



Kill Your Sin

Colossians 3:5-7

1. Five Sins to Kill (verse 5)

2. Two Reasons to Kill Them (verses 6-7)

We live in a day and age where sin has become common place and easily excusable. Rare is the marriage that begins with purity. Broken marriages are practically the norm. Extra-marital relationships are ever on the rise. Homosexual relationships are becoming more and more prominent in our society. They are becoming acceptable. Substance abuse runs rampant in our society. The murder of unborn children is legalized.

Our standard for right and wrong seems to be a sliding scale. What was unthinkable a generation ago has become common place today. What's true of the world is often true of the church. I remember an illustration from years ago that helped to make things clear in my mind. I share it now with you. I remember a preacher placing a chair upon the stage and saying that it represented the righteous standard which God requires of us. He then placed another chair near it and said, "This is where the church is living." He then placed another chair next to the second chair and said, "This is where the world is living." At this point, the church is quite satisfied that it has achieved a level of righteousness that is distinct from the world. Sure, they aren't perfect, but at least they are living differently than the world. In this, the church takes comfort.

As the years go by, the morality of our society has continued to slide further and further away from God. This was represented by the chair representing the world being moved further from God. As that took place, the church also drifted away from God. Sure, it didn't drift as far, nor as fast. But, as the world drifted, the church was encouraged that it continued to be more and more separated from the world. But, what it didn't realize was that it was also further and further away from God's standard. As the world continued its drift, the church also continued its drift, at some point, even reaching a point where it was worse off than the world was some generations before. Throughout this drift, the church is clueless as to its drift toward the world.

In our exposition of God's Word this morning, we will be brought back to the standard of living to which God calls us. We have reached a turning point in Paul's epistle. For the first half of the letter, Paul has been addressing the various issues that were pertinent to the church at Colossae. There were false teachers who had come into the church, seeking to persuade these young believers away from Christ. The things he wrote helped to deal with the issues. His bottom line argument was that Christ is sufficient for your salvation: look only to Him. Christ is sufficient for your salvation as well as your sanctification. Look to Him!

And now, in chapter 3, beginning at verse 5, Paul transitions to a portion of his epistle which isn't so much directed toward the pertinent issues in Colossae, and how to deal with these false teachers. Paul's focus at this time will be very practical for the way in which we live our lives. Now, it isn't that he hasn't been practical before. Indeed, he has been. He has already told them how they ought to live. "Don't be deluded with persuasive argument" (2:4). "As you have received Christ Jesus the Lord, so walk in Him" (2:6). "See to it that no one takes you captive through philosophy and empty deception" (2:8). "Let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day" (2:16). "Don't submit to decrees, such as 'Do not handle, do not taste, do not touch!'" (2:20).

Though these things have been applicational, each of these instructions have always been given in regards to the false teaching that has come upon those in Colossae. Don't be persuaded by their argument or their philosophy (2:4, 8). Don't let others come and hold their legalistic standards over you (2:16, 20). You have received Christ (2:6). He is sufficient for you. So, walk in Him (2:6). But now, beginning in verse 5, Paul's focus will change away from the particular applications to the wrong demands of the false teachers in Colossae to some general applications for all of us. Rather than dealing with how to respond to the heretical teachers that have come into the church in Colossae, Paul will instruct them how to deal with living a life upon the earth. He's going to talk about the battles that we all face: the battles with our flesh, the battles with our desires, the battles with our emotions, the battles with our tongues. Paul will instruct us on how to live. He will tell us the things to avoid. He will tell us how to behave toward other people. He will instruct those in the family and in the workplace. He will address the importance of prayer and evangelism. These practical exhortations begin here in verse 5.

Colossians 3:5-7

Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them.

My message this morning is entitled, "Kill Your Sin." It comes from the command in verse 5, which the New American Standard Version renders, "consider the members of your earthly body as dead." Now, this is a very weak translation of the Greek text here. The idea here in verse 5 isn't that we are merely to think about our sin as being dead in us. Rather, the idea of the Greek text is that we are to kill the sin within us. Most of the other translations get it right. The English Standard Version, reads, "Put to death therefore what is earthly in you." The New International Version puts it the same way, "Put to death, therefore, whatever belongs to your earthly nature." The New King James has the same idea: "Put to death your members which are on the earth."

