

# What is Unity of the Spirit?

[Psa 133:1](#) **A Song of degrees of David.** Behold, how good and how pleasant *it is* for brethren to dwell **together in unity!**

[Eph 4:3](#) Endeavouring to keep **the unity** of the Spirit in the bond of peace.

[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:

There's no word for unity in the old covenant, and the only time it is translated as such is in this Psalm above.

**together in unity!**[H1571](#) [H3162](#)

[H1571](#) gam Total KJV Occurrences: 703

**also**, 441 **yea**, 68 **even**, 50 **both**, 31 **moreover**, 25 **neither**, 20  
**likewise**, 15 **yet**, 14 **nor**, 8 **therefore**, 5 **nevertheless**, 3  
**so**, 3 **again**, 2 **like**, 2 **much**, 2 **nay**, 2 **alike**, 1 **all**, 1 **altogether**, 1  
**either**, 1 **indeed**, 1 **manner**, 1 **one**, 1 **soon**, 1 **then**, 1 **though**, 1  
**well**, 1 **what**, 1

[H3162](#) yachad Total KJV Occurrences: 147

**together**, 124 **alike**, 5 **altogether**, 5 **at**, 3 **only**, 2 **withal**, 2 **all**, 1  
**both**, 1 **knit**, 1 **likewise**, 1 **once**, 1 **unity**, 1

**the unity**[G1775](#)

This word unity in the Greek is used twice in the new covenant.

[G1775](#) henotēs Total KJV Occurrences: 2

**unity**, 2 [Eph 4:3](#), [Eph 4:13](#)

A simple reflection on the use of this word “unity” in the Hebrew and Greek above shows us explicitly that Christ and His Christ are to be as **I and my Father are one**. ([Joh 10:30](#)):

See above occurrences and how they relate to these three examples which reflect the relationship with Christ and His Christ.

We are to be “also together” or “likewise alike” or “both altogether” as [H1571](#) [H3162](#) demonstrates. In other words, we strive for the mind of Christ [1Co 2:16](#) , and are given a clue as to how that is accomplished in John’s letters [1Jn 5:2](#) .

When we love God and keep his commandments by this we know that we love the children of God.

How can we say we love God who we don't see if we are not obeying the commandments which God has given us which demonstrate our love to those who we do see?

**1Jn 4:20** If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

The answer is to keep God's commandments and in time the world will come to understand that God's mercy was being shown to us first, enabling us to understand the mysteries of the kingdom of God and to keep His commandments.

**Mat 13:11** He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

**1Co 2:16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

**1Jn 5:2** By this we know that we love the children of God, when we love God, and keep his commandments.

This is not the 'unity' that is of the world where Jezebel is 'tolerated', as Ursula brought out so beautifully in her email letter to the body.

**Rev 2:20** But I have this against you, that you **tolerate** that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. (ESV)

Christ did not 'go along to get along' "tolerate" and neither are we called to do so. When we believe the works of Christ we see the unity that is within them, and how He does only what His Father tells Him (**Joh 5:19**), and then turns around and says to us "**why call ye me, Lord, Lord, and do not the things which I say?**" which does not demonstrate unity (**Luk 6:46**).

**Joh 7:7** The world cannot hate you, but it hates me because I testify about it that its works are evil.

**Joh 10:37** If I do not the works of my Father, believe me not.

**Joh 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

**Joh 5:19** Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

**Luk 6:46** And why call ye me, Lord, Lord, and do not the things which I say?

We are called to be those two witnesses of Revelation 11 who will lie dead in the streets (rejecting the pride and lust and vanity, and evil works, of the world) until the time when the kingdoms of the world become the kingdoms of our Lord and of his Christ (in the singleness which is found in Christ **2Co 11:3**), then God's elect will no longer be lying dead in the streets but rather ruling with a rod of iron during the millenium

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, **and** of his Christ; and he shall reign for ever and ever.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve **through his subtilty**, so your minds should be **corrupted from the simplicity (*singleness*) that is in Christ**.

Rev 2:27 **And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.**

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

Mitch pointed out (in the summary of that Saturday meeting, referring to the 2<sup>nd</sup> letter of John), what that unity is, as an ambassador of Christ. But first, let us look at to whom this letter is addressed:

The first verse reminds us that the Truth, or doctrine of Christ, is passed down from the elder to the elect lady and her children (2Jn 1:1) – in other words from Christ to his Christ. Notice that this doctrine is one that we had from the beginning (2Jn 1:5), and that we are to look to ourselves and walk after his commandments (2Jn 1:5-6).

2Jn 1:1 **The elder unto the elect lady and her children**, whom I love in the truth; and not I only, but also all they that have known the truth;

2Jn 1:2 **For the truth's sake, which dwelleth in us**, and shall be with us for ever.

