

011 Being Made Perfect in Christ

By Mike Stroud

Mike: Well I hope we have the Holy Ghost with us tonight. I want to talk about something that... One of the great mysteries of the gospel and it has to do with what I call an indwelling principle of the father and the son. Every once in a while, if you ...for example, if you go over John chapter 17, let's introduce it that way, in your Bible. John chapter 17. This is been a great mystery in the Christian world and its... This is what is... this is what has caused Trinitarian doctrine, and the Nicene Council in 325 A.D. They just could not understand what the Savior was talking about in John chapter 17. Want to start at... Want to start at verse 26... John chapter 17 verse 26... this is called... this is what they call the intercessory prayer. The great intercessory prayer, so, Jesus interceding, advocating, for man, fallen man before the father. And in this prayer...20... Make that verse 20, did I say verse 26?

Student: yeah

Mike: verse 20. Here's the prayer that the Savior is uttering just before they leave the upper room, at what we call the Last Supper, and go to Gethsemane. Says, "*neither I pray for these alone*", meaning the apostles that are with him in that room, "*but for them also which also shall believe on me through their word.*" That's everybody else, that's us. And then 21... is here where it starts... it says that, "*they all may be one; as thou, father, art in me, and I in thee, that they may be in one in us: that the world may believe that thou hast sent me.*" Now the words we want to look at is the word 'in'. Verse 22, "*and the glory which thou gave us me I have given them; that they may be one, even as we are one:*" here we go again, verse 23, "*I in them, and thou in me, that they may be made perfect in one;*" now the word 'perfect' is the one we want to concentrate on tonight. There are two ministries that I want to talk a little bit about. One is this 'indwelling' where Christ is in the father; and the father in Christ; and the father and the son in us; and we in them, all this being 'in' is a great mystery. And the other mystery is this perfection, that verse 23 is talking about, "*that they may...*" "*That they*", meaning the 12, and all they that believe on their words; refer back up to 21. That they may be the perfect in one that the world may know that thou hast sent me and has love them as thou hast loved me know if you want to go up to down verse 25, "*O righteous father, the world have not known the: but I have known thee, and these have known that thou hast sent me.*" Last verse 26, "*and I have declared unto them by name, and will declare it: that the love wherewith thou hast loved me may be in them, and I have them.*" Now, Because that is so difficult for us... Especially in our Western thinking... Eastern thinking doesn't have as much difficulty with this as Western thinking, because Western we see two persons in one here and you there. And we see separate and distinct persons and we can't easily comprehend how one person can be in another person. So what we do is we want to arrest that, changed that, and switch it, and manipulated so that we can somehow make Christ's words fit into our Western mind thinking.

And so what I want to do... I want to present this as more literal than symbolic. Because we always want to make this symbolic for us to understand. I want to make it more literal and used the Scriptures to show that. Now what I would like to present to us tonight is that in a very literal and Real Way, Jesus Christ is in each one of us. And we, each one of us, are in him. There is a real connection between the Savior and each of God's children that we have a tendency to overlook. Now obviously, that can't be physical. So when we talk about the Savior being in us and we had him were not talking about a physical indwelling. There has to be another way to look at this in order for us to understand what the Scriptures are saying. Now I want you to know that there is no way that any of us can be perfected without Christ being in us... In us... Without this indwelling principle. So in order to get a feel for this we have to go and look at a couple of other Scriptures. Let's go to your New Testament for just a minute were going to go to first Corinthians... want to go to chapter, chapter 2.. Let's go to chapter 3 and we'll go back to chapter 2. Corinthians chapter 3 verse 16 and 17. And this is Paul speaking to the members of the church who were living at Corinth. This is the letter to the Corinthians members of the New Testament church. So in verse 16... when he says this are y'all there?

First Corinthian three verse 16 and 17, "know ye not that ye", now he's speaking to the members now, men and women who are the Corinthian members of the church, "*know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?*" There is our first key. Now keep your finger here and go over to a couple of chapters, 1 Corinthians want to go to 1 Corinthians 6, the look of verse 17, "*he that is joined unto the Lord is one spirit.*" That's an interesting little statement. Now go down to verse 19, first Corinthians verse six verse 19, "*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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are god's.*" Now here is some clues. So Paul is teaching the members of the church in Corinthian that the physical body, your body in my body, is a temple of God. And that the spirit and in one spirit he says the Holy Ghost in verse 19 and the other one becomes over and he says, "*know ye not that you are the temple of God, and the spirit of God dwelleth in you.*"

Now, we know there is a difference between the Holy Ghost and the Holy Spirit. The one is a person and the other is not. The one I want to talk to you about is the Holy Spirit, not the Holy Ghost. What I would like to present to you is this, brothers and sisters, is this: that the Holy Spirit, which has other names; and by the way, one of the other names of the Holy Spirit is 'the spirit of Christ'. Today in our sacrament prayers we entered into that those prayers '*that they may always that they may take upon them the name of thy son, always remember him and keep his commandments, which he has given them*', who? Christ, right? 'In the name of thy son... keep Christ commandments, always remember Christ that they may have his spirit... who's spirit? Christ's spirit... To be with them. We are not talking about the Holy Ghost here. The sacramental prayers are not referring to the Holy Ghost they are referring to the spirit of Christ, the light of Christ, the Holy Spirit, the spirit of God. Every one of us that come into this world have this spirit inside us... We call it conscience. We can call it the light of truth, the spirit of truth, the light of Christ, the spirit of Christ. It's an ever present connection part of God that is in us all the time.[10:05]

Know what you can do is that through your knowledge, and through your progress, you can increase that channel, we talked about last week, to where you can have a small portion of that as we come into this life and then it can increase into... from a portion to a fullness... A portion to a fullness. Now, I want to look at another verse. Let's go back to first Corinthians chapter... First Corinthians chapter 2 and let's go to verse 7, "... we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:" verse 9, "... *As it is written, eye have not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*" 10, "*but God hath revealed them unto us by his spirit: for the spirit searches all things, yea, the deep things of God.*" Now, go to verse 16. And here's the kicker that we skip over in our studies. "*For who has known the mind of the Lord, that he may instruct him?*" Then look at this statement... the bottom of verse 16, "*But We have the mind of Christ.*" ...The mind of Christ. You know what that is? This is something that Paul says is desirable to have. To have something called the mind of Christ. In order to figure out what that is we have to go to the fifth lecture on faith, which is the lecture on the Godhead; the Father, Son and Holy Spirit. I'm just going to read part of this, listen to this. In describing the Godhead Joseph said, "*he being the only begotten of the father, full of grace and truth, having overcome, received a fullness of the glory of the father – possessing the same mind with the father, which mind is the Holy Spirit.*" So do you know what the mind of Christ is? It is the spirit of Christ, it is the light of truth, is the light of Christ, is the Holy Spirit. Another name for that is the mind of Christ. Now just trying to hang on to that for just a minute. And it goes on and says, "*these three constitute the Godhead, and are one, the father and the son, possessing the same mind, the same wisdom, glory, power, fullness, and all in all, the son being filled with the fullness of the mine, glory, power.*".. Or in other words", now watch, "*the spirit, glory, and power of the father.*"

Student: where did you read that from?

Mike: that's lecture five in the lectures on faith. So now are putting together a puzzle piece. There is in us, in each one of us, as we come into this life, a connecting link with the father and with the son. To the degree that you have that in you is the degree that you become like them. So this last general conference, but we heard was, and I've heard it over and over, and you hear it over and over also, is that no one is perfect nor can we be perfect in this life. If you ever heard that? It's not possible for us to be perfect in this life. And I would like to just spend a few minutes on that tonight. Now, I've presented that each one of us is something sacred, and something holy; that in order to extinguish that you have to sin the unforgivable, unpardonable sin and be completely cut off from God. Otherwise you have inside you, what the lecture on five on faith says: mind, glory, power of God that is in us and it is in us all the time. And the reason that it is in us all the time is that our physical bodies in this life our temples. Now back in 1 Corinthians the Lord said that if any man defile that temple God will destroy him. So our physical bodies are designed, brothers and sisters, to be holy temples wherein the spirit of God can dwell. Now we can defile that temple and we do... By the natural man.. it is defiled just by being in a celestial world. But we need to do, is understanding this doctrine, is we need to take this temple and during our sojourn here in the celestial world make it holy. No small thing. No small thing.

Student: I thought that Christ could make us holy.

Mike: pardon...

student: I thought that only Christ could make us holy.

Mike: that's correct. Were coming to that. He can't do... he can do anything unless you choose to allow him to.