The idea here is that our battle with sin is a fight until the end. It's the fight of a Roman Gladiator, who would fight his opponent to the death. He would either kill or be killed. That's the idea that Paul gives here. It's an active fight. It's a militant fight. It's a fight unto death. That's why I've entitled my message this morning, "Kill Your Sin."

Paul isn't instructing us merely to cover our sin or hide our sin, so that nobody detects our sinful ways. That's hypocrisy and that won't work. Proverbs 28:13 says, "He who conceals his transgression will not prosper." Neither is Paul instructing us to merely decrease our sin, by merely wounding it or hindering it a bit. The idea here is that you root it out and throw it away completely. You should treat it as you would an enemy, showing no mercy and destroying it completely. Your sin is toxic waste that you need to dispose of entirely. Paul isn't directing us merely to deal with our big sins, while tolerating our small sins. Such thinking is entirely wrong with God's view of things. Proverbs 11:1 says that "a false balance is an abomination to the LORD." Even trimming off just a little bit of the weight is viewed as incredibly sinful in the mind of the LORD. The admonition to all of us today is to root out sin completely from our earthly members. Sin should have no more life in your earthly members. Let's look at my first point, ...

1. Five Sins to Kill (verse 5)

If you look at verse 5, you will find Paul listing out five sins for us to kill: "immorality, impurity, passion, evil desire, and greed, which amounts to idolatry." I want to go through each of these sins one by one in summary fashion. Then, I want to spend some time thinking about the categories of sin that they address. The first sin listed is that of ...

1. Immorality

The Greek word here is *porneia* (*porneia*), from which we get the word, "pornography." It's a very general term that speaks about any type of sexual misconduct. It can refer to fornication: sexual misconduct before marriage. It can refer to adultery: sexual misconduct during marriage. It can refer to viewing pornography. It can refer to anything else evil in the sexual realm that is a perversion of God's created order.

2. Impurity

The word here simply means "moral uncleanness." Again, it's a general word, describing all different types of evil. At its root, it simply means anything that is not "pure." This can be an impure thought. This can be a lustful glance. This can be in an impure word - a dirty joke. This can be an impure act - cheating on a test. All of this is under the umbrella of "impurity."

3. Passion

This form of the word is used only three times in the New Testament (Rom. 1:26; 1 Thess. 4:5). Each time, it refers to erotic desires. This can be talking about homosexual passions (Rom. 1:26). This can be talking about improper heterosexual passions (1 Thess. 4:5). It's talking about a sexual passion that's out of control.

4. Evil Desire

This is describing a desire for something or someone that is wrong. It's an "evil desire." The applications of this are numerous. Jesus used this word to describe the wrongful lust for a woman (Matt. 5:28). Paul used this word to describe the sinful craving for idols and other gods (1 Cor. 10:6). James used this word to describe the selfish desires that creates fights and quarrels among people in the church (James 4:2). Evil desire is simply any sort of desire that's a wrong desire.

5. Greed

This word can also be translated "covetousness" as several other translations do (ESV, KJV, NKJV). Like all of these other words, it's talking about an improper longing and a desire for something. In this case, it's not so much focused upon a sensual longing for things (as the first four sins are). Rather, it's a focus upon a craving for the physical things of this world. It's talking about a desire of having more than you have, either holding hard to what you have with a stinginess that won't share of your possessions, or wanting something that you can't have, and doing whatever it takes to obtain those things.

It's easy to see how this can be equated with idolatry. At its root, idolatry is placing another object before God as of greater importance. In the case with greed, its material goods that are placed before God in terms of importance. Money and possessions become your god.

Well, there are the five sins in a nutshell. I want to spend a few moments thinking about these particular sins.

1. Notice how they all deal with the heart.

These sins are all heart-issue sins. This is obvious with the last three of these sins: passion, evil desire, and greed. They are all describing a desire and longing of the heart. Passion describes a longing of the heart for sexual satisfaction. Evil Desire describes a craving of the heart to have self-satisfaction. Greed is a desire for material possession. With the first two sins (immorality and impurity), this isn't so obvious. However, in either case, long before your sin expresses itself, you can trace an entire train of thoughts in the heart that lead up that moment of expression. A thought comes into the mind. It kicks off a thought process of thinking about the sin. It proceeds to the point where you begin to entertain the thoughts of a obtaining a greater pleasure elsewhere. You think about it. You dwell upon it. You are attracted by the thrill of the sin. Soon, you begin to think about ways in which you can carry out your sin. Ultimately, the sin is expressed in your actions. But, before the sin ever expressed itself, it took some time to be cultivated in the heart and the mind. The action was only the last of a sequence of events.

I remember hearing the testimony of a pastor who had fallen into immorality with his secretary. Eventually, he left that pastorate and ran off with this woman. He said, "It all began with a little hug." Surely, this hug prompted some thoughts about this woman that he hadn't entertained before. The thoughts proceeded to persuade the desires of the heart. Soon his wife was no longer seen as the love of his life. - He began to have an impure attraction, which he found to be more attractive. The rest is history. Such is the story of immorality. Such is also the story of impurity, as well.

All of these sins begin with the heart. James says, "Each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death" (James 1:14-15). The picture here is that of a fisherman. He takes a worm from his bait box. He attaches the creature to the hook and casts his line into the water. As the worm wiggles upon the hook, fish begin to notice it. They begin to be attracted to it. They begin to be carried away and enticed by the wiggling worm. Then, they bite, and they find a hook. Soon, they are reeled into the boat and filleted over the coals.

It's our own desire. It's our own lust that prompts us to sin. It all comes from the wicked desires of our heart. And so, let me ask you, "Where should you fight your fight against sin?" Fight it in the heart, where the cultivating ground is. When the thought comes into your mind, discard it immediately. Rid it from your thoughts. Slay it there. Destroy it. Kill it! Don't feed it. When your mind is captivated by the wiggling worm of sin, and you think about it and dwell upon it, you will soon find yourself captured by the hook of sin. Sin will bring forth death.

2. Notice how prominent are the sexual sins in this list.

The first four sins can all be applied to the sexual realm. Immorality is clearly talking about it. Impurity is used with sexual connotation in 1 Thessalonians 4:7. Passion is talking about sexual desire that's not tamed. An evil desire can be a sexual desire. Whenever Paul puts forth a list of sins, he often starts in the sexual realm. In Romans 1, when Paul talks about God giving people over to their desires, God gives them over "in the lusts of the heart to impurity, so that their bodies would be dishonored among them" (Rom. 1:24). "God gave them over to degrading [homosexual] passions" (Rom. 1:26). In Galatians 5, Paul lists the deeds of the flesh, "immorality, impurity, sensuality" -- all referring to sexual sins. In Ephesians 5:3, Paul again puts sexual sins prominent, "But immorality or any impurity or greed must not even be named among you, as is proper among saints." In 1 Thessalonians, the first issue of sanctification that Paul brings up is "that you abstain from sexual immorality."

Why do you think that this is? It's because sexual sins are a great problem for the people of God. It was a problem in Paul's day. It is a problem in our day. And the problem is only getting bigger. We live today in a sex-saturated society. AIDS is a problem in our country because of sinful, sexual activity. Same-sex marriage hits the news with regularity. Advertisers are experts in using sexual images to attract business. Hollywood knows the attraction of sexual scenes to get business.

God has made us to be sexual beings. Every single one of us is either male or female. He has created us with certain desires for one another. Such desires aren't necessarily wrong. When expressed within the bonds of marriage, between a single man and woman for the pleasure of the partner, sexual activity is promoted in the Bible and is to be celebrated. However, outside of those bonds, sexual activity is condemned in the Scriptures. And oh, how tempting are these physical urges.

In Paul's day, the problem was very real. But, at least in his day, you had to go seek it out. Today, it comes seeking you. It comes into our homes, through newspapers, through catalogues, through television, and through the internet. I've heard it said that in an evening of television today you can easily be exposed to more visual images of sexual sin than those who lived 200 years ago would have seen in their entire lifetime!

Less than a year ago (in November of 2005), a research firm did a study of the sexual scenes and sexual content of television shows across the four major networks as well as the most popular cable channels. It's findings were alarming. They found that the number of sexual scenes on these channels doubled since 1998! The study found that 70% of all shows included some sexual content, and that these shows average 5.0 sexual scenes per hour. This percentage goes up when considering the shows that air during prime time! If you have a television and don't monitor the usage of that television, such things are coming into your home. You don't have to seek it. It comes to you. [\[1\]](#)

The same is true of the internet, only, the problem is much worse. The problem we are dealing with is huge! I could shock you with dozens and dozens of statistics and we could spend an hour talking about the extent of this problem. I'm not sure that such a tirade would ultimately help us too much. Let me simply mention a few things.

The size of the problem is great. It would be one thing if we were only talking about a few people. However, we are not talking about only a few people. We are talking about 1/3 of our nation. One company did some research and found out that in a certain month, two out of every five Internet users visited an adult site (that's close to 70 million unique visitors). The Internet pornography industry generates \$12 billion dollars in annual revenue -- larger than the combined annual revenues of ABC, NBC, and CBS. [\[2\]](#)

3. Notice that greed is a problem today as well.

In America, we are swimming in a pool of materialism. The wealth and comfort that we have around us today far exceeds any nation ever to live upon earth. The poorest among us live in nicer homes than 90% of the world. The poorest among us have conveniences that past generations could only dream of, like washing machines, like indoor plumbing, like instant hot water, like indoor electricity, like vacuum cleaners, or like microwave ovens (to name only a few).

We have far more opportunities available to us than ever before. One hundred years ago, it took months to travel around the world. For a few thousand dollars today, you can travel wherever you want in the world, and return in less than a week (if you want). Fifty years ago, the only way to communicate economically with others across the world was through the postal service. Today, we can pick up our telephones and within a matter of moments, talk to our friends around the world. Emails are practically free. Ten years ago, it took us a trip to the library to

find out something that we wanted to know. Today, we can google to find out anything that we want to know in a matter of minutes. Every single one of us have these opportunities available to us.

The world is getting smaller. Our lives are getting easier. And so, what has happened in America with this incredible explosion of wealth and opportunity?

We have wanted more. Credit card debt is a good indicator of our desire for more. With a credit card, you can have anything that you want right now. You don't have to have the money to pay for it. And almost half of the homes in America have credit card debt, the average balance being \$5,000. [3] Many, of course, owe much more. Many are in bondage to the interest they owe on credit cards.

Not only have we wanted more, but we have given less. For the past thirty years, there has been a gradual decline in the level of giving in America. During the Great Depression, all Americans gave 3.2% of their income to charities, which are defined as being "any non-profit business." Today, professing American Christians give 2.5% of their income to "charities." The church is being outdone in generosity by the generation of those living in the depression! We have a problem. A third of professing Christians in America "say it is impossible for them to get ahead in life because of the financial debt they have incurred." [4] In other words, the greed to have more than we can afford has limited our ability to share of our possessions with others. These sorts of problems come about because of the sin of greed. We want more than we can afford. We charge it, so that we can have it. We end up in financial bondage, unable to share of our resources.

People say about the Bible, "It's so outdated! It's no longer applicable to us!" Could the Bible be more applicable to us than this? Paul says, "Put to death the sin in your earthly bodies." Immorality, impurity, passion, evil desire, and greed are sins that are alive and well today. Let's turn now to my second point. We have seen the (1) Five Sins to Kill (verse 5). Let's now look at ...

2. Two Reasons to Kill Them (verses 6-7)

The first reason comes in verse 6, "For it is because of these things that the wrath of God will come upon the sons of disobedience." One reason to kill these sins is ...

1. Self-preservation - to escape the wrath of God.

The Bible's is clear. Those practicing these types of sins will not inherit the kingdom of God. Listen to 1 Corinthians 6:9-10, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God." The list in 1 Corinthians 6 is amazingly like the list that Paul gives here in Colossians 3. He covers the gamut of sexual sins. He covers the sin of covetousness as well. It's a shocking statement. These type of people will not inherit the kingdom of God. Why? Because "the wrath of God will come upon [those who practice such things]."

This isn't an isolated statement. There are several statements in the Bible that say almost the exact same thing.

Ephesians 5:3-5

But immorality or any impurity or greed must not even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

Galatians 5:19-21

Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Do you want a reason to avoid these sins? How about your own self-preservation? How about for your own good? In other words, Paul is saying, "Do you want what is best for you? Then avoid these sins like the plague." Should you practice these things, you will not inherit the kingdom of God.

This is often how Jesus argued. In the Sermon on the Mount, Jesus put forth how strongly we should fight against sin. He said, "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell." (Matt. 5:29-30).

Now, I don't believe that Jesus was speaking literally here, because gouging out your eye won't solve your lust problem. Neither will cutting off your hand remove the covetousness in your heart. But, don't miss the heart of what Jesus is saying. Hyperbole is used to make a point! He is saying that sin is a serious matter that needs drastic actions to curtail its activity. Jesus said, "Even if it would take the cutting off of your eye or your hand, it would be worth it."

Think about what Jesus is saying. He is saying that it will be better for you to go through this life maimed, but free from lust, than it would be to go through this life healthy, but a slave to lust. Because the end of a lustful life is eternal torment in hell forever. Do you want to do the smart thing? Solve your lust problem through whatever means possible. This is better for you. It's stupid for you to allow it to linger in your flesh. When it comes to battling sexual temptation, take whatever actions are necessary to cut it off from you. It is better for you to face the

question from everybody that you ever meet, who asks you about your missing eye. "What happened to your eye?" "I cut it out because it was causing me to sin."

I remember hearing the story of one man who came to the conviction for himself that his television was causing him and his family to sin. And so, one day, he took his shovel and began digging a hole in his yard. As soon as the hole was big enough, he went into his house, unplugged his television set, dropped it in the hole, and covered it up.

People may think that you are strange for throwing away your television or cutting your internet connection or canceling your subscription or dropping your membership or giving away your money or refusing to associate with certain people. But, such actions may just be necessary in your fight against sin. It may just be the smartest thing that you ever do.

But, please realize that just removing the source of temptation isn't going to ultimately solve the problem for you. I remember talking to a friend of mine, who grew up in a pastor's home. This man's father had determined that they wouldn't have a television in their home. The son grew up television-deprived. As a result, he grew up longing for television. I remember him telling me of going to his friend's houses and being glued to the television. The heart of the problem wasn't addressed. So, don't forget the heart in these matters.

Regarding covetousness, Jesus argued exactly the same way. For the sake of self-preservation, don't be greedy. Don't be one who longs for the things of the world. Again, in the Sermon on the Mount, Jesus said this, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; For where your treasure is, there your heart will be also" (Matt. 6:19-21).

Jesus said this, "You have a choice to make. You have two places where you can invest your resources. In one of these places, your resources will be susceptible to ruin. Due to the nature of the climate in this place, in a few years these resources will rust and decay and won't be usable anymore. Also, in this place, the security isn't so tight. From time to time, these resources have been stolen. In the other place where you can invest, your resources will be safe from ruin. Due to the special environmental conditions, rust cannot touch your treasures. Due to the heightened security measures, nothing has ever been stolen from this place. Should they actually be stolen, we have insurance to cover any loss. Now, where will you invest your resources?" Only a fool would invest his treasures where they would be susceptible to destruction. Jesus says, "The smart thing to do is to invest your resources in heaven, and not upon the earth."

I love the way that Randy Alcorn illustrates this. He writes, ...

Imagine you're alive at the end of the Civil War. You're living in the South, but you are a Northerner. You plan to move home as soon as the war is over. While in the South, you've accumulated lots of Confederate currency. Now, suppose you know for a fact that the North is going to win the war and the end is imminent. What will you do with your Confederate money? If you're smart, there's only one answer. You should immediately cash in your Confederate currency for U. S. currency -- the only money that will have value once the war is over. Keep only enough Confederate currency to meet your short-term needs. As a Christian, you have inside knowledge of an eventual worldwide upheaval caused by Christ's return. This is the ultimate insider trading tip: Earth's currency will become worthless when Christ returns--or when you die, whichever come first." [\[5\]](#)

Whether it's sexual sin or whether it's materialism, the same logic applies. The smart thing to do is to stay away from these things, because the wrath of God is coming upon those who practice such things. If you practice these things, you will have no part in the kingdom of heaven. One reason to kill these sins is (1) Self-preservation: to escape the wrath of God. The second reason to kill these sins comes in verse 7. I'm calling it ...

2. Self-expression: to live your new life in Christ.

In verse 7, Paul wrote, "in them you also once walked, when you were living in them" (Col. 3:7).