2Jn 1:3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

2Jn 1:4 I rejoiced greatly that **I found of thy children walking in truth**, as we have received a commandment from the Father.

2Jn 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that **which we had from the beginning**, that we love one another.

2Jn 1:6 **And this is love, that we walk after his commandments**. This is the commandment, That, **as ye have heard from the beginning, ye should walk in it**.

2Jn 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

2Jn 1:8 **Look to yourselves**, that we lose not those things which we have wrought, but that we receive a full reward.

So, as Mitch pointed out, in 2Jn 1:9

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, **hath not God**. He that abideth in the doctrine of Christ, **he hath both the Father and the Son**.

This is the unity spoken of in Psalms and Ephesians above. This is the “one mind” and “love as brethren” that the 1<sup>st</sup> letter of Peter refers to. It is also the “same thing” that Paul beseeches us to in 1Co 1:9-10; this **judgment** is what we are **called unto** in this fellowship of his Son Jesus Christ.

1Pe 3:8 Finally, **be ye all of one mind**, having compassion one of another, **love as brethren**, *be* pitiful, *be* courteous:

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1Co 1:9 God *is* faithful, **by whom ye were called unto the fellowship of his Son Jesus Christ** our Lord.

1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak the same thing**, and *that* there be no divisions among you; but *that* ye be **perfectly joined** together in the **same mind** and in the **same judgment**.

And this “fellowship”, this “one mind”, is the manifestation of *how* we ‘love’, to which we who endure are given a great promise -- as shown to us in the first chapter of the letter of James:

Jas 1:12 Blessed *is* the man that **endureth temptation**: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

So we echo the words of chapter 2 in the letter to the Philippians, before we begin our study tonight, which will emphasize Christ’s patient work in each of us to bring us to be of one accord **in Him**, maturing us as we can bear it, and when the morning comes, giving us a plethos (multitude of fishes to draw in with the net)... but only **after** we naturally “net nothing” without Him (without the mind of Christ, his indwelling spirit, which brings unity to the body of Christ and makes us one bread and of the “same spirit”).

Php 2:1 If *there be* therefore any **consolation in Christ**, if any comfort of love, if any **fellowship of the Spirit**, if any bowels and mercies,

Php 2:2 Fulfil ye my joy, that **ye be likeminded, having the same love, being** of one accord, of one mind.

1Co 10:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

1Co 12:4 Now there are diversities of gifts, but the **same Spirit**. (6 matches in the new covenant for the search **same Spirit**.)

*Any comments at this time?*

## **Christ is: The beginning and the end (the author and finisher of our faith)**

### **Part III**

(Joh 21:1-6)

*February 14, 2013*

Joh 21:3 **Simon Peter is saying to them, "I am going fishing! They are saying to him, "We also are coming with you! They, then, came out and stepped into the ship straightway, and in that night they net nothing." (CLV)**

We only have to break this verse up in bullet form to see what the Lord is showing us regarding that time that He ordains for us to learn that our works, our best efforts, will not prevail unless the Lord builds the house. We naturally go back to the natural, away from the light and into a place where we **"net nothing."** spiritually.

- **"I am going fishing! (Pro 16:25)**

Pro 16:25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death. (When we go fishing we are simply telling God by our actions that we don't need Him to be fisher's of men, which is what Babylon is doing to this day).

- **"We also are coming with you!" (1Pe 2:25)**  
1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.
- **stepped into the ship straightway** (Satan desires to sift us straightway (Luk 22:31);  
Luk 22:31 And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

**"into the ship"** also means we go back, that we lose our first love before we are dragged back again. There is a (beginning or starting point Luk 5:11, middle or wilderness walk Joh 21:3 and end or putting off of the flesh ... all shadows or symbols of who they/we will become Joh 21:7-8).

Luk 5:11 And when they had brought their ships to land, they forsook all, and followed him.

Joh 21:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

Joh 21:7 Therefore that disciple whom Jesus loved (John shadow of God's elect) saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

Joh 21:8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Peter's fisher's coat is a symbol of our old life just being a means to an end at this point. He is naked as we all are before our Lord and Peter is witnessing a shadow through this miraculous haul of fish of these verses:

1Co 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Gen 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

- **and in that night (Joh 9:41);**  
Joh 9:41 Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

"in that night" also reminds us of the judgment that comes on the 1st man Adam to slay him:

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; **and with bitter herbs they shall eat it.**

Dan 5:30 In that night was Belshazzar the king of the Chaldeans **slain**.

Luk 17:34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and **the other shall be left**.

- **they net nothing.**"(Psa 127:1).

Psa 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

*Any comments at this time?*

Also, KJV+ uses two Greek words (G4084 and G3762) to translate "net nothing" (CLV) or "caught nothing" (KJV)...