Student: okay

Mike: see, he never, never overrides your choice. If you choose to remain in a defiled state he will honor that agency. Now let's stop for just a minute and lets just... Any questions or comments because this is a little difficult for us to understand. Thoughts or comments? All right let's pick it up and go from there. This perfection thing.. We go to Matthew chapter 5 verse 48 and it says, "*Be ye therefore perfect, even as your father which is in heaven is perfect.*" It's the last statement on the Sermon on the Mount. It's the very last statement, is the last thing... with that 48 verse the Sermon on the Mount ends. So the last statement of three chapters of blessed are... blessed are... remember the Beatitudes and then for three chapters you have the Sermon on the Mount. Now in the temple... in the temple the third covenant that we enter into, in the temple, is called the law of the gospel. Now the law of the gospel is entered into the celestial world. The first two covenants we entered into in the temple where 'obedience and sacrifice'. Those are entered into in the pre-mortal or in the Parisidical world before Adam and Eve are cast out of the garden. In this world, in the lone and dreary world, we enter into covenants to obey the law of the gospel in a charge that goes with it. The law of the gospel, if you want to go with that is... I don't know if you ever wondered about that; I've pondered that, an pondered that, and studied it, and prayed about it, and had a shown to me that the Law of the Gospel is the Beatitudes that you find in the New Testament and in 3 Nephi. In the New Testament it is called the sermon on the mount... In third Nephi it is the sermon at the temple. Both of these sermons and with the 48 verse, third Nephi chapter 12 verse 48; and Matthew chapter 5 verse 48. Now there's a difference.

Student: yeah

Mike: in Matthew Christ asked says, "be ye therefore perfect even as your father in heaven is perfect". Christ is not referred to him [self] in Matthew as a perfected being, interesting.

Student: well, because he had been resurrected yet.

Mike: okay, in the resurrection certainly was a part of that. Now, over in third Nephi 12 he says, "*be ye therefore perfect even as I and your father which is in heaven is perfect.*" So something took place between Matthew 5 and 3 Nephi 12. Didn't it? Something called perfection.

Student: he was glorified

Mike: yeah so there's something going on. You're hitting on that point. Now let's go over to Moses chapter 8, in The Pearl of Great Price, and let's look at something else. Moses 8, and I going to give you a couple of Scriptures to consider here. This is talking about Noah. And you can find the counter part of this in Genesis chapter 6 verse 9, [20:00] but will go to Moses 8, and I want you look at verse 27. This is before the flood. Verse 27, "*and thus Noah found grace in the eyes of the Lord; "watch this," for Noah was a just man, and perfect in his generation; and he walked with God,*" now here's an interesting thing, there's a mortal man, a natural man who has been justified. Now there's a process here. The first step is: find grace with God. Do you see that? There is a little list here. I want to know how it is that Noah became perfect. The first step was: he finds grace and use of the grace of Christ atonement. The next step is: he now becomes a just man, not perfect... Not yet... but a just man. Now I just man, as I was teaching the gospel doctrine class today, and it came out that Enos came out and said his father Jacob was a just man and taught me in the nurture and admonition of the Lord. And I asked a member of the class, 'What does it mean to be a just man?' I think we just read that end we don't give it any thought. It comes from the word to be justified. [21:46] now justified is a precursor to sanctified. And justified, sanctified are related to perfection. The end result of justification, sanctification, and perfection is glorification. So just means this, brothers and sisters, it means this... That if you been justified through the atonement of Christ. It means that the atonement find your blameless and guiltless before the divine demands of justice. Justice has no claim on you anymore because you have access the atonement of Christ, repented of your sins, and Christ now picks up the burden and punishment for unresolved sin and transgression. If you were to die in the state of justification the law of divine justice has no claim on you. Christ pays the price for your sining. The key words for justified are blameless and guiltless. Those are your keywords. So what is says that Noah found grace in the eyes of the Lord; for Noah was a just man it means that he has applied the blood of Christ this is 2000 years before Gethsemane, he had applied the blood of Christ, the future sacrifice and the number of Christ to the degree that his sins are forgiven him through faith in the atonement of Christ who is to come. And now he's guiltless and blameless. Then look what follows it... "And perfect in his generation;" and then what follows that as well, what? He walked with God. You see that sequence?

Let's look at another one. Let's go to Doctrine and Covenants Section 107...

Student: brother Stroud, where we going?

