

August 12, 2018 – Ephesians 4:17-5:2

Years ago, just after AAL and Lutheran Brotherhood merged into Thrivent, they had a marketing campaign. You might remember it. It was kind of funny. They had billboards and magazine ads and mailers. And they said on them, “Millions of Lutherans swear by our financial services. Well... they don't actually swear.”

Of course, we don't actually swear. That would be unthinkable. You and I are good, pious Lutherans of the highest moral caliber. “We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name.” I'm sure no one in this room is guilty of swearing.

OK, maybe not. At best, there might be a couple individuals in this room who have never sworn before. Most of us have let some individual swear word pass through our lips at some point in our lives. If not in the most rigid sense of the word, then at least something vulgar or inappropriate.

And so our natural tendency is to think that this is what Paul is talking about in our Epistle lesson when he says, “*Let no corrupting talk come out your mouths.*” Don't swear. Don't curse. Don't cuss. Easy... right? Well, maybe not.

This passage is a very common type of passage that we see in Paul's letters. His epistles very often break down into two sections. The first section addresses one or more topics of deep theological significance. Some particular doctrine or doctrines that his readers are getting completely wrong or need more teaching to fully understand.

And then, there's the second section. Where he dives into more practical matters. Matters of Christian living. Matters of church order and discipline. Matters of stewardship and service and prayer. The type of pastoral advice that is useful to us. Very useful. But it's also often overlooked. Because there's just so much thrown out to us all at once.

This passage falls into that second category. The church in Ephesus has a large contingent of Greek converts to Christianity. Men and women who did not grow up in the rigid legalism of Judaism. Paul certainly doesn't want them to become legalists and Pharisees. But he also doesn't like the behaviors he's seeing in the members of this church.

They are calling themselves Christians. They have put their faith in Jesus Christ. By baptism, they are a new creation in him. But they're not acting like it. They're acting just like they did before. They're speaking just like they did before. But he's not concerned about whether or not they're swearing or cussing.

No, he's concerned about the fact that they're lying to one another. Speaking falsehoods and not the truth with their neighbor. He's concerned that they're angry with one another. And that they're holding onto this anger, day after day after day. He's concerned that when they speak to each other, they tear each other down without any grace for their brother's mistakes. He's concerned that their conversation is filled with bitterness and slander and malice.

In short, Paul's not concerned about whether or not they're swearing or cussing or being vulgar. Although he does address that issue in other books. I'm not saying we should be saying those sorts of things either.

No, my point, and St Paul's point, is that plenty of “corrupting talk” can come out of your mouth without ever saying a single four-letter word. You can be one of those Thrivent Lutherans who doesn't actually swear and still say some really sinful things. You can be a lifelong Lutheran, baptized and confirmed in this very congregation, and still be living in many ways like a complete unbeliever. Still be behaving like someone who's never learned of Christ.

And you know what? That grieves the Holy Spirit. That's what Paul says. Sandwiched between two exhortations to clean up how we talk to one another, he writes, "*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*"

Do not grieve the Holy Spirit. That's kind of an archaic expression. We don't really talk about grieving people anymore. But basically all it means is, "Don't make the Holy Spirit sad. Don't make him disappointed in your behavior. Don't insult all the work he has done in you."

You were sealed with the Holy Spirit in baptism. The sign of the cross was placed upon your forehead and upon your heart to mark you as one redeemed by Christ the crucified. And then you were washed with living water that welled up inside of you to eternal life. And now the Holy Spirit lives within you as a guarantee of your inheritance.

An inheritance that cannot be taken away. An inheritance that will never perish, spoil, or fade. You are a new creation in Christ Jesus.

So don't act like the old creation. Don't walk the way the world walks. The Holy Spirit is with you and He has brought you to this very building. To hear this very message. You are being renewed at this very moment in the spirit of your minds.

And yet, if we stand up at the end of this service. And our talk is filled with lies. Or anger. Or judgment. Or slander. Then what have we gained? If we *come* to church week after week, but we don't *talk* like a church, then we are alienating ourselves. Both from each other and from God. We are members, one of another. When we hurt each other, then we hurt ourselves.

No, to be renewed in the spirit of our minds means to forgive one another, as God in Christ forgave us. To forgive as God in Christ forgave even those who nailed him to a cross. To forgive as God in Christ forgave even the man who denied him three times with swearing and curses. To forgive as God in Christ forgave even Paul who persecuted his church.

To be renewed in the spirit of our minds means to be imitators of God, as beloved children. And walk in love, as Christ, God's own beloved child, loved us and gave himself up for us. To be renewed in the spirit of our minds means to live a life that has been made a fragrant offering and sacrifice to God because of the one who first loved us and gave himself up for us.

And no, we won't do it perfectly. We are sinful human beings. Filled with deceit and anger and judgment and slander. These sinful things come all too naturally to us.

Which is exactly why we need forgiveness to break the cycle. You can't simply sit back and say, "I'll forgive him when he stops hurting me. I'll forgive him when he stops giving me a reason to forgive him." No! That's not forgiveness. That's the opposite of forgiveness. And yet, that's how so many of us think.

Forgiveness means saying, "You hurt me, but I forgive you. You keep hurting me, but I still forgive you." Think about how often you sin. Think about how often you are forgiven by God. And now remember what Paul says: Forgive one another, as God in Christ forgave you.

It's not easy. And we will fail. But if we forgive as we are forgiven, then the failures won't matter. Because they'll be forgiven too.

Whether or not Lutherans actually swear, our words matter. Do we speak words of falsehood, or words of truth. Words of anger, or words of grace. Words that build up, or words that tear down.

Our words to each other matter. Just as God's words to us matter. The God who spoke this world into existence, chooses to say to us, "I forgive you." And so we who speak as part of this congregation of faith choose to say to each other, "I forgive you too." Amen.