

# Ephesians: Aspects of the Call to Be the Household of God

by Stephen Kaung

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*We are called to be the body of Christ and the household of God, and to experience the corporate side of salvation through the cross.*

**Duration:** 1:11:04

**Topics:** "Christian Living", "Humility"

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## Description

In this sermon, the preacher focuses on the importance of walking worthily as members of the family of God. He emphasizes that our manner of life and pursuit are governed by our thoughts and mindset. The preacher highlights the need to walk in humility and love, imitating God as beloved children. He encourages believers to come to meetings not just to receive, but also to contribute and share what God has given them.

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## Transcript

July the 2nd, 1973 in Richmond, Virginia. Ministry is being given through Brother Stephen Kong. Last night we read from the letter to the Ephesians, and this morning we would like to continue on that.

Will you please turn to the epistle to the Ephesians chapter 2. Ephesians chapter 2. We'll read from verse 11. Chapter 2 verse 11. Wherefore remember that ye, once nations in the flesh, who were called uncircumcision by that called circumcision in the flesh done with the hand, that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world.

But now, in Christ Jesus, ye who once were afar off are become nigh by the blood of the Christ. For he is our peace, who has made both one, and has broken down the middle wall of enclosure, having annulled the enmity in his flesh, the law of commandments in ordinances, that he might form the two in himself into one new man, making peace, and might reconcile both in one body to God by the cross, having by it slain the enmity. And coming he has preached the glad tidings of peace to you who are afar off, and the glad tidings of peace to those who are nigh.

For through him we have both access to, by one spirit, to the Father. Verse 19. So then, ye are no longer strangers and foreigners, but ye are fellow citizens of the saints, and of the household of God, being built

upon the foundation of the apostles and prophets, Jesus Christ himself being the cornerstone, in whom all the building fitted together increases to a holy temple in the Lord, in whom ye also are built together for a habitation of God in the Spirit.

Then we'll read from chapter 4 verse 17. Chapter 4 verse 17. This I say therefore and testify in the Lord, that ye should no longer walk as the rest of the nations walk in the vanity of their mind, being darkened in understanding, estranged from the life of God by reason of the ignorance which is in them, by reason of the hardness of their hearts, who, having cast off all feelings, have given themselves up to lasciviousness, to work all uncleanness with greedy unsatisfied lust.

But ye have not thus learned the Christ, if ye have heard him and be instructed in him according as the truth is in Jesus. Namely, you are having put off, according to the former conversation, the old man, which corrupts itself according to the deceitful lusts, and being renewed in the spirit of your mind, and you are having put on the new man, which according to God is created in truth for righteousness and holiness. The last verse, 32.

And be to one another kind, compassionate, forgiving one another, so as God also in Christ has forgiven you. Chapter 5 verse 1. Be therefore imitators of God as beloved children, and walk in love, even as the Christ loved us, and delivered himself up for us, an offering and sacrifice to God for a sweet-smelling savour. The same chapter, verse 8. For ye were once darkness, but now light in the Lord.

Walk as children of light, for the fruit of light is in all goodness and righteousness and truth, proving what is agreeable to the Lord. And do not have fellowship with the unfruitful works of darkness, but rather also reprove them, for the things that are done by them in secret, it is shameful even to say. But all things having their true character exposed by the light, are made manifest, for that which makes everything manifest is light.

Therefore he says, Wake up, thou that sleepest, and arise up from among the dead, and the Christ shall shine upon you. See therefore how ye walk carefully, not as unwise, but as wise, redeeming the time because the days are evil. For this reason be not foolish, but understanding what is the will of the Lord.

And be not drunk with wine, which is debauchery, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord, giving thanks at all times for all things to him who is God and Father, in the name of our Lord Jesus Christ, submitting yourselves to one another in the fear of Christ. We mentioned last night that we are called out of this world into Christ. This is our calling.

And this is the very meaning of the word Ecclesia, which in modern language is the word Church. Ecclesia means called out once. We were called out of every nation, every tribe, every tongue, and every people, that we may be gathered together unto Christ.

And that is the meaning of the word Church. And that is our calling. That is what we are.

In the letter to the Ephesians, you'll find Paul tries to tell us the various aspects of our on high calling. And last night, we began with the first one. In chapter one, we find we are called to be the body of Christ.

The wholeness of him who fills all and in all. What is the meaning of a body? A body is to contain the riches of the head. And therefore, in chapter one, you find Paul shows us how God has blessed us with every spiritual blessing in the heavenlies in Christ Jesus.

In other words, all the riches that is in the head, have been given to the body. Have been deposited in the body. And how can we fathom the riches of the head? Because Christ is the fullness of the Godhead.

All the fullness of the Godhead dwells in him bodily. And we are complete in him. Why? Because we are his body.

And as you read the first chapter, you'll find Paul just mentioning a few of the riches of Christ that have been given to the body. For instance, he said we are chosen in him before the foundation of the world. We are chosen.

That we should be holy and blameless before him in love. His purpose concerning us is that we should be holy and blameless before him in love. Having mocked us out beforehand for adoption from Jesus Christ to himself.

Adoption. Sonship. We are called to be the body of Christ.

We are not only being chosen to be little children, but we are mocked out for adoption. That is for sonship. To the praise of his, of the glory of his grace.

He has taken us into favor in the beloved. We are favored by God in Christ. Through his blood, forgiveness of offenses.

All our sins are being forgiven. So you'll find here just a few things and then he continues on how we are sealed with the Holy Spirit as the earnest of our inheritance. Now these are just a few samples of the riches of the head that have been deposited in the body.

And brothers and sisters, I want to emphasize again, we are called to be the body of Christ. It is our calling. It is not just something that we can take up and drop.

It is not something that we can just talk about and forget it. It is not something that just comes alongside. No.

A calling is something that we must be occupied with. And what are we called to be? We are called to be the body of Christ. Think of that.

We are called to contain the riches of Christ. And we are called to express all that he is. To display Christ in all his fullness.

And that is what the body is. And that is our calling. The way the letter to the Ephesians is written is such that first Paul will present to us our calling.

That we may have a revelation of what our calling is. A glimpse of our calling. And then together with that, Paul will exhort us to walk worthy of the calling wherewith we have been called.

We are called to be the body of Christ. This is our calling. And because of that, how should we walk worthily of our calling as the body of Christ? In Ephesians chapter 4 from verse 1 through verse 16, we find two principles.

The two basic principles of the life of the body. The body is one. One body.

But has many members. In other words, here in the body, if we want to walk worthily of the body of Christ, we must diligently keep the unity of the spirit in the uniting bonds of peace. First is unity.

And then diversity. To each one of us is given grace according to the measure of the gift of the Christ. On the one hand, you have the unity.

Oneness. We are one in God. One body.

One spirit. One hope of our calling. One Lord.

One faith. One baptism. One God and Father who is over all, through all, and in us all.

God has already given us the unity of the spirit because we are called to be the body of Christ. And what we need to do is diligently keep that unity. And if we keep that unity, we are able to fellowship one with another.

And the result is we will arrive at the unity of the faith and of the full knowledge of the Son of God. Then at the same time, being members in that body, we need to be living, functioning members of the body. God has put us in the body of Christ.

Every member is necessary. Every member is given a function to fulfill. Every member is given gifts that we may fulfill our function.

And it is necessary for all the members of the body to function coordinately, not independently, under the head. Then you'll find the body will be built up in love. Last night we mentioned especially that body ministry is not some people ministering to the body.

Body ministry is the body ministers to itself. All the members of the body begin to function coordinately under the headship of Christ. Then you'll find there is body ministry.

The body will build itself up in love. Now we cannot go back and repeat the whole thing, but I just mention it to keep us informed that we may go on to what we would like to share this morning. The second aspect of our calling, as we find in the letter to the Ephesians, is we are called to be the household of God.

