of God's grace, the message of His love for humanity, wherein He establishes His kingdom in your life. Where God shares His life with you, helps you and brings you to the place where you can know what it is like to have eternal life. God is busy with all of us and He is working through each one of us. In this whole process, we sometimes might not know where we stand and how perfect we are.

In today's message I am going to talk about the perfection in the midst of imperfection and what that is. I want to explain it in a way where you can logically understand that and know that you are perfect even though you might see things that are not perfect.

PRAYER: Father, I want to thank You that You are the God of love and grace. I want to thank You that You speak through me powerfully and impact people in a powerful way today. Thank You for Your powerful Gospel that is very simple although we might sometimes think it is so complicated. Thank You, Lord, for working in our hearts and bringing understanding to our minds so that we can experience the fullness of You. Thank You for Your love, God. Amen and amen

TODAY'S MESSAGE: This is the last message that I preach in a series talking about, "Perfect, yet not Perfect". In the previous two messages, I just went and explained the first seven verses in Philippians chapter three. Now we are getting into what I truly want to say but we just have to lay that foundation. I do believe that it is very important to preach a line upon line message on Sundays. Many times, in our churches, years ago I used to do it as well, I would just get up on a Sunday and get four or five verses together and try and preach a certain topic which is beneficial and which can encourage people in a great way. Yet, I also find it very beneficial to teach verse by verse, because if we teach verse by verse, it just kind of brings the preacher to a place where he has to study the context of that passage.

If you are a leader that is hearing this, I want to encourage you to get to a place where you take the Bible, take Philippians for instance, take chapter 3 which is what I am teaching on now. I mean, we can teach the whole chapter if we want and go and go and study what Philippians was all about. Read up on the history of Philippians. I mean, I had to study what Philippians was all about... where is Philippi, where is Macedonia, what was that all about. What was going on in the history there. What was Paul trying to communicate in the setting that was going on there and then see the resurrection of Jesus in the light of what was truly going on in Philippi. Then you bring this forth. It helps you and it helps those who listen.

For you that basically sits through a line upon line, teaching of a passage, you will walk away understanding that passage. Obviously given that what was preached contextually was in the light of the finished work of Jesus Christ, in the light of the resurrection... in the light of the Good News. What I am trying to say here is, as we go through these teachings on Sundays, which is line upon line, which explains context and all those kinds of things, it might be experienced, by some, as boring. But, as you come to the wonderful fruit of understanding, I know that there is nothing else that you would want but a teaching where you can understand what is going on in a certain passage.

I am now in **Philippians 3:8**. I am going down to about verse 11 and we are going to explain what this perfection, in the midst of imperfection, is.

8 Yes doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having my own righteousness, which is of the law, but that which is through the faith (faithfulness) of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

We've touched on this in previous messages. Paul is saying that he counts all things but loss for the excellency, or the super abundance, or because of the knowledge that is higher than the knowledge that he used to have. So, Paul is saying that he had certain knowledge but then he's come to a higher knowledge. He's now come to the conclusion that what he used to know he now basically counts loss an account of what he's knowing now. What Paul used to know we are going to look at in Romans chapter 3 as well as Romans chapter 10. It was basically saying that he had confidence in the flesh which is the fact that he was a Jew and followed after the customs of Moses and so forth. But that he has no confidence in that anymore and he basically counts all of those things, loss. That means that he basically says, "Should I continue in those things I am going to lose out on what God has for me."

So, Paul is very serious when it comes to this. I also touched on this on the first and second message on Philippians where Paul basically warns us and says that the true danger is to go back to live in a message where we have confidence in the flesh, where we try and mix the law and the message of grace where qualification is by circumcision in the flesh or, today's day most of the churches don't believe that but, they've constructed their own works system, their own, "Touch not, Handle not, Do not" which doesn't have any satisfaction as pertaining to the flesh. It cannot satisfy the flesh with life and leaves us in the lust for life.

The Bible says that there is corruption in this world through desire or through lust where your flesh is still lusting after life because it does not see how it will have eternal life. Neither does your flesh experience the satisfaction that can come by the power of the resurrection to bring life to it. Now those are very deep terms and concepts that I have just mentioned. You can just click rewind and listen to it again. Think and ponder on it for a while. Those of you that are familiar with those concepts, let us just continue.

