

EPHESIANS - Ephesians 4:26-28

Message 73

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INTRO: In chapter 4 of Ephesians we entered the practical section of the book and practical it is. Paul enters this practical section by exhorting the Christian to walk worthy of his calling. If we put our life on one side of a balance, it is to balance out with our calling as a Christian. I am to walk worthy of the name Christian. That is I am to walk like Christ. That is what the practical life of the Christian is all about.

Paul first called the Christian to walk in unity in the church. We saw what that meant. Then he said the Christian is not to walk like other Gentiles walk. And how do they walk? In the vanity of the mind. Their understanding is darkened. What they call important is not important and what they call unimportant is important. That is because there is blindness in the mind.

Then he said we had not so learned Christ. So he said the Christian is to put off the old man according to the former conduct and put on the new man. The Christian is no longer to walk like the lost walk. He is to put on the new man which is created in righteousness and true holiness.

Then he said we were to be continually renewed by the Holy Spirit with reference to the mind. The mind is the heart of the Christian life. Everything depends on the mind. Feed the mind with wrong material and you will get wrong action. Feed the mind with useless stuff, and you will get useless stuff out. Feed the mind with truth and godliness and holiness and that is what will come out.

And having said that he said we are to put on the new man. And just how do we do that? How do we put off the old man according to his deeds and then put on the new man? What follows is so very practical one would think it must be more complicated. Jones says that Paul is seeking that which brings about unity in the church. We think we need to get along and get together with all other evangelical churches and that is unity. But the unity he is speaking about is first in the local church. And the number one thing that brings disunity is sin. It is that simple. It is always sin of some kind and if it is arguing about the color of the carpet, and sin always breaks fellowship in some

way or another and we have seen some very serious sins, not the least of which was lying.

And so, number one, if we want to put off the old man according to his deeds we have to put away lying. Oh what a horrible sin lying is. It is among the most damaging of sins. It is for this reason the Scripture says liars will not enter heaven. And the first way to put off the old is to put off lying. And putting on the new man comes next which is to speak every man truth with his neighbor. That is how to put on the new man.

Now I ask, is this not practical? If we don't lie and always speak truth, we will be putting off the old and putting on the new man. When we do that, things will change. And we then come to a second huge practical issue and it is anger. Oh what a huge thing anger is.

b. Regarding anger (4:26-27)

So our text for this morning says:

26 *"Be angry, and do not sin": do not let the sun go down on your wrath,*

27 *nor give place to the devil.*

What is anger? Is anger a feeling? Or is it an emotion? Or is there any difference between the two? Well, it depends. In the scientific world they call that which shows up in the face, an emotion. I looked at a lot of lists of emotions and they all had anger as one of them. But they also told me that that which we normally think of as love is not an emotion, nor is it a feeling. Some say there are six emotions, some say seven or eight or nine basic emotions and anger is one of them. Now there are pleasant and unpleasant emotions and anger is not related to any pleasant emotion.

At this point, and it is subject to change, I think all those things called emotions and those things we call feelings including love, except for agapee love, are feelings or what we might call sensations. We have physical feelings and there

are many of those. For example we can feel the texture of many things with our fingers. Then we can hammer our thumb and it is not texture we feel, but pain. But it is a different pain than many other types of painful sensations. These are all feelings we become aware of by touch. They come from the outside in.

Any feelings we have which come from the sense of touch register in the mind and they cause many different kinds of responses. They may sooth or agitate or please or frustrate etc... But in contrast to these feeling which come in from the outside, we have inner senses that are not related to these outer senses. Turn to the book of Hebrews. I want to show this from a verse at the end of chapter 5. Hebrews 5:12-14 says:

12 *For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.*

13 *For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.*

14 *But solid food belongs to those who are of full age, that is, those who by reason of use have their **senses** exercised to discern both good and evil.*

So notice verse 14 speaks of those who by reason of use have their **senses** exercised to discern both good and evil. The word translated "senses" is *aistheterion*. The online Bible says that the *aistheterion* are a faculty of the mind for perceiving, understanding, judging. I think the *aistheterion* are the internal sensations which go to the mind, and the mind, by reason of use, has learned to interpret the meaning of those senses. They then help us to discern, distinguish, judge whether something is morally good or bad.

The word *aistheterion* comes from the word *aisthanomai*, which the Online Bible says means to perceive by the

bodily senses or with the mind. Again, I think it means to understand by the mind the meaning of the senses which come either from the body or from the soul. I think that anger, love, joy, and a host of other feelings or sensations come from the soul, not the body. And the mind learns by experience to interpret that data whether it be physical or spiritual. Now please remember I said, "I think." These are my own conclusions.

I define anger like this: Anger is the vindictive or hostile and negative sensation caused by a painful event which creates a desire to express itself by lashing out against that which has caused that sensation or to seek vindication. This sensation often manifests itself in a facial expression of the one experiencing it. You may have seen someone with a red face, filled with anger. On the other hand, the person experiencing this feeling may have learned how to keep it from showing up in the face.

Is anger a big problem? One of the sites on the internet I checked said, "There is probably no more problematic human emotion than anger. We hear endless and contradictory advice about how to handle it. For example: 'Don't hold it in, express it, get it out.'" I have even heard those who say you can shout at God. Just get your anger out!

I mentioned in the last message that some claim to be born with a natural bent towards a certain thing the Bible calls sin. Some men think they are a woman trapped in a man's body. They claim they were born like that. And someone else said, "That is your problem. You were born like that. That is why you need to be born again." Jesus said except a man be born again he cannot enter the kingdom of God.

Well, here is the good news for the person troubled with anger; if you have an anger problem, not to worry. With the internet available today all you have

to do is find an anger management program and in 4 or 5 easy steps you will be over it... or not.

Well, the NT speaks of three kinds of anger described by three different words. These are; *thumos*, *orge*, and *parorgismos*. Much labor has gone into seeking to distinguish between these three words.

According to Bishop Trench it appears that *thumos* "is more of the turbulent commotion, the boiling agitation of the feelings..." (Trench, 131). This *thumos* the boiling agitation of the feelings may come quickly and subside quickly or they may develop into *orge*. Trench says of *orge* that it, and I quote, "is more of an abiding and settled habit of mind with purpose of revenge..." (131). But the third word, *parogismos*, is the kind of anger he says one must get rid of at once. He says it is, "the irritation, the exasperation, the embitterment which must be dismissed at once..." (134).

If that is correct, it seems that anger may come in stages. *Thumos* may turn into *orgee* and *orgee* into *parorgismos*. So let us pick out the two in our text. It says:

26 "Be angry, and do not sin": do not let the sun go down on your wrath,

We might make a few observations. First, it is possible to be angry and not sin. Second, sin is a near potential when we experience anger. Third, anger is not condemned. We'll look at more of this.

Now, it is interesting to note in Ephesians 4:26 both *orge* and *parorgismos* are used. When it says, "Be angry..." the word is *orgizo*. The Bible does not condemn *orge*. But it does add this: "...do not sin." If I am right in my definition of anger, then anger creates a desire to express itself by lashing out against that which has caused that sensation. It is not the sensation of *orge* that

is wrong, it is responding in a bad way that is wrong. So Trench says Paul is not saying here, "Your anger shall not be imputed to you as sin, if you put it away before nightfall... but rather, 'Be ye angry, yet in this anger of yours suffer no sinful element to mingle..." (134)

But with regard to *parorgismos*, the other kind of anger mentioned here, it says, "Do not let the sun go down upon your wrath or your *parorgismos*." Orgee comes and subsides more quickly. If it is not kept in check, it may develop into *parorgismos* and bitterness wants to set in. And if that is allowed to continue it can cause one to become bitter and ultimately result in such sin that will contaminate others as well. Therefore the admonition is to deal with it before the sun goes down.

