“Conquering Carnality”

(The Termination of Carnal Lust)

Colossians 3:5-7

HRM 1-29-2022

INTRODUCTION:

The believer is to "mortify" (put to death) the following sins in his life:

1) **Fornication** - sexual perversion
2) **Uncleanness** - moral impurity
3) **Inordinate affection** - vile passion or depraved affections
4) **Evil concupiscence** - bad lust (appetites or desires)
5) **Covetousness** - an unsatisfied desire to have more

Decide to put an end to carnal lust! (v. 5)

Three reasons:

I. Because of My Present UNION WITH CHRIST - *"Therefore"* **(v. 5)**

II. Because of the Future WRATH OF GOD (v. 6)

III. Because of My Past OLD LIFE (v. 7)

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V. 5

"Mortify" = put to death; the Aorist imperative points to a decisive act. A decision to once and for all execute or do away with certain sins that at one time were very much "alive" in our lives.

"Your members" = your parts; the members of the body which are used to carry out the desires of the mind.

According to the Jewish Rabbis, the number of commandments and restraints of man's "evil impulse" found in the Law equalled the number of body parts that man had - 248 (cp. Reinecker, p. 578).

NOTE: God is not calling for physical dismemberment (or the cutting off of body parts that might otherwise lead to sin - cp. Mt. 5:29-30), but He is calling for the believer not to surrender his body parts to fulfill the sins mentioned in verse 5.

The accusatives of this verse are accusatives of general reference. Meaning that we are to mortify our earthly members in reference to fornication, uncleanness, etc.

The believer is to "mortify" (put to death) the following sins in his life:

1) **Fornication** - sexual perversion

"Fornication" = a broad term which includes every type of sexual perversion or illicit sexual behavior. The word fornication specifically applies to:

1) Pre-marital Sex - The word can include "adultery," but is often distinguished from it (Mt. 15:19; Mk. 7:21).

Pre-marital sex is the primary meaning and usage of the word (Jn. 8:41; * Cor. 7:2; Heb. 13:4, etc.).

2) Pornography - the Greek word translated "fornication" is "porneia."

3) Prostitution - the feminine noun form "porna" refers to a harlot (I Cor. 6:15-16, etc.). The masculine form "pornos" = "whoremonger."

2) **Uncleanness** - moral impurity

"Uncleanness" = impurity, filthiness, the opposite of being morally clean and pure (the word is used to describe "demons" - "unclean spirits"; and works of the flesh - Gal. 5:19).

Paul frequently combines "uncleanness" with "fornication" (EX: Gal. 5:19; Eph. 5:3), and thereby indicates that the uncleanness in view is sexual uncleanness or impurity.

Sexual sin is one sin that makes you feel "dirty," stained," unclean." Jesus said it defiles a person (Mt. 15:19-20).

NOTE: Purity is to be in mind and body. To have a pure body but an impure mind is to be unclean.

The reason we are to be pure is because our Father is pure. "Be ye holy, for I am holy" (I Pet. 1:15-16).

3) **Inordinate affection** - vile passion

"Inordinate affection" - not speaking about a good affection, but an affection outside of God's order and design; a restless and driving passion.

Greek - "pathos" from the verb "pascho" which means to suffer (Vines, p. 36).
Hence, the word refers to an extreme impure passion. An out-of-control immoral passion. A wrong passion that is so strong that it causes anguish and lethal obsession.

EX: How people get so obsessed with something or someone that it leads to bizarre or dangerous behavior. A "fatal attraction."

4) **Evil concupiscence** - bad lust

"Evil concupiscence" = an evil (or "bad" - "kakos") strong desire or lust ("epithumia").

To have strong desires is not wrong -- There are good desires (Lk. 22:15; Phil. 1:23; I Th. 2:17).

But what about "evil desires"? -

--Selfish desires - II Tim. 4:3; Jd. 16
--Worldly desires - Tit. 2:12
--Fleshly desires - I Pet. 2:11; I Jn. 2:16
--Ungodly desires - Jude 18

5) **Covetousness** - an unsatisfied desire to have more

"Covetousness" - a violation of the 10th commandment (Ex. 20:17 - "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.").

"Covetousness" ("pleonexia") = lit. a desire to have more and more ("pleon" = "more"; "echo" = "to have").

It refers to an insatiable selfishness. It refers to greed or an unsatisfied desire.

--An unsatisfied desire for material possessions = Lk. 12:15; II Pet. 2:3

--An unsatisfied desire for sensuality - Eph. 4:19

God calls covetousness "idolatry"! Idolatry = idol worship or idol service.

The Hebrew word for "idol" means that which is empty, hollow, void, nothing.

How is covetousness idolatry? ANSWER: Covetousness is obsession, and obsession refers to a giving of one's heart and mind to one object.

Wherever your treasure is, there will your heart be also. Where is our heart to be fixed? On God.