And to use the modern word, the family of God. I think that is again very simple. As you read the second chapter of Ephesians, you'll find in the first part of the second chapter, Paul deals with the matter of our salvation more in a personal way.

You know there is a personal side of our salvation. We who are once dead in sins and transgressions. How true it is.

Even though outwardly we seem to be very much alive. And if we were not alive, how could we sin at all? And yet in the sight of God we were dead. Dead in sins and transgressions.

In other words, our spirits. That part of our being which is able to contact God and communicate with God was dead in sins and transgressions. Therefore there was no more contact with God.

The communication between us and God was cut off. We were dead in sins and transgressions. And how did we live in this world? We lived in this world according to the age of the world.

According to the fashion of this world. Oh how we need, we want to be fashionable. How we want to follow the current of this world in everything.

Now that was the way we lived before. To be popular, to be fashionable. And of course we actually were driven on by the ruler of darkness.

We might not realize it. We thought that we have liberty. We thought that we we could do anything we like.

But actually we were driven on by a hard master. The ruler of darkness was behind. For this reason we were sons of disobedience.

We did not obey God. Even when we were religious we were not obeying God. We were just following our own lusts.

Following the thoughts of our own selves. Now these were the way we walked before. But God.

You know I like the word but God. I think someone, I forgot who, probably is Oswald Chambers. I don't remember.

Someone point out that. How much better it is but God and not God but. You know sometimes our whole approach is God but.

That's very tragic. But if it is the right order but God. Now how blessed it is.

We were once dead in sins and transgressions and that's the way we were before. But God who is rich in mercy. How his grace has come to us in Christ Jesus.

He has quickened us with Christ. He has raised us up together with Christ. He has seated us with Christ in the heavenlies.

We are saved by grace through faith. Not of ourselves but of God. The work of God.

So brothers and sisters I think we are familiar with this personal side of salvation. And this side is very important. Because everyone has to be saved personally.

No one can be saved for the other people. Now even though in Corinth you know they had a practice. But actually Paul did not endorse it.

In Corinth they had a practice. They baptized for the dead people. A dead person, a person was dead and he wasn't baptized yet.

So a living person would be baptized for him. Now of course Paul just mentioned that. Paul didn't endorse it.

No one can believe in the Lord and be saved for another person. Everyone has to enter into a personal experience of salvation. There is this personal side.

Very important. But dear brothers and sisters very often we emphasize the personal side of salvation and we overlook the corporate side of salvation. Do you know that when God saves you it is more than just saving you individually? When God saves, He saves us not only individually but corporately.

To use typology, when God saves the children of Israel, God not only saves this man and that man of Israel. But God saves the whole nation. There is a corporate side of salvation.

And this corporate side of salvation is presented to us in the second part of the second chapter of Ephesians. So here you'll find Paul says, wherefore remember that ye were nations in the flesh. He moved from the personal to the corporate.

Once ye were nations in the flesh who are called and circumcised by that which called circumcision in the flesh done with the hand. So here you'll find Paul moves from the personal to the corporate. When we are saved, we are not only saved individually but as God saves us.

He has saved us in such a manner that there is a corporateness in it. You know in the world there are lots of divisions, distinctions and discriminations. Why? Because sin essentially divides and separates.

You remember even in the book of Genesis when sin entered into the first family, Adam and Eve. You'll find when sin entered into the first family, Adam and Eve, immediately sin divided Adam and Eve. Because when God began to ask questions, you'll find Adam said, well it is the woman.

It is the woman. You'll find the unity, the harmony of the family was broken up. And then in the second generation, even with the two brothers, you'll find Cain murdered his brother Abel.

So because sin is in this world, therefore in this world you'll find everything is broken up. Everything is divided. You cannot expect this world to be one in peace and in harmony.

Because where sin is, it divides. The world is broken up into all pieces. You have racial problems.

You have social problems. In other words, race can divide people. Social status can divide people.

Religious background can divide people. In this world everything tends to divide and not to unite. And of all the divisions you'll find in this world, there is no division that is harder, more impossible to be reconciled than religious division.

So here you'll find the division between the Jews and the Gentiles. The division between the Jews and the Gentiles is more than a division of race. The division of the Jews and the Gentiles is a religious division.

Why? Because the Jews consider themselves as the commonwealth of God. They have the covenant of God. They are the chosen people.

All the promises of God are given to them. But the Gentiles are outside of the commonwealth. They are outside of the covenant of promises.

They have no God. They have no hope. They are defiled, unclean.

So the Jews look upon the Gentiles as dogs. Why do they look upon the Gentiles as dogs? Because the Gentiles eat unclean food. You know the Jews eat only clean food according to Leviticus chapter 11.

And because they eat the clean food they consider themselves as clean. But the Gentiles eat the unclean food therefore they are unclean as dogs. They look down upon the Gentiles.

You are outsiders. You have no part in God. God is our exclusive possession.

And they are so strong in this that you find if you go to the temple in Jerusalem during the days of our Lord Jesus, the temple was built in such a way. You know aside from the temple proper there is a temple area. Now anyone who has been to Jerusalem you know the temple area.

It is there lifted up, high up plateau, almost like a plateau, the top of Mount Moriah. And in that temple area they have what they call the court of the Gentiles. Gentiles can come to worship God.

But they can only be in the court of the Gentiles which is in the very outside of the temple area. Very far away from the temple proper. And then between the court of the Gentiles and the court of the women, that is to say the women, the Jewish women, they could enter into the court of the women.

Closer now to God. But between the court of the Gentiles and the court of the women there was, we were told, there was a very low wall. And at different intervals on the wall will be something written like this.

A Gentile can only come thus far and no further. If you cross beyond this point you risk your own life. In other words the Gentiles were completely kept outside.

Far away. They were far off. Only the Jews were nigh to God.

And there was a wall of enclosure, a wall of partition between the Jews and the Gentiles. And dear brothers and sisters, if we were living at that time we would appreciate this much more than today. Now today we do not feel it very much.

But you know during the days of Paul this was such, there was such a wall between the Jews and the Gentiles. All religious leaders, they were completely separated. They would have nothing doing with one another.

And it was a hostility, an enmity that was very very deep and very very strong. And humanly speaking it was an impossible situation. How could the Jews and the Gentiles be reconciled and brought into one? Impossible.

Impossible. But thank God. On the cross in his own body our Lord Jesus has annulled the enmity between the Jews and the Gentiles.

On the cross he has put aside the whole old creation. That all the distinctions, all the impossibles, all the divisions, all the separations, however deep, however strong, however impossible, you find all of these have been nailed to the cross and done away with. He is our peace.

In Christ Jesus he has brought us together into one new man. Brothers and sisters, it is more than just the enmity between the Jews and the Gentiles. This is but an illustration because this is the strongest hostility.

But it includes all the divisions, all the discriminations, all the separations, all the distinctions you can think of in this world. In this whole creation have all been cast aside. Annulled through the cross and then in Christ Jesus we are made into one new man.

It is not trying to educate, reform, improve the old man so that we can be united into one. It is the casting aside of the old and bringing in the new man. In other words, God has brought the Jews and the Gentiles into the church.

God has brought the free man and the born man into the body. God has brought the Scythians and the Barbarians into the body. God has brought the circumcised and the uncircumcised into the body.

But when God has brought them into the body through the cross, the result is there is neither Jew nor Gentile, neither circumcision nor uncircumcision, neither Barbarians nor Scythians, neither born man nor free man, but Christ all and in all. Now that is the one new man. When God called us to himself to be that one new man, as we come we have to pass by the cross.

And as we pass through the cross to enter in, as it were, you'll find all the divisions, all the discriminations, all the distinctions, all the separations were there unknown by the cross. So after we pass the cross, you'll find we have left all these things behind. The old creation and the separation and the division, they were all left on the cross crucified, unknown.