Joh 21:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they **caught**G4084 **nothing**.G3762

Joh 7:30 Then they sought to **take**G4084 him: but **no man**G3762 laid hands on him, because his hour was not yet come.

Joh 7:44 And some of them would have **taken**G4084 him; but **no man**G3762 laid hands on him.

Joh 8:20 These words spake Jesus in the treasury, as he taught in the temple: and **no man**G3762 **laid hands on**G4084 him; for his hour was not yet come. [their not getting Christ, no comprehension]

...So we see here that the 3 other instances where these two Greek words are used together are only found in this gospel of John, and are translated "**taken**" (aorist tense) and "**no man**", again telling us that no man can inherit the kingdom (Luk 9:62 , 1Co 15:50). The aorist tense of the word "**taken**" reminds us that we need to die daily (1Co 15:31) and carry our cross daily (Mat 10:38).

1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Mat 10:38 **And he that taketh not his cross, and followeth after me, is not worthy of me.**

Luk 9:62 And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

More examples that "no man" will inherit the kingdom:

Eze 44:2 **Then said the LORD unto me;** This gate shall be shut, it shall not be opened, and **no man shall enter in** by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

Rev 3:7 **And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;**

Joh 14:6 **Jesus saith** unto him, I am the way, the truth, and the life: **no man** cometh unto the Father, **but by me**.

Mat 20:7 They say unto him, Because **no man** hath hired us. **He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.**

It is only when He says to us 'let down your nets' (Zec 4:6 , Luk 5:4-6) that our toil will not be in vain:

Zec 4:6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Luk 5:4 Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets for a draught.**

Luk 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless **at thy word** I will let down the net.

Luk 5:6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

*any comments on this verse?*

Joh 21:4 **But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.**

“When **the morning was now come**” is a symbol of the resurrection (For details please scroll down to the section entitled “What is the Meaning Of 'In The Morning...' And 'The Third Day?' ” in: [http://www.iswasandwillbe.com/The\\_Spiritual\\_Significance\\_Of\\_The\\_Peace\\_Offering\\_Part\\_3\\_4.php](http://www.iswasandwillbe.com/The_Spiritual_Significance_Of_The_Peace_Offering_Part_3_4.php)).

Jesus now stands on the shore, a symbol elsewhere of His dominion over the flesh of all men (Rev 10:2). The disciples knew not that it was Jesus because it has not yet been given unto them to know the mysteries of the Kingdom of God (Luk 17:21). The greatest mystery of all being the hope of glory which is Christ within us, and that won't occur until Pentecost (Col 1:27).

Rev 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

Luk 17:21 **Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

The bible talks about a couple knowing each other intimately and Paul talks about the marriage of a couple as the symbol for how Christ loves the church. Christ can say he knows us because he lays down his life for us as men ought to do for their wives. The disciples do not know Christ at this point because there's no ability within them *vis à vis* the Holy Spirit to love Him or each other in this prescribed manner.

Eph 5:1 Be ye therefore followers of God, as dear children;



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 sweet-smelling savour.

Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Eph 5:18 And be not drunk with wine, wherein is excess; **but be filled with the Spirit**;

Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody **in your heart** to the Lord;

Eph 5:20 **Giving thanks always for all things** unto God and the Father in the name of our Lord Jesus Christ;

Eph 5:21 Submitting yourselves one to another in the fear of God.

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph 5:23 **For the husband is the head of the wife, even as Christ is the head of the church**: and he is the saviour of the body.

Eph 5:24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Eph 5:25 Husbands, love your wives, **even as Christ also loved the church, and gave himself for it**;

Eph 5:26 That he might sanctify and cleanse it with the washing of water **by the word**,

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Eph 5:28 **So ought men to love their wives as their own bodies**. He that loveth his wife loveth himself.

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Eph 5:32 This is a great mystery: **but I speak concerning Christ and the church**.

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Therefore with all these verses in mind we can see that knowing your wife is equivalent to knowing the Lord, if we consider that the wife of Christ is his bride the church. Now put those thoughts together with this verse which describes what eternal life is.

Joh 17:3 And this is life eternal, that they might **know** thee the only true God, and Jesus Christ, whom thou hast sent.

When we know Jesus Christ we need to know not just the head, but the body also, in the same way that we can't say that we know Christ the head of the body, or love God our Father if we don't love Christ's body who we see, and that love is demonstrated by obedience to His commandments toward each other and toward our Lord and Father in heaven.

*any comments on this verse?*



Joh 21:5 Then Jesus saith unto them, **Children, have ye any meat?** They answered him, **No.**

Do we have any meat at this point in our walk? No we do not, and are we children? Yes we are, but not babes ('nepios' **G3516**) but "**Children**" ('paidion' **G3813**), which are not mature sons ('uihos' **G5207**). So this is a transitional point in the disciples' lives, and Christ meets them on the shore between water and land to show this transition of going from the sea to the land.

