

LEAD US NOT INTO TEMPTATION

Peter Hay, prepared for the Presbytery word, 15 August 2021
Transcription of recording, slightly edited

Introduction

Hello, everyone.

In our Bible study today, we will consider the final two statements of Jesus' instruction regarding how we are to pray.

And we are learning the fear of the Lord through this prayer, so that we enter Christ's rest.

Today, we will look at the statements, 'Lead us not into temptation, but deliver us from the evil one'; and 'Yours is the kingdom, the power and the glory. Amen.'

This will lead us into further consideration of how the Father's kingdom comes through the ministry of the stars in the right hand of Christ as we consider the work of an *aggelos*, or a presbytery.

The Father does not tempt us

Let us begin with what is hopefully an obvious statement, which is that the Father does not cause anyone to be tempted.

When we pray, 'Lead us not into temptation, but deliver us from the evil one', it is not with the presumption that the Father causes a person to be tempted. The Father does not place temptations in front of us to test us or to see if we will stumble.

Desire, temptation and sin

We note the words of the apostle James, 'Let no-one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.' Jas 1:13.

With that in mind, we understand that the statement, 'Lead us not into temptation, but deliver us from the evil one', is not our request of the Father to remove from our lives anything that might tempt us or cause us to sin, or to prevent Satan from having access to us.

A commitment to walk in the way the Father leads

That is not what Jesus was instructing us in relation to that statement. Rather, this prayer statement is our *commitment* to walk in the way that

the Father leads us, through which we are delivered from the very desires that enable Satan to gain an advantage in our life.

James said, 'Each one is tempted when he is drawn away by his own desires.'

When we are led by the Father in the way that we should go, we are in a process, or are being joined to process, by which we are delivered from those desires so that Satan cannot gain an advantage in our life.

So, the Father leads us. But how do we know that the Father is leading us, and which way is He leading us? We have been talking about the leading of the Holy Spirit, and of the pathway of the Son, who is our Pioneer, but how does the Father lead us?

The Father leads us to the Son

The Father leads us by *drawing us to the Son*.

When He draws us in this way, then, as those who pray this prayer by faith, we are led in the way that He draws us. The Father leads us by drawing us to the Son, and to our participation in the offering and sufferings of Christ.

This what Jesus taught. 'No-one can come to Me unless the Father who sent Me draws him.' Joh 6:44.

We must come to Christ and walk in the pathway that He has pioneered. But we go that way, or we are joined to that fellowship, because it is the Father who draws us in response to our prayer, 'Lead us not into temptation.'

'No-one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.'

The glory of *anastasis* depends on *exanastasis*

This is important to understand. The resurrection on the last day is the *anastasis*.

However, the glory of our *anastasis*, the *glory* of our resurrection body, depends on the extent to which we have participated in *exanastasis* in our mortal bodies, as a daily participation in the fellowship of Christ's offering and sufferings. We looked at this

some weeks ago when we talked about the adoption,

The Father does want us to attain the goal of the *anastasis*, but that depends on how we are joined to the fellowship of Christ's offering and sufferings each day.

In this fellowship, we are delivered from living according to the other law, which brings us into bondage to the spirit of Satan, who is the evil one.

To be led by the Father is an initiative of faith

Do you see that 'Lead us not into temptation, but deliver us from the evil one' is actually the desire, or the initiative, of faith to be drawn or led by the Father?

We are delivered from the desire that brings us into bondage to Satan.

The spirit of Satan is 'the law of sin'. Rom 7:23.

The fear of death is from Satan

A key characteristic of a person who is subject to this bondage to the spirit of Satan is their 'fear of death', which is almost a direct quote from Hebrews Chapter 2. Heb 2:15.

We know, as we have considered over these last couple of weeks, that the fear of death is the reason why we fail to enter Christ's rest.

The fear of death is the alternative to the fear of the Lord.

Deliverance from temptation

The Father's desire to lead in this manner was exemplified by His initiative to deliver the children of Israel out of their captivity in Egypt. Moses recorded, 'Then it came to pass, when Pharaoh had let the people go, that God did not lead them by the way of the land of the Philistines.' Exo 13:17.

Egypt is a symbol of the world, but the Philistines were also a particular expression of the world.

