

Be Ye Therefore Perfect

A preliminary study of David's Psalm 101

CHARLES Spurgeon, the English Baptist preacher, states in his editorial work *Treasury of David* that Psalm 101 is a psalm of “pious resolution.” David’s psalm is also known as the “Ruler’s Psalm” or the “Psalm of Integrity.” Its main focus of instruction is that to live a truly pious and godly life, then a man must possess internal determination and resolution to do so. This is because without strong and consistent intention, true spiritual transformation, is virtually impossible. So that if our hearts and/or minds are not fully set and resolute on spiritual growth,

then there is little chance we will ever become truly mature in Christ, or reflect His spiritual image in our life.¹ Understandably, like any relationship, genuine fellowship with the Son of God must be sought, and cannot be gained, either by accident, chance, serendipity, or blind luck. David was well aware of this spiritual reality, and as such, he made, as revealed in his psalm, vows to live up to the spiritual man, King, and servant of the Lord,² that God had called him to be.³ In scripture Jesus Christ is referenced as the Son of David,⁴ and referred to as belong-

1 Eph. 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

Col. 1:28–29 *Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: ²⁹Whereunto I also labour, striving according to his working, which worketh in me mightily.*

Phil. 3:15 *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.*

2 II Sam. 3:18 *Now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.*

II Sam. 7:5 *Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? I Kgs. 11:32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)*

I Kgs. 11:34 *Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:*

I Kgs. 11:36 *And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.*

I Kgs. 14:8 *And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who KEPT my commandments, and who followed me with all his HEART, to do that only which was right in mine eyes;*

3 I Sam. 13:14 *But now thy kingdom shall not CONTINUE: THE LORD HATH SOUGHT HIM A MAN AFTER HIS OWN HEART, AND THE LORD HATH COMMANDED HIM TO BE CAPTAIN OVER HIS PEOPLE, BECAUSE THOU HAST NOT KEPT THAT WHICH THE LORD commanded thee.*

II Sam. 7:8 *Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:*

Acts 13:22 *And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

4 Matt. 1:1 *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

Matt. 1:14 *And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliuël;*

Rom. 1:3 *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Rev. 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

Be Ye Therefore Perfect

ing to David's house.⁵ It was from David's ancestral line that God's Son was brought forth into this world,⁶ and David's earthly reign, which is a precursor to the coming heavenly reign of the Lord Jesus Christ.⁷ Because there is such a biblical and spiritual link between King David and the Son of God, then we can observe in the heart of Jesus' predecessor, David, elements of Jesus' own holy character. Since David's life, and heart towards the Lord, is but a glimpse of the One, Whose heavenly kingdom and dynasty shall never end.

Psalms 101 also hints at enlightening revelation, concerning how those whom David searched for to serve him, provide spiritual insight of what Jesus Christ looks for in those chosen ones ordained to serve Him. (Ps. 101:6) *Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.* Because David is a type of Christ, the qualities he sought for his servants, are similar to what Jesus demands of His.⁸ Just as David looked for the *faithful of the land*, so does the Son

5 Luke 1:69 *And hath raised up an horn of salvation for us in the house of his servant David;*
Matt. 9:27 *And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.*

Matt. 12:23 *And all the people were amazed, and said, Is not this the son of David?*

Matt. 21:9 *And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*

6 Rom. 1:3 *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

II Tim. 2:8 *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:*
Acts 13:22–23 *And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.²³ Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

Luke 1:69 *And hath raised up an horn of salvation for us in the house of his servant David;*

Rev. 22:16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

7 Ps. 132:11 *The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.*

Isa. 9:6–7 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.⁷ Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

Jer. 23:5–6 *Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

Ezek. 37:24–25 *And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.²⁵ And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.*

II Sam. 7:12–16 *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³He shall build an house for my name, and I will stablish the throne of his kingdom for ever. ¹⁴I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:*

¹⁵*But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. ¹⁶And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

8 Luke 14:33 *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. John 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*

Matt. 16:24 *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

Luke 9:24 *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

of God demand the same, if not greater, spiritual qualities of faithfulness⁹ in those who shall be entrusted with His ministry of reconciliation.¹⁰

What is highly worthy of note also, is that David sought for individuals, who would seek to walk *in a perfect way*, before both God and man. Because it is in man's sinful nature to err, transgress, and miss the mark in following God's will¹¹ without a person's genuine desire to live perfectly before the Lord, then it is virtually impossible to live a life pleasing to Him. For he who does not seek to walk fully obedient to divine will, has already made allowances in his own heart, and/or excuses, on why it is okay to miss the mark, to live up to the Lord's holy standard for his life. Yet, this is surely not the standard that Jesus has set for any of His true followers and disciples. (Matt. 5:48) *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

(*Ellicott's Commentary for English Readers*, Matt. 5:48) *Be ye therefore perfect.*—Liter-

ally, Ye therefore shall be perfect—the ideal future that implies an imperative.

