

W_57_The_Wardrobe.mp3

[00:00:01] This is a recording of a series of expeditions in the Epistle to the Ephesians. The special portion under consideration is in the practical section. Chapter four. And this time we have entitled it the wardrobe or something to put on. Ephesians four verses 20 to 32. It is our custom in these meetings to join in reading a portion of scripture together. Should those of you who are listening in to this recording care to join us? Will you just switch off for a moment or two while we all read together? Colossians Chapter three. We have already seen that the unity of the spirit, which occupies the first part of Ephesians four, is really an outworking of that which has already been defined in chapter two. In verse 16, we have that he might reconcile both unto God in one body and in verse 18, we have through him, we both have access by one spirit unto the Father. So we've got some of the elements of the unity of the spirit there, the one body, the one spirit and the Father. And now we shall find that it harks back again to this same chapter because the passage we are considering urges us to put on the new man. But in chapter two, verse 15, we read these words having abolished in his flesh the enmity, even the law of commandments contained in ordinances. For to make. And you know now that that word make is the word create for to create in himself of the twain one new man.

[00:01:50] So making peace so before ever the practical section urges you and me to put on the new man. We've already been told that that new man has been created by God. Practice is only putting on externally manifestly what God has wrought within. We do not make the new man any more than we create the unity of the Spirit. We only keep the unity of the Spirit which God has made. We can only manifest the new man if the new man of the heart has already come under the creative touch of the Redeemer. Just in passing. There's no need for me to remind you. I hope that in modern language, the word to put on sometimes can be a very bad meaning. Whatever we do, never let us put on a sanctimonious attitude and pretend that that's holiness. We don't want to put on anything like that. We can only put on that which the Lord has provided. Now we shall notice that we have here an alternation. Chapter four verses one and two. Give us walk positively. Walk worthy and stresses the quality of mind that should go with it with all lowliness. Or as you know, the word is all humility of mind. Then our thoughts are directed to the goal. The perfect man. The perfect man. And the consequence speaking

the truth and holding the head. Then he comes back to the word walk again, this time negatively.

[00:03:38] Walk. Not as Gentiles. And again, it speaks about the mind this time, not the humility of mind, but the vanity of mind. That's negative. Then he comes out again to the not this time the perfect man, but the new man. It again stresses truth, putting away lying, speak every man truth. But this time it doesn't stress the head. It stress the members. So we are members one of another. You see, it's an all round aspect of truth. You walk positively. You mustn't walk like this negatively. You have the perfect man in you and you have the new man. Now, to put on the perfect man is the goal to which you press the new man can be exhibited immediately. Well, now, you know, we have used the symbol of a large house, one of the ancient buildings and homes in England, where you have room after room used for all sorts of purposes. We had the Muniment room. We've had the chapel of acknowledgment. And so now we've come to the wardrobe and in all places where there is any sort of society and life, especially if it has to do with nobility, you must have. The characteristic clothing. There is a symbolism in the bible of clothing right from the very beginning. The very first craft that's ever spoken of in the scriptures is sewing. And then the very first thing that God provided were cuts.

[00:05:22] And so he goes on right through the word. The high priest has his robes of glory and beauty, or he has his one white robe for the day of Atonement, when Jacob would single out Joseph and give him the insignia of being the chosen and the firstborn in the family, he gave him the coat of many colors. We have figures like this. He put on zeal as a cloak. We are told to gird up the loins of your mind. And when you live in the land where they have flowing robes, you will understand that you cannot start doing very active work unless you gird up. And in our English equivalent, we used to say to one another whether we do now, it may be that trade unions won't allow you to do this. I don't know. We say buckle too, and buckle too is the same thing. Tighten your clothing up so they don't get in the way. There we have all sorts of different references to garments from the Book of Genesis to the book of the Revelation. Those that come out prominently in Isaiah remember the garments of salvation and the robe of righteousness. So although the man is so much more than the clothes he wears. There is a symbolism running right through scripture, and the symbolism is teaching us this. The clothing itself is nothing of itself, but the clothing itself manifests something. And even today.

