

Ephesians 14-12-07b

Let's pick up our study now, we're looking at the five concomitants or the five expressions of being filled with the Spirit. What does it look like? How does it manifest? What are its symptoms? And symptomatic of, expressive of, the filling of the Spirit, the presence of the Spirit as an influence and a pervasive force in our lives is that we will be speaking to one another. We will be singing and psalming with one another.

There is a desire for connection to the rest of the body. The body is fitly joined together and energized and directed and consolidated and united by that one Spirit, the Holy Spirit. And it reminds me, here's a little science for you.

There's been a lot of hullabaloo, there's been a lot of excitement about an experiment that was done on the space station that I think is just an egregious misrepresentation of truth. And it was real simple. A guy had on the space station, an astronaut, he set up his little camera and filmed it.

He had a baggie of water, Ziploc with water in it. And he had crystals inside, salt crystals, sugar crystals. And it was beyond the point of saturation so that they did not dissolve.

They're floating around in there. And he holds up the baggie. You can see this to this day on science websites, NASA website.

You can see this little video. And this guy says, okay, kiddies, here's how the universe began. And he says, these clouds of dust that were in the universe are like these crystals floating in this baggie of water.

But watch. And he agitates it and then he holds it still. And they begin to clump.

They begin to stick together. And he says, see, space dust just spontaneously began to stick together in the vacuum of space. And this is how galaxies formed.

This is head-smackingly bad science. I am not a scientist, nor do I play one on TV. But I do know basic physics.

And especially being a graduate of the United States Naval Academy, I know what happens in liquids. There's this little thing called surface tension. There are special things that happen in and around liquids.

That's why stuff floats. You can put something that has a greater displacement than it has weight and it will float. This is why wood floats.

This is why ice floats. And it has to do with the interaction of solids in liquids, right? There is a thing called surface tension. There are magical things that happen at the interface, the boundary between a liquid and a gas, such as we have with a glass of water and the air.

Well, here's the thing. Particles in a liquid, if they happen to get next to each other, there is a boundary between the solid and the liquid. That's like the surface.

The liquid has been separated from itself by this solid. So you can think of it as the surface wrapped around the solid. Well, when two solids come together, there is a natural tendency for that surface tension to, in other words, it is the liquid that is driving those particles together and causing them to stick.

It has to do with the surface tension of the surface that surrounds the solid being united in a way that causes those two things to stick together. The liquid is forcing the particles together. And this will happen because of the liquid.

And just as maybe a not so obvious fact, empty space is not a liquid. Empty space does not have surface tension. And guess what? If this was the way the universe came together, why doesn't he sprinkle the sugar into the atmosphere? Or why doesn't he take a bell jar and suck all of the atmosphere out of it, fill that with sugar crystals, shake it in front of the camera, and let's see how long it takes the crystals to stick together.

Why does it only work in a baggie of water? Because it is bogus. But it's a just-so explanation. Well, for the simpletons, for the common man, we'll quickly demonstrate that, look, here in the outer space scientific milieu of the space station, it's just so.

Here's how the universe came together. And lots of people just swallow the pabulum and, well, of course, it's been proven on the space station. That's how the universe came together.

It had nothing to do with fiat or divine authority or God, you know, it's just so mindlessly foolish. And yet this is what NASA says. It has nothing to do with anything other than a very bad illustration.

Well, there are pieces of wisdom that are just patently false, and yet they are passed off as truth. And it is important for us to identify the sources for what we take as fact, and a property of liquid is surface tension. A property of mass is gravity.

It's a property. When you have one, you have the other. And this is a truth, but we have to be careful that those truths are not perverted.

In the same way, the filling of the Spirit has aspects, it has properties, it has natural expressions, and we're looking at those. Speaking with one another, singing and psalming with one another in our hearts to the Lord. Notice this is heartfelt, this isn't a form, it isn't a mandate, well, let's turn to page 435 and we will all sing together less and so.

That's not the fulfillment. It's an opportunity for fulfillment. But simply opening to page 435 and singing the hymn is not a fulfillment of this filling of the Spirit.

Opening the hymnal and singing the song doesn't produce the filling, because this is in the heart. It is heartfelt. It is heartfelt.

It is a choice that is pursued because we love and appreciate the Lord God. And you cannot push a rope, you can't put the caboose in front of the engine, and you cannot get to the filling of the Spirit by mechanically attempting to express its natural outgrowths. The fourth of the five concomitants or expressions that manifest and show forth the presence and power of the Holy Spirit in our lives is in verse 20, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

It does not say giving thanks always for all things to God the Holy Spirit. It does not say giving thanks always in all things to God the Son or to the Lord Jesus Christ. Uniformly from Genesis to Revelation throughout Scripture there is one and only one target destination addressee for prayer and it is God the Father.

The Lord Jesus Christ Himself in response to the request, Lord teach us to pray, said when you pray, here's how you do it, Our Father, whatever you ask in My name. There is nothing that is more fingernails on the chalkboard to me than to hear someone say, Dear Jesus, this, that and the other, we pray it in Your name. There is no such pattern, there is no example, there is no indication whatsoever that that prayer gets any higher than the ceiling because we should know better.

We have been taught how to pray. You do not pray to Jesus. Now, you think, well, but aren't all three one? Does it really make a difference? Yes it makes a difference.

You don't talk about the king and say, Her Majesty, it's His Majesty, He's the king, He's a guy, He's His Majesty. There is a difference, I heard somebody allude to this last night, there is a difference in England, in Britain, in the UK, there's a difference between nobility and royalty. There's a difference.

And if you mess that up, you're uninformed, you're embarrassingly awkward. You are saying and doing the wrong thing and you should know better. Well, the same is true in addressing prayer.

And God the Father, now think about this, why not pray to Jesus? What difference is there? Isn't He my Savior? Can I, oh dear Jesus, this, that and the other, why can't I talk to Him? He's my Savior, He's my friend, He's my shepherd, my sheep hear my voice and they respond so why wouldn't I bow like a little sheep back to Him? Why wouldn't I do that? Think about what we've learned here in Ephesians. Think about the concept of the body of Christ. Here's the thing, when you pray to the Lord Jesus, you are actually introducing and creating an artificial distance between us and the Lord Jesus.

Why do we not pray to the Lord Jesus? Because we are in Him already. He is in the room, we have opened the door, He has sat down and we are enjoying the fellowship meal, He is in us and

we are in Him. We are Him, we are the body of Christ, it's sort of like talking to yourself.

Jesus didn't go off into the night, leave His disciples fast asleep to talk to Himself. He went to talk to the Father. The Father is the architect of the plan.

The Father is the director and the definer of the purpose and the mission. The Lord Jesus went to the Father, He didn't go talk to Himself, well I'm deity, I'll make up the plan, we are co-equal and co-eternal. The Lord Jesus constantly addressed His Father and the Father addressed the Son, this is my beloved Son in whom I am well pleased.

There are defined roles and God the Father is our Father. Jesus said when you pray, pray this way, our Father. You are recognizing divine structure when you do this.

We are the Lord Jesus in the sense that we are His body and you introduce a distance that shouldn't really be there. We should be so like-minded with the Lord Jesus that with Him and as Him almost we pray to God the Father in the name of the Lord Jesus. We are representing the Lord Jesus to the Father.

We don't represent the Lord Jesus to the Lord Jesus, we should have that all ironed out in advance. We should have the mind of Christ, we should be thinking the thoughts of the Lord Jesus, we should be emulating Him, representing Him, being Him as His body in the corporate sense here on earth. It would be like praying to each other.

I don't come in here and say, dear Matt, help me understand, I mean it's great to have fellowship and to speak and to talk, but we don't pray to one another. Well the Lord Jesus where two or three are gathered, there am I in the midst. We are supposed to be at that level, at that table where the Lord Jesus is united with us and we with Him in such a way that we with Him go to the Father and we pray in His name.

To pray to Jesus is to create a weird distance that shouldn't even be there. That's why it's not right, that's why it's not just a formality, it's not just a protocol, it is a real and important distinction. We serve the Father the way the Lord Jesus serves the Father.

We go to the Father for direction and for comfort and for the granting of requests in the way the Lord Jesus went to Him for comfort and direction and the granting of requests. I will pray the Father and He will send you another comforter. Did you ever think about that in John? Jesus tells the disciples, I will ask the Father to send you the comforter.

Respect for the structure, respect for those poles and structures that support the tent which is the freedom and the whole shape of the purpose and the plan of God. Don't just stick a pole any old where, don't just pull a line and pound a stake any old where, there is a plan, there is an order and you have to respect it for things to function effectively and properly. The flaps are not going to open if you don't construct the tent properly.

You will snap the poles if you don't raise them properly. Anybody that's put up a GP large knows what a trick it is to get the thing up without breaking stuff. That's a general purpose tent in the military, they probably don't even have them now, they've probably got some kind of Mylar parachute thing that gets dropped from the sky and makes a tent.

But there is an order, there is a way to do it and do it right and if you do it wrong you're just an obstacle, you're an impediment, you're a slow down, you're an enemy of the cross, you're a fool. Be wise, respect the structure and that's what's coming up here in our final ING. Giving thanks always.

It is virtually impossible to be arrogant and to be thankful at the same time. You can turn on a dime, you can say, well I'd like to thank the Academy for giving me this award and now let me tell you how great I am. But you can't be thankful and be arrogant at the same time.

And if you are giving thanks always for all things, pride is just not going to be able to get through that wall. I am grateful. I am grateful for my spouse.

I am grateful for my family. I am grateful for my Savior. I am grateful for the presence and power of the Holy Spirit.

I am grateful for an understanding of God's Word. I am grateful for the presence and the prayers and the support and the encouragement and the blessings I get from my fellow believers. I am grateful to God in Heaven for saving me.

I am grateful that there is life beyond this life. I am grateful that this isn't it, that life is not purposeless and meaningless. I am grateful for my provisions.

I am grateful for my problems because I know God is using these to give me something to push against, to strengthen, to build up, to become more than I am, to incorporate into myself divine resources and divine power and divine presence. I am grateful. Really hard to be arrogant at the same time.

Really hard to be selfish when you're grateful. That's why Jesus said when you pray, give thanks. In everything give thanks.

This is the will of God concerning you. Our Father who art in Heaven, hallowed be your name. Your kingdom is a priority.

Your will is a priority. And it ought to be done in Earth just the way it's done in Heaven. That's my goal.

I would like... Do you think that there's any hesitation or any misinterpretation? If God speaks something in Heaven and the angels hear the voice of the Lord God saying, okay, create a galaxy, put together some biological life, whatever it is He might tell them to do, create a storm,

send Jonah to the bottom, get Jonah spit out, take the top off of that mountain, cause fire to come out from the altar. Do you think that the angelic ministers who are a flame of fire doing the will of God, it's instantaneous, it is enthusiastic, it is... I need a lying spirit to go down and deceive all of these prophets. Yes, Lord, me.

That'll be fun. I can't wait to see this. Let me, please, please, let me be the lying spirit.

Let me go down and wreak havoc in this self-sufficient, arrogant situation. Let me cut this king down to size. Let me be the one.

Enthusiastic, wholehearted, more than 100% obedience. Jesus says when you pray, pray that the will of God will be done in your earth, in your kingdom, the way it's done in God's heaven and in His kingdom. Ask for provision.

Ask for forgiveness. Look ahead to the day when the heavenly and the earthly are united in one, and the new Jerusalem comes down out of heaven, and it is the dwelling place of God and man, and we dwell in the light of the Lamb. Well, that's giving thanks always for all things to God.

This obviously is prayer. Have a prayerful attitude. We're speaking to one another in songs and hymns and spiritual songs.

We are singing and psalming about God and about the things of God to each other. Don't forget to express those things to God Himself as well. Be thankful, and this is corporate thankfulness.

This is getting together and sharing an expression, expressing it as a group. Our songs should include songs of thankfulness, songs of praise, and we corporately, more than the sum of the individual parts, express thankfulness for all things to God the Father in the name of our Lord Jesus Christ. This is what the disciples did when they were in prison.

They were singing in the dark while the slashes and the gashes in their backs from being whipped, the bruises and the wounds are oozing in the dark. They are singing together. This was the means of the Philippian jailer and his family getting saved.

He heard them singing songs. He couldn't believe it, and then when the jail is broken open by earthquake, they stay there because they know what would happen to him if they leave. They are so in tune with the will of God that this is not a Peter chained to the Roman soldier and the angel coming and saying, Peter, kicking him, get up.

The Peter who was so afraid of a handmaid in the courtyard when the Lord was on trial is so secure in the hands of the Romans that he's got to be kicked awake by the angel. Peter, get up. Hey, get up.

Quit being so relaxed in your captivity where you're setting you free. God says it's time to leave. Paul and his companions know that it is time to stay.

