



Edgemont Bible Church
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Colossians

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Intro: Context, context, context. Since you are dead and your risen life is hid in Christ, there are considerations to be made and conclusions at which we need to arrive (Therefore). After talking positional truth (Ro 6:1-6), most will recognize there is still a problem with remaining sin (Ro 7:15-25). Though we have died to sin's penalty, its power is still strong and that is why we must continually be putting it to death by the power of the Holy Spirit (Zech 4:6; Ro 8:13). The Spirit's weapon is the Word (Eph 6:17). Being filled with the power of the Spirit (Eph 5:18) is the same as allowing the Word dwell richly in you (Col 3:16). Therefore, as a believer is strong in the Word, he overcomes the evil one (1 Jo 2:14) in following the example of Christ in dealing with temptation (Mt 4 It is written). Paul starts this passage with the reminder to put to death or consider what is true to be true. The verb, **Nekroo** means to deaden or subdue, to put to death. The battle with sin is common for believers and must be intentionally dealt with (Ro 6:13; 8:13; Ga 5:24). He says that we are to put to death our members of our earthly body not just consider them dead. Paul gives two areas of sin that must be dealt with. Sin seems to demonstrate itself in people's lives in these two areas (sexual and speech) more than others.

XII. Putting Sin to Death

A. Sins of perverted love – vs 7b

1. fornication – porneia – refers to sexual sin, originally referred to prostitution. In the NT, refers to any form of illicit sex. This would include masturbation, pre-marital and extra-marital sex, as well as any kind of sex outside of God's norm, one man with his wife.

i. In Acts 15:20,29; 21:25, the Counsel ordered the Gentile believers to avoid immorality.

ii. In 1 Co 5:1, Paul was upset about the sexual immorality that was accepted in the Church and told them to flee it (1 Co 6:18).

iii. In Gal 5:19, it is the first on the list of sins of the flesh.

iv. In Eph 5:3 sexual immorality should not even be named among you, as is fitting for saints.

v. In 1 Thess 4:3, it is the will of God to abstain from it, apparently it even affects your sanctification

2. uncleanness – akatharsia, which is a negative of katharia which is where we get catharsis or cleansing. A more general term for immorality including evil thoughts and intentions of the mind.

i. In Mt 5:28 to look with lust is equivalent with...

ii. In Gal 5:19, it is one of sins of the flesh.

iii. Behavior comes from our thinking, therefore Paul says that we should think on whatever is true, just, pure, holy (Phil 4:8).

3. passion – pathos refers to sexual passion set loose in the body, Ro 1:26; 1 Thess 4:5.

4. evil desire – not much different than passion, but seems to deal more with the mind.

a. kakos – worthless, depraved, injurious, bad, evil, wicked.

b. epithumia - a longing (especially for what is forbidden), concupiscence, desire, lust (after).

5. covetousness is the evil root for all the previous sins, its cure is contentment (Phil 4:11).

a. pleonexia – comes from two words, pleon means more and exo to have, it is the source of fights Jas 4:2

b. which is idolatry – eidololatreia – it places selfish desire above obedience to God. Eph 5:3-5; Num 25:1-3

B. Reasons for Putting Sin to Death

1. Sin Brings God's Judgment – vs 6

a. Because of these things the wrath of God

i. orge - desire (as a reaching forth or excitement of the mind), violent passion (ire, or (justifiable) abhorrence); by implication punishment, anger, indignation, vengeance, wrath.

ii. On account of the sins previously listed

b. is coming upon the sons of disobedience,

i. apeitheia - disbelief (obstinate and rebellious):--disobedience, unbelief.

ii. Unbelievers will experience the full extent of God's wrath in eternal punishment in Hell – Jo 3:36; Ro 2:8

iii. Believers

- have been delivered from the wrath to come – Ro 5:9; 1 Thess 1:10

- will experience no wrath – 1 Thess 5:9

- will experience chastisement – Heb 12:5-6

2. Sin is part of the believer's Past – vs. 7a; Ro 6:19-20; 7:5; Eph 2:2; Tit 3:3

a. in which you yourselves once walked - peripateo - to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary):--go, be occupied with, walk (about).

b. when you lived in them. – Eph 2:1-5 and thus the questions of Ro 6:1-2

C. Sins of Wicked Hate – vs 8-9

1. But now you yourselves are to put off all these: - apothemi - to put away (literally or figuratively):--cast off, lay apart (aside, down), put away (off). Used to describe taking off clothes. - Heb 12:1; Jas 1:21; 1Pe 2:1

a. anger – orge – a smoldering resentful bitterness

i. Something or someone doesn't create anger in us, they reveal it.

ii. Believers should be slow to anger - Jas 1:19-20

b. wrath – thumos – a sudden outburst of anger.

i. used of those in the synagogue in Nazareth when Jesus taught - Lk 4:28

ii. used of the Ephesian craftsmen when Paul preached – Acts 19:28

iii. In Gal 5:19, it is one of sins of the flesh.

c. malice – kakia – a general term for moral evil, badness, depravity, malignity, trouble:--evil, malice(-iousness), naughtiness, wickedness.

d. blasphemy – blasphemia – slander when referring to people, blasphemy when referring to God. – Mt 5:22

e. filthy language out of your mouth – aischrologia – obscene and derogatory speech that is intended to hurt.

i. Eph 4:29; 5:4;

ii. Mt 12:36

2. Do not lie to one another - pseudomai - to utter an untruth or attempt to deceive by falsehood:--falsely, lie. Le 19:11; Eph 4:22,24-25

a. a characteristic of Satan – Jo 8:44

b. Yet Jesus is