

A Type Of Believer Part 2 Practical Teaching

11-26-2023 Handful On Purpose

SermonAudio - Media Player A Type Of True Believer Part 2 Practical Teaching

Lord we're asking for Dana who's apparently in a great struggle with shingles it's a debilitating, and terrible thing but we know Lord that you can help her, and just pray that you'll come alongside to help her through the process Lord, and a very irritating kind of a disease, and then we pray for Daryl's hand, uh hand surgery is always very painful, and a long heel so give him much patience through the process, and we think of Rosanne and Rich on the road there Lord, and I think Adam's on the road so we always need highway safety Lord just pray that you'll keep us in the hollow of your hand, and protect us in many, and wonderful ways through all the struggles of life Lord we look forward to that place where struggles end, and we live with you curse free we're not there yet Lord so we just need the mercy the grace that you'll provide for each day now bless our study today we pray that each of us will be edified and strengthened in Jesus name amen.

[Ruth 2:16](#) And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

All right we're going to share the screen here I have kind of well the lesson from last week is still kind of lingering here so there's a couple points I need to make before we close out on the study of Ruth which is our handful of purpose, and then I might try to see if we can crack open a new handful this morning so let's give you a bit of a review of where we were last week, and I am assuming that everybody here has read Ruth it's only four chapters, and that you're familiar with the background so we studied some of it last week and even gave you a few visuals to kind of really put you in the scene we think of Ruth though as a type of the true believer she's bereft of a husband provider, and protector as all of us were children of the Devil with the Adamic curse upon us we needed to be adopted into the family of the great benefactor of heaven, and that's where we find Ruth in the in the outset here a young Widow, and an outcast so to speak she's a Gentile foreigner she is a Moabite, and she has to make the decision and does to forsake her homeland, and to move to Bethlehem, and that this would be a step of faith because there's no expectation of her being married in Bethlehem

a conscientious Jew would not marry a Gentile, and then of course the vows of allegiance that she makes to her mother-in-law that uh your people will be my people your home will be my home and your God will be my God uh so we find her as a convert and this is the early days even before the concept of proselyte where a Gentile becomes converted to Judaism so it's very early on here, but again it's a picture of the New Testament believer, and then we find her in the fields there and her hope was that she finds the field of a near Kinsman Boaz, and when found by the master of the field she bows before the master, and she finds favor in his eyes, and as a result she is she's going to be promoted the Goel the master provides protection, and provision, and finds out that he opts to become the near kinsman redeemer, and the master pays out the redemption price, and marries her, and really that's kind of hoe we left off last week so we're kind of dangling here for the last chapter of the Book of Ruth so I'm going to fill in some of the details here so that we can finish off the lesson so the primary lesson of the four chapters of Ruth is the picture the typological picture. Boaz is the owner of the field in Bethlehem, and he is a conscientious Jew yet he will see Ruth as an object of effect, and will have mercy upon her and bring her into Covenant relationship exactly like Jesus who also was the ultimate conscientious Jew the keeper of the law in Toto he came not to destroy the law but to fulfill it, and then the Gentile who is the outcast finds favor, and the Lord looks upon the Gentile, and exalt the Gentile to a position as the bride of Christ, and so the expression Goel which is a single Hebrew word we would need at least three English words to define it near kinsman redeemer, and these are the aspects of the Old Testament Goel this was all laid out in the Levitical law, and the notion of the death sudden death of a husband would put a widow in a situation where she would need a provider a protector, and one could rise up who was a Kinsman, but had to be a near Kinsman, and had to be willing, and able to uh pay off whatever debts might be involved and then to take on the responsibility of the new wife that's exactly what Jesus does in [Revelation 5:1-4](#) We find the Lord upon his throne with a scroll that is sealed with seals each seal has to be broken open which is basically a lean, and it has to be satisfied before the deed can be considered free a free title so this is where we got the concept of a Goel who's going to come, and actually do something to redeem, and so Jesus is our he's our near brother to us he is our well in fact in the lyrics of oh holy night you'll find him being a brother so he is our brother that has come, and near of kin indeed and he is able he's able to satisfy the demands of uh whatever debts that would have to be assumed so he has in that picture the the line of the tribe of Judah powerful omnipotent able to overcome whatever adversary that may have charges against the future bride, and then of course willing so the near Kinsman had to be near of kin he had to be willing, and he had to be able, and so we see the Lamb of God as a willing sacrifice going to the cross shedding his blood, and paying the ultimate price of redemption, and thus fulfills this role well we see this again in a typical form in the story that unfolds in Ruth, and Boaz is a type of Christ so we see again the need for covering last week we see Ruth entering into the area where Boaz is, and where all of the servants are, and they're taking their rest they've worked all day in the fields, and now they're taking their rest,

