

960415 Eph & Col HLH BA CA

Well, members of the choir are taking the opportunity to be seated.

I would like to mention that I should like to take a bit of time personally.

I don't come up here very often.

Most of you may not have met me personally or communicated, so you will permit me, I'm sure, to tell a little bit of my background because I was born in northern California.

And there are some experiences for those of you who are somewhat older than I am, who would find a repetition of some of these things if you lived in this area of memory.

And for many of you, these would not be memories, they would be history or unknown.

I would like to say first that there is a reason, perhaps, that I didn't realize, but a reason that my grandfather came to this state, and this part of the state of California in 1889, if I had to measure the quality of the area by your vocal performances, I would have to say, this is no backwater.

This is first class performance in the real sense of the word.

My grandfather was a math teacher in Kaiserslautern, Germany, and when the new Kaiser came, he drew the conclusion in 1889 that there would be inevitably another war with France, and they lived along the Rhine, and he chose to come to this country and evaluate it, and he crossed it by rail from east to west and concluded that California was the state of the future.

Some of you might think that it should have been another one, but I certainly would say he had some kind of insight into the quality of this area.

And so he returned to Germany, paid the Kaiser a thousand marks to hire somebody else in the army because he was taking my father with him, who was then six years of age.

And so the family came to Martinez.

The second time, my father remembers what it was to cross the Atlantic on a boat to go by rail, which most people didn't do in that day, through Nebraska, seeing the Indian teepees in the countryside, and came to Martinez and then went finally to Santa Rosa, the county seat of Sonoma County.

But that's just one part of the family background on my mother's side of the family.

My great-grandfather was a family name of Brick, B-R-U-E-C-K, which means the bridge.

The family had come to New York, and in approximately, because I don't know the exact year, but approximately 1867 or 1868, my great-grandfather on my mother's side came from New York to Los Angeles by boat, and it took six months.

You could walk, you could go by rail, but they took a boat and visited the German-speaking communities throughout Latin America, and six months later they arrived in Los Angeles.

My great-grandfather, in that case, was a German Methodist minister, and they lived in Los Angeles, but since I'm not down there, I won't explain where they lived.

For those of you who do know, Main Street then was residential.

My mother's father came over after the American Civil War, having traveled through Europe.

He was a master weaver by profession and came to the area of Ohio and was asked by the German-speaking communities there to study for the ministry, and so he came to be a German Methodist minister and a circuit rider, you know, on horseback in Colorado in the 1870s, and he came out to Los Angeles and married the daughter of my great-grandfather, which was my great-grandmother on my mother's side.

Some branch of that family also had lived here, and I noticed one with the same name in the area of San Jose.

A nephew of my great-grandfather was, toward the turn of the century, a mayor of Stockton.

My earliest memories of the Bay Region would be on the train that regularly would run from the region of Sausalito and Richmond area to Santa Rosa when my grandparents would come by train.

My grandmother died in 1932.

I still remember while I was in my third year of life seeing her on the train and later coming down to Oakland where they lived.

For those of you who are in the area of Oakland, my grandfather, my mother, and my grandmother used to live on Coolidge Avenue near Fruitvale, so some of you would know where that is.

It's not the same as it used to be.

Those old homes go way back.

Some of you, I was told, enjoyed the occasion of the Cliff House in San Francisco near the Presidio.

I don't know just how I would describe it.

My mother lived in San Francisco and saw the original Cliff House burn, and she saw the present one rebuilt.

My mother was in San Francisco after the family moved from Los Angeles and was in the April 1906 earthquake.

They lived in one block that was the last to be burned to the ground.

The question was at the time whether they would survive the fire and not be engulfed, and it turned out that indeed that last block where they lived was burned to the ground.

In leaving, the fire had burned for so many days that when one left the house, one did not stand up.

One had to crawl along the sidewalk in order to stay beneath the smoke that was getting heavier and heavier and dropping lower and lower.

She remembers the family having to essentially not run but crawl.

The flames were not moving that fast.

That was not the problem.

The problem was smoke.

My wife has heard me tell the story of a lady who my mother saw carrying the silverware in a box under one arm and a baby under the other who found a manhole wanting to put the silverware in, hoping to come back.