And in newness of life, in the life of Christ, we are now being joined together as one new man. Therefore it is a new creation. All things are new, all things are new.

And because we are now one new man, therefore we are of the household of God. You know as you read Paul's writing, sometimes he throws in different metaphors, figures of speech together. And sometimes we find it's very confusing.

Because you'll find he runs from one figure of speech to another figure of speech. And to him it seems that they are all one. He was talking, he was talking about a one new man.

How God has brought us together in Christ to make us one new man. And then he said you are no longer strangers or foreigners but you are fellow citizens and you are of the household of God. From the one new man he immediately goes into the household of God.

And from the household of God he immediately runs into, we are built together into a holy habitation of God. So here you'll find at least three metaphors run together. One new man, household of God, the house of God.

But actually you'll find these three are closely related. In other words, how can we live as members of the family of God? Only when we live in that one new man. If you try to live in your old man, immediately you'll find you disturb the unity and the peace of the household of God.

Only when we realize that our old man was crucified, the old creation was on the cross. Now we are in Christ being one new man. We live in the newness of life.

Then we are able to live peaceful, peacefully and in harmony with our brothers and sisters as of the household of God. And only when we live as members of the family of God, the house of God is able to be built. So actually you'll find these three metaphors run together and become one.

Brothers and sisters, we are not only called individually, we are called cooperatively. We are not only saved individually and personally, but when we are saved we find that in God's salvation we are saved that we may be one new man, the household of God. We have in this family many brothers and many sisters.

We are not isolated, individual Christians. The life that we receive from the Lord is a life that we have to share with our brothers and sisters. Because the very life of Christ is shared by all of us.

We are of the family of God. That's what we are called into. We are called to be the family of God.

Now I know believers today realize that we belong to one family, the family of God. But the question is, do we really see that the family of God is our calling? You know you belong to the family of God, but do you know that is your calling? I do not know how to impress upon you, but in my heart I know the difference. There is such a difference between knowing that you belong to the family of God and knowing that the family of God is your calling.

If you know you belong to the family of God, well you thank God for your brothers and sisters. But when your brothers and sisters are becoming a little bit more difficult, then you'll find you can easily protect yourself by separating yourself from them. In other words, it is a matter of convenience.

If it is convenient to you, if it suits you, well you need that family. If you feel it is not convenient, and it doesn't suit you, and it doesn't give you the liberty you want, off you go, like the people today. All they were young people today, excuse me for saying young people, but I just use it as an illustration.

Young people today, they need their family, sure. When they need it. But when they feel the family is getting too much on them, off they go.

Brothers and sisters, is it not true with God's people today? They know they need fellowship. They know they need the family of God. They know they need brothers and sisters.

They know they belong to the family. And if it's convenient, oh they just go after it. But whenever there is a discipline, whenever it's getting a little bit more difficult, what will be your reaction? Off you go.

Why? Because it is not a calling to you. If you really see that the family of God is a calling, this is what we are called to be, then there is no way of escaping your family. I really hope that the Spirit of God will really impress upon you, brothers and sisters.

This is not a light matter, because we are called to be the family of God. If this is our calling, then we must apply ourselves to make that family a family, prosperous, peaceful, successful, glorifying God. This is our calling.

Today Christians are too individualistic. They are only thinking of their own benefit, even their own spiritual growth, and they forget the welfare of the family. We are called to be the family.

That is our calling. I don't think I need to dwell on this too much, because you know it. But here you'll find, because we are called to be the family of God, therefore, we are exhorted to walk worthily of our calling.

You know, I think Paul spends more time on this than on the other two aspects of our calling. Why? Because from Ephesians chapter 4 verse 17 on to chapter 6 verse 9, Paul is dealing with nothing but how to walk worthily as of the family of God. How should we walk as of the family of God? This morning we would like just to point out a few points.

Number one, Paul said, once upon a time you walked in the vanity of your mind as the nations. How did we walk before? Paul went into the root and said, you walk as the nations according to the vanity of your mind. You know, the way you live, your manner of life, your mood of life, your pursuit of life, the way you walk is primarily governed by what you think.

Your mind governs your... If you set your mind, say, on money, then your whole walk of life will be trying to get money. If you set your mind on fame, then your whole direction of life will be trying to get a fame. Our mind, that is where we set our mind, the mind thing, that which we set our mind upon, that which we value, that which we consider as important.

You see, the way you think decides the direction you go. So when we were of the nations, when we did not know God, how did we walk? We walked by the vanity of our mind. What? Because of strife and vainglory.

We were vain. We wanted to get to the front. And because of that, anything, anyone that might stand in our way, we had to struggle with.

Therefore, our life was in the spirit of strife and vainglory. Even when we were doing good things, it was motivated by vainglory. Vain.

Vain. That was our mind. And because our mind was such, therefore you'll find our way of life will be full of strife and vainglory.

Seeking things for ourselves. And if that is the mind, no wonder there is no peace. You don't have peace in yourself because you're never satisfied.

And there is no peace between you and other people. Everything was broken up. But thank God, after we are saved, when we are taught in Christ, Paul said, you do not learn Christ in this way.

If you have been instructed in Christ, in the truth that is in Jesus, then you know your old man was crucified. There is the renewing of the spirit of your mind. In Romans chapter 12 verse 2, Paul said, present your bodies a living sacrifice.

Do not be conformed to the world, but be transformed by the renewing of your mind, that you may prove what is the perfect will of God. There you'll find, if we present our bodies a living sacrifice, then our mind will be renewed. We will look at things very differently.

We will value things very differently. We will think very differently. We will set our mind on something very differently.

And here you'll find efficient, he said, if not only your mind is renewed, even the spirit of your mind is renewed. There are two possible interpretations about the renewing of the spirit of your mind. One is, the spirit here can be interpreted as an attitude.

In other words, your mental attitude, your spiritual attitude will be renewed. And there is another interpretation which goes to the root of it. Because your spirit is quickened, and the Holy Spirit lives in your spirit, and there is such communion between your spirit and the Holy Spirit, so the power of the Spirit reaches to your mind and controls it.

Formerly your mind is controlled by your self-life, because self is behind your mind, therefore everything is vain. But now, being born again, and being controlled by the Holy Spirit, you'll find the life of Christ begins to control your mind, so you have the mind of Christ. The mind of Christ.

And this is what Paul means. We who are being saved, we now have the mind of Christ. The spirit of our mind is renewed, therefore we walk differently from this world.

How do we walk? What is the mind of Christ? In Philippians chapter 2, you'll find it is simply stated, the mind of Christ is humility. He who is equal with God. He who subsists in the form of God.

That is to say, he who is essentially God. In every respect he is God. And yet, he emptied himself of his glory, of his dignity, of his power, of his authority, of his position.

He emptied himself. He took upon himself the form of a slave. He really became a slave to God.

And he humbled himself, becoming obedient to the Father, even unto death, and yet the death of the cross. In other words, humility. I think it's Andrew Murray who says, humility is not to think less of yourself.

Humility is to think not of yourself. Here you'll find our Lord Jesus was willing to give up himself completely. His glory, his position, his rights, everything.

In order that he may fulfill the Father's. He does not think of himself in any way, in any sense. He is only thinking of doing the Father's will.

He is only thinking of us. How he can complete us according to the Father's will. That is humility.

Brothers and sisters, whereas in the past as we were the nations, we walk in the vanity of our mind. Now, in the household of God, we walk in the humility of Christ. That's different.

How can we maintain peace in the family of God, if we all walk humbly before God and before one another. If we are not high-minded, thinking that we are far above all the others. And if we are high-minded, surely we will try to load over everybody else.

And if our opinion is not respected, we immediately throw into a fit. Be not high-minded. Be low-minded.

Humble. Humble. Esteeming our brothers and sisters as more excellent than we are.

Why? Because you don't look at yourself. And if we learn to gird ourselves with humility, brothers and sisters, if every member in the family walks humbly before one another, prefers one another in honor, you know what will be the result. That family is very peaceful.

Very happy. Very harmonious. And will be prosperous.

The problem today is, there is so much strife in the family of God. Because everyone wants to be the greater one. You remember even among the twelve disciples, with the Lord physically in their midst.

We can almost say that continuously they are striving against one another. Why? Everyone wanted to be the greater one. Vain.

Vanity of the mind. No peace. No peace.

But thank God, the Spirit of Christ is in us. And if we learn Christ, if we have learned Christ, we will be girded with humility. And we can walk humbly before our brothers and sisters.

And as we do that, the result is, that family will really be built up. That is to walk worthily of our calling as the family of God. Does it mean to say that to walk humbly will mean that you will be so soft, so weak, so weak, no strength anymore? Not at all.

Because you'll find it's very, very interesting if you read with that in mind. You will find it's very interesting. Why? Because it says, be angry and do not sin.

Now if you read it within the context. Be angry and do not sin. Now you will say that if you walk humbly before your brothers and sisters, how can you be angry? You shouldn't be angry.

At all. Because you are so soft. You just cannot see anything wrong with your brothers and sisters.

How can you be angry with them if you don't see there's anything wrong? But you know the Lord Jesus, He was so humble. Therefore, He had the right to get angry. We have no right to get angry.

Why? Because we are not humble. Whenever we get angry, we are involved. Our self is there.

We see. But look at our Lord Jesus. He was so selfless.

And because He was so humble, He could see so clearly. He was not angry with people. He was angry with anything that is not of God.

His angry was righteous anger. He has the right to be angry. And He does not sin.

Brothers and sisters, if we walk humbly, you'll find there will be strength to deal with things that are not of God. And do not sin. Let not the sun go down upon your lap, nor give room for the devil.

In other words, you can be angry with your brothers and sisters. Why? Because you find that they are not walking according to God. And yet, you are not over-righteous in the sense that you cannot forgive.

Before the sun goes down, you forgive. You forgive. Now, that is humility.

That is strength. Otherwise, you will give room for the devil. Why? Because you will consider yourself as more righteous than your brothers and sisters, and you'll fall into the trap.

You know, when I read, I find it interesting. He said, let the stealer steal no more, but rather let him toil, working what is honest with his hands that he may have to distribute to him that has need. Suddenly, Paul seems to fall so low.

He talked about thieves. And said, if you steal before, don't steal anymore. But does he stop there? No.

He said, you work with your hands, so that you may have something to give to those who are in need. Apply it spiritually, if you will forgive me. You know how we steal from the family often? Instead of giving, supplying, contributing to the family, we are stealing from the family all the time.

Now, steal no more. Work with your hands that you may have something to contribute. Isn't that a good principle? Don't be so lazy.

Let your brothers and sisters exercise themselves before the Lord, labor before the Lord, so that they can have something to give, and you just take it from them. That's stealing. You are not doing anything.

You are just taking it easy. But labor before the Lord. Like the children of Israel, they labor, they toil the land, in order that they may have something to give to God and to the needy ones.

Now, what kind of spirit is that? The spirit of Christ. The spirit of Christ. It is no longer everything for me.

It is having more to give. So, brothers and sisters, for a family to really be prosperous, everyone has to work for the family and not the family works for him. Our attitude has to change.

How often we go to a meeting. For what purpose? You feel yourself weak, depressed, empty, and you go to a meeting, you hope that you will be filled. And if after a meeting you are not filled, then you will criticize and say, well, that's a flop.

I don't, I'm not filled. Do you come to meet with your brothers and sisters only with that purpose? Or you come bringing what you have toiled and God has given you the increase and give to the family. If everybody is doing that, how rich will be the family? Walk in humility.

And then, secondly, we just go through the points. Secondly, walk in love. Walk in love.