and Ruth then comes in amongst them which in a, in a sense is a little outrageous, but she's come in with confidence that if she puts herself at the feet of Boaz that Boaz will show favor, and will be willing to assume the position of a Goel so in the case of our Lord Jesus he is our covering so last week we saw the covering the sheet that was placed over Ruth. Boaz is doing this symbolically to demonstrate that he would be a covering for her, now Jesus is our covering, and we're people that have many sins that had to be forgiven, and this passage in [Psalm 85:2](#) attests to that Thou hast forgiven the iniquity of thy people thou has covered all their sins so this covering or Ksh it's vital you can't go to heaven because of how good you are it has to be the covering of the Lamb of God, and covered by the blood, and covered, and made righteous in the sight of the Lord the Goel also there had to be a provider so [Philippians 4:19](#) But my God shall supply all your need according to his riches in glory by Christ Jesus. Certainly everybody in this Bible study would have to attest to the fact that God has supplied all your needs, and continues to supply them it's really quite an amazing process isn't it then Goel also has to be a protector to protect us from the evil, and the judgment so Jesus our covering at the cross becomes our protector from eternal damnation and at the great white throne judgment he will be there to be our advocate, and to pronounce forgiveness upon unworthy sinners.

All right so back to where we were and that's [Ruth 3:11](#) so now he says my daughter fear not so she's found herself at the feet of Boaz the owner of the field, and he is certainly able to provide for her, but will he becomes the issue willing, and able so now my daughter fear not he says I will do to thee all that thou requirest so there's the promise of provision, and all the city of my people doth know that thou art a virtuous woman so she's found favor in the sight of Boaz her redeemer, and her boon, and blessing has been granted now I like the language here where Boaz speaks of her as a virtuous woman, and there's a bit of a study here that's involved in you might recall the expression the virtuous woman Isa Halal which is the Hebrew expression so we find it in [Proverbs 31:10](#) this last chapter of proverbs is devoted to the description of a virtuous woman, and what a prize she is so you might recall here the life of Ruth, and the life of this uh virtuous woman that is the ideal woman that's found in [Proverbs 31:10](#) it says who can find a virtuous woman? And what a rhetorical question this is, and well I certainly can say I have a virtuous wife, and she's quite a blessing to me, and has been for all these years 52 years of marriage we've, we do not argue we have have the love of the Lord, and just I can't say enough good about my wife she's a tremendous virtuous woman so I found one I hope everybody every man finds a virtuous woman it's certainly my prayer for them her price well it's far above rubies part of her husband doth safely trust in her so that he shall have no need of spoil she will do good not evil all the days of her life so indeed this virtuous woman that we find now that Boaz deems Ruth to be a woman a virtuous woman so let's take a look at the comparisons in [Proverbs 31:30](#) it says favor is deceitful beauty is vain but a woman that feareth the Lord she shall

be praised well we find that in Ruth when it came down to deciding what she would do here are the three widows out there the two young widows, and Naomi who's the older widow, and Naomi's trekking back to Bethlehem, and her two daughter-in-laws have to make a decision and they do Orpah says well I'm going back to my country to my people, and hopefully find myself a husband there, but Ruth has higher vision she sees the nobility of Naomi's faith she's come to know the God of Israel, [Ruth 1:16](#) and so whether thou goest she says I will go where thou lodgest I will lodge thy people shall be my people, and thy God my God so indeed she is a virtuous woman one that sees the higher calling in life higher than even the hopes of remarriage she said I'll forsake that all that I might follow the lord in another aspect both were filled with kindness as you can see in [Proverbs 31:26](#) She openeth her mouth with wisdom; And in her tongue is the law of kindness. Now notice here that Boaz says [Ruth 3:10](#) Blessed be thou the of the Lord my daughter for thou has showed more kindness in the latter end than at the beginning so that's a wonderful thought as well that [Proverbs 31:27](#) both cared for the needs of their families so, She looketh well to the ways of her house household, and eateth not the bread of idleness. So we see in the case of, [Ruth 2:11](#) And Boaz answered, and said unto her it hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband so in the New Testament [1 Timothy 5:8](#) concept that he that careth not for the things of his own household is worse than an Infidel so here is this Gentile Moabite has enough sense to say it's more important for me now to forsake whatever hopes I have for my future and to take care of my family uh my mother-in-law and so uh we can see again this notion of uh taking up the needs of the of the family both were physically strong so in [Proverbs 31:17](#) she girth her loins with strength, and strengthen In her arms now we find in the picture in the second chapter Ruth is willing to go out, and do labor, and not not easy labor either by way so gleaning the fields in the Old Testament law the owner of a field could send out the laborers, and the laborers were given instruction to keep the corners of the field and leave them alone don't reap them leave them for the poor. The poor then had the right to go in, and this was their welfare system uh it was a workfare system they had to go out, and actually do the work, but they were permitted to take what was in the corners of the field so here's Ruth if you can picture her here out with a sickle in her hand, and out there doing her gleaning work when Boaz sees her [Ruth 2:17](#) and realizes you know the kind of sacrifice that's involved this is no easy task so she was a strong woman, and as a result she's a virtuous woman so both were tireless workers so in the case of [Proverbs 31:13](#) She seeketh wool flax, And worketh willingly with her hands. [Proverbs 31:15](#) She riseth also while it is yet night, and giveth meat to her household, And a portion to her maidens [Ruth 2:17](#) so we find Ruth in the fields gleaning until even so she worked all day, and beat out that she had gleaned so this beating out means of course you have to separate the wheat from the chaff so to speak, and in this case it was barley so it was a lot of work, and it was done all the way till evening you know today people look to see how they can get out of work looking for ways almost to cheat the system all the time, but God ordained workforce in [Deuteronomy 5:13-14](#) Six day shalt thou labor, and do all thy work: 14. But the seventh you shall rest so a day

was from Sun up till sun down so it was basically a 12-h hour work day, and those that lived in agrarian society certainly understood this, and even to this day farmers work all day long they don't know about an 8 Hour 40 hour a week type of situation they work day, and night, and so likewise here then of course in [Proverbs 31:10](#) Who can find a virtuous woman? For her price is far above rubies. You know in other words you found a great treasure here, [Ruth 4:9](#) And Boaz said unto the elders, and unto all the people Ruth the Moabite is the wife that I purchased to be my wife so of course the Goel had to, there was a redemption that was involved in a payment that had to be made, and debts that had to be cleared, and all the rest of this so we can see here that her price was paid, and [Proverbs 31:11-12](#) both The heart of her husband doth safely trust in her, So that he that he shall have no need of spoil. 12. She will do him good, and not evil all the days of her life, and Boaz recognized this in Ruth, and said blessed be thou of the Lord my daughter for thou has showed more kindness in the latter end than at the beginning in as much as thou follow us not young men whether poor or rich so he saw the virtue in the fact that Ruth you know was not just some kind of a flirt she could have attracted a young man, but instead was willing to forego that if that need be to make provision for her mother-in-law, and both of their husbands praised them so [Proverbs 31:28](#) Her children arise up and call her blessed her husband also, and he praiseth her. [Ruth 2:12](#) The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust so that's an interesting parallel with Proverbs.

All right so we'll move on with the story then in the narrative so in [Ruth 3:2](#) we find, and now it is true that I am thy near Kinsman how be it there is a Kinsman nearer than I so this was part of the curious aspect of the Goel law, and that was that it had to be the nearest of kin that had the first claim so in this case Boaz was aware that there was there was one that had a right to claim Ruth, and to pay off whatever debts, and whatever encumbrances were involved in her care so that had to be satisfied first now I find an intriguing parallel here you know the Lord had to satisfy this matter as well there was a near kinsman one nearer to us than Jesus you say well who who would that be, well all of us are Sons and Daughters of Adam, and Eve so we do have indeed have a nearer Kinsman than Jesus, and as a result we were born with the Adamic nature, and this is why we all suffer with various illness, and trouble, and affliction, and ultimately death itself we have Adam to thank for that so the Adamic nature in [Psalm 58:3](#) The wicked are estranged from the womb: They go astray as soon as they be born speaking lies now the the fact that we're born with an Adamic nature, and a dead Spirit as it were, this means of course that it's a requirement that we be born again we have we need a new nature we can't enter heaven as we are so in other words there's another claim on us before Jesus can make his claim upon us then the Adamic nature has to be settled, and the matter of our sins have to be reconciled all right. [Psalm 51:5](#) Behold I was shapen in iniquity, And in sin did my mother conceive me. So when it says in sin in other words we were born with a sinful

nature we were born from the womb speaking lies as the psalmist right so shape in iniquity so all of us have a sinful nature, and we have this natural inclination to do the wrong thing to be disobedient so we have to be redeemed from that, and the claim that the Adamic nature has essentially is a claim that will be made against us by the Devil himself [Romans 5:12](#) Wherefore as by one man sin entered into the world death by sin so death passed upon all men for that all have sinned so this is a clear teaching in the scripture, and the need for a Goel a redeemer that can come satisfied well again uh it's an Adamic nature, but we could also say it's devilish so when Jesus had uh his dealings with the Pharisees he ultimately had to reveal this truth he said in [John 8:44](#) Ye are of your father the devil, and the lusts of your father ye will do. Now we can say that you know he had the Pharisees in his scope at that point, and that he was is actually referring to them, but in a general sense that speaks to all of us as well so we were not we were born with an Adamic nature a condemned nature as we are if we remained in that condition we were sons, and daughters of the evil one [Ephesians 2:2-3](#) says it a little differently but it calls us children of disobedience, and we all had our conversation with the devil it says there so the no again that it's the old nature we would need a new nature we would need to be born again we need a new father in other words we need we need to be adopted, and so just as we have here in the picture of Boaz coming to the rescue of Ruth so you, and I have a new father and that generational curse has been broken if you get a chance to later you might want to review [Ezekiel 18](#) where you see the notion of the generational curse, and of course in Exodus chapter 20 it speaks about disobedience, and how it passes on to the fourth and fifth generation a generational curse so all of us really are born under that generational curse we have that nature adopted by birth through the canal coming through the matrix of life, and hailing all the way back to Adam and their disobedient spirit so we're born with a sinful nature that needs to be regenerated Jesus saith unto her [John 20:17](#) touch me not I not yet ascended to my father but go to my brethren, and say unto them I ascend unto my father, and your father and to my God, and your God. So now he's bringing us into covenant relationship adoption in [Romans 8:15](#) For you have not received the spirit of bondage again to fear but you have received the spirit of adoption whereby we cry Abba, Father, and then in [Romans 8:29](#) we studied [Romans 8](#) just a bit before For whom he did for know them he also did predestinate to be conformed to the image of his son. All right so what Boaz has done now is he says I've got to go satisfy the demands of the nearest Kinsman, and find out first if he wants to exercise his option so this is what takes our near Kinsmen to the cross the demands have to be satisfied the first claim that upon us is death, and hell the devil has right to take us there, we are disobedient children of Adam and Eve, and so he forfeits his right he's not able to save us he cannot save us so Christ alone is able, and willing to pay the redemption, and this is what it comes down to, and so the scene that we just saw here is the near Kinsman saying I can't do this I have my own things to take care of I cannot take on the responsibility, and I pass this to you, now can take the responsibility of course removing the shoe there was just a symbolic act of covenant today we might shake hands we might sign a document something of

that nature is really taken the same way in biblical times one would remove his shoe, and that was a symbol of covenant made promise made well in a sense the the Kinsmen that had the higher calling the one that could easily have exercised his option we could say is a symbol of the law the law was perfect, and the law claimed each of us as sinners, and how could it be satisfied it had to be satisfied, and it could not be satisfied by any of us so the redeemer has to come, and satisfy the demands of the law again the law couldn't saved [Romans 10:4](#) For Christ is the end of the law of righteousness to everyone that believeth. Now that's not to say that the law has no force the law is still perfect just holy, and good nothing wrong with any of its commandments to follow them of course believers who love the Lord Jesus said if you love me keep my commandments so there's nothing wrong with keeping the commandments, but certainly the law has no power to save us the the law is perfect in its aspect, and could easily condemn us it has the power to do that, but Christ comes to satisfy the demands of that nearest kinsman the concept of the law being the first obligation what the law could not do in that it was weak through the flesh God sending his own son in the likeness of sinful flesh and for sin condemns sin in the flesh for ever fatal to Naomi and the God of Israel has gained a loving Redeemer in Boaz, and now on a little Road in Bethlehem of Judah they Rejoice over the son of Ruth and Boaz, and they named the child Obed meaning servant of God Obed would become the father of Jesse, and Jesse would become the father of David king of all Israel rejoice they should, and it's just begun here in this little town of Bethlehem so that's the story I hope you enjoyed the last week, and I'll the conclusion here today the notion here is again Ruth appeared in the genealogy of Jesus in the first chapter of Matthew you find her along with three other uh women so to speak of ill repute almost, and here's a Gentile Moabites in the genealogy of Jesus, and that gives us great hope because that genealogy that we find in Matthew that leads to the birth of Christ we might say there's a genealogy that appears thereafter the genealogy of Christ, and all the sons and daughters who have been included now in that genealogy all of us we have great hope uh in our Goel our redeemer who's made all this possible all right so what I want to do at this point is go to a second lesson.

I wanted to make sure we got that in this is a lesson taken from [Ephesians 4](#) another handful of purpose so to speak so you might want to turn in your Bibles to [Ephesians 4](#) here or you can follow it on the screen this lesson very practical lesson that we have in [Ephesians 4](#) so let's see here am I sharing the screen no okay we'll start at [Ephesians 4:20-32](#) and this is very practical teaching in the New Testament But ye have not learn Christ if so be that you have heard him and have been taught by him as the truth is in Jesus that you put off concerning the former conversation the old man which is corrupt according to the deceitful lust be renewed in the spirit of your mind and that you put on the new man which after God has created in righteousness and true Holiness wherefore putting away lying speak every man truth with his neighbor for we are members one of another be ye angry, and sin not let not the sun go down upon your wrath neither

give place to the devil but him that stole steal no more but rather let him labor working with his hands the thing which is good that he may have to give to him that needeth let no corrupt communication proceed out of your mouth but that which is good to the use of edifying it may Minister Grace unto the hearers and grieve not the holy spirit of God whereby you sealed to the day of redemption let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you with all malice be ye kind one to another tender-hearted forgiving one another even as God for Christ's sake hath forgiven you well I say this is very instructional what we would call hortatorie in other words it is Paul giving exhortation to the Believers now we had taken up the second chapter of Ephesians and our handfuls of purpose, and you know we can almost go through the entire epistle uh all of it is hortatorie instructional these are handfuls of great blessings we look at each line and each line is instructional this is how a Believer ought to live uh this is the concept of learning Christ and learning to be as Christ so we start there the 20th verse where it says but ye have not so learned Christ now the the instruction here has to do with the the old life the old nature the way we were these are things to be deplored we're looking at the way we used to talk or the way we used to act uh the old nature that was bitter angry unbelieving even cursing perhaps uh this has to be put away and so what we have in the Epistles wonderful instructions for the believer how to live our lives in this case it even uh tells us that the if we working living in a certain way we weren't we didn't learn it from Christ did we we learned it from the world, and the ways of the world the ideologies of the world the philosophies of the world this all needs to be put under so be so if so be that you have heard him, and have been taught by him as the truth is in Jesus so let us learn to be as Christ was he is after all the consummate teacher so we want to uh take our place in the classroom in the school room of Christ it was Jesus that said [Matthew 11:28-30](#) come unto me all you that labor and are heavy laden and I will give you rest take my yoke upon you learn of me for I'm meek and lowly in heart and you shall find rest unto your souls for my yoke is easy, and my burden is light so here we are assembled this morning here in a zoom meeting, but we're here because we want to learn, we want to know how to be as believers how we ought to live in this very strange world of ours, and to be living separate from the world, and its ways so Jesus will be our teacher if we're willing to be taught if we're willing to admit that we need instruction there's much lacking in all of our lives we have to we have to come to the Lord for this new teaching that he gives to us so the consummate teacher Jesus you know in Proverbs he is uh pictured there in the eighth chapter the use there of matome where we have wisdom appearing, and what wisdom is this is wisdom that was with God from the foundations of the earth so this is this is the logos this is the pre-incarnate Christ, and we hear him speaking here in [Proverbs 8:1](#) Doth not wisdom cry unto you oh men I call and my voice is to the sons of men oh ye simple understand wisdom, and ye fools be ye of an understanding heart I spent much time in the last couple weeks at church preaching on understanding it was so important you know in the parables that Jesus said that you understand do you understand what I've said you know, and that the notion of hearing that's a that's a wonderful gift we can hear, but do we

understand so comprehension is what's critical we're finding out now that some of the young people are falling behind in their college boards, and so on, and a lot of it has to do with the fact that they don't uh they can read something, and not comprehend it you know it's one thing to read it's quite another thing to understand what you're reading, and this in particular is a discipline that has to be honed the believer has to focus we get our minds in the word we've got to keep it focused, and we have to be asking ourselves questions do we understand what we're reading how critically important that is indeed you might remember in the eth chapter we've got the picture of Philip you know in the desert he finds there a man who is a proselyte he's coming up from Africa he's coming in to worship at the Passover he's reading the Scrolls he has before him [Isaiah 53:1](#) that portion that asks a question who hath believed or report to whom as the arm of the Lord revealed Philip comes by the chariot, and says understandest thou what thou readest it's an interesting question isn't it, it's one we ought to ask ourselves all the time do we understand do we have understanding, and so important for us now Jesus like I said the consummate teacher that was even understood by those that came to arrest him [John 7:45-46](#) the Pharisees sent out Temple guards to put Jesus under arrest to bring him in for questioning, and then came the officers to the chief priests and Pharisees, and the Pharisees said unto them why have you not brought him where is he and what a answer the officers answered never man spake like this man why didn't you bring him why didn't you arrest him well the answer was that the officers the arresting officers became arrested they they went, and heard him preach, and they were enthralled, and they heard something that they had never heard before from the Pharisees, and as a result they forgot their mission that they were to come, and bring him, but they couldn't bring him they said that he spoke with such eminence, and such power indeed all the rest of us that are trying to teach the words of Jesus we fall so appallingly short of what the master had, and the attention that he could garner, and the notion that when Jesus taught the multitude they stayed there you know, just read this morning in Mark's gospel and Jesus was teaching the multitudes there, and this was after the feeding of the 5000 this was the second miraculous feeding of 4,000, and here again a multitude had followed him out into the wilderness, and they were with him, and I noted today something that I'm sure I had read before, but it just meant something different to me, and that was that it said that the people had been with him now three days without eating, and so the the problem was we've got to feed these people they can't be here for this long without eating for three days so in other words as Jesus said man shall not live by bread alone, but by every word that proceedeth out of the mouth of God these people were hungry, and they longed to hear him speak, and there was something attractive about what he was teaching so attractive they actually forgot how hungry they were physically likewise this the temple guards that were to come, and bring Jesus in for questioning sat there, and were delighted to hear the words of God, and forgot what their mission was never a man spake like this man that's for sure so it came to pass when Jesus had ended these sayings the people were astonished at his doctrine for he taught them as one having authority, and not as the scribes. Now

how valuable this was indeed, and what a difference it is I think anybody can tell the difference you could go to a high church meeting, and so on, and you can they'll go through the various liturgy, and they read the appointed passages, but there's no life in it there they're doing it so to speak because they have to do it, it's perfunctory it really isn't from the heart you can tell it right away you can hear it, and as a result not many people listen not many people give attention to it people automatically think when you go to church you're just to go there, and go to sleep, but not when Jesus taught I can say that the people were astonished at what he was saying, and he taught it with great authority, and not as the scribes, and one can only imagine again, and this picture perhaps speaks to that Jesus is dressed in common garb you know he doesn't have the flowing Robes of a Pharisee with the phylacteries, and the borders demonstrating how holy they were he just a common man, and yet he spoke with greater authority than any of them ever, and as a result the common people heard him gladly the Bible says [Luke 4:36](#) And they were all amazed, and spake among themselves saying what a word is this for with authority, and power he commandeth the unclean spirits and they come out. So not only does Jesus have the power to teach, but the word that he had the power to command devils, and devils had to obey then [Matthew 22:46](#) And no man was able to answer him a word neither darest any man from that day forth ask him any more questions now that's that comes if you look at the 22nd chapter of Matthew by the way what you find is the entire chapter is given over to questioning Pharisees question him the Sadducees question him the scribes question him so he answers each one of them, and befuddles them they're fuming they have nothing that they can say there is there they they came to try to trap him in his words and instead they themselves trapped themselves they fall into their own ditch no man was able to answer him a word, and they dared not ask him any more questions I think that's a you know it's a great statement, and quite an indictment against their hypocrisy, and so they were astonished at his doctrine for his word was with power, and the Jews marveled saying how knoweth this man letters having never learned of course he was totally uncertified you know he wasn't a member of the Rabbinical schools or anything of that nature, and yet uh it was apparent that the Spirit of God gave him his power, and they could not take hold of his words before the people, and they marveled at his answer, and they held their peace, and after that they dare not ask him any questions at all and early in his ministry there in [Luke 4:32](#) all bearing witness. and wondered at the gracious words which proceeded out of his mouth so you know in our text where it says [Ephesians 4:20](#) But ye have not so learned Christ, but we've been instructed by him now, and what instructions they were we think of his wonderful teaching three great teachings we talk about [Matthew 5-7](#) The Sermon on the Mount which contained the laws of the kingdom it was there that he begins with the Beatitudes blessed are they that mourn they shall be comforted blessed are the meek they shall inherit the earth blessed are they that do hunger and thirst after righteousness they shall be filled so he you know he delineates a list of the great laws of the kingdom come that will be done on Earth and even gives us the Lord's Prayer in the sixth chapter uh so these are these are the grandest teachings the world has

ever heard the Olivet discourse which we find in [Matthew 24-25](#) and that is the extended teaching you can find it in portions of Mark, and Luke, but the full lesson is found in [Matthew 24-25](#), and it's all about the coming of the Lord they ask him about the end of the world, and he gave them all the predictions necessary when it would happen, and how it would happen then the final teaching is the upper room discourse this happens in [John 14-16](#) and in the upper room discourse we have the coming of the Holy Spirit, and the new age that would be established after Christ's death burial resurrection, and ascension so I would say these are the three great teachings now the Lord gave other teachings as well he gave the teaching of Parables these various Parables that we find [Matthew 13](#) for instance has seven Parables it's an entire chapter that's devoted to it, but there are many other parabolic teachings that Jesus gives along the way this of course it perplexed the wise, but the simple this word was easily intreated, and we see Jesus intentionally bringing lessons to a uh a level that everyone could understand you know granted the Bible has some very deep things that must be plumbed we have to plumb the depths at some point, but that said the the great truths, these truths that are vital that are salvific truths those truths can be found easily understood, and documented throughout the word of God so we're glad for both we're glad for the teachings that a child can understand, and certainly also glad for the the teachings that those that are more mature in the faith that have taken the meat of the word can chew on so to speak, and ruminate over, and consider, and find that each time they go to the word they find more treasure in it ,it's really an amazing book of course the revelation of Jesus Christ we might say is the final word from the Lord sometimes we have, we find people referring to it as the revelation of John well it's not the revelation of John it's the revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass so that's how it works, and that's the final teaching so to speak that was given to us nothing was to be added to or taken from the completed canon of scripture at the end of Revelation so there are those that add their books like the Mormons, and their false books there's those pseudepigraphic books that the Gnostics wrote in the second, third, and fourth centuries they called them the Gnostic Gospels which were heresy no it would it ended the with the revelation of Jesus Christ in the final chapter [Revelation 22:19](#) Nothing was to be added to nothing to be taken from the prophecies that are written in this book so we have the composite teachings of Jesus we've not so learned from the world any of the grand teachings that we find there in the word so we move to the next verse which is [Ephesians 4:22](#) so it says so uh you're not living as the world as the world taught you we've now all been taught by the consummate teacher the the Lord himself so therefore he says now teaching needs to be practical it can't be ethereal you, and I have to put it into practice [James 1:25](#) says to be not a forgetful hearer, but a doer of the word in this case we find practical teaching now emanating forth after that beginning two verses that we had in the text put off concerning the former conversation he said the old man now the word conversation here the old English essentially is a much broader term you, and I might say conversation means talking so we have a very no understanding of it, but really conversation