Paul comes and basically says that he counts what he used to know, dung, cursed, not to be touched, that which defiles a person. Paul was using very strong words. He even went so far, if you read the first two or three verses of Philippians 3, he says that the dogs are those who are now preaching the message of law and the following of the customs of Moses and so forth. He calls them dogs which, by the Jews, were understood to be the Gentiles. So, he is basically turning the table on the Jews and on the understanding that he had. He turned the table on his former self where he says that the cursed, the dogs, the outcasts, are those who find life by their own righteousness... where they feel, "I qualify because I have done these five things or those ten things." I hope to get to some practical examples on that which can just bring it right into our home and into everyday life. We'll see if we can get to that.

Paul said in verse **8: *Yes doubtless, and I count all things but loss for the excellency of the knowledge of Christ...***

Doubtless, he is of no doubt, he is very sure that those old things can only cause him loss. He goes so far as to say that it is dung. It is what defiles you. So Paul says, "Doubtless... I call this whole message of circumcision where I am still looking to myself on the basis of old Judaism and the whole system where I found myself to have been a Jew and then the laws that were with that... and also the Pharisaical laws where there were certain things added to these laws where they thought that this is now the borderline laws and where we really bring in more. We add traditions and laws to the law to just make sure we live right and so partake of what the kingdom of God truly is.

So, they were thinking that they are partakers of the kingdom of God in living the Jewish life. That is what they basically thought. Paul goes on and says:

9 (I want to) *be found in him, not having my own righteousness, which is of the law* (He's now also mentioned the very same ***in Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets*** (That is the way of saying that the righteousness of God is the right righteousness and the law and the prophets testify that the righteousness of God is the only righteousness.);

22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

23 *For all have sinned, and come short of the glory of God;*

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

So what Paul is basically saying is that we are now being justified freely by the resurrection power that there now is through Jesus Christ. We are not justified by our flesh and what he talks about here when he talks about the righteousness of God, he's talking about the faithfulness that there is in Jesus. We see this in Philippians 3:9. It talks about being justified by the faith of Jesus Christ. So, whenever you see the faith of Jesus Christ, it does refer to the persuasion that there was in Jesus. But I think it refers more to, and this is what scholars have now come and revealed and the way they think we should use this word, it refers more to the faithfulness of Jesus.

So let's go back to **Philippians 3:8** *Yes doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord* (So the knowledge of Jesus, that which we have come to know about Christ and about what we can conclude on ourselves and how salvation works as pertaining to Jesus, the excellency of that has caused me to count these other things but dung.) *for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ...*

Paul says, "Listen man, I count these things dung because I don't want to put, what God has come to give me, in jeopardy by living under the law." He's very serious about this! He says, **Philippians 3:9** *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith (faithfulness) of Christ, the righteousness which is of God by faith:*

You see, under the law, it was all about our faithfulness... about Paul's faithfulness, especially as a Pharisee. They just had a revival, a law revival, wherein, they said, "We should follow the law to the letter. We should follow everything the law says. We should pay tithes correctly. We should fast correctly. We should follow the customs of Moses correctly." In that they found their own righteousness whereby they would live. But he said, "I don't want to be found in how faithful I am to the law, and to the customs of Moses, and the Judaism of that time and the way I looked at it as a Pharisee. I don't want to be found in that righteousness. I want to be found in the righteousness of God which is not by how faithful I am to the customs of Moses and the law but how faithful Jesus is to the command the Father has given Him."

Jesus has been given a command by the Father which is, "Everyone I give You, You shall raise him up in the last day and also provide him life in the period, what I would call the interim period, the period from the day that he received and believed upon You until the day wherein Jesus manifests, bodily, glorification in him.

So, this is the command of God to Jesus: Jesus, I give You people. These people that I give You, that I bring to put their trust in You, You must keep them and glorify bodily." The simple word is this: "Jesus, You must bring forth fruit in these people. And as well, as part of Your work, bring forth bodily glorification in them." So Jesus has a job and He has a faithfulness that He has to live according towards the command of God in bringing life to us. So, there is a faithfulness that is from Paul what he's talking about here where he was faithful to the law.

But then there is another faithfulness and this is the faithfulness of Jesus where He was obedient, even unto death, so that when God brings people to Him, through convincing them to put their trust in Jesus. As they believe upon Jesus, Jesus then, in His faithfulness to the Father, should then bring forth fruit in those people, bear fruit in them and bring them to glorification, the fulness of who God is bodily. It's Jesus' job!

Paul says, "I want to be found not having my own righteousness but that which is through the faithfulness of Jesus as I trust in Jesus." So, the righteousness we have is this: God's command to us is, "Believe upon Jesus." The righteousness we find, as we rely upon Him, is a righteousness that is according to the command that God has given us which is to believe upon Jesus. Jesus' faithfulness will then bring forth the life that God has promised us which is the fruit of the Spirit as well as bodily glorification which is immortality." That is what he is saying here.

Paul says, "I don't want to be found in any other form of righteousness. It is dangerous. It is not good. It can void me of the very life of God Himself. When you found in your own righteousness, you see this as being lost." That is what he is saying. We're going to look at scriptures that say that.

Paul says in Romans 3:21 that there is a righteousness, an equitable deed of God, that we can have access to without the law. So, the people, according to the law, saw themselves as righteous meaning that they are as they ought to be, to be living in the kingdom and the jurisdiction of God when they were part of the stock of Israel, meaning one of the twelve tribes, then circumcised. You had to be circumcised on the eighth day. If you were not circumcised, it doesn't count if you are an Israelite. You had to be circumcised. Then you had to follow after the customs and the laws of God given to Moses. That would then make you righteous, or, as you ought to be.

Paul comes and says, "No! We are as we ought to be when we believe that Jesus was raised from the dead, that He is Lord over all people, be the Jew or Gentile. He's Lord over all sinners and what will bring and manifest the kingdom of God is not the fact that we are Jews, circumcised, or follow the customs of Moses. But what will bring it into manifestation is this man, Jesus! And all we have to do is believe and rely upon Him, submit to Him as the Lord of heaven and earth. That is all. You believe that and believe that whatever God seemed to have promised Israel is now true to all through the working of Jesus. That is what he is saying.

So, there is a righteousness of God. The last point on this matter is, the righteousness of God is defined as God's action that correlates with his original vision. That means that God had a plan from before the world began and that was to bring eternal life to man. Now, God's righteousness would then be God's action to fulfill what He has promised. And God's action to fulfill what He has promised is then Jesus, the resurrected Jesus Christ.

So, when we walk in the righteousness of God, we are walking in belief and adherence to and submitting ourselves to the action that God has brought in giving Jesus, where He died and rose again and where He was appointed as Lord over heaven and earth, to bring forth what God has promised. As we submit to that and say, "It is not by us seeing ourselves, in the flesh, qualifying for the blessing of God but where we say, "In our flesh dwells nothing good and God is good and He brings life to us as a free gift. That is basically what it is about. Now, we can go much deeper into this on what it would mean to the Jew and what it meant to Jesus when He came and died and rose. But, I think we need to take it in the simplicity where I've brought it today.

I want to go to **Romans 10** and explain the seriousness of what he is talking about. Remember we are now in this first part just talking about how Paul counted it dung, a curse, to try and find righteousness by works, righteousness in your works and righteousness in the flesh as you used to think. And now how he says, "I count it dung. I believe upon Jesus." It is so serious that he determines salvation and this we see in ***Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved*** (By that he is saying they are not saved.

The reason why it says they are not saved and that they should be saved and receive salvation is:

2 For I bear them record that they have a zeal of (for) God, but not according to knowledge. He's basically saying, "My prayer to God is that Israel might be saved because I know that they are not standing in the righteousness of God but in their own righteousness. They are zealous for God." So he basically said that they may ask Paul, "Why are you saying that Israel is not saved?" He says, "The reason why I say that they are not saved is, yes, they have a zeal for God but not according to true knowledge.

Romans 10:3 For they being ignorant of God's righteousness (They are ignorant of the good thing that God does. They are ignorant of saying that God is righteous in keeping His promise which was that He will give eternal life to all flesh. We must just trust Him. Now they say, "I am not trusting God in what He does. I am ignorant of that." Ignorant does not mean not bearing knowledge of it. Ignorance here is the word, ignore, and when you are in a condition where you are ignoring something, you are ignorant.

