

EPHESIANS - Ephesians 4:24

Message 71

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INTRO: We are in Ephesians once more. Lord willing, I will seek to finish this chapter and then change subjects for a while. This second section in the practical part of the book of Ephesians is a very important section to understand. Paul says they are no longer to walk as they walked before they were saved. And then he describes that life in most graphic language. They walked in the futility of their minds. Their understanding was darkened. They were alienated from the life of God because of the ignorance that was in them which was because the blindness of their heart. They had come to the point where their conscience was seared and they were past feeling and then they had given themselves over to shameless conduct to work all manner of uncleanness with greediness.

Contrasting that with how life should now be for them because they had been converted Paul says, "But you have not so learned Christ." And as a new creation in Christ, they were not to put off what the old man was like in his former conduct, and they are to be renewed by the Spirit with regard to their mind, and now in our passage, verse 24, Paul says:

24 and that you put on the new man which was created according to God, in true righteousness and holiness.

I have titled chapters 4-6, the practical section, "The Worthy Walk of the Saved." The first section dealt with walking in unity, this section deals with walking in holiness. This section has the heart of the doctrine of sanctification in it. The idea is that of the Christian's ever growing holiness.

The doctrine of conversion has two doctrines within it. The one is turning away from something. This is repentance. The other is turning toward something. This is faith. So it is a turning away from sin and a turning to Christ and righteousness. And here we have the turning to something, it is the putting on of the new man. The idea is that of how clothing is changed. We put off the old dirty clothes and we put on the new clean clothes. It is the putting on we are now considering. It is this that happens when we are renewed by the Spirit with regard to the mind.

III. THE WORTHY WALK OF THE SAVED (4-6).

B. Walk Not Like The Gentiles (4:17-32)

1. The conversion (4:17-24)

b. What the present is to be like cont'd (4:20-24)

This is the third and last message in verses 20-24. Verses 17-19 was what they were like before they got saved. Verses 20-24 is what they are to be like now that they are saved. So, we come now to the third infinitive in this passage. It has the force of a command. The first is to put off the old man. The second is to be renewed by the Spirit with reference to the mind. The third is that we are to put on the new man. So we have had the instruction to put off the old man, and that was concerning the former life conduct which we saw in some detail in verses 17-19. What a description of how the unsaved operate. Then we saw how this takes place. It is being renewed by the Holy Spirit, with reference to the mind. And now the third infinitive tells us to put on the new man.

-What the new man is

So, our task now is to identify just who the new man is. I have mentioned numerous times that there are two words for *new*. The one means new in time, brand new. The other is not new in time but something like new to us. It is like the car that is new to me, but it is not new in time. In this verse the new man is the new man who is not new in time. I have bought a new car but it is not brand new, it is new to me.

Now let me explain briefly what is meant by 'the old man' and we will deal with it more later. The old man is self, the real me, under the control of the flesh and the devil. Jesus said to certain Jews who came to test Him that they were of their father, the devil. They thought they were the spiritual elite, but they were

children of the devil.

But when a person is born again, he now comes under the control of the Holy Spirit. Galatians 5:17 says:

17 *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.*

So when a person is born again he comes under the influence of the Holy Spirit, and he is now a new man. Now the new man in our text is not new in time. He is a man with a new start. He has a new nature and he is being renewed. The old man according to his former conduct is being put away and he is being renewed day by day.

But there arises a difficulty as this text seems to be in conflict with another passage. We go now to Colossians 3:9-10. It says:

9 *Do not lie to one another, since you have put off the old man with his deeds,*

10 *and have put on the new man who is renewed in knowledge according to the image of Him who created him,*

Now when Paul, who wrote both these books, speaks of the new man here, he describes him with a different word for "new." Here he is the brand new man. In our Ephesian passage he was not the brand new man. So we ask, how can both be true, or do both words mean the same thing as some suggest? Bishop Richard Trench, who has done a most masterful work on Greek synonyms says this: "The same covenant may be qualified as *neos*, or *kainee*, as it is contemplated from one point of view or another. So too the same man, or the same wine, may be *neos*, or *kainos*, or may be both; but a different notion is predominant according as the one epithet is applied or the other" (219).

We note also the distinction in that in Ephesians they are

instructed to put on the new man, and in Colossians, Paul says they have put on the new man. Although both tenses are aorist in the original, yet that distinction holds true. Of the new man that they have put on, he is a new man. When we are born again, it is the new birth. It gives us a new nature. The one who is born again never existed like that before. In that respect the person is brand new.

But the same person was at one time under old management, he existed before but he has now come under new management. Now he is to continually be renewed. This is the new man that is being renewed. Listen to 2 Corinthians 5:17:

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

If anyone is in Christ, he is a new creation. This "new" is not new as in brand new, but renewed. He is a new creation because he has been renewed in Christ. What has happened? Old things have passed away, behold, all things have become new, or all things have been renewed.

Now consider this new man as to his description. The new man was created according to God. Now go back to verse 22. The old man lived according to his former conduct. But now he has been remade or recreated according to God. He has come under new management, the management of the Holy Spirit.

So the new man is brand new in that he has never been under the management of the Holy Spirit before. But before he became a new man he walked according to the flesh. All those old things now need to be changed. In this sense he is to now be constantly renewed as to the former conduct. In that sense he is not new in time.

Such a person needs to learn to live differently by coming under the influence of the Holy Spirit and thus

constantly being renewed in the mind. Such a person now needs to learn to talk differently, dress differently, drive differently, drink differently, eat differently, etc... Everything should come under the control of the Holy Spirit. This is continual change, continual renewal.

-What the new man is not

Now let me say further that when a person becomes a new man he does not lose that which we have called the flesh or the sin nature. That is still there. It still seeks dominance. A Christian who walks in any of the old ways is fleshly to the degree that he follows the flesh. If he ends up living after the flesh after he is saved, he will die, die as in the second death, eternal death or separation from God (Rom. 8:13). He will go to hell. You cannot become a Christian, reject the voice of the Holy Spirit, live in the old ways and go to heaven. There is such a thing as backsliding for which repentance is the cure. There is no such thing as continuing in the flesh and still go to heaven. The new man is not free from the influences of the flesh, but he now has a power to overcome those influences. It is grace that gives that power (Heb. 4:16).

-Danger of over stressing putting off or on

Now let me point out a few dangers of our text. Our text says we are to put on the new man. To do this we must be led by the Holy Spirit. No one is ever led into sin by the Holy Spirit. If we live in any sin, in that area we have, without question, not put on the new man which is created according to God.

At Prairie Bible Institute, where I went to school, they had a saying called "Maxwell 1:1." LEM was the president of the school and he always taught students to "keep balanced"! Now Lloyd Jones makes an interesting observation in our

passage. He too teaches that Christians must keep balanced. If one overstresses the putting off of the old man, he can fall into one danger; and if he overstresses the putting on, he can fall into another danger. The key is to keep balanced!

The Catholic Church ran into the problem of overstressing the putting off of the old man. Francis of Assissi, revered Catholic priest, suffered with the normal temptations that confront men when they are not allowed to marry and he would throw himself naked into ditches full of snow or he would roll around in a brier patch. Why? To overcome the temptations of the flesh. You cannot get rid of the old man like that.

Then there were the Roman Catholic Stylites who lived on top of a pole. Some lived on a pole for over 30 years. They were trying to put off the old man. One cannot put off the flesh without being saved and one cannot put off the old man's conduct through the efforts of the flesh. Catholic monasticism is a getting away from the world. It is a putting off. There is another lesson here. Not only can you not gain victory over the flesh by putting off wrong deeds, one can never gain the victory without first being born again. And one does not become born again by putting off the old man. One must be born again in order to put off the old man.

Many of our own Mennonite people try to overcome the old man by their own kind of monasticism. We live here, across the Peace River, way in northern Alberta because this is what the early Mennonites tried to do when they moved here. They tried to get away from the temptations of the world, not by living on a pole or rolling around in a brier patch, but by moving away from all the temptations of the world.

