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THE HOLY SPIRIT

Study 2

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I'd like to continue the study on the Godhead by discussing the Holy Spirit with you. This study on the Holy Spirit has to be one of my favorites because it fills in so many blanks. I can remember years ago coming to this understanding, so many things gel for me to recognize the deeper things of God and how He is dealing with the church. And I have to warn you, this study moves pretty fast and maybe you're going to be hearing things that you've never heard before. Maybe you'll hear things for the first time and I would just simply ask that you go back and listen to this study again. If you're really seeking to understand God, if you're really desiring the deep things of God and to grow in your understanding and you're not afraid of where that's going to lead you, except closer to Him, then you're ready for this study.

When we talk about the Holy Spirit, we have to have an understanding, or I should say, it would help us to have an understanding of righteousness and justification. This word "justified" simply means "being made righteous." To be justified, you're made righteous. And there is a scripture dealing with justification that I would like to share with you found in Isaiah chapter 53. Reading Isaiah 53, verse 11

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Now read it again.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many [or make many righteous]; for he shall bear their iniquities.

It is by the knowledge of Christ that we are made righteous. It isn't knowledge about Him. This says "by **His knowledge** He shall make you righteous." Now take this concept and

compare it with Galatians 2:16. Galatians chapter 2, verse 16,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, ...”

Now if your Bible says “faith **in** Christ” at this point, it’s wrong. This actually is the faith of Christ. Now let’s continue reading.

16 ...even we have believed **in** Jesus Christ, that we might be justified [or made righteous] by the faith **of** Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. [made righteous or justified]

Here we discover it is the faith **OF** Christ that justifies us, or makes us righteous. Now let’s define faith. Scripturally Hebrews 11:1 defines faith as

1 Now faith is the substance of things hoped for, [and it is] the evidence of things not seen.

Look at those two words. Faith is the “substance” and evidence.” Substance and evidence are nouns. Why is this key? This is key for me because all of my Christian life I was led to believe that faith was an action, that faith was something I did. And yet when I looked up the word “faith” I discovered it was a noun. The action behind “faith,” the verb of it is “to believe.” When I believe, when I go through that action of believing a thing, the end result of my belief is the faith. It is that understanding that I come to. And if you can grasp the meaning of faith and see it as a noun, not as an action, then these two scriptures, Isaiah 53:11 and Galatians 2:16 will be in perfect harmony. You see, by His knowledge He shall give you righteousness. Galatians 2:16. It’s by the faith, the understanding that Christ possessed that He makes us righteous.

Now notice. I believe **IN** Him to be made righteous by the faith **OF** Him. Just simply believing in Jesus Christ does not mean salvation. It is receiving the faith of Christ that makes me righteous. Why is this? Thoughts produce feelings. Feelings, action. There isn’t anything I can say or do that doesn’t start with thought. And when we talk about the knowledge of Christ, the faith of Christ, we are talking about His thought. Receiving His thought gives me righteousness. If you still see sin as that outward thing you do, you’ve got to recognize you wouldn’t do the outward thing if the inward wasn’t possessed. Matthew 23, clean the inside of the cup first so that the outside may be clean also.

If sin begins on the inside so does righteousness. If I can receive His understanding, then He will be living His life through me. Now let me show you three scriptures that continue to build on this inward concept. The first one is 1 Corinthians chapter 2. It’s the very last verse of 1 Corinthians 2.

16 For who hath [has] known the mind of the Lord, that he may instruct him [the Lord]? But we have the mind of Christ.

Now think about it. Here is actually a verse saying that you possess the mind of Christ. Let’s read another one. Philippians chapter 2. This is one that you’ve probably read dozens of times. Philippians 2:5

5 Let this mind be in you, which was also in Christ Jesus:

Again, let the mind of Christ be in you. Let this way of thinking be in you. Turn to 1 Peter

chapter 4 with me. Look at verse 1.

1 Forasmuch then as Christ hath [has] suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath [has] suffered in the flesh hath [has] ceased from sin; Now think about it. The scriptures declare that we have the mind of Christ. Paul says, let this mind be in you which was also in Christ Jesus and Peter says arm yourselves with the mind of Christ. Arm yourself with this mind. Now when we use the word “mind” I want to connect another word with this and I’m going to let the scripture do this for me. It’s found in Ephesians chapter 4, verse 23.

23 And be renewed in the spirit of your mind;

Here now we have connected the word “spirit” to “mind.” Why would Paul do that? How could Paul do this? Turn back with me to 1 Corinthians chapter 2 and I want you to read your marginal reference. 1 Corinthians 2:16 -- this concept that Paul is quoting – who has known the mind of the Lord that He may instruct Him. Paul has taken that concept out of the Old Testament. And it’s found in Isaiah chapter 40, verse 13, and I want to read this so that you can hear the likeness. Isaiah 40:13

13 Who hath [has] directed the Spirit of the LORD, or being his counsellor hath [has] taught him?

Here the word “spirit” is used. [7307] in the Strong’s. Who has directed the spirit of the Lord, or being His counselor has taught Him? And in playing off of that concept, instead of using the word “spirit” Paul has used the word “mind.” Again, 1 Corinthians 2:16,

16 For who hath [has] known the mind of the Lord, that he may instruct him?

Turn with me also to Proverbs chapter 29. And in Proverbs 29 I want you to look at verse 11.

11 A fool uttereth [utters] all his mind: but a wise man keepeth [keeps] it in till afterwards.

This word “mind” is [7307] – “spirit.” Now think about this. You see, when the King James translated this, it probably did not make sense to those men, a fool utters all his spirit. They understood that you only utter what’s in the mind. Now think about it. You can’t speak it except it be in your mind. But when you read this more literally, you’re uttering your spirit, which for me proves that “spirit” and “mind” are synonymous. Now I want to show you some other scripture that bring this out, but I want to make a chain for you about our connection with the Holy Spirit. The first verse in the chain is 1 Corinthians chapter 3, reading from verse 16.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth [dwells] in you?

Question. Does the Holy Spirit dwell within the believer? Absolutely. Yes. The scriptures confirm this to be so. The Spirit of God will dwell within the believer. The question is, where? The answer is in Ephesians chapter 3, reading verse 16.

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

The Spirit of God is within the believer but He is within the inner man. Now question. What

is the inner man? Well, the apostle Paul, the same man who wrote Ephesians, wrote also Romans. I'd like to ask you to turn to Romans 7. Let him define the inner man. Romans 7:22.

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

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

Here, he talks about the inward man and then equates it to the mind. Be renewed in the spirit of your mind. God dwells within the believer. He dwells in the inward man. Romans 7 again, let's read this, verses 22 and 23.

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

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

Again, the inward man is the mind. Now turn back again to Ephesians chapter 3. We read verse 16. Let's read it again and connect verse 17 with this holding to our understanding of "faith." Ephesians 3:16

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 [So] That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Now look again. Christ dwells in the heart by means of your understanding. How you understand – you believe **IN** Christ to receive the understanding **OF** Christ. When you receive His knowledge, His faith, He is now dwelling within the believer, the heart of the believer by faith. Look at this word "heart." Turn to Romans again, chapter 2 this time. In Romans 2, I want to read verse 29.

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Now, we have taken this word "mind." We have seen where the mind of Christ dwells within us. We have seen where we are to let the mind of Christ, we are to arm ourselves with the mind of Christ, and we have seen where Paul uses the word "spirit" synonymously with "mind." And now he has used the word "heart" synonymous with "spirit." Let me read it one more time.

29.... circumcision is that of the heart, in the spirit,

It's pretty obvious, isn't it. Heart, mind, spirit are all synonymous dealing with us inwardly. We have to have our spirit renewed, our minds renewed. We have to be given a new heart. All of this comes from Christ.

When we talk about the Holy Spirit, I think one of the most revealing scriptures is found in the gospel of John chapter 14. And in this scripture, I want to read this, I pray that you be in constant prayer as we go over this study, because things will really come together for you when you understand these concepts. Reading from John 14, verse 15,

15 If ye [you] love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth [sees] him not, neither knoweth [knows] him: but ye [you] know him; for he dwelleth [dwells] with you, and shall be in you.

Now stop for just a moment. Had you walked up on these disciples when Jesus was explaining the Comforter to them, and heard Him say, again, you know Him, for He dwells with you now and [future] shall be in you. If you were to ask one of the disciples who is it that you know? Do you not think they would have said “Jesus. Jesus is the one we know.” Look at the very next scripture, John 14:18.

18 I will not leave you comfortless: **I** will come to you.

Who and what are the Holy Spirit as scripturally defined? It is the mind of Jesus Christ himself. It is the person of Christ. You are to have the mind of Christ, the spirit of Christ. He says, “I will not leave you comfortless, I will come to you.” Now let me show you the way the Holy Spirit is received. The first scripture I want to turn to is in Proverbs chapter 1. And reading in Proverbs 1, reading at verse 23,

23 Turn you at my reproof: behold, I will pour out my spirit unto you [comma], I will make known my words unto you.

If the spirit and mind are synonymous, the way we convey our minds are by the actions we do and the words we speak. You convey what you possess inwardly outwardly. When you speak, that is how you convey thought. I’ll give you my spirit, I’ll make known my words unto you. Now take this thought and let’s go to the gospel of John chapter 3. And we’re going to come back to “spirit” and “words” but I want you to see the Father and Son in eternity past. In John chapter 3, I want to begin reading at verse 31 and I want to just insert thought in these scriptures to help build on the concept and clarify what is being said here. The gospel of John chapter 3, verse 31.

31 He that cometh [comes] from above is above all: he that is of the earth is earthly, and speaketh [speaks] of the earth: he that cometh [comes] from heaven is above all. [and I could say, and speaks from heaven]

You see, if he that is of the earth speaks of the earth, then he that is of heaven speaks of heavenly things. He is speaking of the heavens. Now notice,

32 And what he hath [has] seen and heard [in heaven], that he testifieth [that is what he’s testifying]; and no man receiveth [is receiving] his testimony.

When we look at the Lord Jesus Christ and we recognize His prior existence, his birth in eternity past, we know that when He was dwelling in the flesh, He was speaking of those things that He had heard in heaven. He was conveying heavenly truth.

33 He that hath [has] received his testimony [or Christ's testimony] hath [has] set to his seal that God is true.

Now why is that? Because everything that He received is from God. You see, if when you believe Christ, you're believing God, it's because He's only telling you what His Father told Him. Now this is stated in the next scripture.

34 For he whom God hath sent speaketh [is speaking] the words of God: [Notice, because] for God giveth [gives] not the Spirit by measure *unto him*.

You see, even when Christ was walking on this planet and speaking the words that He was giving, it was coming to Him from His Father. He is speaking God's words because God gives not the spirit by measure unto Him, but that has been the truth from all of eternity. Even when He was brought forth in eternity past, when the Father gave Him His mind, or His spirit without measure, that is what made the Savior the Messiah, the Christ, the Anointed One. All of those words mean the same thing. That was what He was anointed with, the spirit of His Father. He was anointed from eternity past, by the spirit of God. Turn with me to Proverbs chapter 8. In Proverbs 8 there is a scripture found in verse 22 that says,

22 The LORD [or Yahweh] possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

In these scriptures, this chapter is dealing with wisdom. The wisdom of God. But Paul tells us in 1 Corinthians 1, let me read this for you – in 1 Corinthians chapter 1, verse 24

24 But unto them which are called, both Jews and Greeks, Christ [is] the power of God, and the wisdom of God.

So taking Christ as the wisdom of God and bringing it back to Proverbs 8, we see again, starting in verse 22 that,

22 The [Yahweh or the] LORD [because that's what the word LORD is here, it's in all caps the name of God], [Yahweh] possessed me [him] in the beginning of his way, before his works of old.

23 [He says] I was set up

This word "set up" is actually "poured upon." Poured upon is how you anoint. To pour upon. He was poured upon with God's Spirit. He was given the spirit of God without measure. He also states he was brought forth before anything was, He was brought forth. Remember in Revelation 3 where Jesus refers to Himself as the beginning of the creation of God? He isn't

saying He is created. He is the beginning of the creation because all things were created through Him. And here we see that He was poured upon from everlasting, from the beginning. He was poured upon by God. He is **the** anointed one of God.

Again, how do you convey spirit? According to Proverbs 1, I will give you my spirit, I will make known my words unto you. Let's look at another scripture. Ezekiel chapter 2. Let's read verses 1 and 2 together.

1 And he said unto me, Son of man, stand upon thy [your] feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

It's pretty obvious isn't it, that spirit or mind is conveyed by means of words. From the Father to the Son, the spirit was poured upon the Son. Turn to the gospel of John chapter 6, verse 63.

63 It is the spirit that quickeneth [or that gives life]; the flesh profiteth [profits] nothing: the words that I speak unto you, they are spirit, and they are life.

Here he says it doesn't he. The words that I'm speaking contain life. The words that I'm speaking are spirit. From the Father to the Son to you and I.

I have to connect Ephesians chapter 5 with this because in Matthew 23, again, He said, clean the inside of the cup first. Well in Ephesians 5:26

26 That he might sanctify and cleanse it [speaking of the church. That he might sanctify -- think of these two words, "sanctify" and "cleanse" it] with the washing of water by the word,

Now that word "by" is "in." That he might sanctify and cleanse the church with the washing of water in words. Water in the scripture is a symbol of thought. It's a symbol of words. Pure water from heaven – the rain falling from heaven – the Lord will refer to this as the early and latter rain and the reception of His spirit. So who's spirit are we receiving? That of Jesus Christ. It is the mind of Jesus Christ. How is it conveyed? It's conveyed with words. Look at the gospel of John chapter 7, starting at verse 37.

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth [believes] on me, as the scripture hath [has] said, out of his belly shall flow rivers of living water.

Now, let's define the word "belly" spiritually. Look at Proverbs chapter 18, verse 8.

8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Words go into the belly. If I were to eat a piece of literal bread, it would go down into my belly. But when I eat the Bread of Life, the spiritual bread goes into my spiritual belly, into my mind. Now go back to John 7 again, verse 38.

38 He that believeth [believes] on me [and that word “on” actually is “into.” To believe into Christ], as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit [referring to the Spirit as the living water], which they that believe on him should receive: for the Holy Ghost [Spirit] was not yet given; because that Jesus was not yet glorified.)

Now, first of all let's conclude the fact that when you receive Christ by faith into your heart, then when you speak, you are giving forth living water – living water, or we could just say the words of life are coming from your belly. From the Father to the Son, from the Son to us and from brother to brother. The words spoken are conveying the mind of Christ. But what does he mean in the second part of this scripture when he says, “for the Holy Ghost, or the Holy Spirit was not yet given, because Jesus was not yet glorified.” Let me clarify this. First of all, look at that word “given” in the scripture. It's in italics. That's because it isn't there. It's italicized because it isn't in the Greek. This verse actually reads like this: “For the Holy Spirit was not yet, because Jesus was not yet glorified.” What does it mean, the Holy Spirit was not yet?

Let's go a little deeper into the meanings that God has given us concerning His only begotten Son. First of all, I see the only begotten birthed in eternity past. The Father then gave Him His spirit without measure and the Son received it. You see, the Son was the first one to believe in God; the first one to believe what the Father was saying. This is why in Hebrews chapter 12,

Looking unto Jesus the author and finisher of our faith; Hebrews 12:2

2 Looking unto Jesus the author and finisher of our faith; ...

He authored our faith and He finished it. He was the first to possess it but He also perfected the understanding. He also perfected our faith. This is what I want to show you. In Luke chapter 13 Jesus makes the statement about His resurrection. In Luke 13 reading verse 32

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

I want to tell you that that perfection He was talking about was inward. It was that finishing of the understanding, the bringing into a completed perfection of His faith. Now notice I said “completed” perfection. When you plant a seed of corn and you watch this little stalk grow up, it's perfect every day, but when it bears fruit it reaches a completed perfection and this is how I've learned to understand the mind of Christ. He never sinned. He was always in that place of perfect obedience to His Father. But He was brought to a place of a completed perfection. Look at Hebrews chapter 5 and we'll just let the scriptures speak for us. In Hebrews chapter 5, let's start reading at verse 7, speaking of the Christ,

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [The King James has put “from death.” The word is actually “out of death.” He was not saved from death. He was saved out of it.], and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that [will]

obey him;

The Son of God through the things which He suffered learned obedience to the Father, being in sinful flesh, and was brought to a completed perfection. That is what it's talking about again, in John chapter 7. Let's read this one more time. In John 7 reading verse 39.

39 (But this spake he of the Spirit, which they that believe on him should receive [future]: for the Holy Ghost [Spirit] was not yet [Why?] because that Jesus was not yet glorified.)

On the day of Pentecost when the Spirit came to the disciples, it was the mind of Christ, the spirit of Christ, the understanding of Christ they were receiving. Now I want to turn over there and read that with you for a moment but first understand that even though Jesus never sinned, His mind reached that completed perfection when He was resurrected. That is why the Holy Spirit was not yet, because He was not yet glorified, or that spirit that was to be given didn't exist yet. In other words, the completed mind of Christ didn't exist until the third day. When that man came out of that grave Sunday morning, His mind, the mind He possessed had never existed before.

In other words, a perfected mind in sinful flesh, being obedient unto God, even unto death. A mind that had never sinned, trusting in the Father, even to the point of death, being raised again, and now completed perfectly. He is the author and finisher. He has finished this understanding. Finished it off, perfected it. That mind had never existed before. Now turn to Acts chapter 2 and let me show you an interesting word. In Acts 2, reading at verse 1

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from [out of or from] heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Now you see this word "wind?" It's only used one other time and it's found in Acts 17, verse 25. The same Greek word, the second time it's used, Acts 17:25

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth [gives] to all life, and breath, and all things;

This word "breath" is the same word the King James has translated "wind" in Acts 2:2. What's the difference between wind and breath? If I were to tell you, "I feel wind on my face," that would give you one idea. But what if I said, "I feel a breath on my face?" Breath comes from a person. That is the difference. And in this scripture there came a sound out of heaven, as of a rushing mighty breath. It was the breath of the Savior. Look at the gospel of John chapter 20, reading from verse 20.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath [has] sent me, even so send I you.

22 And when he had said this, he **breathed** on *them*, and saith unto them, Receive ye the Holy Ghost: [the Holy Spirit]

Now back in chapter 7, the Holy Spirit was a future thing because He had not yet been

glorified. Now He breathes on them and says “Receive ye the Holy Spirit.” And in Acts chapter 2, they hear the sound coming out of heaven of a breath and they receive the Holy Spirit. Since we’re in Acts 2, let’s turn to verse 32 and notice what we learn about the Spirit here.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost [Spirit], he [Jesus] hath shed forth this, which ye [you] now see and hear.

The Spirit comes from the Father to the Son to us. Look at it one more time.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost [Spirit], he hath [Jesus has] shed forth this, which ye now see and hear.

If you can understand that **the** Holy Spirit is the mind of God given to the Son, brought to perfection, given to the believer, the thoughts, the understanding, the faith of Jesus Christ, look at the gospel of John, chapter 15, let’s just keep confirming this truth, John 15:26. Notice what Christ says.

26 But when the Comforter is come, whom **I** will send unto you from the Father, even the Spirit of truth, which proceedeth [proceeds] from the Father,

Again, from the Father to the Son, to us. The Holy Spirit perfected mind of Christ given to the believer. The fact that His Spirit was brought to a completed perfection, the fact that it states in John 7 that this Spirit was not yet, because He was not yet glorified, explains what Christ meant when He would say “another Comforter.” “I will send another Comforter.” It was another person. It was His person, perfected, which had not existed until He died the death and was raised again on the third day.

Now think about this with me. He, the Son of God, brought forth in eternity, had an existence in the Old Testament as the Son of God, but He humbled Himself, and became a man. The second identity, you could say, was seen as He walked in sinful flesh. But He had a third person, a third identity which was the resurrected Savior. The difference between the Savior in the flesh and the Savior risen is that completed perfection. In the Old Testament He lived as the Son of God, He became a man, He humbled Himself and became a man, walked in sinful flesh, died the death and was raised the third day. And you can see that progression of understanding that the Son of God went through as the Son of God. Though He were a Son, yet learned He obedience by the things which He suffered.

So how do we harmonize Hebrews chapter 13 where the writer says in verse 7,

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation [or conduct].

8 Jesus Christ the same yesterday, and to day, and for ever.

You see, it never made sense to me that the scriptures would talk about Christ growing in perfection inwardly, and yet say He was the same yesterday, today and forever. And when I would read this text in Hebrews 13, it didn’t make sense to me that He would suddenly blurt

this out. How does verse 8 of Hebrews 13 fit in context with everything else he's saying. It doesn't make sense that the writer would just change direction and suddenly say Jesus Christ the same yesterday, today and forever. Well, let's continue reading and let me show you how Christ has remained the same. Let's read it again.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers [different] and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein [in it].

See, how do those things fit together? Because Jesus Christ remained the same throughout His entire life, obedient to His Father, willing only to follow those things that His Father led Him to. And the writer of Hebrews is telling you Jesus Christ is the same yesterday, today, and forever, don't you be carried about with different and strange doctrines. In other words, you remain faithful, yet even though you remain faithful and are the same, you're constantly changing. The scriptures have to be in harmony with one another. Jesus Christ was perfected the third day. Inwardly, He authored our faith and He finished our faith. How did He do it? How did He make the changes? By remaining the same, consistent, with obedience to His Father. He wasn't carried about with the different and strange understandings and doctrines as Lucifer was led astray, was taken astray, I should say, went astray on his own.

The Son of God remained the same so that the changes could be made. Interesting isn't it? You and I are to remain the same in faithfulness to what God is leading us, how God is leading us. And yet by remaining the same in that understanding, the changes are going to be made in us that we may be brought into the perfection of Christ.

I would like to close this study with a look at Ephesians chapter 4, verse 12.

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

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [how perfect?] unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.....

You see, just as Christ remained faithful, we remain faithful to the workings of God, what will happen? We'll come into the unity of the faith, the knowledge OF the Son of God, just how we began this study, the knowledge of the Son of God, unto a perfect man. How perfect? The measure of the stature of the fulness of Christ.

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