With these words, Paul reminds those in Colossae of how they had changed. Believing the gospel had transformed their lives. They used to walk in these ways. They used to live in immorality, impurity, passion, evil desire, and greed. But now, they had been forgiven of these things. And these sins no longer had dominion over them as in former days. As an expression of their new life in Christ, they were to live in these things no longer. They simply don't make sense for a believer in Christ.

When God works in us, He cleanses us and purifies us to walk in the newness of life (Romans 6:4). Earlier, I quoted from 1 Corinthians 6:9-10, "Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God." (Do you remember that?) Now, I'd like to read the next verse, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11). In other words, through believing in Jesus Christ, God transformed you. He washed you. He cleansed you. He made you to stand blameless before Him, and such an experience will result in a new life, because you see sin for what it is and because you have experienced the cleansing effect of sin. Should you know the forgiveness of God in Christ, you will no longer walk in immorality, impurity, passion, evil desire, or greed.

Now, staying away from such sins doesn't merit anything before God. It's simply that abstaining from these things is what actions are consistent with a new life in Christ. "How shall we who died to sin still live in it?" (Romans 6:2). As believers in Jesus, our eyes are opened to the devastating effects of sin. It has become our enemy. We know of its devastating effects and have a great desire to flee from these things.

It would do us well to be reminded once again of the evil effects of sin. Sin cast Adam and Eve out of the garden. Sin brought the entire human race into bondage. Sin caused turmoil among the entire creation. Sin brought fire down upon Sodom and Gomorrah. Sin brought the

plagues upon Egypt and killed every firstborn son of Egypt. Sin drowned Pharaoh's army in the Red Sea. Sin destroyed a generation of unbelieving Israelites. Sin destroyed the wicked nations of Canaan. Sin caused the death of Achan and his family. Sin caused the destruction of Israel by the Assyrians. Sin caused the exile of Judah to Babylon.

The effects of sin are great. Every hurt and heartache and disease today has been caused by sin. Do you feel a pain today? It is caused by sin. Are you suffering from sickness today? It is caused by sin. Is there strife between you and others? It is caused by sin. Is there death in your family? It is caused by sin. Sin is our enemy. We must kill it.

But, the good news is that sin has been killed in the cross of Christ. We would do well to understand the price that had to be paid for our sin. For us to be forgiven, it took the life of the Son of God. Perfect though He was, Jesus came to earth and suffered unjustly for our sins. Jesus paid the ultimate cost that could be paid: the sacrifice of His life upon the cross. His blood was the price of our redemption. We weren't redeemed from our sin with perishable things, such as gold and silver coins. No, all of the gold in Fort Knox wouldn't be sufficient to pay for our sins. We needed something far more valuable to redeem us: the precious blood of God, Himself.

If that's what it cost God to redeem us from our sin, how dare we continue to allow sin to fester in our lives. Should we ever fully understand how wicked our sin is before the Lord, we will understand clearly Paul's call for us to fight it until the death. Sin is a serious matter and we need to take it seriously. After all, we aren't merely fighting sin in our members, we are waging war. Your sin isn't like your fight with your wife over the color you are going to paint your bedroom. Your sin isn't like your fight with your neighbor, whose grass is overgrown and is making the neighborhood look bad. No, your sin is like fighting with a terrorist, who is threatening to destroy our nation. There's to be no room for mercy in these things. And you need to be prepared to fight it until the death, because, that's what Paul says, "put to death the members of your earthly body."

Oh, church family, join in the battle: "Kill Your Sin." Such fighting will preserve your soul. Such fighting will manifest your true character.

This sermon was delivered to Rock Valley Bible Church on September 24, 2006 by Steve Brandon.
For more information see www.rvbc.cc.

[1] See <http://www.kff.org/entmedia/entmedia110905nr.cfm>.

[2] See Family Safe Media, January 10, 2006, http://www.familysafemedia.com/pornography_statistics.html and <http://www.protectkids.com/dangers/stats.htm>.

[3] See <http://www.federalreserve.gov/pubs/oss/oss2/2004/bull0206.pdf>.

[4] See http://www.epm.org/articles/generous_giving.html.

[5] Randy Alcorn, The Treasure Principle, pp. 13-14.