[00:06:59] Even today, I was only speaking to a lady who was at the meeting here over the Saturday, and one of her sons went to a hotel to take part in a function and he had to borrow a tie from the waiter. When you see there's a certain limit to walking into a place with an open neck shirt and showing all your chest. Some people think that's a very fine thing to do, but it isn't. It's not respecting the other people. So they say to you, You can't come in here, friends, I'm sorry. You must wear a tie. You say, Oh, how ridiculous. No. There's a symbolism. There's a something. That's right. You'd be outraged if you learned that the judge sitting at Old Bailey trying a man for his life turned up in a golf suit. You say what I wear a week. Why am that? Turns that man from a mere Mr. So-and-so into a symbol of of right law justice. The man out there who holds up the traffic. He's only bill so and so or so and so when he's home. But in his in his costume, the helmet and the symbol of his rank, he's got a legal position. The soldier is obliged to have a regimentals so that the enemy shall be able to treat him as a soldier and not shoot him as a spy. So he runs right through everyday life as well as in the Scriptures.

[00:08:26] And so we have this emphasis upon the wardrobe, as we call it. Endure, which is the word he had to put on. Is found just by way of giving you one illustration in Matthew 625 so that you can just get one to show that the use of this word is definitely associated with clothing. Matthew. 625. Therefore, I say unto you, take no thought for your life, what you shall eat or what you shall drink, nor yet for your body. What ye shall put on. Is not the life more than the meat and the body than raiment. What you put on is raiment. And so while we mustn't be slaves either to fashion or to the mere clothing we wear, there is a certain amount of reason and right that we should remember its symbolism in the New Testament. It is not used so frequently as in the old, and it is particularly employed in connection with the yet glorious future when this corruption shall put on incorruption and this mortal shall put on immortality. That's the main way in which it is used in the New Testament. It is something provided by God, something reserved by Him for us, something given to us at the right time. And we put it on. You remember the parable? A man had entered into a wedding feast. How he got there, we are not quite sure. There were gatecrashers in those days as it are now.

[00:10:09] But he couldn't carry that very far. But the king coming in looked at him and said, Friend, how come is thou in here not having a wedding garment? And he was

speechless and he was removed. And neither you nor I, nor anybody can dispense with the clothing. Not one of us dare contemplate standing in that glory without the garments of salvation and the robe of righteousness. And then when we get to chapter six, we put on something else. We put on armor because that also has to do with part of our practical outworking of truth. Well, so far. That's just to put the thing more or less before us. Now it says here. Verse 20. After contrasting the dark and understanding, the ignorance, the alienation, the lasciviousness, the uncleanness which characterized a poor, godless, ignorant gentile of which we were connected with, with whom once we were connected, it says, But ye have not so learned. Christ. Not so learned Christ. So when he says learned Christ, he means all the truth that associated with him. You couldn't possibly have sat at his feet and learned of him and practiced these things. The man who was devil possessed, you remember, was seen sitting at the feet of Jesus, clothed and in his right mind. It goes on to say, not only that you have not so learned Christ, but if so, be you heard him and have been taught by him as the truth is in Jesus Christ Jesus.

[00:12:00] Why does he change? It's very, very seldom. Paul uses the name Jesus in Philippians. He uses it that in the name of Jesus, that one who was known as Jesus, every knee shall bow. That's a glorious thought in the Gospels. He's continually spoken of as Jesus. But you do notice this, don't you, that nobody went up to him in the Gospels and said, Jesus, it's the Father who is speaking about his son, and his son's name was Jesus. We don't call him that. Nobody called him that. Who loved him? So when the apostle does use the name Jesus as he does once or twice, you'll nearly always find that he's looking at the man. You see, you're not so learned. Christ. There he is. The right hand. No sorrow there. No temptations there. No trouble there, Just serene peace. Oh, yes. That's all very well to be there. But what about down here? He said, as the truth is in Jesus. And he was down here. He walked this earth. He knew what it was to be misunderstood. To be misrepresented. To be outcast. To be even crucified. The truth that is in Jesus is the thing that you have learned of Christ. There is no divorcing. So he's going to make this bear upon practical issues. That she put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man, which after God is created in righteousness and true holiness.