So, he comes and says, "These people are ignorant of the righteousness that is in God and they are ***going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.***

So, they are not submitting themselves to the good action God has done in bringing Jesus. It says that the reason why I can say they are not submitting themselves to God is: ***4 For Christ is the end (and the fullness) of the law for righteousness to every one that believes.***

What he is basically saying is, "If these Jews truly believed that Jesus Christ was Lord... they've heard of it, but I am of the knowledge that they've heard of it, they've seen it, they've crucified Jesus. After they have heard about what Jesus had done, they established their own righteousness ignoring what Christ has done. If they had believed that, they would have stopped this whole circumcision system. They would have stopped preaching the law, the customs of Moses. They would have stopped trying to make proselytes and bring Gentiles into Judaism and so forth. They would have stopped all of that if they truly believed." The point that I want to make here is, Paul is saying that those who continue in that way of living, my prayer is that they might be saved."

Summary: Paul said, "I count, what I used to know about how I stand righteous, dung." In other words, that which would contaminate me, that which would put me in a place where I would be desiring salvation and not walking in salvation. I count it as works of the flesh. I count it as something that cannot give me life. I count it as inferior knowledge, for I have now attained to the higher knowledge of God and that is where I am. And I am continuing to live at a place where I count those things dung and I am not going to try and give it any significance at all. I continually push it away. I'm not referring to myself according to the flesh. I refer to myself according to the resurrected Jesus and He is the message about me. He is the truth about me. My hope is only in Him to give me eternal life... and in nothing else! What qualifies me is the fact that I'm a sinner by my own power and that I cannot do anything right by my own power or bring any form of life to me by my own power. I don't qualify. I am the most miserable of all people. In my flesh dwells nothing good but He died for sinners of which I am one. Now, since He has come to bring salvation to sinners, and this is what God has come to do, I put my trust in Him. Therefore, I find no confidence in my flesh, whatsoever." And Paul says, "I am continuing with that. I don't do that just once. No, I continually, actively, stand against that as I focus on Jesus, that I may win Christ. That means that I may continually experience the power of the Lord in my life."

So this is what Paul says and this is what we can apply to our own life: What we can take away from verses 8-11 is this: If we look at Paul as an example, have no confidence in the flesh, not walk according to the flesh, not follow the customs of Moses and think thereby we are righteous in any form or fashion, acknowledge that in our flesh dwells nothing good by our own power. But that Jesus died for us that He rose again and that through Him is the promise of eternal life and we believe in Him. And we are found to have life only by the righteous action that God has towards sinners. That is it. Amen

Now we are going to continue and go into this perfect imperfection part. Paul says, "Now that I believe that Jesus was raised from the dead and that I stand in the righteousness of God as a believer, it does not mean that I am now perfect in everything that I do or even have attained unto perfection." I am going to read that and this is where I believe it is going to become really practical for us today, in every day life.

Philippians 3:

12 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.

13 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,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be (or in the Greek, are) perfect, be thus minded: and if in any thing you be otherwise minded, God shall reveal even this unto you.

Paul is saying here, "Listen, man, I stand in the righteousness of God. I am not standing and walking according to the law. But I just want to say this: God's righteousness is what I stand in. I am now found in the righteousness of God. But the fact that I am now under the righteousness of God and that I stand and count myself as righteous in believing in Jesus, I'm not saying that I have now been perfected or that I have even apprehended."

That word there is katalambano. We can quickly look at that word there where it says that I've already attained... **if that I may apprehend**. The word, apprehend, katalambano, Thayer Definition:

1 a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, to appropriate

1 b) to seize upon, take possession of in a good sense, of Christ by His holy power and influence laying hold of the human mind and will, in order to prompt and govern it

What he is saying here is, "I put away the old law. I've put away the fact that I was circumcised and whatever it meant to me. I put away all of my boldness that I had in persecuting the Church... all my zeal that I had as a Pharisee and all the holy life that I lived, tithing of mint and dill and anise, fasting, doing all those kinds of things, and even making disciples of Gentiles, bringing them into Judaism..... living very holy, according to the law. I put all of that aside, I counted it dung, that I may win the power of the Resurrection, the power of Christ, and now I am found in the good action, or the righteous action that God permits towards me in Jesus.

He says, "By this I'm not saying that I am perfect." **:12 Not as though I had already attained, either were already perfect:**" That's what he says there. "Not that I have already katalambano, grabbed a hold of this thing that God has dreamt for me." By that he is simply saying, "By this I am not saying that I'm, all the time, bearing all the fruit of the Spirit." And, even what he has more in mind here is, "Not that I am saying that I have already in manifestation the immortal body or the glorified body which God has dreamt for me and what it is all about." He says, "It's not that I already have that."

He says, **13 Brethren, I count not myself to have apprehended** (I have not grabbed that.): **but this one thing I do** (So he says, "Man, I just want to confess to all of you that I am not saying that I see the fullness of this manifest in my life. It is not there. I have not yet apprehended.)

But this one thing I do (This is what he is doing. So, you might ask, “If I’m not perfect, what must I do?” This is what you do: ***forgetting those things which are behind*** (I’m definitely not going back to the law), ***and reaching forth unto those things which are before me***, (“I am confidently expecting Christ to manifest His fruit in me and Christ to bring me the resurrection body.” That is what he is saying.)

So, he is saying, “I, not yet, have these things but this is how I live today: I forget what is behind me and I expect the bodily resurrection and a life born from the power of the resurrection of Jesus. That’s what I expect. I forget the one and I press towards the other.”

This is what I want to address: What happens many times, as Christians, is when we are in the place, when we move away from the law and we believe in Jesus, we then look around us and we find some imperfections. As we find these imperfections then we kind of think, “Well, maybe I’m missing something. Maybe this grace thing is not working because should I look back to the law, I do find certain mistakes still in my life. I don’t find a perfection. It’s as if I’m longing for something more. If there is a groaning in me that there must be something more and if there is something more, the thing that I’ve moved into, the grace of God now, cannot really be it. So, I must be missing it somewhere and that’s where people get tempted to go back to the law.”

But that is where, as we look at the hope of the resurrection and we continually have the hope knowing there is something that shall manifest by the power of God although maybe we have not seen it now, puts us in a place where, as we continue to hope, we have what is described as patience. Instead of having patience the Church frantically tries to run around trying to find five things and five steps on what to do next to get something to manifest in their lives. That’s where people, especially ministers, quickly jump into getting into what they now need to do to get the Church to grow.

It’s like when the coronavirus thing came. Let me quickly make it practical without getting too much off the point. The Church would say, “Okay, now our churches are closed. What must we do now? We already went and bound the coronavirus, in the name of Jesus, and then it didn’t seem that bound. The virus was still spreading and things were happening. Then laws were passed, especially in the South Africa, which closed churches. What shall we do now?” Now we quickly jump to things that we must do. Oh, my goodness! That didn’t work, so what must we must we do now to get a breakthrough?”

Then you start to develop systems and things that are born out of your own willpower and then you’ll have to maintain it out of your own power... and that is a problem. Instead of just saying, “No, no, no. I’m sitting back. I’m relaxing and I’m putting my hope in Jesus. And if I prayed and I didn’t see the coronavirus disappear from the earth, then, well, that is now what it is. I’m not seeing perfection manifesting in me but I’m just believing in Jesus. I’m not now going to jump to 20 things that I must do to get something to work”. That’s just making it a little bit applicable for the here and now although that was not the case in Paul’s life. He was talking about something different there but I think that is where we can apply it in everyday life here.

So what Paul is saying is that he is not counting that he has apprehended. That means that he does see some shortcomings in his life. One of the things would be if you look in a mirror, he doesn't look 17 anymore. He doesn't look 21 anymore. He's looking older. He's becoming of age. He's finding mortality although he's believing that he is standing under the immortal Jesus that is promising him immortality. Sometimes he doesn't see all the fruit of the Spirit as he maybe sees weaknesses in his life. He would say, "Well, I'm not saying that I have attained unto what I believe the righteousness of God promises."

Let's read again ***Philippians 3:12 Not as though I had already attained, either were already perfect...*** Paul says, "I'm not perfect." But, are we not perfect in Jesus?

We are complete in Him.

Colossians 2:

9 For in him dwells all the fulness of the Godhead bodily.

10 And you are complete in him, which is the head of all principality and power:

How can we say that we are complete as Paul says that we are complete? It also says that he has not attained and that he is not perfect. How does that work? We look at our own lives and we say that we are complete in Christ. Yet, when we look at ourselves, we see that there's sometimes many human-like things manifesting in us and we are kind of groaning with creation, waiting for the manifestation of the sons of God. There's like a perfection and not a perfection--- what we call already but not yet reality.

Let me get into the verse that I want to get into. Paul goes on and he says,

Philippians 3:

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing you be otherwise minded, God shall reveal even this (mind) to you.

He is saying, "Perfection is in the mindset and in the belief that I cannot be justified by my flesh, by the works of the law, and eternal life and immortality come from God and I believe in Jesus and wait for Him to bring this forth in me. As for now I am already seeing the first fruit of the Spirit and I know that even if I have not yet seen the manifestation of immortality in my body, I trust in Him. And as I believe this, counting the old things dung, waiting upon Jesus, in that mindset I am perfect."

So, what is perfection for the Christian... Perfection for us now? If you want to be completely perfect, count the old things dung and believe in Jesus. That is perfection. That is absolute perfection, not measured by the law, not measured by your works but measured by the mindset that the old has passed away and everything has become new. And everything that has become new manifests in me now and will continue to manifest even unto bodily immortality by Jesus Christ.

The word, perfect, where Paul says that those who are perfect is this minded. This is what the word, perfect, means:

Thayer Definition:

- 1) brought to its end, finished
- 2) wanting nothing necessary to completeness (It is in no need of anything to make him complete.)
- 3) he is perfect
- 4) that which is perfect

4a) consummate human integrity and virtue (In other words, if you are believing the old has passed away, everything has become new, and I do not relate to myself according to the flesh whatsoever, or anybody else according to the flesh. I believe that Jesus died, that He died for my sin, that He rose again and that I now stand under His act of righteousness in bringing me life. Paul calls that perfection. You are at the place where you have been brought to the end, finished, complete, wanting nothing, necessary of nothing to make you complete. You are complete. Yet, in your body you might see mortality. But, as for what is what you are supposed to be, today, in the context of God giving Jesus and the process wherein He is now bringing the fruit of the Spirit to you and where He will bring you to eternal life, there is nothing that can be added to you.

What I want to say is this: If you have believed on Jesus, you are finished with the law and you've believed on Christ, you are fully in the righteousness that you are supposed to be in, you are as you ought to be. Nothing can be added to you. You might say, "But I see these shortcomings in my life." It doesn't matter! Paul defines that perfection is this mindset: Perfection, to be brought to its end, to be finished, to be as you ought to be is where, **:15 Let us therefore, as many as be perfect, be this minded...**

So, who are those that are perfect? Those who are this minded. What minded? That, first, that we are not under the works of the law but that we are under the righteousness of God. That we are not righteous by our works. That we have no confidence in the flesh. Our confidence is in Jesus. And while we have not yet attained, we are putting the old behind us and we're stretching forth to this immortality promise that is in Jesus. We are confident that we shall bring it forth. We, that are of that mindset, we are perfect! So the perfection is in a mindset and not in an action.

And this is the mindset:

Philippians 3:

12 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.

13 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,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded:

What minded? Forgetting those things that are behind, which is the law, works righteousness, and we are now pressing towards that which is ahead of us which Paul says, "I count the old dung and I expect a life born from the power of the resurrection of Christ that will also manifest as bodily immortality in the day of Jesus, as Jesus works this in us. He is saying that is perfection.

So, you, my friend, as a believer in the grace of God, as I've explained it here, is perfect. Nothing can be added to you. Even if you might have a runny nose, even if you might have bad eyesight, be in a wheelchair, whatever, even if your business goes through difficult times, it doesn't matter! We are not righteous by how our business makes money. We are not righteous by the job we have. You might have lost your job. I mean, you're not righteous by that.

I mean, my son lost his job when the covid19 came. He's living with us now and he is starting his own business. He is just starting. Can he now say, "I am not righteous because I've lost my job?" No, he cannot measure himself by those things. He looks at that which God has done in Jesus, what He has promised, and he says, "Maybe I have not attained unto the immortal body as pertaining to manifestation, yet. Or, maybe I'm seeing certain shortcomings in my life. I'm pressed down by certain situations in my life. But that doesn't take away any of my perfection. In actions, in life now, I am perfect simply by believing in Jesus.

And I'm not talking about an imputed righteousness here. I'm talking about a righteousness in what you do. You are righteous in the action of believing in Jesus. I'm not talking about imputed righteousness. I am talking about being right in what you do and not wrong in what you do. That's what I am talking about. You are right in believing in Jesus and when God looks at you, He says, "This man is perfect! He is trusting that I will give him eternal life and he's finding no confidence in his own works as pertaining to this.