Mike: D&C 107, and we want to look at verse 43. Now this is talking about Adam's son Seth, who fulfills the role or the place in the priesthood patriarchal order of Able who was killed by Cane. And look at verse 43, "because he (Seth) was a perfect man," now here again we have a man, and mortal men, who is referred to as perfect. And yet we hear in the church all the time that the only perfect man who ever walked the earth was who?

Student: Christ

Mike: Christ. So we can see from the Scriptures we are missing something here. If we just make a blanket statement and say that the only perfect man who ever walked the earth was Christ then we are not scripturally correct. So we need to look at this perfection differently. We have to look at this a little bit differently in order for us to understand the Scriptures. Let's go to 67 in the Doctrine and Covenants. So here we have Christ commanded us to become perfect like his father, like himself is. And what we say is, because we teach in the one place that it's impossible for any man to be perfect therefore when we read the Scriptures we have to push this forward somewhere into eternity and we completely deny that it has anything to do with mortality, while we're still in the flesh. I submit that we just need to look at it a little differently. So let's go to section 67 verse 13. Here's another one. Now this was given in 1831, the church is just a year old and already in verse 10 the Lord is promising people "*that is your privilege and a promise I give unto you... that if you humble yourselves... the veil shall be rent... And know that I am...*" Now that's in verse 10. And then in verse 12 he says, "*for no natural man can*

abide the presence of God, neither after the carnal mind"... now 13 watch... "You're not able to abide the presence of God now, neither the ministering of angels; wherefore, continuing in patience until you are perfected." Now if you look at verse 10 he says this is a privilege and a promise I given to you that if you humble yourselves and you strip yourselves up jealousies and fears the veil shall be rent and you shall see me and know that I am now that's not a promise into the millennium. That's a mortal promise. Then in verse 13 he says you're not able to do this right now, you can do this right now, you're not ready for it so continue in patience until ye are perfected. That's every latter-day Saints that's read these verses. So there we go again there's a promise to see the face of the Lord which is the second comforter but you can't do it now until you are perfected.

Let's take a look at another one. Less go to Doctrine and Covenants section 88... Just presenting a little case here from the Scriptures... Some things to think about. Let's go to to verse 34, section 88 verse 34. Ever going to look at verse 34 and 35, "*And again, verily I say unto you, that*" and you can put who, or he, or her, "*which is governed by law is also preserved by law and perfected and sanctified by the same.*" Here is this perfection again. Now were learning that this takes place by law. There is a law involved in this. This is an something arbitrary that you just hope will happen there is a formula involved here if we want to fulfill the commandment to be ye therefore perfect there's laws involved that we need to find out about and then outline ourselves with these laws. Look at verse 35, "*that which break the law, in abideth not by law, but seeketh to become a law unto itself, and Willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment.*

Therefore, they must remain filthy still." Now here is the Lord is talking about... He is drawing a comparison that law can sanctify and perfect you and that violation of the law will cause you to remain filthy. Obedience to law sanctifies and perfects you. Disobedience to law will cause you to remain in your sins and remain filthy as though there had no redemption made. Interesting stuff... Yes?

student: yes

Mike: so now, the huge kicker comes at the end of the book of Mormon. And this is where all this is coming to... [30:00]The end of the book of Mormon Marana chapter 10. I keep in mind that this is the last verses of the last chapter of 1000 years of history and the Chronicler , the abridger, and his son want to leave us... What is the most important message I can leave you with as we close 1000 years of Nephi history... And you go to verse 32 and there it is. "*Yea, come unto Christ, and be perfected in him,*" now how can we look at all these verses, and there are more, how can we look at these verses on this subject of perfection and push this into some future estate after the spirit world sojourn, after death, after the resurrection, how can we do that? It Doesn't fit. And if you look also at verse 33, after you have been perfected, "*and again, if by the grace of God are perfect in Christ,*"... and I want to emphasize 'IN', "*in Christ, and deny not his power, then your sanctified in Christ by the grace of God,*" so what comes first perfection or sanctification?

Student: Sanctification... No

Mike: which comes first? Perfection comes first. Perfection in verse 32.. Sanctification in verse 33. Notice that he says in verse 33 there is no sanctification unless you're perfect in Christ first, it has to come first. So obviously, brothers and sisters, the terminology 'perfect in Christ' does not mean the same as 'perfect like Christ'. So it's true when we talk about the perfection of Christ, as we read about him in his New Testament ministry, and in his atoning sacrifices, his resurrection from the grave, his ascension to the father, and now sits enthroned in glory on the right hand of the father... We talk about that perfection were not talking about the perfection that Moroni is telling us to accomplish and to desire. It something different here. <Student> is absolutely right... This Perfection, whatever it is, that were commanded to obtain while where mortals cannot be obtained in any other way except 'in and through' Christ. You can't do it. So here's a thought for you as we kind of wrap this up a little bit. We went to the first of this lesson we went into this indwelling principle. Christ is in the father, and the father is in Christ, and the father and the son are in us and we are in them. There is a connection link

with something already perfected that we have a connection with inside us. When Paul says we have the mind of Christ, talking about himself in the New Testament members of the church in Coreneth, we have the mind of Christ and the fifth lecture tells us the mind of Christ is the spirit of God it's the Holy Spirit another name for it is the light of Christ.

student: it's inside us, right?

Mike: it's inside us. It's always inside us. Now you can increase its influence and power and revelatory process, you can increase that as you grow in knowledge and righteousness in keeping the commandments, and be an obedient to what the Lord gives you. It increases. As it increases the influence of God the father and his son Jesus Christ have a refining, cleansing, sanctifying, purifying, transforming effect on you.

Student: so isn't that if you listen to that voice, to that Holy Spirit, that eventually we don't have it

Mike: I don't believe, this is Mike Stroud now right, I don't believe that you can totally extinguish that connection unless you sin against the Holy Ghost. Now I believe that it can become so dim as not to have an effect in your life. I believe that's the point where the Lord says, through Mormon and Moroni speaking about the neophytes in their terrible degeneracy, "*I fear lest the spirit of the Lord has ceased striving with them.*" We come to a point where its influence in you is not negligible.

Student: okay

Mike: but, this is my personal opinion, but I don't believe that you are completely cut off unless you sin against the Holy Ghost and you have to obtain a lot of light and a lot of knowledge and a lot of truth and then turn against that the point is it doesn't do you any good it does not expand it does not increase it sanctifying power in you unless you are obedient to the covenants in commandments of the Lord and then that channel we talk about continues to grow. So what is it mean to be perfect in Christ. How can we become perfect in Christ? Jesus Christ possesses a fullness of all the attributes of godliness. He possesses a fullness of it. If you want to take one of the attributes of patience, right now, the Savior possesses a fullness of godly patience. You and I can have some of that in us. You and I can experience a portion of that godly patience in us. And we do it because Christ is in us. His spirit is in us. His mind is in us. Were connected with him. And as we connect that to expand and become more full than those characteristics also increase.

A friend of mine got me this and I like to present to you tonight. John Potius, some of you know John Potius. I was chatting with brother John and I was on a mission in the Philippines. And I was talking to him about this... how we have a misunderstanding of us being perfect, and how is it's impossible and nobody can ever do that, and yet the Scriptures command is to be perfect in this life. So I said it had to be something different and we were thinking about it, and here's what brother Potius said to me, and it's been a blessing in my life, "to the degree that you do not offend the light of Christ that is in you, to the degree that you do not offend the Holy Spirit, to that degree you are perfect." For example: if I can go for one hour in any given day without offending that spirit, based on the knowledge I have in this point in my life, and remember where much is given much is required, so if I can take where I'm at and the knowledge of truth that I possess at this point in my progression and not offend the Holy Spirit; to that degree, for one hour, I have been perfect in Christ. Because guess what... The Holy Spirit is what... It is Christ. It's Christ. So in the book of Mormon says, to Christ and be perfected in him, notice it doesn't say be perfect in him, it says the perfected which eludes to a process doesn't it? To be perfected alludes to a process. It's not something that happens all at once. It's something that you attain unto line upon line, here little, there little, in the way the Lord dispenses light and truth. Christ possesses a fullness of perfection. He is the appear to me, the perfect description, and perfect saved man. To the degree that I can have his influence in me, i.e., his spirit, his mind, the spirit of truth, the Holy Spirit, to the degree that finds residence in me, and my physical body begins to be a temple wherein the Holy Spirit dwells, to that degree I'm perfect in Christ.[40:14] now with that in mind, you can look at any hour, any six hours, any day, a number of days, any week, that you can go and not offend that spirit; in that period of

time you are perfected in Christ. And here's what happens when you don't offend the spirit it increases its influence in you and look at the bottom of verse 33. "*that you become holy without spot*", the definition of sanctification. That's a definition of being sanctified... Holy, without spot.

And guess what's follows according to the little formula we read over there in Moses 8 verse 27. Remember what was... You access the grace of God. None of this is possible without the grace of God. The grace of God is only available because of the atonement of Christ. Without Christ atonement there is no grace period without Christ atonement there is no repentance. You can't repent. Without Christ's atonement there is no mercy. All there is... Is violated law with its accompanying penalties and demands. That's all there is. Without the atonement. Because that is there. So what you and I really merit, by the natural man status in the celestial world, without the atonement of Christ, what we truly merit going to hell... With no hope of redemption or rescue... None! So grace comes first, followed by just man, followed by perfection, followed by walking and talking with God. There's a little formula in the Pearl of great price.

Student: say that again... Grace... Perfection...

Mike: grace; then comes just, where your justified, that means your help gutless, that means the law of justice has no demands on you... That happens through the atonement, the grace of Christ. The next step is your perfected, you reach a state of perfect. And then according to our little formula over in Moses 8 verse 27, the next step is you walk and talk with God. Moroni adds another dimension in there after perfection... Is sanctified, holy without spot. Section 67 says you can't do any of that yet, it's only been a year since the church was organized and nobody is ready to move into this point. So, the Lord says, "*continue in patience until you are perfected.*" Isn't that wonderful?

Student: it sure is

Mike: so not only is it possible for us to be perfect in Christ; we are commanded to be perfect in Christ. The last message of the book of Mormon is 'coming unto Christ and be perfected in him.' Deny yourselves all ungodliness... And it just makes the list of some good things that are necessary in verse 32 in order to obtain this place.

Now, in closing let's go over to section 129. Section 129 is talking about various kinds of messengers. And we want to look at verse three. The first two verses talk about Angels with bodies of flesh and bones, and then secondly, the spirits of just men made perfect. Did you see that sequence again? Justification, being found guiltless, being found blameless before the demands of justice through the grace and atonement of Christ, leads to perfection.

Student: what verse are you on?

Mike: I'm in verse 3 section 129, verse 3. And these are men, and I would put women, because 'just men' is talking about mankind, these are men and women who have on the earth become justified through the atonement and obtained perfection. These are the people we are reading about in Noah, and Enoch, and Seth. And look what it says in verse 3 again just men, the spirits of just men made perfect, they who are not resurrected but inherit the same glory - which is the celestial glory. The spirits of just men made perfect are not destined for a terrestrial world. These are celestial beings. These are gods... With a small 'g', not resurrected from the dead yet, but have obtained the promise of a celestial inheritance... And are functioning as spirits of just men made perfect. Joseph says these are messages from God. This whole section on 129 is talking about when you receive messengers, some of these people who have lived on the earth have become justified and perfected, have died and now are waiting the resurrection. And they appear to you as celestial beings, waiting a celestial resurrection. Spirits of just men and women made perfect. See that keyword is not become perfect... Notice it is not the spirits of just men who have become perfect... It is spirits of just men who have been made perfect. Which ties in with you sister <name>, there is just no way this perfection can happen by ourselves and in and of ourselves. We align ourselves with the law. There are formulas and laws in eternity that when we align

ourselves with those laws, and find out the knowledge associated with those laws, they invariably have a set outcome. When you find out what the laws of becoming perfect in Christ... The set outcome will be... you will be made perfect.

Student: now I got a question... You said, gods with a small 'g'... I don't understand the concept.

Mike: gods with a small 'g' are people who have obtained the promise that they will be gods in the celestial world, but the recent it is with a small 'g' is that they have not... They do not have anybody that worships them... Or looks to them for their salvation and exaltation.

Student: okay

Mike: they are men and women in progress, but they have obtained promises from God. Go over to section 76 and let me show you a classic example of that. I read these verses all my... For the most of my adult life and never ever noticed that. But if you go to... In section 76 versus 50 through 70, 20 verses, are talking about those who inherit a celestial inheritance. Look of verse ... Look at verse look at verse 58 it talks about those who are kings and priests into the most high who members of the church of the firstborn... That's in 54... 55, they are those in who hands the father has given all things, 57, their priests of the most high after the order of Melchizedek... 58 now watch, "*wherefore it is written that they are gods,*"... Notice the small g, "*even the sons of God*"... Capital G. See that?