That which obsessively motivates us is to us a god. Whatever you live for is your god.

The sins mentioned can all be summarized as selfish lust.

Not one of the sins mentioned is for the benefit of anyone else - They are self-centered pursuits for illicit pleasure.

Selfishness is the root cause of all sins. Whenever one puts his own will ahead of God's will, he has selfishly sinned.

***Decide to put an end to <u>carnal lust</u>! (v. 5)**

Three reasons:

I. Because of My Present <u>UNION WITH CHRIST</u> - "Therefore" (v. 5)

"Therefore" leads us back to verses 1 - 4.

In other words, the reason given for mortifying selfish lust is because of our <u>union</u> or <u>oneness</u> with Christ.

Note the believer's union:

V. 1 - "risen <u>with</u> Christ"

V. 3 - "Hid <u>with</u> Christ"

V. 4 - "Christ ... <u>is</u> <u>our life</u>"

V. 4 - "Then shall ye also appear <u>with</u> Him..."

The <u>negative</u> prohibitions of verses five and following grow out of the <u>positive</u> doctrines of verses one through four.

Every time a believer sins, he does not merely sin against himself; he sins against his Lord who lives in his heart (1:27).

This is why a Christian <u>feels so miserable</u> when he/she is in sin. Because there is an <u>inner awareness</u> that your Lord is offended, and the Spirit is grieved (Eph. 4:30).

No Christian does anything in life alone; Jesus is always there with you -

Mt. 28:20 - "...Lo, I am with you alway, even unto the end of the world."

Heb. 13:5 - "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."

No believer sins in a vacuum; you are not an island unto yourself. When you sin,

you indirectly drag your Savior into the sin.

This does not mean that Christ sins with you; but that He is intimately present during the act of defilement (SEE: I Cor. 6:15-20).

When you commit "fornication," you are taking the body that belongs to Christ and placing Christ's property in a domain that is abhorrent to Christ.

When you are guilty of "uncleanness" you are subjecting your mind, soul, and body to stains and defilement that is contrary to the nature of Christ.

When you are driven with "inordinate affection," you are taking your heart which should be devoted to Christ and becoming obsessed with someone or something other than Christ.

When you are overcome by "evil concupiscence" (bad lust), you are taking a mind that belongs to Christ and plunging it into the sese-pool of debauchery.

And when you allow yourself to become obsessed with "covetousness," you have taken eyes which should be kept fixed on your God and focused them on the empty, meaningless, futile, vain, vanishing dainties of the world. And in so doing, Christ's worship suffers loss, because your worship becomes limited to what you are covetous of.

The most powerful reason for being pure and free from indulging in selfish lust is because "I am one with Jesus." I dare not drag Him into the muck and mire of the Devil's playground.

II. Because of the Future WRATH OF GOD (v. 6)

"For which things sake" = Because of which things (mentioned in v. 5), the wrath of God is coming!

God's wrath is coming because of fornication, uncleanness, restless passion, evil desires, and covetousness.

The future is not pretty for people who thought that illicit sex, impurity, passion, lust, and greed were "not so bad" -

> I Cor. 6:9-10 - "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."
>
> SEE: Gal. 5:19-21

"Wrath" = the deep-seated anger of God

The word refers to a righteous anger against sin that has been "stewing" and "growing" and kept "under cover" but will one day erupt.

God's patience does not mean that He is asleep, uninterested, or unaware of what is going on. He is "angry with the wicked every day."

One day His anger will be evident globally - In the Day of the Lord.

"Cometh" - lit. "is coming." Showing the expectant and soon approach of the Day of God's wrath (which, for the earth dwellers, is merely a foretaste of eternal doom and suffering).

"Children of disobedience" - are children characterized by disobedience; children not of God, but of the Devil (Jn. 8:44).

Such sins are characteristic of an unbeliever.

God is not teaching that believers do not fall prey to such sins (v. 5) (if the believer were immune, the admonition would not be need to mortify such sins - v. 5). But what God is saying is that those people whose lives prove their unbelief, by such actions and attitudes, will experience the hot wrath of judgment.

III. Because of My Past OLD LIFE (v. 7)

"In the which" - in the above mentioned sins (v. 5),

"Ye" (plural) - referring to all former unbelievers

"Also" - showing how we were once like the world

"Walked" (past tense) - conducted your lives; took part in

"Sometime" - lit. then; some former time in the past

"Lived" (past tense) - imperfect tense, describing a habitual pattern of living.

Such actions and attitudes are unbecoming (unfit, unsuitable) for a Christian.

Those things should be the old me, not the new me.

When salvation comes - the old goes and the new comes (II Cor. 5:17).

Cp. Col. 3:9-10 - "ye have (already, past tense) put off the old . . . and have put on the new. . ."

SEE: Eph. 2:1-5 - about our walk in "times past"

I Pet. 1:14-16 - "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy."

CONCLUSION: