

## Worthy Walking

Ephesians 3:19 – 4:10

#13 in our Ephesians Series

January 13, 2013

Peter Hiatt

### Prayer

Father, we're starting to look at this amazing passage in Ephesians, this week and next week, where Paul said "one body, one spirit, one hope that belongs to our call." That must be what Paul said earlier in Ephesians: "*You're uniting all things in Christ Jesus.*" "*One Lord, one faith, one baptism, one God and Father of all who is over all, through all and in all.*" ONE. Lord God, would you help us understand what that oneness is. The world longs for it. We talk about it. Christians are afraid to talk about it because they think they sound Buddhist or New Age.

God, help us to understand what it means to be one, as you are one, because you are one: Father, Son and Holy Spirit. Lord, help us to believe the gospel and help us to live the gospel in Jesus' name, Amen.

### Message

As most of you are aware, we spent this last fall preaching through Ephesians 1-3. Then we celebrated Christmas, and last week Andrew preached on the birth of the church in Acts 2 (the Spirit incarnate in us and our life together) And all that was rather good timing, for today we start Ephesians 4, and Ephesians 4 marks a transition in Paul's letter—a transition that's present in most of his letters. It's the transition from the indicative to the imperative, from theology to ethics, from doxology to ecclesiology, from worship to incarnation.

And the order is important...because the gospel is true (that's Ephesians 1-3) This is how we ought to live (Ephesians 4-6). Not: This is how we ought to live in order that the gospel could be true. But: This is true and now, let's live worthy of that truth.

Paul writes about our relationships, our speech, our possessions, our sexuality, our work, our families, our social structure, our spiritual warfare...our Christian walk. This is the end of Ephesians 3 and the beginning of Ephesians 4.

Ephesians 3:19-22

*May you know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever Amen.*

And Ephesians 4:1

*I therefore, a prisoner for the Lord. OR I a prisoner of the Lord, therefore...THEREFORE...I urge you to walk in a manner worthy of the calling to which you have been called.*

Well, what is the calling to which we've been called?

In Ephesians chapter 1, Paul told us that we were "*predestined to live (or exist) to the praise of Christ's glory.*"

In chapter 2: *“And walk in the good works which God prepared beforehand.”*

In chapter 3: *“That through us the manifold wisdom of God would be proclaimed to the principalities and powers, to the heavenly places.”* In other words, angels should look at you and tremble with joy. This is our calling...to proclaim the gospel, not just with our lips but our lives—the way we walk.

*“I urge you to walk in a manner worthy of your calling.”* Some of you are terrified of this. Some of you have been waiting for this. How do we *“walk worthy of the gospel?”* What must I do, and how do I know if I’m doing it?

Well, Paul’s going to tell us, beginning in the next sentence. And so, we can test ourselves and measure our spiritual growth. And that’s exactly what we’re going to do right now. And this [Peter holds up a trophy] is what you could win: The 1st annual Sanctuary Worthy Walker trophy. And now...the test: 5 marks of the “Worthy Walker.”

Ephesians 4:2-3

*Walk worthy of your calling with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace:*  
Worthy Walking.

Are you walking the walk? The first characteristic of the worthy walker is *“all humility,”* and humility is foundational to all five qualities.

#1 Humility *topeinophrosunei* is literally “lowliness of mind.”

It’s a noun coined by the early church, built from the Greek adjective for lowly or ignoble or servile. It was used of slaves—the last—the least.

In Greek culture, humility was definitely not a virtue. Humility is the realization that you don’t deserve anything. R.C. Trench writes: “It comes from the constant sense of your own creatureliness”—the realization that you didn’t create you. So, of course you don’t deserve anything, for what could you deserve it with?

*“What do you have that you did not receive?”* asks Paul in 1 Corinthians. In Philippians 2:3 he writes, *“Do nothing out of rivalry or conceit but in humility count others better than yourself.”* So, #1 Humility. So examine yourself and rank yourself 1 to 10. (You can write the number down or just remember it in your head.) 1 is “no humility” and 10 is “all humility.” Paul said, “*ALL* humility” not “some humility...” but “*ALL* humility” that is...no pride!

#2 is Gentleness or Meekness *prauties* is the Greek word.

Based on Aristotle’s definitions, William Barclay writes: *“The meek man gets angry over wrongs done to another but never angry over wrongs done to self.”* The meek don’t defend the self. So the meek are impossible to offend. The humble are impossible to embarrass, and the meek are impossible to offend.

Over Christmas I watched a great documentary about the making of Monty Python’s movie, *The Life of Brian*. At the time, Christians were hugely offended at the movie. It’s a parody of the

life of Christ. Originally, they were going to title it *Jesus Christ's Quest for Glory*, but they changed it to *The Life of Brian*, and Brian is mistaken for Jesus in the movie.

In the documentary, John Cleese explains why. He said, "Jesus isn't funny." That is, when they began making the movie they found that they couldn't laugh at Jesus. Not that they shouldn't laugh at Jesus...they couldn't laugh at Jesus.

John Cleese explains some theory of humor regarding humanity's quest for glory...that is...our ego and how humor involves offending these inflexible egos, and then he said, "Jesus is infinitely flexible; he has no ego." And then he goes on to say, "*We couldn't laugh at Jesus (even Brian is the straight man in the movie). We couldn't laugh at Jesus but it was easy to laugh at his followers.*"

Well anyway, Are you easy to offend, or are you meek? Are you easily offended, or can you laugh at yourself. It's hard to laugh at people who laugh at themselves. We laugh with those people but not at those people. We laugh at people who can't laugh at themselves. In Psalm 2, Jesus laughs at the principalities and powers of this world. Well, rank yourself: 1 is "easily offended" and 10 is "meek."

#3 Patience *makrothumia* literally "long suffering."

Chrysostum (the church father) defines it as the spirit that has the power to take revenge but never does. "Bearing with one another in *love*." That means if someone in this room happens to score low on the worthy walking test, you would not only tolerate them, you would bear the burden of their failure, in love. And love (*agape*) is another word, basically coined by the early church.

The other Greek words for "love" were too self interested. They described love for some other reward. In Romans 12 Paul wrote, "*Let love (agape) be genuine. Outdo one another in showing honor.* That is, "compete at letting others win." So anyway, go ahead and rank yourself, and win a trophy. I wonder how you're doing compared to others in the room? "*Eager to maintain the unity of the Spirit in the bond of peace.*" That means another score is your score, and your score is their score, and you eagerly accept that because you are one; that's unity. So rank yourself, and add up your score.

So who scored above a ten? (I'm sure some of you did). Who scored above 15 (Maybe you did, but now you're afraid to raise your hand).

Well, there's a rather obvious problem here isn't there? And it seems there's a rather obvious problem with the modern American church because if you were to go down to the 16th Street mall and ask the average person to describe an Evangelical, Bible believing born again Christian, what are the odds that they'd use these five characteristics to do so?

*"Oh yes, those born again, Bible believing, Evangelical Christians are absolutely humble, impossible to offend; they're the meek ones, patient ones. They're the tolerant ones who bear the pain of other people's sins, and wow, they really get along well with each other."*

Well now, maybe you feel convicted and you're thinking: "It's so true. We better humble ourselves and make ourselves worthy. How do you humble yourself?"

Maybe you heard about the pastor who once threw himself down at the front of the church. The choir director happened to observe this from the balcony, then he too came to the front of the church, threw himself down and cried, "I'm nobody. I'm nobody!" At which point the choir director nudged the pastor and said, "Look who thinks he's a nobody."

How do you compete at humility, meekness, and sacrificial love without hating your neighbor and becoming proud of your humility? How do you humble yourself with yourself? How do you strip yourself of pride and silence all of your vain boasting? If you humble yourself, with yourself, you become proud of your humility, and you turn yourself into a Monty Python sketch.

Clip from *Life of Brian*

[Brian is running away from his followers, looking for a hiding place. He then spots a man sitting in a pit.]

BRIAN: Hey! Is there another way down? Is there another path down to the river?

SIMON THE HOLY MAN: Mmmmmmm.

BRIAN: Please! Please help me! I've got to get--

Brian jumps into the hermits hole and lands on the hermits foot.

SIMON: Mm. [whump] Oh, my foot! Oh!

BRIAN: Shhhh.

SIMON: Oh, damn, damn, damn!

BRIAN: Well, I'm sorry. Shhh.

SIMON: Oh, damn, damn, and blast it!

BRIAN: I'm sorry. Shhhh!

SIMON: Don't you 'shhhh' me. Eighteen years of total silence, and you 'shhhh' me!

BRIAN: What?

SIMON: I've kept my vow for eighteen years. Not a single, recognizable, articulate sound has passed my lips.