Let me give another helpful quote from Trench. He quotes another as saying, "Anger is one of the sinews of the soul; he that wants it (is without it) hath a maimed mind, and with Jacob sinew-shrunk in the hollow of his thigh, must needs halt. Nor is it good to converse with such as cannot be angry." He says that someone else has said that anger is not like a poisonous plant to be eradicated but as a wild plant to be cultivated. (134)

So James, in the book of James, does not say, "Do not be angry", but he says, "Be slow to wrath". If there is something to be angry about, think it through well first. Anger, as in the word orgee, is not wrong. Mark 3:5 says that Jesus looked upon those with hardened hearts with anger. He was angry with them. Another time He made a whip and drove those out of the temple who sold there and He overturned their tables. Furthermore, in Scripture we read again and again of the wrath of God. It is orgee anger.

So in our text anger is not condemned, not even *parorgismos* is condemned. What is instructed is to not let it abide longer than sunset and I believe the

reason for that is because that kind of anger let go any length of time will lead to sin and develop into bitterness which has many other bad affects. However, we do not know much about this word since it is used only once in the NT.

Verse 27 then goes on to say:

27 nor give place to the devil.

Literally we might read, "...nor make room for the devil." The word "devil" is *diabolos*, the "accuser" or the "slanderer." One of the times of high danger to make room for Satan to enter is when we are angry, especially if it is *parorgismos*, the settled state of mind in anger. Before the sun goes down we may have made room for Satan to enter. How do we make room for the devil? It may be by making plans for personal vindication. It may be by letting our thoughts lead us where they are wont to go in such situations. It may be by saying things we ought not or any other number of reasons. When one experiences injustice like we experienced some time ago in a church situation, it is very easy to make room for Satan to enter. One must avoid that at all cost.

It is in such cases, that instead of making room for the devil, one must make room for God. Let me show you that from Romans 12. If I am right in my definition of anger, one of the things anger causes one to want is to vindicate oneself. So Romans 12:19-21 says:

19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

20 Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."

21 Do not be overcome by evil, but overcome evil with good.

Note that verse 19 says, "Dearly beloved, avenge not yourselves, but rather give place to wrath..." Here we have very similar wording to our text in Ephesians. Here it says we are to make room for wrath. The word for wrath is *orgee*. I believe it is God's wrath that is meant here because it says, "...for it is written, 'Vengeance is Mine, I will repay,' says the Lord." Anger, when an injustice is involved, desires justice. That is exactly what God wants. The word 'vengeance' means 'out of justice.' God wants the privilege of exacting justice.

If one could fully grasp that when actual wrong has been done that God will, without fail, exact justice, then one can readily make room for God's anger to be meted out to the one who has done the wrong.

So before we leave this subject let me encourage parents. Be very careful how you handle anger with your children. Many parents lose their child's respect right here. One can blow weeks of teaching in a few moments. And second, children, be very careful how you handle anger with your parents.

And then let me add this word. Here is how to overcome anger in one step. Repent to the one you have wronged in anger. This may be parent to child or child to parent. Do this every time it happens, and I think I can safely say you will overcome it.

c. Regarding theft

Well, our text deals with yet another issue. The order of sins we, as Christians, are to put off are lying, anger and now stealing. Before we go on let us note again that we are in the heart of the doctrine of sanctification, that is the process of becoming holy. If one is a liar, in that area one is unholy. One is defiled. If one sins in anger, in that area one is unholy and defiled. Only repentance will clean those up.

Now there are three major ways in which Christians seek to become holy. First, some deal with the sin nature by saying it has to be eradicated. You have to get rid of it entirely. It is called "sinless perfection." Those who hold to this view end up having to redefine sin because there are some things they struggle with. I have mentioned in times past that Charles Spurgeon said to such people, "Could I speak to your wife please." The facts are that this teaching does not work because it is not true.

Second, many try to overcome sin by suppressing the sin nature. I have pictured it to you in other messages like the gopher game. You are given a hammer and gophers keep popping up and you have to try to hit them before they go down. But just as you take aim, the gopher goes down but another pops up elsewhere. That is how the doctrine of suppressing the sin nature works. It just comes up elsewhere. That is how some try to get rid of anger.