[00:13:40] Wherefore putting away lying speak every man truth with his neighbor, for we are members one of another. That's more or less the exhortation which is before us this evening. First of all. Do notice this, if you put off concerning the former conversation, the old man and if you look to Colossians chapter three to get the parallel. Burstein lie, not one to another. Seeing that you put off the old man with his deeds. It is not the old man himself, pure and simple. It's the old man with his deeds. It's the old man with his conversation. You cannot put off the old man. That was done by Christ. You can only put off his deeds and his manner of life. There's a difference. So with the first passage I'm going to turn to is not in Ephesians four, but in Romans six, where the work was done. Romans six. We read here, verse six, knowing this, that our old man is crucified with him. The verb is in what is called the aorist. And among other meanings, it means a thing that is finished. Our old man was crucified with him. It's over. As the apostle uses the perfect tense in Galatians. I have been crucified with Christ. Not merely. I am done. He is where the work was done.

[00:15:28] And I have read in days past a magazine that was very much devoted. To the instigation, to the Lord's people. To holiness and victorious life. And a very great need for a clarion call to that holiness and a victorious life. But unfortunately, it used to tell people to crucify themselves, crucify this, crucify that, crucify the other. You cannot do what the Son of God did. You are never told to crucify the old man. That's already. Thank God. Damn. He rejects, knowing this, that our old man was crucified with him, and as a consequence, the body of sin might not merely be destroyed. The word means to be rendered inoperative. As we use the figure put or spoke in his wheel for the old man is not just annihilated. Not yet. You've only got to think of what you do and what you say. Never mind about what I do and what I say. To know that the old man sometimes has a little look in. And he's going to warn you in this chapter four that you can you can let him have a chance, if you will. But the crucifixion didn't kill him. But it transfigured him. He should be there now, he says. That the body of sin might be rendered inoperative. It need not dominate you that henceforth you should not be a slave to sin. Actually you need not. So that now we've got this behind us in Chapter nine or Chapter six of Romans, we can begin to contemplate a little bit more, perhaps without fearing this idea of putting off and putting on.

[00:17:31] You notice. But it says you put off concerning the former conversation, the old man and you are renewed in the spirit of your mind. Now the word renewal. Is

passive. You can't renew your mind. At that. God renews the mind. It's petty and. In verse 24. He put on the new man which is created that that is. But it's not your act so far as you're concerned. You're just as passive as ever. God alone creates. So you see we've got an interweaving, something you do because something God has done. And if he's never done the one, you'll never do the other if you haven't been renewed by God. Which are they insane to struggle to put on or put off this old man? But if he has renewed you, if he has created as you come into that new sphere. Then he says to you, Now I've done the work. I've done the great thing. I'm asking you now to rise and walk in newness of life and serve in newness of spirit. And he gives you the strength, so to do. But there must be never any attempt to do what Christ alone could do. Christ alone could crucify the old man. Christ alone could create the new. And when we see that all what courage it gives us to think, Well, if he's done that, he's opened the door.

[00:19:07] He set us free. He lets loose more power than ever we can use. And so we can contemplate it with a certain amount of serenity. There is a relationship between the present and the future, and that relationship is associated with mind and body. Those of you who were at the meeting on Sunday morning might remember that we were looking at the references to body and mind in the Epistle to the Philippians and among other things we noticed this. The Mind of Christ. Now, now let this mind be in you. Now that's chapter two. Chapter three says Who shall change this body of our humiliation that it may be transfigured like unto his body of glory future. Mind now. Body length. As your God works, the outward man is perishing, but the inward man now is being renewed. And so coming to Colossians again, you'll find this mind is associated with this creation. Verse ten. And I've put on the new man, which is renewed in knowledge after the image of him that created him. It's an echo of the first creation. The first man was created in the image of God, and he is a new creation. This is the mind that's being touched by the Creator in preparation for a new creation where mind and body will be in absolute harmony. It's no good friends, us looking down the ages and contemplating the one day we're going to have a body like unto his body of glory.