meant the entire comportment, and deportment of man who we are what we are how we speak how we act how we interact all of that is part of conversation so it's a rather broad meaning here we put off the former the way we once were, and we need to identify that, and I think that the Holy Spirit helps us certainly with that we do or say something, and we realize that's the way I used to be that's how I used to react, and respond to this situation, and I must not do this anymore I know a better way, and I should act in a better way so what proceeds from from this point on in the text is a wonderful series of imperatives and commandments that are given in the New Testament so surely when Jesus said if you love me keep my commandments he had more involved than just the Ten Commandments of the Old Testament all of this is entailed in that the notion of putting out that old nature which is corrupt he says according to the deceitful lusts after all it's all that the devil has is the lust of the flesh the lust of the eyes, and the pride of life, and they're all deceitful they lie to us they don't give us what it's promised so we have to put that old nature off, and this again is an imperative that ye put off concerning so it's you the idea here is not that the Holy Ghost is going to take all this away from you, and there are a lot of people that want that they'll say to me you know I wish I could quit smoking I wish that God would just take it away from me well yes we wish that would be a lot easier isn't it than giving up a habit, but actually God wants you to put it off now he promises to give us the power, and the help to do it, but we have to be willing to do it in many years of dealing with people with addictions I've come to the conclusion that you can't make anybody give something up they have to want that, no program in the world works for somebody unless they want it to they have to want the victory, and so these are imperatives again, and this is written to believers, and by the way the the believers at Ephesus were mature believers they were strong believers you'll see that in Revelation Chapter 2 they were discerning believers so these are commandments to the believer to put off the old man which is corrupt, and of course at the same time put on the new so it be renewed in the Spirit of your mind so we need our minds to be cleansed, and washed away of the old, and put on the new man which after God is created in righteousness, and true holiness I find it interesting that we modify holiness with the word true so why would we not what else is holiness we would say well if there's a true holiness there must be a false one too, and so let us be aware of that certainly the Pharisees exercised false holiness it was a pretentious holiness it was a prideful holiness the Pharisees in the name itself that they adopted for themselves meant law keepers they pride themselves on all that they did for God you know [Luke 18:11-13](#) The Pharisee prayed thus with himself I thank God I'm not as other men are as this Publican I fast twice in the week I tithe of all that I possess so that's a false holiness isn't it a true holiness is different that true holiness is born from the Spirit within it is yielding to the Spirit of the Living God who is a Holy Spirit. Spirit today part of the Gnostic Cult of what's called antinomianism still exists today, and I'd have to say the modern church is known for it, and antinomianism is saying essentially that well Christ took it all to the Cross we're not under any obligation to live a certain way anymore, and we can live as we want to as though we give license to sin well of course Jesus did take all of our sins, and the

judgment of them to the cross, but that does not negate the fact that now living within us is the power to overcome that sin, and that it's still God's will as believers who have been redeemed to practice sanctification, and this is all practical sanctification right here, and what we have here in a sense in this verse is the introduction to what is to come which will be a delineated list of things to do, and things not to do, and when those make complaint oh the Bible's just a book of does and don'ts they say well thank God it is now we have an instruction manual that tell us how to live, and how to avoid a lot of pitfalls, and trouble that comes, and accompanies sin God wants us to be a holy people will be absolutely holy well of course not [1 John 1:8-10](#) If we say we have no sin we deceive ourselves the truth is not in us if we confess our sins he's faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness so it's obligatory for believers then to follow after the Lord, and to put in practice a Spirit of desire to be sanctified whatever well that's just cracking a couple verses here of this very important chapter, and so we hope to get back to this next week you might want to read on in the fourth chapter, and into the fifth chapter because there it's really one commandment after the other for believers, and sanctification of the believer's life, and how the new life in Jesus Christ, and the new birth, and the new man that's been created through that new birth is to take preeminence okay.

So Lord grant us your blessings here we hopefully learned a number of lessons here first in Ruth, and now in Ephesians we're grateful Lord for all that you can teach us and certainly Lord we just pray that our group here everybody in this group will be wonderfully blessed that's why we gather Lord for understanding and we just pray that your Spirit will always abide with us, and during the week Lord that you'll show us great, and marvelous things we come to the teacher the master teacher we ask Lord that you'll teach us as you promised to do you said take my yoke upon you, and learn of me I am meek, and lowly in heart so teach us Lord in Jesus name amen.