Your Father which is in heaven.—The better reading gives, your heavenly Father. The idea of perfection implied in the word here is that of the attainment of the end or ideal completeness of our being. In us that attainment implies growth, and the word is used (e.g., in 1 Corinthians 2:6; Hebrews 5:14¹²) of men of full age as contrasted with infants. In God the perfection is not something attained, but exists eternally, but we draw near to it and become partakers of the divine nature when we love as He loves: (END QUOTE)

(*Barnes' Notes on the Bible*, Matt. 5:48) *Be ye therefore perfect ...*—The Saviour concludes this part of the discourse by commanding his disciples to be “perfect.” This word commonly means “finished, complete, pure, holy.” Originally, it is applied to a piece of mechanism, as a machine that is complete in its parts. Applied to people, it refers to completeness of parts, or perfection, where no part is defective or wanting. Thus, Job [in Job 1:1¹³] is said to be “perfect;” that is, not holy as God, or “sinless”—for fault is after-

Matt. 19:21 *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

9 Matt. 24:45–51 *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*⁴⁶ *Blessed is that servant, whom his lord when he cometh shall find so doing.*⁴⁷ *Verily I say unto you, That he shall make him ruler over all his goods.*⁴⁸ *But and if that evil servant shall say in his heart, My lord delayeth his coming;*⁴⁹ *And shall begin to smite his fellow-servants, and to eat and drink with the drunken;*⁵⁰ *The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;*⁵¹ *And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

10 II Cor. 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*

11 Adam and Eve - Gen. 3:12–13 *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*¹³ *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

Aaron - Exod. 32:22–24 *And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.*²³ *For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*²⁴ *And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.*

12 I Cor. 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 come to nought:*

Heb. 5:14 *But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

13 Job 1:1 *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.*

Be Ye Therefore Perfect

ward found with him Job 9:20; Job 42:6;¹⁴ but his piety was “proportionate”—had a completeness of parts was consistent and regular. He exhibited his religion as a prince, a father, an individual, a benefactor of the poor. He was not merely a pious man in one place, but uniformly. He was consistent everywhere. See the notes at that passage. This is the meaning in Matthew. Be not religious merely in loving your friends and neighbors, but let your piety be shown in loving your enemies; imitate God; let your piety be “complete, proportionate, regular.” This every Christian may be; this every Christian must be. (END QUOTE)

The Greek word for perfect in both instances, in Matthew 5:48, which is used regarding Jesus’ desired behavior for His disciples, and the Father’s own divine quality of perfection, are the same Greek word #5046 (TEH-lei-os) *teleios*. It is defined by HELPS Word-study as “*téleios* (an adjective, derived from 5056 (TEH-los)/*télos*, ‘consummated goal’)—mature (consummated) from going through the necessary stages to reach the end-goal, i.e.

developed into a consummating completion by fulfilling the necessary process (spiritual journey). See 5056 (TEH-los) (*télos*). / [This root (*tel-*) means ‘reaching the end (aim).’ It is well-illustrated with the old pirate’s telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]”

Surprising to most, to walk perfectly before the Lord, and develop increased spiritual obedience to God, is not a new biblical standard. It was required by God of Abraham,¹⁵ said of Noah,¹⁶ Asa,¹⁷ and Job¹⁸ as well as observed in Solomon’s charge to Israel.¹⁹ What this teaches us, is this, that the pursuit to walk truly spiritually upright and with great internal integrity, is not a new biblical concept, but is traceable throughout the scripture.²⁰

This pursuit of spiritual excellency, is also how the apostle Paul, who was chosen by Jesus to declare His name to the Gentiles,²¹

¹⁴ Job 9:20 *If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.*

¹⁵ Job 42:6 *Wherefore I abhor myself, and repent in dust and ashes.*

¹⁶ Gen. 17:1 *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

¹⁷ Gen. 6:9 *These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.*

¹⁸ I Kgs. 15:14 *But the high places were not removed: nevertheless Asa’s heart was perfect with the Lord all his days.*