[00:20:52] Without having a mind like unto his. You know what happens when the mind and the body are not on all fours? You've got an idiot who you've got a person that has to be put away. So now the mind is being instructed and renewed and is beginning to respond. One day he'll give it a body as it pleases him and to every seed, its own body. And then when body and mind are there, that's glory. And so we're beginning just the

beginnings of it here in this very life in which we live. And to remember it is now. We were looking in the early in the Wednesday meeting at those wonderful words in the first epistle of John. We looked at them on a Sunday afternoon as he is. So are we in this world not waiting for the future that's coming. But in this world, with all its vexation, with all its temptation, with all its snares in this world as he is, we are. That gives us strength to begin to realize that he has us by the hand. There's full provision and that we should seek to walk worthy of such a calling. Now, with regard to these words that we are dealing with, you might notice this feature. We have put off. Put on. Put away.

[00:22:22] Then in between we have be renewed and this thing that's created. So they're related. We can only put on and we can only put off because God has already done the essential thing. Now there are at least two words which are translated by the word new. I think we ought to observe them. We have the word kynos. I'll spell it because it's useful for you to know for looking up at any time. K. I. N o. S. That's one word that is translated new. The other word is Neos, which comes more into our language like Neology and so on. Neos Now they differ. The two of them are found in Colossians 3:10. So we'll go back to that passage once more and I'll slip the words in where they should come. And are put on the new man, which is renewed in knowledge after the image of him that created him and the put on the new man which is lost in knowledge. You see the two words, the new man, which is renewed. There's the two words Now they have a little different outlook. I'm quoting from one of my own writings. I don't suppose that's a sin, is it, friends? I wrote these words down and I thought, well, I don't think I could improve on them just now. I'll read what I said about these two words. In other words, we are put on the new, young, rejuvenated man, fresh and vigorous, with all the glorious future stretching out into its limitless possibilities by the grace of God.

[00:24:23] As one word. And we have been renewed with a life that beside the empty tomb looks back at a past dead, buried, excluded, finished. Neos turns our faces toward Christ. The last Adam. Chyna's looks back to the first Adam. The one affirms Life has begun. The other that life is finished. Two aspects of the word new. One, looking back and saying, this is new. That's all over. The other looking forwards is that's all over. This is in front of me. That's our position, friends. We're just between the two. One day. One day he that hung upon a cross will sit upon a throne. And he's going to say, Behold, I make all things new. That will be the time, won't it? But we are anticipating it. If any man

be in Christ, there is a new creation. All things are passed away. Behold, new things have come into being and these new things are of God. So we're anticipating it now. We are firstfruits of his creatures. Even though we may may not much of a show of it. It's begun. Let's be thankful. First the blade, then the ear, then the full corn in the ear. So that is the emphasis upon this word new. We are to put on. But that isn't what it says first. Because if you put on, you might be covering up a lot of old clothes underneath.

[00:26:17] I don't know whether it's still true, but the intention once now and again you'd see a little jibe at the cab driver, somebody standing at night and he wants change. And the cab drivers unbuttoning Cote after Cote After Cote after Cote to get to this mythical change. Well, we don't want to put on. No, No friends. No, no. Put off first in the Prophet Zechariah. He saw the high priest standing before the angel clothed in filthy garments. Now, what did the angel do? Did he say, Oh, just cover them up? If some people's conception of the work of Christ is just covering up. Oh, no. Oh, no. He takes away first, then he gives you a change of raiment. Take away the filthy garments. Give him a change of raiment. That's what the Lord's done to us. Free. If you were to look beneath. It is. About the princess in Psalm 45. Is it her garments are all needlework and she is glorious within. You don't want to be merely decked up with needlework outside and want a good bath underneath. Oh, no. That's all done. Your bodies washed with pure water, then clothed with the garments of salvation and the robe of righteousness. So here it says. First of all, you put off. How about you put off? The conversation that was once normal with you. The former conversation belonging to the old name.