I am going to, basically, end off by looking at a scripture or two where this perfection is explained. There was a rich, young, ruler, who came to Jesus. He asked Jesus, "What shall I do to inherit eternal life?" Jesus said to him to follow the law. Now if he truly follows the law, the law points to believe in Jesus. He says, "I've done all these things. Why do I lack?" And then Jesus said to him, "This is basically what you need to do. You need to have the true understanding of what the law means."

Remember, the rich Jews of that day, found great confidence in the fact that they were rich. Their financial richness gave them confidence that they are as they ought to be before God because God has now prospered them financially, according to ***Deuteronomy 28 And all these blessings shall come on you and overtake you, if you shall harken unto the voice of the LORD your God.***

"If you obey all my commands, these blessings shall come upon you." A lot of that talks about financial prosperity. So, they felt that they did all the right things and God has now put the seal of their salvation or, the seal of the kingdom, on them, in financial prosperity. So, they were very confident by the fact that they were rich. Their riches gave them confidence. "I'm making it!" And God's saying, "Yes, my son, you are doing well. You are really living in the kingdom."

Matthew 19:

20 The young man said to him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, do you want be perfect? (Do you want to be in the condition where you are supposed to be?) go and sell all that you have, and give to the poor.

In other words, "Take all the confidence you have, and all the right you have done, and the money that comes and that is the 'yes' for you and the seal for you, and throw all the confidence of the law away and give it to the poor. Even see the poorest, rich in Christ, **and you shall have a treasure in heaven: and come and follow me.**

He is saying, "Listen, what you need to do is to count all the things that you held dear to you, as a Jew that follows the law with a confirmation of financial prosperity... count that dung and ascribe that confidence even to the poor because, what he is basically saying is, you called the poor, cursed. But, in Christ even the poor are blessed because of Him, and you that want to find confidence by your riches, you are poor. But what you do is get rid, count all these things dung, assign riches to everybody. See everybody rich in Christ and then you come and follow Me. That's perfect! Then you are perfect."

Are we doing that? Yes, we as believers in grace are doing that. We are perfect.

1 Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that comes to nothing:

Colossians 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

So, my job here is to speak to you, wisdom among those that are perfect. You are perfect! You are perfect in the fact that you simply are finished with the old and you've believed in Jesus. While you are seeing shortcomings in your life, you are perfect not because of an imputed righteousness but in your action by believing this, it is perfect. It's like God looking at you, and as you believe this, he says, "It's perfect!" God's saying to you, "It's perfect!"

My job is, as what Paul did. He says, "**We preach Jesus, warning every man.** (I'm warning you today, not to go back to the old.) **and teaching every man in all wisdom** (the wisdom to believe in Jesus); **that we may present every man (as) perfect in Christ Jesus.**

In other words, perfect when you simply believe in Jesus. You are not lacking because the whole thing of Jude/Gentile has passed away. No Gentile lacks. No Jew is accepted because he is a Jew. Perfection is in belief in Jesus. Amen and amen

I want to encourage you to listen to this message again in this week. It will be good for you. It will be enlightening to you. God and be reminded of this again as you listen to this again in this week. You are perfect in Jesus!

Let us pray...

Father, thank You so much for the perfection that there is in us that we are perfect, not by an imputed righteousness, but we are perfect in believing in You. When You look at us, as we trust in You, not walking in the law, You are saying, "Perfect!" As we go back to legalism and law, You say, "Not perfect!"

Thank You that we are perfect as we believe in Jesus and have no confidence in the flesh. And thank You, Lord, that as temptations come to go back to the old way, the old system, finding our righteousness in our works, You come and You send people that warn us and encourage us in Jesus, that we can stand perfect, as we believe and rest and wait upon You to do Your perfect work, wherein we then shall also be perfected in our bodies with the perfection of immortality as You work in us. Amen and amen

Thank you so much for allowing me that I could serve you with this good news today. And thank you for just grabbing this message. As I see this fruit in your life, as I follow you on Facebook and I see how you share the message. I see how your language changes, how you deal with things and how you comment on certain posts. I can see a growth in your life and that is greatly encouraging to me as well.

Know that you are loved by God and perfect in Christ. God bless.....