The doctrine of sanctification has been best explained by the teaching of counteraction. It is explained like this. The sin nature is likened to the law of gravity. The law of gravity tells us that anything with weight put up in the air will come down. You can't throw a ball in the air and have it just stay there. That is a law. It may surprise you that the law of gravity was first put into a workable solution as late as the later 1600's, and that was done, of course, by Isaac Newton.

Now how do you overcome the law of gravity? Not by trying to eradicate it, nor by suppressing it. So can it be overcome? Yes, airplanes do that. And how do they do that? It is by the law of counteraction. Let me explain. Take a 747 jet airplane. It weighs between 736,000 pounds to 970,000 pounds. But it can be lifted off the ground without anything holding it up from underneath and that is done by counteracting the law of gravity with the law of

aerodynamics.

I believe that is the best picture of sanctification. You cannot overcome the sin nature by denying it or by suppressing it, but you can overcome sin by the law of counteraction. The law of counteraction in our text is expressed by being renewed by the Spirit with reference to the mind. The renewing of the mind does not do away with the sin nature, it counteracts it. A Christian may still be tempted to lie, but the truth of the Word of God can help him counteract that desire and overcome it. True repentance is one of the greatest ways of overcoming the desire to respond wrongly in anger or as the sin we now want to look at, namely stealing.

We move on then to another issue regarding putting off the old man and putting on the new. We find it in verse 28 like this:

28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

-What not to do

Now notice in that verse three things. First, the Christian is told what not to do. Second, he is told what to do instead. And third, he is told why. So we start with the first matter. It is this, "Let him who stole steal no longer." There is the putting off of the old man.

Now notice that Paul is speaking to those who once lived in deep sin. They have become Christians. But as Christians they have to now be instructed on what to do and what not to do. They have to be instructed as to what of their past life must be put off. And the third things Paul deals with is stealing.

So, clearly, stealing was a problem 2,000 years ago when Paul wrote this letter. And since we are so educated today, is it no longer such a problem, right? I put this question in all-knowing Google: How

common is stealing? Answer: The report states that about 75 percent of all employees will commit **theft** at least once in their careers; 37.5 percent of employees will keep doing it and make it a habit. (Oct 12, 2018.)

In one article on kleptomania, which is compulsory stealing, they said that some people are given to stealing. They are not interested in stealing for a profit. They just steal to steal. It is called a mental disorder. Well, it is. It is a mental disorder that is a specific kind of sin; stealing.

I remember a time in my life when I first observed somebody stealing just to steal. I had entered, I think it was my last year of public school, which was grade 8. And we were bussed to town school. Up to that time I had been in a country school. I had gone to town with two other guys from my grade and they wanted to steal something. And we went down the aisles of a store and one of them found something like a steak knife, and he slid it behind his shirt or pants.

I was scared. I had never seen something like this. Thanks to my parents, I would not have had the courage to do something like that even if I had been tempted to steal. Then we sauntered down the aisles as if we were looking for something and eventually walked out. Well, one of the store folk was suspicious and he came out and followed us. He stepped in between us and kept looking us over and when he couldn't spot anything he went back to the store. The guys thought it was a big joke, but they had really scared me; which I didn't let them know, of course.

Now this so called mental disorder cannot be fixed by modern psychology. But it can be fixed by the new birth. It can be fixed by being renewed by the Holy Spirit with regard to this mental disorder that is in the mind. So some steal just to steal, but many others steal to gain something without paying the price. Today, with such

things as music and computer software, it is very easy to steal.

Consider for a moment now how black and white the Bible is on a number of issues. Listen to 1 Corinthians 6:9-11.