They are still thinking in the physical when they answered him "No", but we know that Christ is our meat, as He is the bread of Life and it is His flesh and blood (the Word of Life, strong meat) that we will be enabled to 'take and eat', Lord willing.

**meat** **G4371** *prosphagion pros-fag'-ee-on* : Neuter of a presumed derivative of a compound of **G4314** and **G5315**; something *eaten in addition* to bread, that is, a *relish* (specifically *fish*; compare **G3795**): - meat.

As babes commanded first not to eat this, later on we are told that after our 1<sup>st</sup> man adam will be poured out, then new life, 'eternal life' will be given to us by way of this new and strong meat, when we are strong enough to bear it. That is the meat we do not yet have at this stage of our walk, still on the water near the shore.

Gen 9:4 But flesh with the life thereof, *which is* the blood thereof, **shall ye not eat.**

Zep 1:17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: **and their blood shall be poured out as dust, and their flesh as the dung.**

Joh 6:53 Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath **eternal life**; and I will raise him up at the last day.

Joh 6:55 For my flesh is meat **indeed**, and my blood is drink **indeed**.

1Co 3:2 I have fed you with milk, and not with meat: for hitherto **ye were not able** to bear it, neither yet now are ye able.

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.

*any comments on this verse?*

Joh 21:6 And he said unto them, **Cast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude [**G4128** plēthos] of fishes.

As noted above, this is a transitional point in our lives before our conversion, but the shadow of what we shall become is very bright: we will be 'fishers of men' and this verse speaks to that promise of things to come. This verse is also a witness to the 'dominion' that we are in the process of accomplishing as seen in Genesis 1.

Gen 1:26 And God said, Let us make man **in our image, after our likeness**: and let them have **dominion over the fish of the sea**, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The study concerning Rev 7:1-3 part 1 explains in depth what each of those days of creation represent,

([http://www.iswasandwillbe.com/Revelation\\_7\\_1\\_\\_3\\_What\\_are\\_four\\_corners\\_and\\_our\\_winds.php](http://www.iswasandwillbe.com/Revelation_7_1__3_What_are_four_corners_and_our_winds.php))

but to summarize the point for our study here, the days of creation in Gen 1 "are a spiritual type of what God is doing with His 'earth' which is our physical bodies." We will have dominion when we are (fully) made in "our image" -- as God and Son are --, **as His Christ...** but not until we "overcometh, and keepeth my works unto the end". Then we are given the **morning** star that is that blessed and holy first resurrection.

Rev 2:25 But that which ye have *already* **hold fast till I come.**

Rev 2:26 And **he that overcometh, and keepeth my works unto the end**, to him will I give power over the nations:

Rev 2:27 And **he shall rule them** with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev 2:28 And **I will give him the morning star.**

Rev 20:6 Blessed and holy *is* he that hath part in the **first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Psa 103:19 The LORD hath prepared his throne in the heavens; and **his kingdom ruleth over all.**

Psa 103:20 Bless the LORD, ye his angels, that excel in strength, **that do his commandments**, hearkening unto the **voice of his word.**

Psa 103:21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

Psa 103:22 Bless the LORD, **all his works in all places of his dominion**: bless the LORD, O my soul.

*any comments on this verse?*

These are the verses we've looked at (Joh 21:1-6) these past 3 weeks:

**Joh 21:1** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

**Joh 21:2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

**Joh 21:3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

**Joh 21:4** But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

**Joh 21:5** Then Jesus saith unto them, **Children, have ye any meat?** They answered him, No.

**Joh 21:6** And he said unto them, **Cast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude of fishes.

So then, to summarize what we've looked at: God's plan for all of mankind is salvation in the end, but not for the natural man who cannot shut or open any door, because everything that happens is caused by God and written in His book of remembrance (Eze 44:2 , Rev 3:7 , 1Co 15:50).

Eze 44:2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Notice the word "all" in these three verses: Eph 1:11 , Rom 8:28 , 1Co 15:28 .

We all will -- at our very fleshy best -- 'net nothing', 'lose our first love', and 'deny Christ three times'. Yet, by His design and through His sovereign plan, we will complete that circuit through the storms and trials of this life, gaining good vision to stand on that sea of glass, which represents our transparent end of going onto perfection on the third day.

We are being carefully prepared for each trial that God has set before us. These trials of our faith are precious because they are the means that God uses to form the mind of Christ within us.

In that day we will see Him as he is, having been transformed by this process of going from glory to glory in the fiery trials He puts us in. (1Jn 3:2-3 , 2Co 3:18 , 1Pe 1:7), til we come unto the measure of the stature of the **fulness** of Christ.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Eph 4:3 Endeavouring to **keep the unity of the Spirit** in the bond of peace.

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**: