

Called to be Saints

Rom 1:32; 2:1-3; Heb 12:15-17; 6:4-6

1 Jn 5:16-17; Jms 5:19-20

Rev 2:11; 3:5; Jn 8:51

What if a disciple, called to be a saint, who lives among those who are called to be saints (1 Cor 1:2,8) practices the same things as the nations mentioned in Rom 1:28-31 (as verse 32 says, and also Rom 2:1-3) ? That is, what if one of us gave whole-hearted approval or applauded the others (of the nations or Gentiles) who do such things? Will not we die also? Will not we die along with those who do them, as Rom 2:1-3 says?

Whenever the opportunity presents itself some gobble it up. There is no more resistance in them than what *should* be in the Gentile, that is, when the right temptation comes along. And by giving into it we actually applaud others who do what we might otherwise condemn them for. Do you imagine, whoever you are, that when you judge those who do such things, and yet do them yourself, you will escape the judgement of God? Don't you know that you, by doing these things, are storing up judgment for yourself? (Rom 2:5; Mt 7:5).

So what is a hypocrite?

The holy are distinct from the nations or other religions such as Judaism and Christianity (Mt 6:2). The *hypocrite* in Mt 7:5 is a *brother*, a holy one, called to be a saint. He is called to be blameless (Gen 17:1) among all the other ones who kept themselves holy, blameless, without spot or wrinkle (Rev 19:7-8; 3:5), worthy of Messiah (Rev 3:4; Col 1:10), those who will not have to taste death (Jn 8:51), disciples (Jn 13:34-35; 8:31-32; Mt 7:24; Lk 6:47-48). This man is expected to be a loyal disciple, loyal to his Master in the time of testing, in the time of temptation, keeping himself pure, clean for His Master's use (Mt 6:9-13; Jn 3:22; 15:5-8; 1 Jn 5:14-15).

What kind of man is it who claims to be a follower of Messiah, but who is as Lk 6:46?

Who is fit or worthy to be called a disciple, a follower, a loyal adherent to the Messiah and bear His Name, being beyond reproach? A man who possesses the commitment necessary to be loyal to his Master in the time of testing, the commitment necessary for discipleship (Mal 3:18; Jn 13:34-35; Lk 9:59-62).

Whoever knows the "all" but fails to know himself, lacks everything. (Gospel of Thomas 93:18 (67))

*In Mt 6:13 we, His faithful, loyal followers, who are proving to belong to Him as true disciples (Jn 15:5-8), are commanded to pray, "Lead us not into temptation." We know that God does not do the tempting. He tempts no one. But He does allow His children to be tempted. But it is always for the purpose of proving to His child that he can rely on God's strength and wisdom. It is for the purpose of **strengthening** us. It is our Father's will to give us victory over the temptation and at the same time make us more experienced in the tactics of the spiritual warfare we are all engaged in continually against all the powers and forces of evil (Heb 10:13; Eph 6:12).*

The actual enticement to sin is never from our Father, but as Jms 1:14-15, says we must master it (verse 21; Rom 6:9; Lk 6:40). We must, for His sake, grow up in all aspects into His headship to rule the universe. We no longer can be infants, immature or carnal and babes, but spiritually mature men, able to stand the test of time until He comes (1 Pet 4:12).

Mt 6:4; Eph 4:17-24; 5:1-14

Eph 5:3-5 – Not fitting for us, the holy, called to be saints, who are to live as children of the light. We will have no inheritance in the next age — the kingdom of God or of Messiah — if we give ourselves to these things, just as sure as the Gentiles have no inheritance in the kingdom of God who do these things (1 Cor 6:9-11).

Each one of us (1 Jn 2:19) must realize before it is too late who we actually are and what our purpose is, as there is no other way to resist the onslaught of the enemy of our souls, who has led the whole world astray (Rev 12:9). We, if we know what Lk 20:18 means, must do what our Master told the Pharisees. Otherwise, what happened to them (the disobedient in the first Edah) will happen to us. Lk 20:18 says and means:

Whosoever shall fall upon that stone shall be broken. But on whomsoever it shall fall it will grind him to

powder.