She dropped her child in her nervous condition, so those are the things that were part of my family remembrance on my mother's side living here.

After my grandmother's death, we typically came down by automobile and took the ferry boat to Oakland or to San Francisco from either Richmond or Sausalito.

You know, the automobiles went down on the lower deck and you sat up on the open benches to the open air on the upper deck before either the San Francisco, well, let's call it the Golden Gate Bridge, which was built around 1940 or the Oakland Bay Bridge, which was built around 1937 if my memory serves me correctly without checking the details.

It was on that boat that I definitely learned not to smoke because usually we sat right behind somebody who did, and almost always the smoke came into my face, and I could not imagine why anybody could enjoy what I was smelling, and so I never had a temptation to smoke.

So this goes back to those days, the middle 1930s.

Coming home from Coolidge Avenue, we always traveled around Lake Merritt, which was mentioned.

Now I don't know what it is like today, but then it was beautiful with the little sailboats on the weekend on the water, and I have in my mind a picture of what life was like in Oakland in the 1930s, nothing much newer.

That's another age, isn't it now? But anyway, I do appreciate being here and to have been asked by the ministry and others perhaps to come up here for this occasion, so I thought I would tell a little bit about how life was like, and indeed it does become quite different as time goes by.

It is hard to realize what a change of population has occurred, but over the years you will understand because when I was born in Santa Rosa in Sonoma County, about 3,000 people lived there.

When I went to Ambassador College in 1947, about 6,000 people lived there.

When I graduated, about 9,000 people lived there in 1951, and approximately 90,000 more have moved into the area, so this is a remarkable region that has attracted people from all over the world.

San Francisco is much more like Europe than Los Angeles is.

Los Angeles is a kind of extension, if you please, of the Third World, and although it's the capital of the Pacific Rim cities, this area of San Francisco and these neighboring communities would certainly be regarded as one of the highest quality metropolitan areas in terms of culture and tradition, so it is a privilege in that sense once in a great while to come back.

I would never want to have to live here unless it was a necessity because the memories, I would find many things unpleasant to see today what there is in contrast to what I remember.

I would rather remember what it was and live somewhere else.

You know, when you see sheep pastures that are now residential areas and cannot even recognize the region north of the bay, and in a sense I would not recognize even much of the area around the bay itself, because so many changes have taken place in these last essentially 50 years.

They were beginning to change.

World War II transformed the state in the north and certainly also has in the south, but there's a difference.

When you live, when the transformation is happening, you accept it.

When you don't, it is hard to tolerate that everything seems to be a mistake.

Today I would like to address an appropriate matter for this particular time of year.

I would like to say first that I would cover two basic chapters of the Bible, reading important areas in them, but not giving a commentary on two chapters, Ephesians chapter 4 and Colossians chapter 3.

Now the reason I have chosen these, it makes it simple that you can go back and learn and think over what you should know.

What is important for you to know is that as we heard in the song, Christ, that is the Messiah, our Passover, is sacrificed for us.

And then Paul addresses the question of the festival that follows with respect to the relationship of both Passover and unleavened bread, festival, and sin.

Now let me start out by saying I could give a comment on other places of the Bible, but I'll give you a summary here and you can find what you wish.

There was a great big difference between the slaying of the lamb on one day and the symbolism of leavened and unleavened bread that follows.

Some people are confused because they never stop to think what really is indicated here.

There was a lamb or a kid of the goat whose blood was shed for each basic household of some ten people in ancient Israel and before the old covenant was made and up to the time of the destruction of the second temple other than during the interruptions and now and then that occurred in between.

The lamb that lost its life and shed its blood foreshadowed an event.

To the Jew who thought that was the event, there was a simple answer.

Why did they do it again and again every year? Because their consciences were not free.

There is no basis in the shedding of blood of an animal and the cleaning or clearing up of one's conscience with respect to guilt from sin.

Sin is a state of lawlessness.

It involves more than individual misdeeds.

It's a state of mind as well.

The lamb that died symbolized the fact that there would come a time when someone would die instead of the whole human race.

That's the story of Passover that we commemorated yesterday evening.

It was in fact the Messiah who should die.

The Messiah was the one who was anointed for a task described in Isaiah 53 and elsewhere.