Student: yeah

Mike: now when you...

student: see a small g and a large G

Mike: the small g means that they have obtained the promise of Godhood, but are in the process of becoming; men and women who are looked to for salvation and exaltation and are worshiped by their children, as their children strive to become like they are. So God with a small g is one who is promised godhood but who has of yet doesn't have a posterity living on an earth, who are now trying to work their way up to become like their mom and dad.

Student: that explanation... for that explanation, thank you

Mike: okay?

student: yeah

Mike: well, in summary tonight, I want to talk to you about this indwelling... How were connected... not physically... But according to lecture five, through the mind, glory, and power of the father, which resides as a fullness and the son; and that mind, power, glory of the son is in each one of us to a degree. [50:08] Were connected. I believe that it is this connection, that we have here, is one of the ways that God can hear and answer so many prayers at once... We're connected to him. Besides from the fact that he has a lot of messenger helpers. But, there is an indwelling connection with them. So it comes out and says, "*I and my father are one*"; I and my father are one, on one level we say they are one in purpose and in desire, and that's true. But there is a deep level here that they are truly one in that a part of them, their mind, power and glory, which is called the Holy Spirit, dwells inside them and they are connected to each other, never separated. And that extends each one of their children in the celestial world. It has to be this connecting link, otherwise father since his children into a world where they don't have a chance. There has to be this indwelling, 'I am in them and they are in me'. And then what we do through obedience we increase that channel and as the channel increases in light and power and glory and intelligence it by law has an effect on us. You cannot increase life inside this temple and have the temple stay the same. You can't do it. The more light and intelligence that flows into me from them, through this connection channel, then the more it transforms, purifies, cleanses, sanctifies, and perfects me. It's a Natural... It's a natural sequence to the flow of light and truth into my body, which is their temple.

Student: Mike...

Mike: go ahead

student: when we have no light, when we have no power in sacrament meeting... That changed my mind... And thought two things you said, there will be no light, the light of Christ in the world, we truly

would be devastated, is when he ... we have a hard time singing, you know, because there's no light, we have a hard time hearing the speaker because of no microphone, just thought to me how blessed are we would have the light of Christ.

Mike: and that and more, and what a wonderful example that was, and the have that experience today. You know that light is pleading with us it is enticing with us at all times. It's a continual flow of that me give you more make a choice to receive more and we stand in the middle and we either choose that light or we choose darkness. And the Scriptures come out and say the great light is come into the world, but men loved darkness more than light, and their works are in the dark. What a sad commentary. Everything based upon the agency of man. But this voice of light and truth, the mind of Christ, the power and glory is continually pleading with us to make a decision to open us up to receive more of this light, and as that light comes in, and it has a purifying, perfecting, sanctifying, influence on us until we come perfect in Christ; sanctified in Christ, holy without spot; And when that happens you walk and talk with God. Joseph said the great challenge is for us to present this body to the father and the son pure are in clean. And that's no small challenge living in this world. Is it?

Student: nope

Mike: Because everything in this world has a tendency to want to take us down into the dark. But thank goodness for that connecting link. Thank goodness they are in us and we in them. Otherwise we would have we wouldn't stand a prayer. I hope that helps us understand a couple of difficult concepts, the indwelling of God in his children, and the perfection were commanded to obtain unto while still in mortality. It is not something to be desired after this life. That's the default... if at all. We are to get that. And I think that... I think that Satan disguises this and tricks us every time we hear somebody say, 'well nobody can become perfect in this life, there's was only been one perfect man.' I think that is a settled deceptive trap and hopefully the doctrine we've talked about tonight resonates with you and distills upon you like the dews of heaven, before we close?

Student: we appreciate all you do

Mike: well, you're very welcome

student: understanding a little better

Mike: Good. I hopefully that helps. Mostly when you read the Scriptures you'll see in the bit different in terms of justification, sanctification, perfection and the end result is being glorified. That's the oother thing, Glorification. Glorification is the end results.

References:

John 17:20 –25

1 Corinthians 3:16 – 17

Sacrament Prayer on the bread

1 Corinthians 2:7 – 9

Fifth lecture on Faith - the Father, Son and Holy Spirit

Matthew 5:48

3 Nephi 12:48

Moses 8:27

D&C 107:43

D&C 67:10 – 13

D&C 88:34 – 35

Moroni 10:32-33

D&C 129:3

D&C 76:50-70