BRIAN: Oh, please. Could you be quiet for another five minutes?

SIMON: Oh, it doesn't matter now. I might as well enjoy myself. The times in the last eighteen years I've wanted to shout and sing and...

Clip from *Life of Brian* continued

BRIAN: Shhhh.

SIMON: ...scream my name out! Oh, I'm alive!

BRIAN: Shhh.

SIMON: Hava Nagila!

BRIAN: Shhh.

SIMON: Hava Nagila! [Simon jumps up and starts singing] Hava Nagila, ha ha ha! Look out. Oh, I'm alive! I'm alive! Hello birds! Hello trees! I'm alive! Get off. I'm alive! Hava Nagila.

That's *The Life of Brian*. Brian jumps into the hermit's hole and lands on the hermit's foot. For eighteen years, he's worked so hard at humility, and Brian totally offends his humility. And yet, it's when the hermit fails at his humility that he begins to dance and sing, "I'm alive!"

So what's humility? Isn't humility losing yourself? Didn't someone say, "You must lose your life to find it?" Well, if I'm always ashamed of myself, criticizing myself, and punishing myself, I'm still stuck on myself. In fact, I'm stuck with myself, naked and alone in a hole in the ground, and that's not heaven; that's hell.

So whether I'm impressed with myself or ashamed of myself, I'm still stuck on myself or ashamed of myself. I'm still stuck on myself and that's not humility; that's not a "walk worthy of my calling," and what's my calling? Ephesians 1:11 *"To exist to the praise of God's glory in Christ Jesus my Lord."*

If I make myself worthy, I don't exist to the praise of His glory; I exist to the praise of my own glory. And how could anyone even begin to think that they could make themselves worthy of God's glory? That's a burden, infinitely greater than we could even begin to bear. It's sheer insanity, and not only that, it's the essence of sin. It's believing you are God and you make yourself in God's image, which means you make yourself nothing...but insane, deluded and dead, stuck in a hole in the ground.

And yet, Paul still writes, *"I beseech you, walk in a manner worthy of the calling to which you've been called. With all humility..."* In other words, "Walk in a manner worthy of your calling, entirely aware that you cannot make yourself worthy. Now *do it!*"

How do we do that?

How do we walk in a worthy manner?

You can't humble yourself with yourself.

You can't make yourself meek by asserting yourself.

You can't lose your life by trying to lose it. It's like trying to forget something. Ever do that?

"Man I really need to think about forgetting that thing I don't want to think about." How do you purposefully forget something?

Well, I'd like to share two stories.

The first one occurred one winter night in Junior High. My Dad was a pastor and our church family group was meeting at our house in Littleton. It was four or five families and included my best buddies: Tudor, Bob, Matt, and his little brother Greg. This particular night, before dinner, we Junior High boys, longing to be men, decided to go down to the railroad tracks along Santa Fe where someone had the brilliant idea of throwing snowballs at cars.

Matt, who always wanted to prove his bravado said, "I'm putting rocks in my snow balls. Then a Cadillac came screeching to a halt on the side of the road. We hightailed it back to the house where we sat at the kitchen table, eating dinner with the rest of the kids.

I was already wracked with guilt when the doorbell rang. My mom opened the door to find two police officers in riot gear. They said, "Someone's been throwing snowballs at cars," and my mom and dad said, "Well, I'm sure it wasn't these boys."

The officers came into the kitchen. They explained that the man in the Cadillac had a phone in his car and a broken windshield, and then they asked, "Were you boys throwing snowballs at cars?" My friends all said, "No sir," and I was silent. They said, "Well, how come there are footprints in the fresh snow leading from the railroad tracks to this front door?" Tudor said, "Well, we just went down there to watch the trains go by." (They went by like every two hours.) The officer said, "Well, we'll go check the footprints, once again, but if they come back to this door, and you don't confess now, we'll have to book you and take you into the station."

In front of my friends, in front of my parents and the leaders of the church, in front of my two little sisters...with eyes as big as saucers, I cracked. I blurted out: "We did it! We did it. We did it!" The police made a report and informed us we'd have to pay for a new windshield. They left and everyone formed a circle holding hands in the living room and prayed for us sinners, and my dad prayed. I bet it was an awesome prayer, but all I heard was, "You're not worthy." "This is not a walk worthy of your call."

I worked, and worked, and paid for the windshield, and I still didn't feel worthy. The issue wasn't the windshield; the issue was myself. I was utterly ashamed of myself, and I couldn't forget myself. That's my point.

I still remember lying on my bed, in my room, just trying desperately to forget: "Stop thinking about it Peter. Stop thinking about it!" The harder I tried to forget...the more I remembered. Everywhere I looked: mom, dad, and sisters...I remembered me. Have you ever tried to forget yourself at a party? That's why folks drink at parties. They're trying to crawl out of that lonely hole in the ground that is themselves. They're trying to forget themselves and dance. Well, the harder I tried to forget...the more I remembered me, buried in shame.

The second story happened on May 28, 1983. It was a day I really tried to remember several things but almost everything I tried to remember, I forgot. Once again, I was surrounded by church people looking at me. Once again, my sister's eyes were big as saucers. Once again, my father led everyone in prayer, but then he made a proclamation: "And now, by the authority vested in me by the church of Jesus Christ and the state of Colorado, I pronounce that Peter and Susan are husband and wife, according to the law of the state and the ordinance of God. Peter, you may now kiss your bride.

And that day, I couldn't remember a thing. Honestly, and I had tried. I remember trying so hard to remember where I put the wedding license, where the luggage was, where I kept the car keys. My groomsmen got a hold of the keys and taped out underwear all over the car.

But I didn't feel the least bit ashamed. I had forgotten myself. I had confessed *myself* and my shame for five years to this girl, and yet, she still loved me.

And that day, I was so overwhelmed with her; I forgot everything else. If you want to forget something, just gaze on something better than the thing you're trying to forget. If you want to humble yourself, you have to gaze on something better than yourself.

If you want to lose your life, you have to lose it for something better than yourself. If you want to humble yourself, you have to humble yourself in the sight of something better than yourself: "*Humble yourself in the sight of the Lord.*"

Well, on my wedding day, I forgot everything, humbled myself, and danced like an idiot

Now, listen closely, I forgot everything, danced like an idiot, and I walked in a manner worthy of a man who had just been called into the covenant of marriage. Every time you come to this table, every time you participate in the covenant, someone makes a proclamation called the gospel: "Jesus and His church...I pronounce you husband and wife." Isn't that amazing?

Well, May 28, 1983 my father made a proclamation. I forgot everything and danced like an idiot

And dancing like an idiot, I became my wife's trophy. Did you know that you are Jesus' trophy? You're not here to earn a trophy but become a trophy.

I forgot myself and became my bride's trophy. Julian of Norwich said, "The greatest penance, the greatest humility, the greatest honor that we can give to our God is to live gladly because of the knowledge of His love." Can you imagine if, on May 28, 1983, I spent the entire day walking around just moaning: "I'm not worthy; I'm not worthy. Susan do you see how much I suffer trying to be worthy? I'm trying to be worthy of your love"?

Just thinking I could make myself worthy of her love would make me entirely unworthy of her love. Her love alone made me worthy.

So, May 28, 1983 I forgot myself, danced like an idiot and walked in a manner worthy of my calling."

The worthy walk is a dance. And in order to truly dance, you have to forget yourself, and in order to forget yourself, you have to surrender to something greater than yourself, something that is all around you and even within you. You have to forget yourself, and surrender to the music, the rhythm, the reason, the logic of the dance; Jesus is the Logos of God. You have to forget yourself and surrender to the music. As long as you're thinking about yourself and the dance steps, you're not really dancing. You must lose your *SELF* and surrender your *SELF*.

And yet, a great dance is perfectly ordered, even like “steps prepared beforehand that you might walk in them,” perfect order and yet...absolute freedom.

Proud people are lousy dancers, and little children are great dancers. In Matthew 11, Jesus says, “*To what shall I compare this generation? It is like children sitting in the market place and calling to their playmates: ‘we played the flute for you and you wouldn’t dance...’*”

When I’m stuck on me it’s such a heavy burden, I can’t dance. Then Jesus says, “*Come to me all who are weary and heavy laden. Take my yoke upon you and learn from me, for I am gentle (meek) and lowly in heart (humble) and you will find rest for your souls, for my yoke is easy and my burden is light.*”

His yoke is a big wooden beam, called a cross. Somehow, humility makes that burden light, makes all burdens light. And that burden makes you humble and sets your feet to dancing.

At the cross, we die to the self, that’s our unbearable burden.

At the cross, Jesus gives us *His* self, and He is entirely worthy. [Peter put the trophy on the communion table.]

Well anyway, I was making the point that you can’t forget yourself with yourself. You can’t humble yourself (and love others) simply by trying. You can’t “*walk in a manner worthy of your calling*” simply by trying to walk in a manner worthy of your calling.

In other words, you can’t justify yourself with the law. The law can tell you when you’re not dancing, but the law can’t make you dance. And you can’t make *yourself* dance with just the law. In order to dance, you have to hear the music and surrender to the music. And that’s what the therefore is there for in Ephesians 4:1.

Ephesians 4-6 contains a bunch of law: “Do this...” Do that...” And Ephesians 1-3 contains the music, the gospel of grace. Ephesians 4-6 describes our dance steps

And that’s important because it can reveal whether or not we’re dancing. And so along with Paul in Ephesians 4:6 we’ll ask: “Are you using your gifts? Are you speaking truth in love? Are you building others up? Are you confessing your sins and making most of the time? Are you faithful to your spouse? Are you a good parent to your children, a good boss to your employees, and are you fighting the good fight against the principalities and powers of this present darkness? Are you “*walking in a manner worthy of your calling,*” are you dancing the dance steps?

But if all we do is study diagrams for dance steps, we still won’t be dancing.

Because the solution to our problem is not trying harder. The solution is to listen to the music.

It’s to listen to the voice of the One who is calling.

It’s to know the love of Christ, which surpasses knowledge.

It’s to surrender your *self* to the Love of the Bridegroom.

The purpose of the law is to reveal your need for the love of the Bridegroom. Just like the purpose of the gas gauge in your car is to reveal your need for gas. When it reads empty, it does no good to bend the needle back to full, you have to stop, surrender your empty tank, and fill it up with fuel.

Our fuel is body broken and blood shed.

It's the unstoppable love of God in Christ Jesus our Lord.

Our fuel is Jesus.

When you're *trying* to be good, you have to stare at the One who *is* good. I don't know how exactly that looks for you because it looks different for different people, and God does it in different ways. Maybe it's going for a walk in the woods. Maybe it's reading the scripture together in a group with other people. Maybe it's serving the poor and looking for Jesus in those people. Whatever it is, it's gazing upon Jesus and not yourself.

So, in Ephesians 4:1-3 Paul says, "*Walk worthy,*" then he describes walking worthy, and then in verse four he reiterates the first three chapters of Ephesians—the gospel. Listen closely: "*Walk worthy... There is one body and one Spirit—just as you were called to the one hope that belongs to your call—<sup>1</sup>one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.*"

Like a word that upholds all things.

Like light that enlightens all men.

Like music with which this entire creation was created.

But not all hear; not all dance; at least not yet...some refuse to join the party. Some are captives of pride and shame. Some sit in holes in the ground in the depths of the earth.

*"One God and Father of all (Father of ALL) who is over all and through all and in all. But... "grace was given to each one of us according to the measure of Christ's gift. Therefore it says, 'When he ascended on high he led a host of captives,*

Literally: "*He led captivity captive.*" It's my ego that holds me captive. It's my pride that must be crucified...my old self, my sin.

*and he gave gifts to men.'* (In saying, '*He ascended,*' what does it mean but that he had also descended into the lower parts of the earth? He who descended is the one who also ascended far above all the heavens, that he might fill ALL things.)

Scholars argue incessantly about what it means when Paul writes, "He descended into the lower parts of the earth."

#1 Some argue that it refers to the descent into Hell—that hole in the ground.

#2 Some argue that it refers to His descent into human flesh, wrapped in swaddling clothes and lying in a manger.

#3 Some argue that it refers to His descent into us, through the power of His Spirit.

And of course, it must describe all three, for Paul writes, "*He did it to fill all things.*"

---

<sup>1</sup> One hope" isn't that what Paul already told us: "To unite *anakephalaio* all things in Christ Jesus?" And it belongs to you all. The church is already united and a witness that all things will be united in Christ. One hope or did you think there were two, as if God was two and not one?

It must describe all three, and all three is me.

#1 I am my own prison—my own hole in the ground.

#2 I am the manger into which Christ is born.

#3 I am the Body of Christ beginning to dance in the fallen world...beginning to *“walk in a manner worthy of my calling.”*

Therefore, you ought to come to worship each week, stare at your Bridegroom; listen to the music of His love and then, let Him crawl into the dry empty hole that is yourself. Let Him be born in your manger. I see Him in greatest glory when I see that it is the very same one who ascended above all the heavens that has descended into me, and my empty sinful flesh, into my particular dry and dirty hole in the ground, into my particular manger, and into your particular manger.

Since a week ago Tuesday was Christmas, I thought I'd end with the story of *Roaring Camp*, a novel. Supposedly, the meanest, toughest mining town in all the West—a terrible place, inhabited entirely by men and one woman who served them all. She died while giving birth to a baby.

Well, the men took the baby, and they put her in a box with some old rags under her. When they looked at her, they decided that didn't look right, so they sent one of the men eighty miles to buy a rosewood cradle. He brought it back, and they put the rags and the baby in the rosewood cradle. Then the rags didn't look right so they sent another fellow to Sacramento. He came back with some beautiful silk and lace blankets. They wrapped the baby in those blankets and put her in the rosewood cradle.

But then someone noticed: the floor was filthy. So these hardened, tough men got down on their hands and knees, and scrubbed that floor. But of course, that made the walls and the dirty window without curtains look absolutely terrible. So they washed down the walls and put curtains on the windows. Things looked better, but of course, they had to give up a lot of their fighting, because the baby slept a lot, and babies can't sleep during a brawl. So the whole temperature of Roaring Camp seemed to go down.

They used to take her out and set her by the entrance to the mine in her rosewood cradle, just so they could see her when they came up out of that hole in the ground. Then, somebody noticed what a dirty place that was, so they planted flowers. They cleaned the whole place up and they cleaned themselves up because those dirty hands just didn't belong next to a baby, and they each wanted to hold the baby, rock the baby...slowly dance with the baby. They all wanted to *“walk in a manner worthy of that baby...”* the baby changed everything.

Well, *“Unto us a child is born, unto us a son is given and the government will be upon his shoulders.”*

You don't deserve that Baby, but that Baby makes you worthy.

## **Communion**

On the night that Jesus was betrayed, He took the bread, blessed and broke it saying, *“This is my body given to you. Take and eat. Do this in remembrance of me.”* “This is what I want you to do: I want you to get together and think about *Me*, remember *Me*.” And in the same manner, after supper, He took the cup and having given thanks He said, *“This cup is the covenant in my blood poured out for the forgiveness of sins; drink of it, all of you. Do this in remembrance of me.”*

This is interesting. In 1 Corinthians Paul wrote, *“Let each one of you examine yourselves so that none of you take of the body or drink of the cup in an unworthy manner.”* What is an unworthy manner? Isn't it becoming obvious? An unworthy manner is thinking that you could somehow make yourself worthy of this [Peter holds up the communion bread and wine].

You don't deserve the Baby, but the Baby makes you worthy!  
You don't deserve the Great Bridegroom, but the Great Bridegroom makes you worthy.  
You don't deserve God, but *God* makes you worthy.

So may you walk in a manner worthy of this [Peter points to the communion table]. In other words, believe the gospel in Jesus' name. Take the bread; dip it in the cup. Then take the Logos, take the music, and chew on it, ingest it, be motivated by it. Walk in a manner worthy of your calling. Amen.

## **Prayer**

So Lord God, we praise you for how great you are. Time is in your hand. All things were created through your Word. You have revealed the essence of your greatness in Jesus the Christ. The very center of your greatness is that you are entirely humble. And you are entirely meek. And you, Lord God, are infinitely patient. And you are into bearing us in love. "*Love bears all things.*" That's what Paul wrote. "*Love bears all things.*"

And you are so eager for unity that you would empty yourself. The One who ascended far above all things. You would empty yourself and descend into me.

Make your home in me; make your home in us.

Lord God, when I begin to see you there, then my heart does sing, "How great is our God." Up until that point, I sing it because I'm scared or because someone's threatening me or something, but when I see you have descended into my heart...Oh God...*then* I sing, "How great is our God." Then my soul sings, "How great thou art!"

Lord God, we pray for your mercy because even this is your grace: that we would see you in that place. We thank you that in this world you are revealing that glory, and at the end of the Bible, in the Revelation, we find out that your Bride has your glory. And yet, earlier in the Bible it says you share your glory with no one. That means you must be in your Bride, in your people, and then your people are home. So Lord God, we thank you and praise you for how great you are. In Jesus' name Amen.

*Disclaimer: This document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio version of the sermon on this website and don't be shy about informing us of errors.*