9 *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,*

10 *nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.*

11 *And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.*

Let me put in the positive what Paul puts in the negative. He says these certain kinds of individuals will not inherit the kingdom of God. It is the negative of saying these kinds of persons will go to hell. Fornicators will not inherit the kingdom of God, so they will go to hell. So listen to whom he lists as those who will go to hell: Idolaters, adulterers, homosexuals, sodomites, thieves, etc... You see, thieves will go to hell. It is that serious.

Now today we are told over and over again, "Don't judge!" "We must not judge!" Turn to Matthew 7. I recently read an article by David Cloud on the subject. He gave four kinds of judging that are forbidden. These are:

First, the Bible forbids hypocritical judging.

Second, the Bible forbids judging on the basis of personal opinion or anything other than the clear teaching of Scripture. Third, the Bible forbids judging on the basis of human thinking and tradition. Fourth, God forbids evil judging. He gives Scriptural examples for each of those.

But consider just Matthew 7:1-5. Jesus said, "Judge not that you

be not judged." In the context, very clearly, the judging that is forbidden is hypocritical judging.

- 1 *"Judge not, that you be not judged.*
- 2 *"For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.*
- 3 *"And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?*
- 4 *"Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye?*
- 5 *"Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.*
- 6 *"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.*

Now verse 5 clearly says that it is hypocritical judgment that is forbidden. We have a very strong dislike for those who judge others when they themselves live in clearly forbidden things. But consider this. Here the hypocrite is told to take the plank out of his own eye first and then he will clearly see to remove the speck out of his brother's eye. Well, to note a speck one has to be able to judge correctly. Then he says, "Don't give what is holy to the dogs." How do you know certain people are dogs? Well, you have to be able to correctly judge to know that!

We must make judgements, but we must base them on the Scriptures. And according to the Scriptures, liars, those who live in unbridled anger and thieves will not inherit the kingdom of God. We do not need to make the decision about that, God already has. And when we warn a thief not

to steal, we are doing what clearly is our mandate to do.

In 2014 it is said that in the US 44 billion dollars were lost in shoplifting alone. I read that the most common items stolen were: Meat; razors; baby formula; cosmetics; alcohol; laptops; over-the-counter drugs; smart phones; and clothing.

But we can steal things that are not material. There are many ways of stealing. Let me quote Lloyd Jones here. He says that stealing with our hands is what Paul was thinking of here. He writes: "But it does not stop at that. Stealing does not always apply to things in the material realm. Stealing really means taking possession of and using as your own something that does not belong to you, appropriating something that is not yours, to serve your own ends and your own gratification. So it applies to many things besides actual material things. We can steal money; yes, but we can steal time also; we can steal almost anything, we can steal thoughts, we can steal ideas, the offense that we call plagiarism, the taking of another man's ideas and giving them as your own. You may write an article but it is what you have got from somebody else and you do not acknowledge it - that is theft. You may preach another man's sermon, and that is theft, robbery, stealing. You preach it as your own but it is not your own. Stealing is to take possession of anything that belongs to another and that is not really yours, and to possess it and to regard it as yours, and to give the impression that it is yours" (V:244).

Let me add here, we may be visiting and something is under discussion. And then we put in what sounds like our own opinion and it sounds quite bright, but we read or heard that somewhere else and pass it off as our own so that it sounds as though we are quite knowledgeable. That is a kind of stealing. Why not simply say, "I read the other

day..." Or "I heard..." and then give it. Why not? Because I want to sound as though I know something.

Let me give another thing Jones wrote. He said: "If I happen to be paid by a firm to do a given piece of work, for me to spend a part of that time in trying to evangelize a fellow worker is stealing. I have no right to use my employer's time even to evangelise another soul. I am paid money to use a certain space of time in doing what the firm has told me to do, and though it may be an excellent thing to tell another soul about Christ and salvation, I have no right to do it in the time that does not belong to me, but is my employers time" (V:244).

Now all of this takes a lot of wisdom. We will all run into many situations where things are questionable. But again, I think if we learn to always tell the truth it will help us discern in all such areas as well. There are times when it is perfectly OK to talk to a worker on the job. There are times when one is simply stealing the bosses time. And again, if I do find myself caught in something I might not have been aware of, if I deal with it and repent if I did wrong, it will sanctify me more than anything else.

To quote a little further from Jones he adds, "Is there not something which is inherently and essentially shameful about stealing? It involves stealth, concealment, furtiveness, looking out for your opportunity when nobody is around. Oh! Is there not something utterly despicable about it. There is an inherent and an essential shame and treachery about his act. All that is involved in it, that is indicated by it, is full of this horrible characteristic" (V:245).

Let me say another word to parents. Teach your children to respect other people's property and other children's toys. When children learn to tell the truth, and learn to deal with anger, and learn not to steal in any way, oh what

character it will bring about in that child.

-What to do

But Paul does not just say, "Don't steal." He tells them what to replace that with. Replace stealing with working with one's own hands. We learn a bit of how bad it is to steal when we work for things with our own hands. Now notice that he says, "Let him labor." Of the word translated labor the online Bible says it means to grow weary, tired, exhausted (with toil or burdens or grief); to labour with wearisome effort, to toil. Let me give it in Plautdietsch, "Löt am rakerrn met ziene äjene Henj."

Furthermore, while stealing is so shameful, it is amazing how fulfilling and rewarding working and accomplishing things and giving things to others can be. The lack of working is the cause of many sins. Laziness is a blight. Listen to 1 Timothy 5:8:

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

Turn to 2 Thessalonians 3:6-15. It is amazing how very strongly the NT condemns laziness. We begin in verse 6:

6 But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.

7 For you yourselves know how you ought to follow us, for we were not disorderly among you;

Now this 'disorderliness' Paul speaks of is laziness as a study of both first and second Thessalonians shows and as the next verses will indicate when it says:

8 nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not

be a burden to any of you,

9 *not because we do not have authority, but to make ourselves an example of how you should follow us.*

10 *For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.*

11 *For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.*

12 *Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.*

13 *But as for you, brethren, do not grow weary in doing good.*

14 *And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.*

15 *Yet do not count him as an enemy, but admonish him as a brother.*

These instructions are some of the most disobeyed instructions in the NT. Now laziness is not a common problem among our people. Overworking might be, but not laziness. Yet there are in our community those who love nothing better than to sit in the coffee shop, and others who are only describable by the word *lazy*. And verse 11 indicates one of the major sins of the lazy person. It is being busybodies, talking all over the place. And if those who profess Christianity did what this Scripture says, they would avoid sitting at a table with such people in the coffee shop or elsewhere.

So Paul says that the one who stole is to steal no more, but he is to work with his own hands and do that which is good. You see, we can work with our own hands and be very ambitious but not do that which is good.

-Why they should do that

Now note the reason Paul gives for instructing them to work. It is so that they may have something to give to those who are in need. Now Jones noted a principle here I want to expand on. Paul does not point out the benefits to the worker himself, but that the worker's work ends up benefiting others.

Paul does not instruct the Ephesians to work for the personal benefits it has, but for the benefit one might be to others. It is possible to work to build up a big bank account and find out in the end that one was not happy while one was building up that account, nor is one happy after it is sufficiently built up.

I expect that there was some problem in Ephesus that caused him to point out this one matter of working so that they would be able to help the needy. A number of other reasons could have been given why they should work with their own hands.

CONCL: Well, in conclusion, we have looked at two things for the new man to put off and put on. We are to put off being angry in such a way as leads to sin. Anger can be a destroyer. There are things to be legitimately angry about. The Lord Jesus got angry. God, we are told, is angry wicked every day. We also read of the wrath of God again and again. There is a place for it. When Jesus saw how the religious people of His day used the temple for financial gain, He made a whip, overthrew their money tables and drove them out. But there are things we ought not to get angry about, like waiting too long with disciplining our children and waiting until it boils over.

Furthermore, Paul has taught the Ephesians about stealing and a healthy work ethic, and helping out others. Such simple things go such a long way in developing godly character. And yes, Christians need to be reminded about these things.