[00:28:00] And that conversation is corrupt. Would you look down at verse 39 is back to it. Let no corrupt communication proceed out of your mouth. It used to have a very touched downstairs at the men's meeting. One name who has only been a Christian for a matter of months, was very concerned, very agitated. He began to shrink when he heard some of his companions taking the name of Christ in a blasphemous way. And yet he said, I used to do it myself. Isn't that just the story? Of course, we have to try to say to him or don't condemn them, rather pity them. Tightest of all. Yes, I did it myself. But if once your eyes were open to see what that Christ is to me and can be to you, you wouldn't do it. It's putting on as well as putting off. But the two must go together. So you, first of all, take off. The filthy garments. And you stand. And you wait. You can do nothing. But before you put on anything more, you direct you to inside as well as outside. Our version says. And be renewed. That's not a directing us to do anything.

The passive here suggests that we are standing. We can't do anything about it. God is. Colossians says he's creating in the mind, so it's an act of creation. So now we have. We put away the conversation that belonged to the old man.

[00:29:54] God begins the renewing of the mind Within. Oh, now we're ready for something further. And if you put on. And you may. This is something which has been provided for you by Christ. This is the anticipation of the glorious day when body, soul, spirit shall be absolutely complete and like him. You put away. You are renewed. You put on. What do you put on the new man? Which after God is created. In righteousness and true holiness. Just wonder what true holiness is. I don't think there can be a false holiness in my dear, can there? The words are put in this order. Holiness of truth. Choose. You know, this truth keeps coming out in this as though it's an integral part. Verse 14, as we henceforth be no longer children tossed to and fro and carried about with every wind of doctrine by a sleight of men and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love. Truth. Then presently he says, ye have not so learned Christ. If so, be that ye have heard him and have been taught by Him as the truth is in Jesus. Truth. Here. It says this creation of the new man is in the holiness of truth. And then it says in verse 25, wherefore putting away lying, speak every man truth. You can't get away from this element of truth, can you? And there's a contrast and intended contrast.

[00:31:41] The word line. I soften this down a little bit. Because strictly speaking, it's the lie repudiating the lie. What does it mean by the lie? You remember the words of our savior in John the eighth chapter. Speaking of Satan, he was a liar from the beginning. And the father of it. What? The lie. He imposed upon me the lie. Romans One gives you the word, the lie. Not merely lying. I think we ought to see that you. Romans one. Speaking about the wrath of God coming upon them because they had some knowledge of him which they left. Verse 21. Because that when they knew God, they glorified him not as God. Neither were thankful. But became vain in their imaginations and their foolish heart was darkened. You remember Ephesians four? The darkness, the ignorance that was in them, the vanity of their mind. Here it is again, professing themselves to be wise. They became fools and changed the glory of the Uncorruptible God into an image made like to corruptible man. And to birds and fourfooted beasts and creeping things. Wherefore God also gave them up to uncleanness through the lust of their own hearts. Ephesians four says Lasciviousness to dishonour their own bodies

between themselves who changed the truth of God into a lie? That's bad enough, but the actual translation is a little bit more like this. They exchanged the truth of God for a lie. For these. I. So you see, we are facing the fact that right from the beginning, earliest days, there's been a conflict between the truth and the lie.

[00:33:51] And our savior is the representative of truth. And the easier one is the representative the line. And these are contrary one to another. You cannot serve God and mammon. You cannot be serving truth and ministering the lie. You've got to repudiate the one if you put on the other. So he says you put on the new man, which after God is created in righteousness of holiness, of truth. And repudiate putting away the lie. Not merely lying. It's bad enough, really, by any one of us to tell lies. But that's not what it means. That's only a small part of it. It's the great doctrine that dominates the thoughts of men, which is the lie. Exchanging the truth of God. All that that means for the lies Satanic misrepresentation. I think we better get the other reference to the line now. We've gone so far two Thessalonians Chapter two. It speaks about him. Verse nine, whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved. Well, what's the alternative? And for this cause, God shall send them strong delusion that they should believe the lie. So what took place in Romans one in the past is going to take place again.

[00:35:35] They knew God did not worship him as God. They exchanged the truth of God for the lie and God gave them up. Here is the same thing. All deceivableness of unrighteousness because they receive not the love of the truth, that they might be saved. So they have a strong delusion that they should believe the lie. It's a dreadful thing to say, but it's there. If a person will persist in following the lie, in spite of all the things that God does, all the evidence He provides, there may come a time when He'll leave you to your own resources. It's a dreadful, horrible thing to think, but it's written in Scripture. He that being often reprov'd and harden with his neck. Sure suddenly be cut off. That without trillion remedy. In this battle of the lie and the truth, you cannot take chances. God doesn't. And so sometimes it need for us to ring out the words which are given in the scripture who is on the Lord's side? Who is on the Lord's side. He has chosen his redeemed people that they may be good soldiers. And it's required in a soldier that at least he should be loyal. Darkness against light. The lie against the truth.

Good against evil. Death against life. Or it's a pitched battle. And within the middle of it. So, he says, repudiating the lie. Let us speak every man truth with his neighbor.

[00:37:14] It looks as though once we've seen the truth of God, it should sort of color all our attitude. We belong to the truth. It's the class to which we belong. It's the character that should be ours. There should be no sort of idea that we can play fast and loose with truth. Truth of the gospel, truth of doctrine, truth in practice. Truth in everyday life. Truth in all our outgoings. And then he says, for we are members, one of another. I wonder why that when you see. You could never act. You could never act independently. Whatever you do will have some reflection upon somebody else. And if you're a member of the body of Christ, it will either be for the good or for the evil of some other member. If one member suffers, all suffer. Places where members one of another. In one place. It is cold ahead. The other places is remember the members? And shall the two go together? Ever seeking to walk worthy of such a calling? Ever remembering that we are members one of another for the responsibility? Now it comes from this general doctrinal statement. Two things to do with it. Outworking. He says in verse 26. Be ye angry and sin not. I've had a good many people who are very glad that that's written. They lose their wool. They go off the deep end. There's all sorts of ways in which you cover this up.

[00:38:59] You have righteous indignation. Oh, yes. Oh, I know that. Christ our saviour. Turned in anger upon somebody. Uh, that I don't think we've quite reached his standards yet, do you? It says, be ye angry and sin not be angry. It's telling you to be angry, but don't sin. But what about verse 31? Let all bitterness and wrath and anger. All of it. Well, now, is that a contradiction? It says in one case will be angry, but don't sin. And the other cases, we'll put away the lot. And what does he mean? Is he altered his tone or have we missed something? Well, friends, you must know this. That in the original language the words be ye angry. And the question Can you be angry? Are exactly the same word. Just depends upon the way in which it's placed. Supposing we put the other way round then. And ask ourselves the question Can you be angry and sin not? Right. Get away with it, friends. You're all right. But I think most of us. Most of us, if we were honest, we say, Well, when I do get angry, I feel perilously near. You know something that's not quite right? Look, I'll ask you this question. You have been angry sometimes, haven't you? With somebody violently angry. Did you feel any impulse when

that was all over, to go into your room and kneel down and say, Lord, I thank thee? I was righteously angry tonight.

[00:40:41] What did you. Well, I never had. Of course, I may be lower down the scale. And you're. I know sometimes I've had to resort to that, you know? One, two, three, four, five, six, seven, eight, nine, ten. Before I speak. But in a good job. I do say ten because the old man has a peep out there. Sometimes when you're righteously indignant and you see what you what you might do. You see what the danger is. You might open the door to the devil. Don't you think that's impossible? Because you're a believer inside. Look what it says. Suppose we take the translation. Can you be angry and sin not? Then he answers you let not the sun go down upon your wrath. Neither give place to the devil. First of all, whatever happens, don't let it last. And do you remember this? That the first man who was angry with his brother. Took his brother's life. So here you see, this is putting off the old man with his conversation and deeds, isn't it? I would suggest to you that it be best to be on the safe side and say, Well, I think I'd better put away all anger rather than indulge in that little spot of righteous anger. So I don't think it will always be quite so pure as you hope it would. It will be adulterated. Now it descends to what we, in common parlance speak of brass tacks.

[00:42:13] Comes right down to something. Let him. That stole. Still no more. Cause in polite society. And I'd like to say let him that stole steal no more. But these weren't polite. These believers were without God, without Christ, without hope in the world. And they stole. What if you don't do it anymore? He's just coming right down to these factors as you. That must not be. Taking a stroll. But he hasn't put it merely as a negative. If which is a positive, but rather let him labor working with his hands. You see, the suggestion is that they stole because of easier way to get money than work for it. But he said, No, not now. Or not now. But he said, I'm not telling you just to work and labor to accumulate for your own. Oh, no. Oh, no. He said, there's another aspect. Let him that stole steal no more, but rather let him labor working with his own hands. A thing which is good that he may have to give to him that need it. Not that he may have, but that he may have to give. And puts a new complexion on it, hasn't it? And then he goes all over again. Not with deeds, but with words. Let no corrupt communication proceed out of your mouth. And in the epistle to the Colossians, which traverses the same ground, he puts it this way.

[00:43:51] Let your speech be seasoned with salt. All, we have got to watch this wonderful gift we had of speech. It seems such a thousand pities to me sometimes and I can sit and laugh at things. Don't believe that I sit there with a straight face. I could giggle at old goons or whatever they are sometimes and let off a little bit of steam. But when you think of the marvelous, the marvelous instrument which is now at the disposal of men to take language, send it for thousands of miles, have it reproduced, and you say the stuff they put over. This glorious gift of articulate speech. It's prostituted, isn't it? So many times. Why don't we decide? We should never have any fun? We should. But all some of the what do we call it? Trite? What is not even trite? But that's good for people if they've got a bad digestion. All. Let us remember that one of the characteristic marks of man, as distinct from all the rest of creation that we know is the gift of speech. And if you go back to the creation of Adam, that's the first thing that he was entrusted to do. You know that. After man was created, God brought before him the animal creation that was there and whatever name Adam attached to that animal, that was its name thereof. When of course, you might think that he simply said this is a mouse and this is a bear.

[00:45:31] Well, I don't know. But when you read the names of the animals in the Book of Genesis, they're all intelligible words. I think it was a very good word when he looked at a serpent and said brazen. Like hard shine on it. Rajesh a piece of brass. Nahusha came when they worshipped the serpent. Well, that's one of many language. If you have a puzzle as to how Adam could be created at this minute and then five minutes after be talking with his maker, just think of the creation of the water into wine just like that. What would take a year to do by nature? Christ did like that. Well, how did you learn to speak your language? Friends? Now don't tell me you went to school. No, no. You were speaking 19 to the dozen before you went to school. I tell you where you learned it? At home, just as your mother spoke to you and you responded. You never once said, Mum, why is bread called bread? You never bothered. That was bread, right? So what takes just five years to do? God did in five minutes with Adam. Just all just spoke with him and he responded because Adam must have understood the meaning of words. How could you give him a prohibition? How could you give him a law? How could you threaten him with death if he didn't know what you meant? So this prize, this gift of language, shall we? Let's realize what a wonderful thing it is that we can not only speak about things that we see, but we can talk intelligently about things that no one seen.

[00:47:15] No one has seen faith or patience or love except in its manifestations externally. But we can talk about them. Shall we say to you and to me. Oh, let no corrupt communication proceed out of your mouth. But that which is good. So he's on the same. Let your work be that which is good. Let your words be that which is good. To the use of edify that it may minister grace unto the hearers. So if you earn any money by the labor of your hands, it's largely that you may have to give. And if you value the gift of language, it is a minister of grace. Dear Hearers. And then in perfect balance with the words neither give place to the devil. Come the next words and grieve, not the Holy Spirit of God. You see the possibilities in this work? You might give place to the devil and you might grieve the spirit of God. Doesn't bring the fact that these two are possibilities. And remind you that you have been sealed by that spirit of God until the day of redemption. All think of that. And so he sums it up. Let all bitterness. All bitterness. Colossians is, he says, just the one thing it says about husbands and wives, just the one thing that be not bitter.

[00:48:43] Looks as though there was all sorts of opportunities and possibilities in married life for bitterness to come in. So the scripture says. So I seem to sense when I go into people's houses. So I sense when I read the newspapers, bitterness here, it says let all bitterness. And Ross. And anger. And clamor. Clamour is to raise your voice. And some people, when they're arguing, they think that they're going to prove their point by shouting you down. It doesn't matter how much you shout. If it's wrong, please clamour. If you're speaking. Be put away from you. So here it is, he says up here, further putting away the lie, speaking the truth, putting away bitterness and wrath and anger and clamor and evil speaking. An all malice and instead of that, be kind one to another tenderhearted, forgiving one another. There are two words in Ephesians for forgiving. In Ephesians one seven, in whom we have redemption through his blood, the forgiveness of sins that means to set a prisoner free. That's the day of liberty. And that's one thing you and I can't do. Now, if anyone has offended us or done us harm and we forgive them. That's as far as we can go. We can't break the shackles. We can't set them free. God can. But within our limits. This word doesn't mean to set free, but it means to act graciously.

[00:50:31] For gifts is. And little be like for go. You don't accept. What is your due? That's gracious. I suppose you know that the word forgive and the word pardon are exactly the same, don't you? If R and P are the same and give given Don Don donation,

that's the same. It's the same word from two roots. So whether you pardon anybody or whether you forgive them, it comes to the same thing in the end. Although in common use you say, Oh, pardon me, that's just for ordinary everyday things. Are you forgive real offenses. And the kind. All right. Have I read about this kindness before? I have. Chapter two. Version that in the ages to come, God, he might show the exceeding riches of his grace, in his kindness toward us, in Christ Jesus. He is going to show kindness to us friends. What about showing a little kindness to one another? Why? Why not seek to reflect in our attitude to each other a little bit of that which is shown to us? Even as God, for Christ's sake, hath forgiven you. In the Lord's Prayer, our Saviour says, If you forgive, my father will forgive you. And if you do not forgive, my father will not forgive you. That doesn't say so. Here. It says, God, for Christ's sake, hath forgiven you. Oh, won't you then forgive one another? Says in Colossians, if any have a quarrel against one another.

[00:52:18] So it even says it's a possibility that even members of the one body may have a quarrel. Oh, yes, that may be so. But let not the sun go down upon your wrath. Act graciously as God has acted. Now the last verse is the first verse of the next chapter. Be ye therefore followers. Now, that's not the word that means a disciple. It's the word that means a mimic. It's the word that gives us our English word pantomime mimic. Imitators. Mimics, you know, that little children imitate and mimic the grown ups with whom they are mixed. Well, in the right sense. That's what we should do. Be imitators mimics followers of God as children of love. And that leads us on. To the next development. Let me remind you. We have the first emphasis to walk in Ephesians four one, followed by the Perfect man. We have the next emphasis upon walk in the negative sense, followed by the new man. Now we have the threefold walk which we are going to meet in chapter five as it comes down to everyday life. It's one thing to talk about the new man and the perfect man, but what about home? What about business? Who do you say that doesn't come in? God says it does. So God willing, next time we meet together, we'll see what God has to say with regard to the way in which the belief in this glorious truth of Ephesians should, in some measure, color our relationships one to another in the things of everyday life, home and business.