It means someone chosen who would bring peace to the world, who would reign over Israel and over the nations and bring about the state of affairs foreseen in the prophets.

But what was overlooked by the Jews in general and long since forgotten by the ten tribes who had wandered away and had rebelled against the house of David is that before Messiah could come as king and set about straightening out the world as we now know it, he had to pay the penalty for all the sins that need to be forgiven.

And so the Messiah didn't come as other than a child and grew up as a young adult and as a mature person around age 30 in the 15th year of Tiberius Caesar or AD 27 and not before Tiberius Caesar began to reign in August 14 at the death of Augustus.

Jesus was baptized in the 15th year of Tiberius Caesar early in the ministry of John the Baptist, his cousin who was six months older.

And what is significant, of course, there is Jesus set an example that we should also be baptized as we mature and come to understand that we bury the past and come to a new state of life.

Three and a half years later Jesus died treated as a criminal and you know the story of the crucifixion in Matthew, Mark, Luke and John.

Now he rose from the dead, but it is significant that by this time Jesus came to be not uncommonly but not always called Christ.

In fact at that moment people were asking the question, are you the Christ? Now what did they mean by that? They meant simply if we were to read from the Hebrew, are you the Messiah? Are you the one who is coming to be king? Are you the one who is coming to rule over Israel to restore the promises and to rule the nations? And often he would answer them by showing what would happen to the Son of Man who would be in fact rejected by his own generation and would die and rise again.

And in fact if the Jews had understood that Messiah cannot reign over the world without first paying the penalty of sin that was Jesus' statement that he indeed was the Christ or the Messiah.

Now most of us should know that although from time to time I read in religious literature even ministers who are noxiologists by the way who write and say that I know that Jesus Christ is the Savior but I wouldn't know how to prove he is the Messiah.

Now that's a tragedy because it means they don't even understand what it means to be the Savior because if they approved he was the Savior they have proved he is the Messiah.

He is anointed for that task.

Now when Jesus died he made possible the forgiveness of the sins of the whole world.

To forgive sins means that the penalty that we incurred either as Jews under the law or as non-Jews with or without knowledge of law either through the Bible or because we had no background information and today there are far more who have no background information when some of us who were older grew up.

Most people in this country did have background information to say that they understood some basic things about law.

For instance when I grew up it was and most of you it would have been thought quite inappropriate indeed sinful even in the Bible belt to live with someone with a common law wife rather than to be married even though the law of the land recognized it.

But today we meet people wishing to be baptized who aren't even thinking in terms of common law marriage they are simply living together and don't even ask the question or think to discuss whether they should be married.

We have moved from a world in which we thought of marriage and common law marriage that is where you live say five years and the state accepted that as legal to the point where it doesn't matter if you're married divorce common law or just live together without any sense of responsibility or commitment.

So the important point is that whether we had a knowledge of the law or did not nevertheless sin reigned and therefore sin had to be forgiven.

We have all sinned and fallen short of the glory of God the glorious God the creator of the universe is without sin does not think evil Jesus Christ died without having committed sin because here God came to dwell the very mind of God to dwell as human in the form of a little child born of Mary and he grew up.

God set the example that it was possible to live in the flesh and to overcome sin in the flesh but it was possible only for God to do that all human beings fall woefully short.

When we get that picture we are then brought to that point where we recognize Jesus message and John's message before in which we are told repent and believe the good news of the kingdom of God be baptized and you shall receive the gift of the Holy Spirit a simple summary of the basic way of salvation that is repentance means you look back at your life you repent at what you concerning what you did and you repent concerning what you are and you ask God for the promise of his spirit to live in you and work in you and as such through the spirit of God father and son live in us because the spirit of God is the spirit of the father and Jesus Christ was imbued with the Holy Spirit without measure in him was the will of God fulfilled because he was indeed the Logos or the very mind of God and that life that was in him through the Holy Spirit can be in us.

Now what is significant is that through repentance we take the first step and forgiveness is possible that is we don't have to have a conscience problem anymore without a conscience problem we can start afresh and ask God to dwell in us through his spirit when that happens we discover something unusual if we are really thinking about what's happening that is with my mind Paul said I serve the law of God with my flesh I serve the law of sin and death that is when you let your emotions when you let the needs of the body have their way without the power of the spirit of God in you exercising self control you discover that you begin to do those things that are not appropriate that is you have to say no to sin and yes to good and Paul addresses this conflict that is there is a war between the flesh and the spirit now it is this war that I want to address you see you can be forgiven and the penalty of sin which is death no longer hangs over you but if sin is forgiven and your conscience is now free this does not mean that you may not sin again ever for John says if we say we have no sin we are not telling the truth because we don't all exercise that same spiritual power that Jesus did as God in the flesh and so we are face to face with the fact that immediately after we deal with the question of sin and forgiveness of guilt where we may stand righteous before God we find that from day to day we also have encountered and succumb to sin we need again to be in a repentant state and to be sure we maintain that repentant state when the knowledge of sin occurs so every day we have the principles of the prayer which Jesus said and let me just cite the significance of it our father

who art in heaven hallowed be thy name you know the old King James English give us this day our daily bread now if he said give us this day our daily bread the implication is we pray every day about the matter and forgive us our trespasses as we forgive those who trespass against us so we should be praying every day about this matter now if we have to pray every day to ask God to forgive us this means that the function of the Passover is a continuous function we are not forgiven have suddenly a clean conscience where you feel you no longer have the sense of guilt and remain forever with a clean conscience and never sin again that's not the state through which God calls us we discover that from time to time we stumble and we must pick ourselves up again ask Christ to help us up upon our feet once more and ask him to forgive us as we forgive others and so we discover that there is more to it than merely having someone pay the penalties for sin that someone must also live in us and that someone lives and works in us so that we fight the good fight and that we from time to time when we face these encounters overcome sin in the flesh so now let us look at these two chapters Ephesians 4 and Colossians 3 because I've given you the background that Paul has already given in other places especially Romans and see what it is that happens after we are forgiven if every day we deal with the question of sin forgiveness reconciliation so every day we wrestle with ourselves we wrestle with the devil if you please we wrestle with the world around us for which the Holy Spirit is given Paul describes himself as a prisoner which he was when he wrote this book Ephesians chapter 4 he says I beseech that you walk worthy of the vocation to what you were called this is one's primary duty your vocation is your job your avocation is some shall we say secondary work or hobby do so with loneliness and meekness long suffering or patience in that sense for bearing one another in love now the sense of it is that we wrestle with the world around us we wrestle with ourselves and we wrestle with the devil but we do so through the power of God that teaches us not to be pompous and vain but lowliness of mind that is a recognition of your natural limitations and meekness which does not mean weakness to be meek is not generally characteristic of the world's great leaders they are known as egos long suffering and you forbear one another in love that is that we essentially work with each other's weaknesses be patient with each other's weaknesses in love I sometimes wonder what your decision would have been if you were Jesus's disciple and you discovered that Jesus knew all along that his treasurer was a thief now in a sense please forgive me Mr. Neff would you have dealt with at work's money and I was once asked by Mr. Armstrong what I thought of his responsibility to handle money this is long ago and I told Mr. Armstrong I'll put it in my words Mr. Leroy Neff is no Judas but what would you have done about Jesus who left Judas there and in fact chose him when he knew what kind of a person he was in his heart I won't answer that because I don't know what you would have done but now maybe there's somebody else that you find who hasn't made always quote the right decision did Jesus make the right decision in choosing Judas well now if he was without sin you have a problem that you need to answer but that's not what this sermon is about but I want you to think about how easy it is to find fault with other people and Jesus left the door open so they could find fault in this case so we learn to work with our vocation our primary job by being patient with others as well as ourselves endeavoring to keep the unity of the spirit in the bond of peace because our vocation has to do with our job as a member of the church or the body of Christ for our purpose is to keep the unity of the spirit in the bond of peace that even if we differ this does not mean we have to be disagreeable and we should endeavor to do this and so here we discover ultimately that we have a remarkable vocation or calling which we should handle with care attempting to behave in such a manner that despite our mutual weaknesses and strengths we hold the unity of the spirit in the bond of peace rather than breaking up our relationship with one another for there is one body and one spirit even as you were called in one hope of your calling now this unity is not just between people attending a single congregation it is a unity that spreads around the world and that discovers people who are sorry who are at facing the very questions you have been facing irrespective of their backgrounds because we don't all have the same knowledge Mr.

Armstrong discovered years ago in the 19th 30s that there was a small group of people who had more knowledge than any other group he had met yet he found great weakness among them in terms of carrying out their Christian responsibilities and he sometimes found others from on the outside who were seeking with less knowledge to do as much as they knew and he wrote about this in the autobiography you know the man who prayed for his wife and she was healed and this man was Pentecostal in his background so we do have a responsibility it's not for me to judge or for you to judge how God is choosing to reveal himself to everyone but when I find people who are willing to give their life as our long time since 1958 Adventist friend and minister John Weidner whom my wife and I have known who died last year and I gave a kind of memorial service in our Pasadena headquarters church having attended the memorial service for him a man who risked his life hundreds of times to rescue people from 1941 to 1943 from the Germans and the French Vichy French across the Swiss French border in the Spanish and Doron French border in the west he usually handled those in the east and others did it in the west a person who would have been given his life for you to deliver you because he never betrayed anyone who was helping him and was willing to die so God calls different people he may not reveal everything that he has revealed to us but it is important nevertheless that just as we learn to work as a team we remember that God calls different peoples in different parts of the world and many of you were called while being somewhere else not initially in this fellowship and you came to see the rest of the story as you spiritually matured so we have one Lord we have one faith and one baptism one God and father of all above all through all and in you all Paul is addressing the Ephesians there is a certain harmony a certain appropriate form of baptism a certain fundamental body of belief now he goes on and points up that under everyone is given grace according to the measure of the gift of Christ we don't all have the same spiritual gifts now let's go on in our fellowship in handling these spiritual gifts he finds Paul does that there are those who have specific offices and responsibilities in the church verse 11 the purpose is to perfect the saints for the work of the ministry this is something that is ongoing this is not something that just happened at the cross what happened at the cross was the death of Christ and the penalty was paid for the sins of the whole world but we go through life wrestling with ourselves and the around whether material or spiritual around and the work of the ministry is to help you master and overcome problems you have or to use you if you have mastered these things to help others till we all come to the unity of the faith and the knowledge of the Son of God under a perfect man or woman in this case but that's not the point the point is the perfect man we come to is the fullness of the stature of Christ the stature of the fullness of Christ is the word order here that is to till we grow up more and more in this life to be like Christ you will ultimately be like him only at the resurrection then you shall see him and be like him but that's the goal and in the meantime we discover our imperfections must regularly be dealt with because we're not to let these problems rule over us as Paul is about to explain we're no more to be children verse 14 children in what sense tossed about to and fro carried about with every wind of doctrine with a slight of men cunning craftiness because there are people who try to encourage you to make decisions that please them we have people in politics people in education people in religion in all the fields there are individuals who want to have a following now he says we should be mature a child is likely to be influenced by his teachers his little friends or hers and first to believe one thing and then to believe another as you go to school you'll find the different people have different ideas and as adults you will find your children influenced by those ideas we are all to begin to grow up spiritually and to be able to evaluate things but not to be tossed about first thinking this then thinking that not knowing why you thought either thought learning to speak the truth in love growing up into him that is Christ in all things Christ who is the head of the church now the church is ultimately compared to a body and we all have our part to play to be effective I won't go into that because that's a separate question but in having our mutual responsibility we don't all play musical instruments we do not all sing we do not all speak publicly we

do not all have the capacity to teach in a formal situation young people our children in our midst Paul says this that you Ephesians should not walk as other Gentiles because these were mostly Greeks in vanity of mind that means that when you're converted and when you're forgiven you are forgiven your sins but the vanity of mind doesn't suddenly disappear and it never shows itself up again as a problem so it's one thing to be forgiven sin it's another thing to note what produces sin there's vanity of mind and that's the first thing Paul addresses with respect to the world of the Gentiles where he was intellectually oriented as the Greek world was you see these people came out of a world in which their understanding was dark and they were alienated from the life of God because they knew nothing of God nor the fact that eternal life is characteristic of God and it was this ignorance in them and this blindness in them that led them to do all sorts of things as described in verse 19 but we have not learned Christ he says in verse 20 he was not like that now what characterized Christ is what Paul said here should begin to characterize us now you've been taught what he was like so he says put off concerning the former conversation the old man conversation is just the word that better is better translated as conduct which is corrupt by deceitful lusts now to put off is more likened here to a garment be renewed in the spirit of your mind what you need is the power of the spirit of God rather than letting the vanity of mind which is potentially there because you are human put on the new man verse 24 that new man is being created in righteousness and holiness putting off therefore listen carefully now what is to happen therefore putting away lying speak every man with his neighbor the truth now let me just ask a question i'm not asking you to answer it but i want you to think about it when you were converted you surely must have known that lying is something that is not good on the other hand i would suspect that for some it is a very seriously deep grained habit for others it is incidental some people are taught to say the truth and others are not so some of you will find that you wrestle with the problem of lying after conversion and some don't have a problem of wrestling with this after conversion be you angry that is if you be angry sin not let not the sun go down on your wrath now some people smolder within and some blow up instantly and then it's all over so we discover that not only is there the problem of vanity of mind that you continue to wrestle with there is also the question of whether you tell the truth there is the question of how you handle your emotion and the emotion of anger which is one of the most difficult to wrestle with you know i will take a break here and mentioned a little something i recently read about the only surviving monarch in world war two now in exile in switzerland the king of romania whom the romanians have not accepted back in the government antonescu was his prime minister who was a friend of the german nazis the nazi party and he challenged the king who made the decision that romania must pull out of the war and when antonescu was called before him the king had him arrested and he was placed in a large walk-in safe and when the germans heard what the king was about to do the king was face-to-face with an interesting question the german said where is antonescu and he said he is in a safe place now we will not go any further on that but i thought that was a very very interesting answer don't give place to the devil that is don't let the devil influence your emotion influence you to lie influence the vanity of mind let him that stole steal no more let him labor working with his hands with the things which are good that will produce an income and an income for others let no corrupt communication proceed out of your mouth but that which is good to the use of edifying we need to be careful what we say there are people who simply are foul mouthed by upbringing and there are those who are not we are not all equally tempted i would say today women are likely to use words in public that when i grew up most men publicly shunned it to you but our society today has gone so much further i met a few people who were like that in the 30s and 40s but today it is quite different let all bitterness and wrath verse 31 and anger and clamor and evil speaking be put away from you with all malice now in some cases it's like putting it off or changing the garment you see in this case he says put all this away just as you would put away leaven as a symbol of all this so what we have is a very important point that even if you have started the christian life or when you have you cannot

simply say i have nothing more to wrestle with i have nothing that is natural to me that i have to put away from my thinking and from my action much of this has to do with the mind up to this point the mind determines whether you lie or steal or whether you tell the truth and communicate civilly with others bitterness is in the mind wrath is in the mind anger is in the mind clamor is in the mind those who simply want to be heard evil speaking and we can include in that gospel sorry gossip excuse me gossip may even be a true fact but you spread it because you're bitter you see somebody might have known that judas was a thief and if he had spread this in order to smear jesus' name you can imagine what would have happened and there are people who are like that now we're told to put all these things from us with all malice and instead be kind one to another tenderhearted forgiving one another as god for the sake of christ who endured this forgives us we cannot stop with Passover and the forgiveness of sin there is something we have to deal with in ourselves fundamentally centered in the mind fundamentally centered in the mind adultery begins in the mind that's not mentioned here will now turn to Colossians chapter three and here we are told that since christ is risen having been sacrificed as our Passover and he now is at the very controls of the universe shall we say in verse one chapter three of the book of Colossians he says paul does set your affection on things above not on things of the earth now it is very nice to consider the wonderful setting you may have had for yesterday evening's occasion but paul is not addressing this kind of earthly things he's speaking of those which tempt one set your affections on things that are above we can appreciate the world that god has given us and consider how tragic we have let this world become christ in our life is our life and when he appears we're going to be like him we will also appear with him in glory what we shall be in the future has not yet been manifest but in the meantime he said if we're going to be like christ in the resurrection we have something to do verse five mortify that is put to death your members now this is not talking about your fingers your hands your ears your feet but just as the body has members so the mind if you please has the potential for doing evil in one direction or another and he compares these bad traits that we all differ in by nature your members which are upon the earth fornication uncleanness now we could use the modern translation i just happened to have my little bible it takes much less space while on the plane and so you read it in another translation if you wish the premise is the same and there would be a few other words that might even be more meaningful than some of these or not fornication now we're dealing with problems pertaining to sexual matters such that paul did not address in Ephesians chapter four fornication uncleanness inordinate affection evil concupiscence covetousness which is a form of idolatry because you plan and plot to get if you were covetous and what you're serving is really what you are worshiping that's what comes first so beside all those things pertaining to anger vanity of mind that paul listed in chapter four of Ephesians we now deal also with immorality in its broadest sense now in these we walked sometime in the past he said you lived in them verse seven but now we should put off all these anger wrath malice blasphemy filthy communication out of your mouth so he has addressed a new area in verse five and he reiterates to some extent what he wrote to the Ephesians here in verse eight don't lie to one another verse nine seeing you put off the old man with his deeds now if you decide you're going to bury this in baptism what is the fact is this that what you decide to do to bury does come up physically but now there is a new power of mind so you can exercise the kind of control over yourself you never did before this is why it is possible to look back in your life and to say some six months after you were baptized are there things that i am doing now that i was unable to conquer and wrestle to the ground before and you should be able to say yes so you're to put on the new man renewed in knowledge after the image of the one who created him that is now you begin to behave like sons and daughters of god instead of the natural world around you and how others were behaving put on verse 12 mercy kindness humbleness of mind meekness long suffering for bearing that is forgiving one another being patient with one another if any man have a quarrel against any even as christ forgave you so also do you that's a beautiful summary of the new way you should think

but it doesn't happen all at once you gradually replace one thing with another above all these things put on charity that is love which is the bond of perfectness that is when you really love one another you can share things despite differences despite having to wrestle with yourself and or sometimes the other person with whom you work and let the peace of god rule in your heart to which you are called in this one body and be thankful always be thankful now even though this is addressed to us as christians in the church this is equally applicable let's say in marriage it's the relationship between husband and wife and if both husband and wife approach things this way most marriages would not have the difficulties they do we must let the word of god dwell in us so when unleavened bread is the focus that tells you all the things that should come to mind in this chapter that we ought to be and the leavened bread that is put away in the tradition of this festival reminds you of all the things that you want satisfied that you have to discover from time to time because we don't do it all at once just like a person who cleans house only to find something that was left over as you keep learning that you don't do it perfectly and you have to continue to do it because as long as we live in the flesh we have some kind of temptation but we must wrestle with these things Christ gives us the power to do that it is in fact the power of christ in us that does it because you couldn't have done it before in the same way let the word of christ well in you richly and all wisdom teach and admonish one another in the things you say and sing and then he goes on to explain how these things can be carried out between parents and children husbands and wives as servants and masters which is not the point here what is of importance on this occasion is that I draw to your attention that when you came out of the waters of baptism when you received the holy spirit you began to walk a new way it is a narrow way and in that narrow way you discover that the spirit of god highlights for you your own problems enables you to see yourself and to overcome that self enables you to see the world around you and to overcome the world around you as christ overcame and guides so you discover that from day to day you deal with this problem and you ask god to forgive you and you also ask god to help others you must be willing to forgive others in whom you find false because you're asking god also to forgive the false that you have the trouble others and that's what the christian life is all about this is the time to march together to walk together and to help one another overcome and I hope during this festival that you have the insight grow in you to understand what your human nature is doing because when things are brought to our attention whether they are brought to our attention in perfect wisdom or imperfect wisdom we must not let our emotions guide us and become angry and lead to separation and division lead to self-centeredness lead to controversy or clamor and all the other things I mentioned that's what this festival is about it's telling you to look in the mirror and if you want to know which mirror that is james tells us because when you see what you are like in comparison to what christ is like there's always some work to do but let me tell you the more you establish good habits of thinking and acting it's like a child that is brought up with good habits simply doesn't have all the things in teenage to wrestle with that some do who had no habits established why do we have some in this world who simply have ruined themselves for society the answer is they were not learning to establish good habits so as parents I asked you to think seriously of your relationship to god and how you can better establish good habits with the children and with one another how we can work with each other in order that the church locally here in the greater bay region the church has plural in the sense of congregations would grow and that we help each other grow and overcome and we set aside those things which can divide that are rooted in our emotions and in vanity of mind