Paul said, as beloved children of God, let us walk in love. As Christ loves us. And offering himself for us as a sacrifice and offering to God a sweet smelling savor.

Therefore, brothers and sisters, in the family of God, we must have love. The family of God is not a court where we come to reason. The family of God is a home where love prevails.

Let us learn to love one another as Christ has loved us. And you know, in love there is always that element of sacrifice. If there is no sacrifice, something is missing in love.

The Lord Jesus loves us and he offers himself as a sacrifice for us. If we love our brothers and sisters, we are willing to sacrifice for our brothers and sisters. And in the book of Romans you'll find, love negatively never does anything harmful for the brethren.

And love positively, always try to establish, build up the neighbors. So Paul said, owe nobody anything except love. In other words, we will never come to a point where we can say we have loved our brothers and sisters enough now.

Now that's Peter. Peter think, thought that he had forgiven his brother enough after seven times. The Lord said no.

Seventy times seven. We always owe our brothers and sisters in love. And then thirdly, walk in light.

Because we are children of light. Now the light here of course simply means the light of life. In him was light, life.

And the light was the light of man. We have the light of Christ in us. And this light gives light to our path.

If we walk in the light, as he is in the light, we have fellowship one with another. And the blood of Jesus Christ his son cleanses us from all our sins. Now let me just briefly say this.

Every one of us in the family of God must learn to walk in the light of life that God has given to you today. It is true. Some brothers and sisters have greater light to walk in.

Some have smaller light to walk in because their life is younger. But everyone must learn to walk in the light that he has. And if we all walk in the light that we have, we can have fellowship not only with the Lord, but with one another.

But remember one thing. Those who have greater light are not to measure those with smaller light with their life and criticize them. Those with greater light should walk before those brothers and sisters with lesser light.

And if they walk before them, those with lesser light will be exposed by the greater light. And they will thereby grow before the Lord. In other words, for the older brothers and sisters in the family, you know, that's always happened.

In a family you have maybe seven like in my family, my father's family. And the older ones, of course, they are more advanced in knowledge and everything. Now if the older ones always look upon, look down upon the younger ones and say you do this wrong and you do that wrong and always criticizing them because they measure them with their light, with their knowledge.

You know what will happen? The younger ones will try to evade and avoid the older ones. There's no fellowship anymore. They are not helped.

But the older ones instead of condemning them or not even trying to trying to teach them, they just walk before them, live before them. And you know it is the younger one always look up to the older ones and try to imitate them. You see, that's the way the light should shine.

That's the way the light will expose, reprove, show the character of everything and build up. And finally, as members of the family of God, we mustn't walk wisely. And by wisely here, it simply means walk in the will.

If you walk in the will of God, you walk wisely. But how can we walk in the will of God? Be filled with the Holy Spirit. If your life is controlled by the Holy Spirit, you walk in the will of God.

And if you walk in the will of God, you'll find everything will be set in order. The relationship between the husband and wife, parents and children, master and servants, the relationship among the brothers and sisters, you'll find everything will be in order. In the family, the order of the family will be established.

Because everyone walk in the will of God, keeping his or her place. And we will all be rightly related under our Lord. Brothers and sisters, this is to walk worthily of our calling as the family of God.

So may the Lord have mercy upon us. Shall we pray? Our Heavenly Father, how we praise and thank Thee Thou has not only saved us individually, but Thou has put us into this great family of God. Oh, we thank Thee for Thyself.

We thank Thee for our brothers and sisters, how we need Thee and how we need one another. But Lord, do show us that this is our calling. Lord, do teach us how to walk worthily of this calling.

Oh, that we may all gird ourselves with humility, that we may really walk in love, that we may walk in light and walk wisely. Oh Lord, we do desire to see Thy family peaceful, happy, growing, prosperous, glorifying Thyself. Oh Lord, we praise and thank Thee.

There is a part for us to play, and we just commit ourselves for this Thy calling. In the name of our Lord Jesus. Amen.

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