Lloyd Jones says this was the problem with Puritanism. He said, and I quote, "They were forever examining

themselves, dwelling upon their sins, trying to get rid of them, imposing disciplines upon themselves, and thus undoubtedly, some of them became morbid, introspective, and depressed. Because of this they gave a picture of the Christian life which is not balanced and which is therefore not true; quite unconsciously they became legalistic" (IV:168).

-The danger of over stressing putting on the new man

The other danger is overstressing putting on the new man, without considering enough the putting off of the old man. This wants to lead to what is called antinomianism, or against law. We are not under law but under grace. This tends to lead to the other extreme. Whereas overstressing putting off the old man leads to legalism, overstressing putting on the new man wants to lead to liberalism. Both extremes will never bring the right results.

Here is the truth to keep in mind. I am a new man in Christ, but I must put off the old man according to his conduct. Sin has no place in the Christian life. Victory is not gained in these ways. So just how is victory gained? It is to be found in that short verse between where we are told to put off the old man and where we are told to put on the new man. It is to be renewed by the Holy Spirit with reference to the mind. Victory is gained by filling the mind with the truths of the Word of God and living under the control of the Holy Spirit.

-A common error

So we must now become clear on another very common misunderstanding. It is to think that if we do the right kind of works we will go to heaven. We must live righteously to go to heaven. That is both true and false. Let me explain. When we sin we come short of the glory of God. To be accepted by God, we must be declared righteous. But after we have sinned, no amount

of good works or righteousness can justify us before God. The song writer says: "Not the labor of my hands, can fulfill thy laws commands."

That is why Christ died for us. He was the righteous One. His death could atone for my sins. Now I must come to Him, a lost, broken sinner with nothing to commend myself to God. And I must repent of my sinful past and accept His work for me on the cross. When I do that, I am made acceptable to God, not for my own righteousness but because of Christ's righteousness which is imputed to my account.

So listen to the song writer in the song, Rock of Ages:

Rock of ages, cleft for me

Jesus is this Rock. And He was cleft, that is, He was broken for me. Moses struck the rock in the wilderness when the children of Israel were without water, water came out of the rock, and the NT tells us Christ was that rock. When He died for me on the cross, He was the fulfillment of this OT picture. Then the song writer says:

Let me hide myself in Thee

Now when God's wrath would be poured out on us for our sin, we can hide in Christ. How? By repenting of our sins and receiving Him as the our Saviour. Then the writer says:

*Rock of ages, cleft for me
Let me hide myself in Thee*

*Let the water and the blood
From Thy riven side which flowed
Be of sin the double cure
Cleanse me from it's guilt and pow'r*

Christ's side was cleft, or cut apart and out of Him came water and blood. And the writer says this water and blood, let it be of sin the double cure. What

is this double cure? To be saved from the guilt and power of sin. There we have justification, in being cured from guilt; and sanctification in being cured from sin's power. There is the old and the new. Then he says:

*Nothing in my hand I bring
Simply to Thy cross I cling*

You see, I cannot come with any righteousness to make me acceptable to God. I bring nothing in my hand. So Ephesians to 8-9 says:

*8 For by grace you have been saved through faith, and that not
of yourselves; it is the gift of God,*

9 not of works, lest anyone should boast.

Justification is not by works. Titus 3:5 says:

*5 not by works of righteousness which we have done, but
according to His mercy He saved us, through
the washing of regeneration and renewing of
the Holy Spirit,*

We are born again, or justified, not by works of righteousness which we have done. The song writer then goes on like this:

*Naked, come to Thee for dress
Helpless, look to Thee for grace
Vile, I to the fountain fly
Wash me, savior, or I die*

Here is the idea. We come to Him with nothing. We need to be dressed by Him. Adam and Eve made their own clothing in the Garden of Eden, but they were still ashamed before Him. But when God dressed them, now they could have confidence towards Him. We come to Him naked and vile. And unless He washes us in His own blood, we will die.

Unless we come to this place where we see ourselves as lost and we see we can do nothing to save ourselves, we

will never be saved. But when we realize that, and we come to Him and we put our trust in Him, then we are ready to get saved.

But now an error of our text is made by those who understand they are sinners and they try to get saved by works of righteousness. We must be saved by grace through faith alone. But this salvation must bring about righteousness or it is not a true salvation. So listen to Ephesians 2:8-10:

8 *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,*

9 *not of works, lest anyone should boast.*

10 *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

You see here that we are saved by grace through faith. But when we are saved we are created in Christ Jesus for good works which God always desired that we should walk in them. If our professed salvation does not produce good works we must ask, did I really get saved?

So here is the key: Good works do not produce salvation; but true salvation produces good works. To seek salvation by works is the key error of all the cults, of the Roman Catholic Church, and all legalistic Evangelicals or Protestants.

So how does salvation produce good works? When a person truly gets saved he gets a new nature. Such a person wants to live right. He wants to please God. If this does not happen one must question if one truly got saved. Now I am not saying there are not still desires to sin. We must understand that though we have been saved we do not lose the old nature. We must overcome the old nature through the process of sanctification, which is putting on the new man.

Our passage is most instructive in this in the second infinitive phrase. When we get saved, we are to be renewed by the Holy Spirit with reference to the mind. When I begin to fill my mind with spiritual things, spiritual truths, the Bible; the Holy Spirit now has that through which He can work in my life. This renewal does not begin to take place until I am born again, which happens only after I repent of my sins and believe in Christ and receive Him as my Savior. Without the new birth I can never produce true works of righteousness. And in our passage we are instructed to put on the new man, which according to God was created in righteousness and true holiness. In the doctrine of salvation, justification comes first and then sanctification.

-How sanctification does take place: reckoning

Now our subject is putting off the old man concerning our former conduct, being renewed by the Holy Spirit with reference to the mind, and putting on the new man. The old man dies when we are justified by faith. But his conduct wants to linger with us, and that is what we are to put off. So all of this can be summed up in the doctrine of sanctification.

So here is what we have to ask ourselves regarding any questionable action: is it according to our former conduct, or is it according to God? And that raises yet another question. It is this: how do I put off the former conduct and how do I put on the new?

Now our middle infinitive said that we are to be renewed by the Spirit with reference to our mind. There is a very important task for our mind here. We go to Romans 6. We'll begin in verse 4:

4 *Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*

There is our instruction. It is to walk in newness of life. We have been buried with Him, and we have been raised with Him. That is our position. Now in practice we are to walk in newness of life. And here is the argument, verse 5:

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

In position we have been united in Christ's death, we died with Him. So, in practice we shall now certainly be in the likeness of His resurrection. We are to walk a new life as we are renewed by the Spirit with reference to the mind. Now in our mind, we have this information, verse 6:

6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

According to verse 6, here is what we know: our old man was crucified. That is our new position in Christ. But we have received this new position for this purpose; that the body of sin, there is our former conduct, might be done away. And why is this? So that we will no longer be slaves to sin! Christian victory is when we overcome any particular sin. One by one, through the Holy Spirit with respect to the mind, we are to overcome sin.

So we go on to verse 7:

7 For he who has died has been freed from sin.

8 Now if we died with Christ, we believe that we shall also live with Him,

9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

10 For the death that He died, He died to sin once for all; but

the life that He lives, He lives to God.

If we have truly repented and believed in Him, then we have died with Him, and therefore, having been raised with Him, we should now live a new life! And here, in verse 11, we have a very key verse. It says:

11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Here we have the involvement of the mind. We are to reckon ourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Because He died in my place, positionally I am dead to sin. But because He was resurrected, I have been positionally resurrected with Him. And here is my task, to reckon on that until it becomes real in experience.

So what is reckoning? I call it doing the math. How do I do the math? This word "to reckon" is an accountant's term. When you tally up the debits and credits you are reckoning. You are figuring out the facts. Now here are the facts. Before I am saved, on my debit side, I owe a sum beyond my ability to pay. Again, the song writer says, "I owed a debt I could not pay." On the credit side I have nothing. I have done not one single righteous thing that will reduce my debit side. That means, if I die, I go to hell!

But now Christ died in my place and when I repent He forgives my sins. Now on the debit side I owe nothing. He has paid for it. But on the credit side, His righteousness has been added to my account! This is the doctrine of imputation. His righteousness is imputed to my account. What is my legal position now? I am 100% acceptable to God! What an incredible truth! Read Romans 4-5 and you will find this word "to impute" seven times.

But I have a problem. I have been born again. My debit side is wiped out and my credit side has Christ's righteousness added to it. That is justification. And now I have sinned. What happens? On my debit side I now have a sin. What now? Well, 1 John 1:9 says if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So I confess my sin wherever it needs to be confessed, and my debit side is cleared up once again.

Now what am I to do with a matter like my old smoking habit, or worse yet, my habit of lying? Well, each time I sin, I must repent to clear up my account. The greatest key to victory is repentance! And so in life I need to do the math, and reckon on my position in Christ until it becomes real in practice! That is Romans 6:11.

Oh I remember the agony I went through to get rid of the habit of smoking. But here is what I can testify. For 46 years my practice has been exactly like my position. To this day I am totally free of smoking. With regard to smoking, I live exactly like Christ would live. You see, like Israel of old drove out the inhabitants of the land and settled that land, so through Christ I got rid of smoking and the Lord owns that part of me completely!

So listen now to verses 12-14:

12 *Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.*

13 *And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.*

14 *For sin shall not have dominion over you, for you are not under law but under grace.*

Just as I described, we are not to let sin reign over us. We are not to present the members of our bodies as instruments of Sin. We are to present ourselves to God as being alive from the dead. Now we are to yield our members as instruments of righteousness to God. For sin shall not have dominion over you!

Our justification before God in salvation is totally by grace through faith. We can add no works to justification. But our sanctification is also totally by faith. We trust God for our position in Christ until it becomes real in our practice. And I can testify that nothing, nothing will help us overcome sin like repenting when sin has taken place. And we repent, knowing from the Word of God that He will forgive me when I do.

Now there is a very shameful teaching abroad. It is that repentance is a work. Oh what a shame that teaching is. To be cleansed by trusting God to forgive me when I repent is one of the most gracious things that could ever happen. It is by the grace of God that we come free from the dominion of sin.

-What true righteousness is

Now our text says the believer is to put off the old man as to his former conduct, and he is to be renewed by the Spirit with reference to the mind, and now verse 24 says:

24 and that you put on the new man which was created according to God, in true righteousness and holiness.

Now we note that the new man "was" created, past tense. When is the new man created? When was he created in righteousness and holiness? At the new birth! At the time of salvation. It is then that the self comes under new management.

Now there is something with regard to the phrase the NKJV translates as "...in true righteousness and

holiness." The KJV gives it as "...in righteousness and true holiness." Does the adjective "true" belong to both the words righteousness and holiness or only to the word "holiness" as the KJV has it? I would not have considered this as I did after I read some commentaries. The word "Holiness" is a genitive and Jones says it should read "holiness of truth." It is a genitive, and that, it would seem to me, makes it apply to both. It is "righteousness and holiness of truth." It is a righteousness and holiness which has its source in truth. It is a righteousness and holiness which the true believer practices whether anyone sees him or not. It is true. As Jones says, it is righteousness and holiness produced by truth!

Second, let us note the distinction between righteousness and holiness? First, the word translated *holiness* is not the usual word for holiness, which is *hagiosmos* or *hagiotees*. The word used here is *hosiothees*. The idea is that of our English word *piety*. This word has to do with devotion to God, true religion, godliness, sanctity, reverence and so on. We will look more at this word later. But the suggestion is made that the distinction is this, that righteousness has more to do with our relationship to our fellow man, while piety has to do with our relationship to God.

Now righteousness is very simply just doing right. And if the conclusion that it has to do with our relationship to our fellow man, then it has to do with living right with other people. True righteousness in relationships with our fellow man does not only have to do with that which is desirable and nice. We should be honest; speak the truth; help when help is needed and so on.

But true righteousness also has to do with what we do when sin takes place. For example Jesus said if your brother sins against you rebuke him (Matthew

18). And if ultimately he will not repent the Christian is to separate from such a person. 1 Corinthians 5 tells the believer to separate himself from any professing believer who lives in some gross sin. 2 Thessalonians even instructs believers to separate from fellow believers who are lazy and such like things. It is unrighteous to fellowship with people like that. So righteousness has a negative and a positive.

Now how do we become truly righteous? Listen to Romans 3:21-22:

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

So our text in Ephesians says we are to put on the new man which was created according to God in righteousness. We are to overcome sin by faith and we become righteous by faith.

So the new man is created was created according to God, first in righteousness. The new man begins at the new birth. When we are born again we are like babies spiritually speaking. Spiritually we are very small. We have yet to learn to talk and to walk. We must be fed milk. We must be nurtured and taught.

But unlike the physical birth, when we are born again, we must not only learn new things; we must also unlearn old things. There are times when we might need to repent for old sins. Any time we grow in righteousness, we see the new man growing. When you observe new Christians they are often very immature and they must be given time to grow.

True righteousness is one of the marks of a true Christian. Living in sin leaves one's spirituality in

question.

-What true piety is

Second, the new man is created according to God in true holiness. Now as we have noted, the word translated "holiness" is not the regular word for holiness. If the word here meant holiness a different word would have been used. Bishop Trench, who has done one of the most thorough works on synonyms in the NT says that righteousness and the word here translated holiness go together. But he gives this distinction. He writes: "The distinction too has often been urged that the *hosios* (here translated holy) is one careful of his duties toward God, the *dikaios* (here translated righteous) towards men..."

Turn to Luke 1. After John the Baptist was born and his father Zachariah was able to speak again he said this in verses 73-75:

73 *The oath which He swore to our father Abraham:*

74 *To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear,*

75 *In holiness and righteousness before Him all the days of our life.*

The words "holiness" and "righteousness" are the same two words of our text. So if the word translated "holiness" has the idea of piety, or our relationship to God, what would that involve? Well, look at verses 5-6 in this same chapter. These verses say:

5 *There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth.*

6 *And they were both righteous before God, walking in all the commandments and ordinances of the Lord*

blameless.

It would mean that Zachariah and Elizebeth lived righteously before God and with their fellow man. And they walked in all the commandments and ordinances of the Lord. They were blameless. There was nothing you could point out in their lives that was not in order; not with man or with God.

This piety involves such things as church attendance. It involves Bible reading, and Bible study. It involves prayer and prayer meetings. It involves all that has to do with our relationship with God.

Now let us note last that it is a holiness or piety which has its source in truth. One can put on all kinds of acts and put on a show before people, but the question is, how real is it?

Turn now to Matthew 23 for an example of what true holiness is not. Jesus is dealing with people here who seek to be righteous by means of the flesh. They are religious leaders who are not even saved, but they view themselves as the cream of the spiritual crop. We begin in verse 1:

- 1 *Then Jesus spoke to the multitudes and to His disciples,*
- 2 *saying: "The scribes and the Pharisees sit in Moses' seat.*
- 3 *"Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.*
- 4 *"For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*

You understand what this is. It is hypocrisy a chief sin of religious people whose righteousness and piety does not have its source in truth. Now why would people be hypocritical about truth and piety? Note now from verse 5 and on:

5 *"But all their works they do to be seen by men. They make
their phylacteries broad and enlarge the
borders of their garments.*

6 *"They love the best places at feasts, the best seats in the
synagogues,*

7 *"greetings in the marketplaces, and to be called by men,
'Rabbi, Rabbi.'*

CONCL: So let me conclude by reading verses 20-24 of our text.
The passage before this says we are not to walk like in the ways
of the world. Verses 20-24 then say:

20 *But you have not so learned Christ,*

21 *if indeed you have heard Him and have been taught by Him, as
the truth is in Jesus:*

22 *that you put off, concerning your former conduct, the old
man which grows corrupt according to the deceitful lusts,*

23 *and be renewed in the spirit of your mind,*

24 *and that you put on the new man which was created according
to God, in true righteousness and holiness.*