'God did not lead them by the way of the land of the Philistines, although that was near [that would have been the shortest, most efficient route]; for God said, "Lest perhaps the people change their minds when they see war and return to Egypt"' Exo 13:18.

We do not have to petition the Father to not take us into temptation, because He knows where our vulnerabilities are, and He does not want us to go that way.

We want Your way, Father

The request, 'Lead us not into temptation' is our initiative to say, 'We want to go the way in which You are leading us; not our own way, where we become tempted.'

The Father said, 'Lest the people change their minds when they see war and return to Egypt.' God led the people by way of the wilderness of the Red Sea where the children of Israel went in orderly ranks out of the land of Egypt.'

The Father places us in the body as He desires

If you are a person who is led by the Father, then you accept that the Father places every member in the body as He so desires.

You will be led in rank and order, as part of the body of Christ, but it may not be the way that seems the most efficient or the shortest route. It will be the way that is best for you to obtain your sonship.

Walking in the faith of our baptism

The fact that He brought them up by the wilderness and by the Red Sea draws our attention to the fact that the leading of the Father, by which He draws us to the Son, connects us to baptism.

Going through the Red Sea was the 'baptism' of the children of Israel. Passing through the Red Sea was a symbol of baptism, and baptism marks our faith for fellowship in the circumcision of Christ as part of the new creation body of Christ.

I have pulled a few themes together here.

But, to get to the point, when the Father led them through the Red Sea, and when He leads us, He calls us to *walk in the faith of our baptism*.

That is our connection to the circumcision of Christ as part of the new creation body of Christ. That is why we need to be fitted in our place in the body.

Our adversary sets snares for us

To be led by faith in this manner was communicated by King David. David said, 'For You are my rock and my fortress; therefore, for Your name's sake, lead me and guide me. Pull me out of the net which they have secretly laid for me.' Psa 31:3-5.

This net that has been secretly laid for us is the deception that our adversary the Devil uses to ensnare us into slavery to sin.

When desire is conceived, it brings forth sin that results in death. That is in the context of God's forgetfulness, isn't it? It is being conformed, or constrained, to the wilderness as the place where we die.

When we pray, 'Lead me and guide me', we are praying for the process by which we are delivered from this snare - from the deception that we give ourselves to when we give ourselves to another word.

'Pull me out of the net which they have secretly laid for me, for You are my strength.' This is the confession of someone who does not rely on or trust in their own strength.

The Father saves the broken-hearted

King David continued, 'Into Your hand I commit my spirit; You have redeemed me, O Lord God of truth.' Psa 31:5.

Do you see that that is the same statement that Jesus made when the Father reached down to Christ because He was broken-hearted? The Father was near to the broken-hearted. He reached and pulled Christ out of the waters of His forgetfulness, the waters of judgement, and established Him as the first of the new creation, on the ground of the new creation.

It was then that Christ said, 'Into Your hands I commit My Spirit.' The person who prays, 'Into your hands I commit my spirit,' is connected to that same process.

We are joined to the new creation Son when our hearts are broken.

The Holy Spirit helps us

We have allowed this word to breach our heart, but we also need the Holy Spirit to bring conviction so that our heart breaks as we see what Christ's eyes see as He searches our hearts, and we turn to Him. We cry for deliverance, and He sets us on the rock, doesn't He? We are those who then commit our spirit into His hands.

We are led by the Spirit and are delivered from the ways of the wicked as we are taught this way, by the word that is ministered by God's messengers.

As we wait on the Lord, and then forsake the way of the wicked, there are three things to consider.

- We must be instructed in this way by the word ministered by God's messengers.
- We need to personally wait on the Lord.

- We need to forsake the way of the wicked when we are illuminated to see it.

The fruit is our participation in offering

The fruit of this way is participation in offering according to our sanctification in the body of Christ.

Offering is not only a willingness to be charitable, or to be given. Rather, it is our practical, tangible participation in the context of God's own 'house'.

We are being restored as a kingdom of priests to God, and there is a work - an offering work - that belongs to that priesthood.

In relation to these three elements, being taught the word by God's messengers, waiting on the Lord, and forsaking the way of the wicked, let us look at some Scriptures that reveal these principles.

Scriptures that reveal this way of the Lord

David entreated the Lord to 'teach me Your way, O Lord, and lead me in a smooth path, because of my enemies [The way that the Father is leading us is to deliver us from our vulnerability to the enemy, our adversary the Devil.]. Do not deliver me to the will of my adversaries.' Psa 27:11-12.

That is the same word that the apostle Peter used to describe the work of Satan. He called the Devil, 'your adversary, the Devil, who prowls like a roaring lion, seeking who he may devour.' He said that we were to be sober-minded and vigilant, because Satan prowls around in this way.

We must be taught how to resist the devil

This highlights the point that to be sober-minded and vigilant is not a capacity that is inherent in ourselves. It is the mark of someone who is taught this word and walks in this path.

Your ability to be sober-minded and vigilant, and not vulnerable to Satan, who is your adversary and prowls like a roaring lion, is to be taught this way.

'For false witnesses have risen against me, and such as breathe out violence. [That sounds like Paul before his deliverance, breathing threats against the Christians.]. I would have lost heart, unless I had believed that I would see the goodness of the Lord in the land of the living.' Psa 27:12-13.

The land of the living is our new creation sonship

'The land of the living' is the land that belongs to all those who have entered Christ's rest.

'The land of the living' is the land that belongs to all those who have come up out of the sea of God's forgetfulness, and have been set on the sand, or the shore, or the rock, of the new creation. Isn't that awesome!

If we had not believed, we would have lost heart and become fearful, anxious, disappointed, depressed, angry. All those are the emotions associated with sin, aren't they?

Recapitulating, King David said, 'I would have lost heart, unless I had believed that I would see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and He shall strengthen your heart; Wait, I say, on the Lord!' Psa 27:13-14. Isn't that a precious psalm!

Your light and Your truth

The next psalm we should consider is from a selection of hundreds that I could have chosen.

'Oh, send out Your light and Your truth! [That is the same as someone saying, 'Teach me Your way.' It is the acceptance that the word of God is a lamp to our feet and a light to our path.] Let them lead me; let them bring me to Your holy hill and to Your tabernacle.' Psa 43:3.

That is the place of worship. It is the place where we priest ourselves as a living sacrifice.

The psalmist continued, 'Then I will go to the altar of God, to God my exceeding joy; and on the harp I will praise You, O God, my God.' Psa 43:4.

Choosing our sanctification

Solomon wrote, 'The righteous should choose his friends carefully, for the way of the wicked leads them astray.' Pro 12:26.

We have learned that if we are led in the way that the Father leads us, we will be *delivered* from wickedness, or from the evil one.

We have to be mindful and careful about the relationships to which we give ourselves and the conversations that we join. We have spoken on this in the past.

This highlights the importance of sanctification in relation to staying on that pathway, lest we are drawn away by our own desires. We are

vulnerable to the evil one when we cease from walking in obedience to God, through sanctification by the Spirit. That was the subject of our devotion in the last few weeks.

In these instances, it is not that we are drawn away by our desires.

Rather, it is the fact that we are *unable to distinguish* between the word of God, which is ministered by His messengers, and the word that is ministered by the synagogue of Satan.

Satan proclaims another gospel – be vigilant

Satan has a synagogue with leaders who proclaim another gospel in the middle of the church.

If we do not cry out for the teaching that is light and the truth, we will not be able to discriminate between those two. We will be snared by those false witnesses who are enemies of the cross.

Paul said, 'For many walk, of whom I have told you often, and now tell you even weeping. [He was very strong on this point, saying, "There are many who are proclaiming a word other than what I am teaching you."] that they are enemies of the cross of Christ; whose end is destruction, whose god is their belly [their appetite; or the promotion of the desires of the flesh is their god being their belly], and whose glory is in their shame – who set their mind on earthly things.' Php 3:18-19.

That is the conversation that we need to be sober-minded and vigilant about, because that is the conversation that takes us away, and into bondage to Satan.

Remember that the only way that you can be sober minded and vigilant is to pray, 'Teach me Your way, O Lord, and send Your light and Your truth!'

You do not need to be afraid but, rather, to believe that you can find discernment and clarity between the gospel that is drawing us to Christ, and the alternative gospel that is sourced from our adversary the Devil.

The importance of headship

'Deliver us from evil' is also a prayer for deliverance from the oppression of evil and familiar spirits in our homes.

We have taught in previous months that our protection and deliverance from evil spirits is through our connection to *the headship of Christ*.

Do you see that this principle, or prayer, 'Lead us not into temptation', is also a commitment to not receive a word that comes through a way that is other than the order of headship from the Father?

Satan claims that the kingdoms of the world belong to him. We have already highlighted that Egypt is a symbol of the world. And Philistine was a symbol of it as well.

But Satan is the *ruler* of the kingdoms of the world.

Satan claims that the kingdoms of the world belong to him, and he maintains the right to oppress and rule over all men.

Overcoming Satan's power

However, as we overcome the Devil by the blood of the Lamb, by the word of our testimony, and because we 'love not our lives to the death', we are part of the kingdom of the world which is becoming the kingdom of our God and His Christ.

That's a beautiful point, isn't it!

Although Satan claims that all the kingdoms of the world, of which we are a part, belong to him, we can overcome him as we are sprinkled with the blood of the Lamb on our heart and on our garments, by the word of our testimony, and as we do not love our lives to the death.

The point is that, as we overcome this way, we are part of the kingdom of the world, which is becoming the kingdom of God and His Christ.

Your kingdom come through the word of the cross through the presbytery

It is for this reason that we pray, 'For Yours is the kingdom and the power and the glory, forever. Amen.' This is our faith as a son of God in Christ, isn't it?

How is the kingdom of God established, so that we are overcome? Or, how do we overcome so that that kingdom is being established?

It is by walking according to the word of the cross; or by receiving the word of the cross and being joined to the fellowship of Christ's offering and sufferings, through which He overcame the world. We overcome *in Him*.

The kingdom of God is established through the word of the cross. This word is proclaimed by His messengers, who are part of an *aggelos* presbytery.

Through the proclamation of the gospel by the presbytery, which they exemplify in their life, Christ is publicly portrayed as crucified.

Here is the key. *The kingdom comes through the word of the cross.*

This word is ministered by messengers who are part of a presbytery and, as they proclaim that word, Christ is 'publicly portrayed as crucified' among their hearers.

The cross separates

But the cross of Christ itself, which they portray as they proclaim it, is an instrument of *separation*.

It separates those who are of the world and passing away from those who are born of God.

Accordingly, this is the outcome of the ministry of an *aggelos* presbytery. Separation is an unavoidable implication of the word of the cross as it is proclaimed and Christ is being publicly portrayed as crucified.

Jesus used a parable to explain this point,

'Again, the kingdom of heaven.' This refers to the kingdom belonging to God. We pray for that kingdom to come, and this is how it is coming.

'The kingdom of heaven is like a dragnet that was cast into the sea [the word 'sea' in the Scriptures often refers to the sea of the peoples, the sea of humanity.] and gathered some of every kind, which, when it was full, they drew to the shore; and they sat down and gathered the good [the good fish] into vessels, but threw the bad away. So it will be at the end of the age.

'The angels [the word '*aggelos*' here is the same word that Jesus used to describe 'the star in His hand' that belongs to a lampstand church. It refers to the presbytery.] will come forth, and separate the wicked from the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.' Mat 13:47-50.

As fish caught in a net, some good, some bad

In this parable, Jesus likened the proclamation of the gospel of sonship to the casting of a net into the sea of humanity.

When that net is cast, it draws out fish of every kind, doesn't it? There will be some really nice, tasty fish and there will be some interesting looking fish. But there will also be some fish that

you do not want to have too much connection with.

Jesus said that the net was full. All kinds of fish are brought from the sea.

These 'fish' are people who respond to the gospel and are delivered out of the sea of God's forgetfulness and onto the shore of the new creation.

That is what Jesus said. The net is cast into the sea, and then is drawn onto the shore. This refers to the same shore to which Jesus was drawn from out of the waters of God's forgetfulness. He was set on the ground of new creation.

However, the fish caught in the net are not all the fish in the sea.

The fish are those who have heard the gospel

They are only those who have heard the gospel word and have responded and have come up out of that water in response to the word and are now set on the ground of new creation.

That means that they have been born again, and they have been baptised into Christ. They have become a part of His body, and a part of His church. However, that is not the only time we listen to the word of the cross, is it?

Paul said that every time he proclaimed the word to the Galatians, Christ was publicly portrayed as crucified. This word of the cross continues to be proclaimed to those who first heard it, and responded, and are now part of the church.

The cross judges those in the household of God

However, the cross continues to have a separating effect. The separating effect of the word of the cross continues *within the church*.

This is an aspect of the judgement that belongs to the Son, which begins in the household of God.

The 'good fish' are gathered into vessels while the 'bad fish' are cast away and go out into the lake of fire.

This is what Jesus said. 'The angels [the *aggelos*] will come forth, separate the wicked from among the just, and cast the wicked into the furnace of fire.'

The good fish want to be gathered

How does this happen? The good fish are *gathered into vessels* for the Master's use, and the bad fish go back into the sea. They will be gathered in a particular way that I will speak to in a moment.

The question is, how does the *aggelos*, or a presbytery, effect, or cause, this separation?

What distinguishes a good fish from a bad fish? The good fish are those who *want to be gathered*.

That is straightforward, isn't it? We are not referring to a species of fish here. These are fish who *want to be gathered*.

Jesus said, 'They sat down and gathered the good into vessels.'

If you don't want to be gathered, you are not a good fish. And you will not go into 'a vessel'.

But if you want to be gathered - if you have heard the word and say, 'That's where I belong' - you are a good fish, and you will be gathered.

To be gathered is to present oneself for fellowship

These believers *present themselves for fellowship* in response to the preceding word.

To be 'gathered' means to be 'connected'.

In this regard, John said, 'These things we proclaim to you, that you might come and *have fellowship with us*. And our fellowship is with the Father and His Son.'

Those who join that fellowship and understand that their sonship depends on fellowship, or connection, are being gathered. They are the good fish.

To shun fellowship is to separate ourselves

Bad fish are those who do *not* continue in the fellowship of this word.

They separate themselves, believing that their sonship, or being a 'fish', has legitimacy apart from the fellowship of the presbytery, which is fellowship with the Father and His Son.

If you believe that you can be a son of God and be accepted by Him as part of the body of Christ, without being joined to that fellowship, not only are you deceived, but you are also a bad fish. You will hate this word!

An alternative gospel according to the flesh

You will find a different word to hold on to, which accords with your own desires. That is, you will be cast back into the sea of humanity, where ones live by the sight of their own eyes, by the understanding of their own heart. That is a bad fish.

What happens to all of those bad fish?

The good fish have been gathered into vessels, and they are vessels of honour for the use of the Father.

The bad fish have been cast back into the sea, and their end is the same as the rest of the fish in that sea of humanity.

The waters of the world belong to Satan

In an amazing prophetic statement, Ezekiel declared, 'Behold, I am against you, O Pharaoh king of Egypt [Egypt is a picture of the world. The Pharaoh is the king of Egypt, who represents Satan, the Devil]. O great monster [that literally means 'the great dragon'] who lies in the midst of his rivers.' Eze 29:3.

The 'rivers' refer to the 'waters' that belong to Egypt. They are the seas, or the waters, or the people, of Egypt, the world. Satan lives in those waters.

'Who has said, 'My River is my own. [Remember, we learnt earlier that Satan claims to dominion over the kingdoms of this world.]

'I have made it for myself. But I will put hooks in your jaws, and cause the fish of your rivers to stick to your scales; and then I will bring you up out of the midst of your rivers, and all the fish in your rivers will stick to your scales.

'I will leave you in the wilderness, you and all the fish of your rivers; you shall fall on the open field; you shall not be picked up or gathered. I have given you as food to the beasts of the field and to the birds of the heavens.' Eze 29:3-4.

Isn't that amazing!

Those in the world cling to Satan

God is going to make every fish that is part of the world, or the sea of humanity, 'cling like scales to the dragon'. Then He will put a hook in the nose of the dragon and pull the dragon up out of the sea of the peoples, so that all those fish come out with him, and set him in 'the wilderness'.

That 'wilderness' will become the lake of fire after the judgement.

All the fish that are not gathered into vessels by the *aggelos* are the fish of the world, including those who do not want to be gathered and are cast away after having heard the gospel in the first instance.

Egypt is a biblical symbol of the world. Its king or ruler, depicted as a great dragon, or monster, in the rivers of Egypt, is Satan. God will cause all the fish, or people of the world, who reject the word of the cross, to *cling to Satan like scales*.

Their end is the wilderness, the lake of fire, following the Day of Judgement. That is where Satan is cast. Rev 20:10-15. This is the corresponding passage to the Ezekiel prophecy.

The work of the *aggelos*; the word of the cross separates

I will give one more example of the work of the *aggelos*. The *aggelos* does not condemn Satan or all of the people.

The work of the *aggelos*, through the ministry of the cross, is to *effect this separation*. They do not judge people or question anyone's motives.

Rather, they *proclaim the word*, and those who want to be gathered by hearing that word come and join that fellowship.

Those who do not, exclude themselves. They 'cast themselves back out'.

But what the messenger must not do is to compromise on the word of the cross for the sake of keeping all the fish together. Separation must happen. It is an effect of the cross.

The word to those who are messengers is that we are not to draw back from the truth for the sake of keeping people engaged and encompassed. That would be the equivalent of 'eating and drinking with the drunkards'. There is judgement associated with that.

The only way by which we can remain consistent to the ministry of the word of the cross is if we, ourselves, receive that word and walk in it as part of a presbytery fellowship.

The cross as His winnowing fan; seven stars in His hand

John the Baptist, who ministered in the spirit of Elijah, declared, 'I, indeed, baptise you with water, but one mightier than I is coming, whose sandals

strap I am not worth to loose [referring to Jesus]. He will baptise you with the Holy Spirit and with fire. *His winnowing fan is in His hand*, and He will thoroughly clean out His threshing floor [the threshing floor that belongs to His house], and gather the wheat into His barn, but the chaff He will burn with unquenchable fire [the fire of the lake of fire.]

What is a winnowing fan? A winnowing fan is a tool that is used for separating grain from chaff. In this statement from John the Baptist, he identified this tool as being in the hand of Christ.

But what else is indicated as being in Christ's hand? He holds *seven stars* in His hand. Those seven stars are the seven presbyteries that belong to the seven lampstand churches throughout the world.

John's point was that the work of a winnowing fan, which separates grain from chaff, belongs to the stars in His right hand.

The winnowing fan is not a different group or activity that is separate from the work of those who are in the right hand of Christ.

The *aggelos* and the winnowing fan separate

Its identification in the hand of Christ reveals that this action of separation is an aspect of the work that belongs to His stars in His right hand.

The separation of the grain from the chaff is a feature of the Son's judgement in the church.

His judgement is described by John the Baptist as 'thoroughly cleaning His threshing floor'.

As I said, it belongs to His house. It refers to His church. The outcome of this judgement, through the work of presbyteries in the right hand of Christ, is that the sons of God, who are likened to wheat, are gathered into His barn, or house. They are like the good fish, aren't they?

The 'chaff', referring to those who fall away from sonship, is burned with unquenchable fire. This means that those people are cast out of the Son's house and into the lake of fire.

We speak in Christ; the call to walk in light and truth

Those who have been called to the work of overseership within the church need to be comfortable with this separating effect. They must not try to impose it.

They are to speak the word according to their name and sanctification, and they do not even speak their own word; they speak *in Christ*. The word that they proclaim is the word of the presbytery.

They must be comfortable with the separating effect of the word, but also with the work of opposing those who are not in Christ.

Where the word is proclaimed, and an alternative word is being manifest, those whose job it is to bring this separation should stand up and say, 'That is not the truth', and call to God's people, 'Come out from among her and be separate. Do not walk in that way. That is not the truth. Walk in the way that is *light and truth*.'

Those who hear and want to be gathered, as good fish or as wheat, will not find that very confronting at all. In fact, they will say, 'Thank you for that clarity.' That is why we must not equivocate on the truth.

We note, in this regard, the testimony of Paul, who said to the Christians in Thessalonica, 'We were bold in God, to speak to you the gospel of God, in much conflict.' The word of the cross brings persecution.

The messenger must become the light

'For our exhortation did not come from error or uncleanness, nor was it in deceit.'

The only way that a messenger can be without deceit is if he himself walks in the light, hears the word, sees and looks, and handles the very things that mark the fellowship that we are all to be part of.