And through this, an entire family in Philippi, and the beginnings of a church in Philippi are formed there through this jailer, singing, psalming, giving thanks to God. In all things, find to the extent that whatsoever things are, to the extent that it is good, to the extent that it is pure, to the extent that it reflects the glory of God, to the extent that we find in it that half full glass and not half empty, express it to God. Finally in verse 21, submitting, hupotassoing to one another in the fear of God.

You have a text note there, some manuscripts say, in the fear of Christ. Interesting textual variation that we'll get into. But we begin with the final, the fifth I-N-G word.

If you are filled with the Spirit, you will be submitting to each other in the fear of God, in the fear of Christ, some of them say. Hupotasso begins with tasso. Hupa is under, that's why you have a hypodermic needle.

U becomes a Y when it comes over. What is a hypodermic? It is a needle that goes under the skin. So tasso, you are under the tasso.

That's hupotasso. Tasso has the implication of authority, of structure, and that's what we began talking about this morning. Tasso is the arrangement.

How is it arranged? If it is arranged in rows and columns, then you recognize that structure and you be sure that you are in line. You are in line. This is what dress and cover is in a military formation.

Dress right, dress. And you stick your elbow out, you turn your head, and you ensure that you are at the right distance and that you are aligned. Ready, front.

And you adjust to be sure that your column, that there is just one head and all other heads in front of it are disappearing behind the head closest to you. Dress and cover, you make sure that you are aligned. You comport with, you ensure that you are in line with that particular structure.

That's tasso. Tasso is the arrangement. It is the alignment.

It is the structure. If your tires, if your suspension, if your front end on your car is not in alignment, you may think that all is well, but you are slowly chewing away the rubber on your tires with every rotation, with every turn. You're scraping rubber off and you shorten the life of your tires.

You endanger people when your car pulls because you're out of alignment. It's not optimum. It's not best.

It costs you gas mileage when your front end is out of alignment because you're turning energy to heat and to wear and to the separation of molecules that were you in alignment, you would not be having. Hupo tasso means respect the structure. Look at the arrangement and ensure that you are comporting with it.

It's not just submit. Well, somebody gave an order. I better hop to.

This is an intelligent submission. This is look at the arrangement. Look at the organization.

Now, here's the other thing, because people have misunderstood this and women have stayed in abusive relationships because they say, well, I've got to submit to my husband as it says in the 22 and following. No, look at the overarching, this fifth I N G word, the filling of the spirit represents ensure that you are aligned with the organization and the structure defined by the fear of God and or the fear of Christ. There's not really a strong difference between these two.

I'll tell you my choice shortly, but it's in the fear of God. Now, here's the thing. Suppose let's take a first lieutenant in the Marine Corps working for in an artillery unit, since that's what I'm familiar with, a battery commander who is a captain, but this captain is rash.

This captain doesn't plan ahead. We have an operation coming up in the field next week, but he hasn't put in a chip to draw the ammunition. He hasn't gone through the logistics process to ensure that we've got rations.

He hasn't made arrangements for the hot meal that we're supposed to get in the field. He hasn't coordinated with range control on the positions that we're going to occupy, when we're going to be where for how long, where we're going to be shooting live artillery ammunition. He just hasn't done that, and we're coming up on the operation.

But he's the battery commander. He's got the authority. Now, if I'm a certain kind of first lieutenant, I'm going to say, hey, you know what? I fulfilled all the orders the battery commander gave me.

All he told me was, continue to march. You're the platoon commander. You just make sure your platoon's doing its thing.

My platoon's ready. We've got our gear all in top form, and when the trucks roll up, if the trucks roll up, we'll be ready. But hey, the trucks aren't my responsibility.

The range control and all the rest of that coordination, that's not my responsibility. He's the battery commander. I'll just wait until the battalion will rain all over him if he doesn't get it done.

What do I do? If I'm a good first lieutenant, I do what I do respecting the entire arrangement, the entire organization in the Marine Corps. If I've got a weak battery commander or a battery commander that is either temporarily or permanently off kilter, I do what I do in the fear of God in the sense that there are larger issues. There are a lot of people that are not going to get proper training and are going to be a hurt locker.

This battery commander is going to do damage not only to himself but to others if I do not do my duty still submissive, still under order, still respecting his authority and his rank and his

assignment as a battery commander. But I am going to press within the limits of that for the good of the organization. It is my job as a platoon commander to advise the battery commander.

It is my job to remind and to suggest and to, while being respectful, and if I get overwritten by a direct order, then I'll shut up. But I'm not going to be passive and lay everything off on the fact that he's got authority that I don't have because I'm looking beyond him. I'm looking at the health and well-being of the whole battery, of the whole battalion, of the Marine Corps in general, of all of the guys under my command and all the other guys that are near my command, of people in the area who might be subjected to an unsafe condition because this guy is not doing his job.

Do you see what I'm saying? Hupotasso is a sensitivity to the entire organization. You are going to be submissive, but you're going to push for the good that reflects what that organization exists for, its mission. So a wife is going to make suggestions to her husband.

Children may point out to their parents that, hey, did you know there's a leak? Did you remember I told you a few days ago that that's not working? Did you remember that I told you a few days ago that there was a spark in a cloud of smoke out of the microwave and if we turn it on again, we might set the house on fire? You don't just say, well, you know, he's the dad, I told him, he'll fix it, you know, I'm off the hook. Hupotasso, think about tasso, think about the rows and columns and how important it is. Yes, my alignment is important, but I have a heart for the appearance and the effect of the entire formation, the entire organization.

And we all serve in the fear of that highest authority, right? And so there is a responsibility beyond just my immediate supervisor. And sometimes if my immediate supervisor is a rascal and is actually so far out of line that there is wrongdoing involved, I am going to have to go around for the good of the organization. How do you know when to be a whistleblower? How do you know when to go around someone or above someone's head? How do you know when to do that? It is Hupotasso.

This has gotten so bad that there is a risk to life, to health, to property, to wellbeing. The whole mission of the organization is being derailed here. That's why it doesn't just say submitting to one another, period.

Submitting in the fear of God, looking ultimately to God. What is God's purpose in this arrangement? It is my job to serve and to ensure that I myself am aligned, but I am also aware of and I have a heart for the entire tasso. I want to be submissive and beneficial to it and I have to look out for its interest even when sometimes that calls for me to go above and beyond.

It's in the fear of the Lord. This is what precedes verse 22 and following. This is not just any old submission.

Any old lance corporal doesn't do what any old corporal says. Any old sergeant doesn't do what any old staff sergeant says. Normally, if you outrank me and you give me an instruction, I'm going

to follow it.

But look, I am a part of an organization and if I've got prior instructions, if my battery commander told me to drive to this point with this jeep and pick something up, you may be a colonel and you tell me, no, I'm commandeering this jeep and I'm going to do something else. I'm going to say, sir, you've got to contact my battery commander because I've got prior orders to go and get this medical supply for this person that is down in our battery. And though you outrank me for the good of the organization, I've got to make a decision here about which authority to respect.

And right now, my orders, regardless of your rank, are pertinent and I'm going to have to put myself on the hook and take responsibility to obey the orders that to me make the most sense in this situation. I've got to think. I've got to look at the welfare of the whole organization, not just default and excuse myself from any thought and any responsibility.

Hupo tasso. You are under the organizational mandate, looking at the head of that organization, the creator and the purposer of that organization who is God himself. So wives, as you submit, but that's, that's the fifth ING.

This reflects the filling of the Holy Spirit. Now, as you look at wives, submit to your own husbands as to the Lord. When you look at verse one of chapter six, children, obey your parents in the Lord.

Notice verse 22, as to the Lord, chapter six, verse one in the Lord, bond servants in the Lord. In chapter six, verse five, be obedient to those who are your masters, fear and trembling and sincerity of heart as to Christ. This is never slavish, blind obedience to a person.

It is hupo tasso. You represent the Lord Jesus Christ. You serve God, the Father, and any submission that you exercise, that you implement, has to be in the light of that tasso that is God created, that authority that is God granted, that responsibility that is God assigned.

It is never blind. It is never unthinking. It is never without responsibility to think about the context.

There is a time when it's okay to eat the showbread. There is a time when it is okay to tell a lie and protect the lives of the spies that are lying under the flax on your roof. There is a time when it is okay to tell the soldiers, you're blind, but if you follow the sound of my voice, I'll take you where you need to go.

There is a time when priorities of a divine nature reflect in the life of a believer. And this may involve civil disobedience. The founders of our nation threw off the authority of the King of England.

Right or wrong? Right. Why? This principle. There is a greater tasso.

We hold these truths as self-evident. And when a tyrant abuses authority to the extent that he is

no longer within the tassel, we have a responsibility to what God has ordained. And we have to go around that authority.

We have to remove ourselves from that authority. There is a time for a woman to leave an abusive, faithless husband. There is a time for children to get out from under abusive, faithless parents.

There is a time for insubordination if and when in the expression of the filling of God's spirit and commitment to the will of God, it becomes evident that this is what has to take place. Jesus engaged in civil disobedience. The apostles engaged in civil disobedience.

They did what they were told not to do by the local authorities. They preached the gospel. Tell your followers to be quiet.

Jesus says, I'm not going to tell them to be quiet. If I shut them up, the rocks are going to cry out. This is a time for proclamation, and I'm not going to do what you say.

Jesus threw the money changers out of the temple. He did that in the presence and power of the Holy Spirit. This is my father's house.

You've turned it into a den of thieves. You're outside the tassel. And this action is a reflection of that.

It was civil disobedience. There's a time and a place, and you've got to be careful, and you've got to be committed, and you've got to know the Lord God and have the presence and power of the Spirit to such an extent that you know you're right to do this. But there is a time when it's right.

Submission is qualified by the fear of God. Submission is qualified by respecting that tassel organization that God has ordained. And this is how we know.

When to obey, when to comply, when to speak, and when to remain silent, when to follow foolish orders, and when to stop and say, I cannot fulfill this foolish order. There is a time, and this is the expression of the presence and the power of God's Spirit, the filling of the Spirit. We are speaking to one another.

And notice that many of these decisions that involve going against normally constituted authority needs to be done in consultation and in speaking to one another the truth, giving thanks to God, having a thankful and humble attitude. And you can throw off authority without losing humility, and it needs to be done without losing humility and without losing contact with fellow believers who can provide godly counsel, another perspective to ensure that we are acting in harmony with the presence and power of the Spirit that is in a corporate sense. Many times these decisions need to be made with input and with counsel and with fellowship and harmony with other believers.

That's how this nation got started. It wasn't one individual who decided he would throw off the king and become a dictator. It was a group of men, godly men, prayerful men, well-informed men, humble men, who established our form of government on that basis and reestablished the necessary ordinances of God for government when they wrote the Declaration and later the Constitution.

So this is what Paul is encouraging, is arguing for, is providing exhortation on. And it is in this context of ING words. Those have to be there first.

When that filling is present and active, we will know how and to what extent to be truly submissive in the right ways and for the right reasons in a way that reflects the glory of God. There is a submission, there is a following of orders from people who have authority that in no way reflects the glory of God. Go cut that guy's air conditioner off the side of his house and bring it over here so we can hook it up for our purposes.

I don't care whose boss you are, that's not reflecting the glory of God, that is not Tasso and I cannot hoopo-tasso even though you are a duly constituted authority. If a father tells his son to go chop somebody's air conditioner condenser off and bring it over to the house so you can hook it up, no can do, dad. I can't do that in the fear of God.

I can't do that as unto the Lord. Sorry, not going to do it. That's an extreme example, but that's the nature of it.

It needs to be something that we can sing about. It needs to be something that we can fellowship with one another about, that we can bring before God and say, Lord, I offer this to you as the sacrifice of a submissive heart. Romans 12, 1 and 2. Well this will inform our exegesis as we finish chapter 5 and move into chapter 6, but let's close here in a word of prayer.

Father, thank you that our faith is not defined by arbitrary commands or by legalistic instructions. You have granted to us a thinking faith, a spiritual wisdom that enables us to operate in areas that have no definition and have no explicit instruction in your word. You've given us the presence and power of your spirit to make us wise, to enable us to do whatever we do as unto you, to do it for your glory and in the name of the Lord Jesus Christ.

We pray that as we seek to implement this in the areas of our life, both large and small, that God the Holy Spirit will shine the light of your word on our path, give us the ability not only to see clearly for ourselves, but also as we spend time in fellowship and in encouragement of one another to enable us to speak the truth to each other in a way that glorifies you, in a way that reflects the melody in our hearts as we recognize that in the same way that music and melody have structure, that a symphony is a unified sound that is organized and integrated and euphonious, that the truth we share with each other will similarly be of a unified and like-minded nature, that our fellowship will result in up-building and in encouragement and in strength and

direction, so that the Lord Jesus will truly be reflected in us, that His body will function on this earth, reflecting your glory and drawing men to you through Him. We pray these things in Jesus' name, Amen.