¹⁹ Job 1:1 *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.*

²⁰ I Kgs. 8:61 *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.*

²¹ Ps. 15:1–2 *LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ²He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

Ps. 18:23 *I was also upright before him, and I kept myself from mine iniquity.*

II Sam. 22:24 *I was also upright before him, and have kept myself from mine iniquity.*

Ps. 26:1 *Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall no*

I Kgs. 9:4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

²¹ Acts 9:15 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

Acts 26:16–18 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷Delivering thee from the people, and from the Gentiles, unto whom now I send thee,*

¹⁸*To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

lived out his Christian faith. *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.*

(Barnes' Notes on the Bible, Phil. 3:12) *Not as though I had already attained*—...The meaning here is, I do not pretend to have attained to what I wish or hope to be. He had indeed been converted; he had been raised up from the death of sin; he had been imbued with spiritual life and peace; but there was a glorious object before him which he had not yet received. There was to be a kind of resurrection which he had not arrived at. It is possible that Paul here may have had his eye on an error which prevailed to some extent in the early church, that "the resurrection was already past" 2 Timothy 2:18,²² by which the faith of some had been perverted. How far this error had spread, or on what it was founded, is not now known; but it is possible that it might have found advocates extensively in the churches. Paul says, however, that he entertained no such opinion. He looked forward to a resurrection which had not yet occurred. He anticipated it as a glorious event yet to come, and he purposed to secure it by every effort which he could make.

Either were already perfect—This is a distinct assertion of the apostle Paul that he did not regard himself as a perfect man. He

had not reached that state where he was free from sin. It is not indeed a declaration that no one was perfect, or that no one could be in this life but it is a declaration that he did not regard himself as having attained to it. Yet who can urge better claims to having attained perfection than Paul could have done? Who has surpassed him in love, and zeal, and self-denial, and true devotedness to the service of the Redeemer? Who has more elevated views of God, and of the plan of salvation? Who prays more, or lives nearer to God than he did? That must be extraordinary piety which surpasses that of the apostle Paul; and he who lays claim to a degree of holiness which even Paul did not pretend to, gives little evidence that he has any true knowledge of himself, or has ever been imbued with the true humility which the gospel produces. (END QUOTE)

Just as Jesus knows the hearts of all men,²³ and their true inward character,²⁴ so also will the Lord Jesus, fully inspect both the lives lived, and the works done, of every man, called by Him. This truth is confirmed in the book of Revelation when we observe Jesus' warning to the Laodiceans, concerning how their walk, and/or works, had not lived up to the Son of God's standard, of being worthy to be called a true church of God. Like with the other six churches²⁵ addressed with them in the book of Revelation,²⁶ there was always

22 II Tim. 2:18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*

23 Luke 5:22 *But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?*

Rev. 2:23b *...I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

24 John 2:24–25 *But Jesus did not commit himself unto them, because he knew all men, ²⁵And needed not that any should testify of man: for he knew what was in man.*

Matt. 9:4 *And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*

Luke 16:15 *And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*

25 Ephesus – warned for leaving its first love (Rev. 2:1–7); Smyrna – encouraged to remain faithful amid persecution (Rev. 2:8–11); Pergamos (Pergamum) – warned about false doctrine and compromise (Rev. 2:12–17); Thyatira – warned for tolerating false teaching and immorality (Rev. 2:18–29); Sardis – warned that it had a reputation of being alive but was spiritually dead (Rev. 3:1–6); Philadelphia – encouraged for faithfulness; given no rebuke (Rev. 3:7–13); Laodicea – warned for being lukewarm and self-sufficient (Rev. 3:14–22)

26 Rev. 2:2 *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

something that needed to be addressed, for these Laodiceans, since their dangerous spiritual flaw, was their *lukewarm works*. That is, their profession of Christ, far exceeded how they actually lived for Him—revealing to us, that a mere profession of the Savior is insufficient, if fervent spiritual works, do not confirm our faith, and profession of Christ, as genuine. (Rev. 3:15–16) *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

The Greek word for *lukewarm* is #5513 (khlee-ar-os') *chliaros*. The *Topical Lexicon* defines the word “The adjective denotes water that has lost both its healing warmth and its refreshing coolness, standing as a vivid metaphor for spiritual indifference. In Revelation 3:16 the risen Christ employs the term to portray a church whose professed faith lacks both fervent love and clear conviction.”

The Theological Significance is revealed as, “1. Divine Disgust with Half-Hearted Religion: The image of being ‘vomited’ reveals the Lord’s intense rejection

of compromised discipleship (compare Deuteronomy 32:21²⁷).

“2. Call to Zeal and Repentance: ‘Be earnest and repent’ (Revelation 3:19²⁸) pairs zeal with repentance, teaching that true fervor is inseparable from humility and obedience.

“3. Christ’s Ongoing Fellowship: The invitation, ‘Behold, I stand at the door and knock’ (Revelation 3:20²⁹), affirms that even a lukewarm church may yet enjoy restored communion if it responds.” (END QUOTE)

The Intertextual Connections of the word are as follows: “• Spiritual Fervor: Romans 12:11,³⁰ ‘Do not let your zeal subside; keep your spiritual fervor, serving the Lord.’

“• Danger of Cooling Love: Matthew 24:12,³¹ ‘Because of the multiplication of wickedness, the love of most will grow cold.’

“• Rekindling the Gift: 2 Timothy 1:6,³² ‘Fan into flame the gift of God.’

Rev. 2:9 *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

Rev. 2:13 *I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

Rev. 2:19 *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*

Rev. 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

Rev. 3:8 *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

Rev. 3:15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

27 Deut. 32:21 *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

28 Rev. 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

29 Rev. 3:20 *Behold, I stand at the door, and knock: 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.*

30 Rom. 12:11 *Not slothful in business; fervent in spirit; serving the Lord;*

31 Matt. 24:12 *And because iniquity shall abound, the love of many shall wax cold.*

32 II Tim. 1:6 *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.*

“• Consuming Fire: Deuteronomy 4:24³³ presents God as a “consuming fire,” contrasting divine holiness with lukewarm devotion.” (END QUOTE)

To be *lukewarm* in either our faith,³⁴ or spiritual walk,³⁵ is to greatly jeopardize a continued relationship with the Son of God. So strong also was Jesus' sentiment concerning the Laodiceans' lack of acceptable fervent and spiritually inspired *works*, that He warns them, that without change, He would *spue* them (the entire assembly) *out of my mouth*. Such is the Son of God's loathing and spiritual distaste, concerning those who profess faith in Himself, and to be of His company, yet in deeds and works, actually, deny Him. (Titus 1:16) *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

(*Ellicott's Commentary for English Readers*, Titus 1:16) *They profess that they know God; but in works they deny him.*—These bitter foes to the truth, Titus must remember, will present themselves under the guise of friends. They will rank themselves in the Christian company openly, with their lips confessing God, but in their way of life, in their acts, practically denying the very things they were so careful to affirm with their lips; in other words, taking back, withdrawing, the solemn declaration of faith they had been making. (END QUOTE)

(*Expositor's Greek Testament*, Rev. 3:15) The moral nausea roused by tepid religion. It is best to be warm, and energetic; but even a frank repudiation of religion is at least more promising from an ethical standpoint (Arist. Nik. Eth. vii. 2–10) than a half-and-half attachment, complacently oblivious of any shortcoming. The outsider may be convinced and won over; there is hope of him, for he is under no illusion as to his real relation to the faith. But what can be done with people who are nominal Christians, unable to recognise that they need repentance and that Jesus is really outside their lives (Revelation 3:20³⁶)? Cf. Dante's *Inferno*, iii. 30 f. For such homely metaphors and their effectiveness, compare the criticism of Longinus in (“On the Sublime”) *περί ὑψους* (xxxix.): “Sometimes a plain expression like this tells more forcibly than elegant language; being drawn from common life, it is at once recognised, whilst its very familiarity renders it all the more convincing”. The spirit of the verse resembles that which pervaded Christ's denunciation of the religious authorities in his day for their (*hypokrisis* - *hypocrisy*) *ὑπόκρισις*, and his more hopeful expectations with regard to the harlots and taxgatherers (Ecce Homo, ch. xiii.); the former condition of religious life was to Jesus a sickening feature in the situation. (END QUOTE)

To be indifferent regarding divine and holy *works*, and lack inward spiritual fire for the gospel's advancement, ultimately reveals how little respect a man possesses for Christ's own work. For no man can be indifferent and lukewarm in serving the Son of God, and truly believe in Jesus

33 Deut. 4:24 For the LORD thy God is a consuming fire, even a jealous God.

34 Heb. 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Zeph. 1:12–13 (NKJV) “And it shall come to pass at that time That I will search Jerusalem with lamps, And punish the men Who are settled in complacency, Who say in their heart, ‘The LORD will not do good, Nor will He do evil.’¹³ Therefore their goods shall become booty, And their houses a desolation; They shall build houses, but not inhabit them; They shall plant vineyards, but not drink their wine.”

35 Jas. 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

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

36 Rev. 3:20 Behold, I stand at the door, and knock: 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.

Christ's ministry to save sinners.³⁷ This is also why if any do not truly value Christ's redemptive work,³⁸ then they will never, truly desire to sacrifice their own lives, to make the Son of God known to the world. Unfortunately, we only speak and seek to spread, that knowledge which we deem as essential for others to know. To not possess such zeal for the gospel, only reveals our lack of true faith in it, and its power to save the lost.³⁹

It should also never be out of mind, that Jesus shall try *every man's work*, in order to determine if the life he has lived, can pass what Jesus deems as worthy of being a son of God. This is also why no Christian, either in the pulpit, or pew, will be able to escape Jesus' careful inspection, of how he has lived his earthly life. (I Cor. 3:13) *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

(Benson Commentary, I Cor. 3:13) *Every man's work shall be made manifest—God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Ecclesiastes 12:14. There is nothing*

covered that shall not be revealed, neither hid, that shall not be known [Luke 12:2]. But the apostle's primary meaning here is, that it shall be made manifest what kind of materials every spiritual builder uses, that is, what kind of doctrines every minister of Christ preaches, whether they are true or false, important or trivial, calculated to produce genuine repentance, faith, and holiness in the hearers, or not; to promote the real conversion of sinners, and edification of believers, or otherwise: and of consequence, what kind of converts every minister makes, whether they be such as can stand the fiery trial or not. ... If his preaching produce no saving effect upon his hearers, if none of them are reformed in their manners, and renewed in their hearts; if none of them are turned from sin to righteousness, and made new creatures in Christ Jesus, there is reason to suspect the doctrine delivered to them is not of the right kind, and therefore is not owned of God. ... Where the gospel is preached, and a church is erected for Christ, the religion of such as profess to receive the truth is generally, in the course of divine providence, put to the test; and if it be a fabric of wood, hay, and stubble, and not of gold, silver, and precious stones,⁴⁰ it will not be able to bear the fiery trial, but will certainly be consumed thereby. The religion (if it can be called religion) of those who are not grounded on, and built up

37 Matt. 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

John 3:16–17 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*

I Tim. 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*

38 Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*

Acts 16:21 *And teach customs, which are not lawful for us to receive, neither to observe, being Romans.*

Rom. 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Rom. 10:13 *For whosoever shall call upon the name of the Lord shall be saved.*

John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

39 Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

40 I Cor. 3:11–12 *For other foundation can no man lay than that is laid, which is Jesus Christ. ¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;*

in Christ, (Colossians 2:7⁴¹), will evaporate like smoke from wood, hay, and stubble, in the day of trial. ... As fire tries metals, and finds out and separates whatever dross is mixed with them; or, as the fire of that great and awful day will penetrate the earth to its centre, and consume whatever is combustible, so shall the strict process of the final judgment try, not only the religion of every private Christian, but the doctrine of every public teacher, and manifest whether it came up to the Scripture standard or not. (END QUOTE)

By becoming aware how *every man's work* shall be required to pass the Son of God's inspection, we now know why King David made such strong resolutions, to order his spiritual life, according to divine Word and law. Simply because God would Himself, one day visit him—*O when wilt thou come unto me?* (Ps. 101:2). Ultimately King David was spiritually aware of what few are today, that the spiritual behavior, and/or works, of every professing believer, is as equally essential, as possessing a pure heart towards Him.⁴² To also either proclaim or infer that we have given our lives to Christ, will mean absolutely nothing, if the life we have chosen to live, and the works which we have done, do not bring glory to the Father in heaven. (Matt. 5:16) *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

(Barnes' Notes on the Bible, Matt. 5:16) *That they may see your good works*—The proper motive to influence us is not simply that we

may be seen (compare Matthew 6:1⁴³), but it should be that our heavenly Father may be glorified. The Pharisees acted to be seen of men, true Christians act to glorify God, and care little what people may think of them, except as by their conduct others may be brought to honor God, yet they should so live that people may see from their conduct what is the proper nature of their religion.

Glorify your Father—Praise, or honor God, or be led to worship him. Seeing in your lives the excellency of religion, and the power and purity of the gospel, they may be won to be Christians also, and give praise and glory to God for his mercy to a lost world.

We learn here:

1. that religion, if it exists, cannot be concealed.
2. that where it is not manifest in the life, it does not exist.
3. that "professors" of religion, who live like other people, give evidence that they have never been truly converted.
4. that to attempt to conceal or hide our Christian knowledge or experience is to betray our trust, injure the cause of piety, and to render our lives useless. And,
5. that good actions will be seen, and will lead people to honor God. If we have no other way of doing good—if we are poor, and unlearned, and unknown yet we may do good by our lives. No sincere and humble Christian lives in vain. The feeblest light at midnight is of use. (END QUOTE)

41 Col. 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

42 Ps. 24:3-5 Who shall ascend into the hill of the LORD? or who shall stand in his holy place? ⁴He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. ⁵He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

I Tim. 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

Jas. 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Matt. 5:8 Blessed are the pure in heart: for they shall see God.

43 Matt. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

It is also for the divine purpose of being *zealous of good works*, that is the genesis for our creation in Christ. So that if any are not zealous to do good, it brings into question if they are actually of Christ. Simply because it is for this purpose that Jesus redeemed sinners. (Titus 2:14) *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Here we observe one of the great purposes for the sinner's redemption; it is so that Jesus, through His death, burial, and resurrection, would produce a *peculiar people, zealous of good works*. The Greek word for *zealous* is #2207 (dzay-lo-tace') *zélótés*. *HELPS Word-studies* defines the word "a person with zealous enthusiasm who (literally) 'boils over with passion' ('someone burning with zeal,' J. Thayer). See 2205 (dzay'-los) (*zēlos*). \ 2707 (kat-af-ron-tace') */kataphrontés* ('a zealous person') is used of 'one who is deeply committed to something and therefore zealous—'enthusiast, zealous person' (L & N, 1, 25.77)." (END QUOTE) It is for this great reason, that Jesus saves men, in order that they will carry out Christ's own ministry of doing good in the world.⁴⁴ The contrast between, these kinds of Christians, those enthusiastic to do good, and

the *lukewarm* Laodicean believers mentioned in the book of Revelation, could not be any clearer. Ultimately, no honest believer, will ever debate the fact, that being *lukewarm* in works, is the life that Jesus desires for him.

(*Barnes' Notes on the Bible*, Titus 2:14) *Who gave himself for us*—See the notes at Ephesians 5:2.⁴⁵

That he might redeem us from all iniquity—The word here rendered "redeem"—(loo-tro'-o) λυτρόω *lutroō*, occurs only here and in Luke 24:21; 1 Peter 1:18.⁴⁶ The noun, however—(loo'-tron) λύτρον *lutron*, occurs in Matthew 20:28; and Mark 10:45;⁴⁷ where it is rendered "ransom;" see it explained in the notes at Matthew 20:28. It is here said that the object of his giving himself was to save his people from all iniquity; see this explained in the notes at Matthew 1:21.⁴⁸

And purify unto himself—

(1) Purify them, or make them holy. This is the first and leading object; see the notes at Hebrews 9:14.⁴⁹

(2) "Unto himself;" that is, they are no longer to be regarded as their own, but as redeemed for his own service, and for the promotion of his glory;—Notes, 1 Corinthians 6:19–20.⁵⁰

44 Acts 10:38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

45 Eph. 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

46 Luke 24:21 *But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

1 Pet. 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

47 Matt. 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Mark 10:45 *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

48 Matt. 1:21 *And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.*

49 Heb. 9:14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

50 1 Cor. 6:19–20 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

A peculiar people—1 Peter 2:9.⁵¹ The word here used (per-ee-oo'-see-os) (περιούσιος *periousios*) occurs nowhere else in the New Testament. It means, properly, having abundance; and then one's own, what is special, or peculiar (Robinson, Lexicon), and here means that they were to be regarded as belonging to the Lord Jesus. It does not mean, as the word would seem to imply—and as is undoubtedly true—that they are to be a unique people in the sense that they are to be unlike others, or to have views and principles unique to themselves; but that they belong to the Saviour in contradistinction from belonging to themselves—“peculiar” or his own in the sense that a man's property is his own, and does not belong to others. This passage, therefore, should not be used to prove that Christians should be unlike others in their manner of living, but that they belong to Christ as his redeemed people. From that it may indeed be inferred that they should be unlike others, but that is not the direct teaching of the passage.

Zealous of good works—As the result of their redemption; that is, this is one object of their having been redeemed; Notes, Ephesians 2:10 [*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*]. (END QUOTE)

⁵¹ 1 Pet. 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*