

1. Tonight we will continue our study of the Book of Colossians at verse eight of chapter three. Last week I taught in part Col 3:8. When time expired we were in the process of studying "anger and wrath."
2. Before we resume that study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:1-7.

Doctrinal Indicatives:

Col 3:1 Since as a believer you have been raised together with Christ, you must seek after the heavenly things, which are above where Christ sits at the right side of God the Father in the place of honor;

Col 3:2 you must keep on thinking divine viewpoint rather than human viewpoint; your perspective must always be directed toward things on high and not on earthy things.

Col 3:3 For you see, you have died with Christ with reference to sin; your life is now hidden in Him;

Col 3:4 when Christ, who is the source of our life, shall appear at His Second Advent, we also shall appear with Him in His glory.

Ethical Imperatives:

Col 3:5 Therefore we must put to death the facets of our old sin natures, such temptations, will, if we let them, dominate our thoughts and actions in time; we can only put to death such facets by the use of the two power options. In our immediate context, the specific facets to be destroyed are: illicit sex, be it fornication or adultery, homosexuality and/or bestiality, sexual lust or abnormal passion, licentious desires and the use of illicit sexual lust as part of ones frantic search for happiness. The nature of which can certainly lead to demon possession/control;

Col 3:6 because of the existence of these abominable things in the life of many in the Lycus Valley, divine discipline will soon come;

Col 3:7 in the sphere of which such things you once walked, even when at length you once lived in them;

4. How do we put off all these abominable sexual practices? by the consistent use of the two power options. These common sexual practices studied under our doctrine of the phallic cult are first listed. Clearly these sexual sins were pervading the Lycus Valley where Hierapolis, Laodicea and Colossae were located.

5. Sexual sins, like all sins, are products of our old sin natures. Peter in his second epistle made clear how to avoid old sin nature control.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by

these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

6. This is the only way we can avoid the absolute control of our old sin natures.



7. So far we have translated that portion of verse eight which in the KJV has been translated "But now ye also put off; anger, wrath, ... noting it might better be translated "**but now that you are a Christian with access to the teaching ministry of God the Holy Spirit, you also must rid yourselves of the coming divine discipline by beginning the process of putting off ...**"

8. The entire verse has been translated.

KJV - Sentence Continues

Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Now let's resume where we left off last week with a study of the next two sins to be avoided-anger and wrath.

ANGER, WRATH οργη θυμος

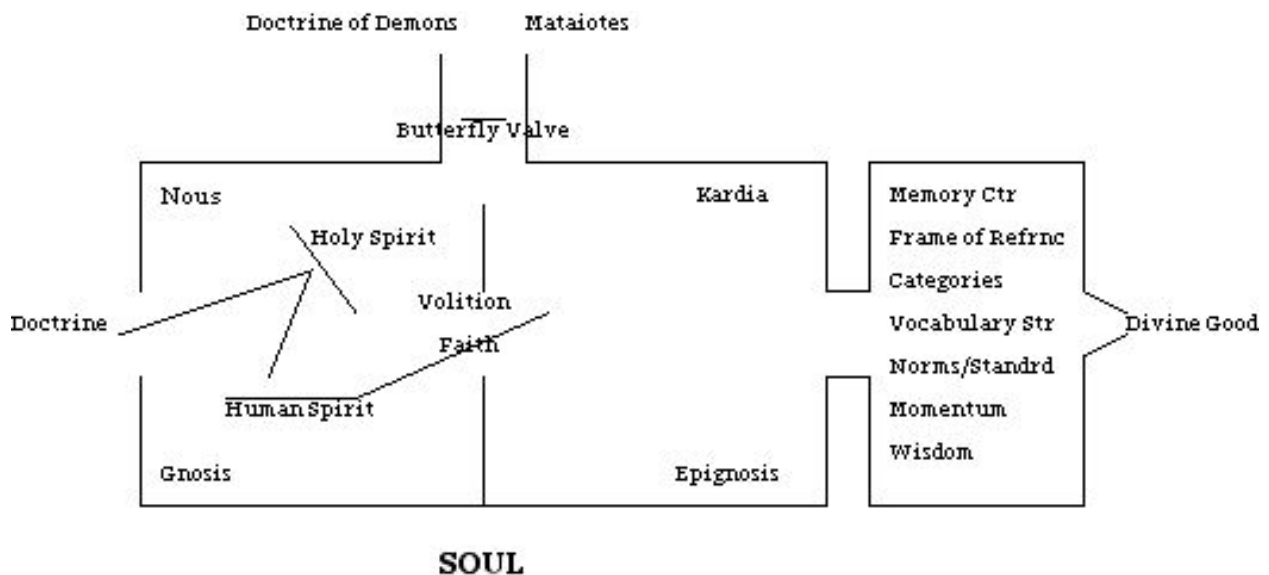
1. **Orge Thumos** are better translated, "anger as a seething attitude of indignation, and wrath as a display of passion and rage ..."

2. **Orge and Thumos** are nouns declined as accusative singulars. The two are very similar. Let's look first at **Orge**. In the KJV it is translated "wrath, anger, vengeance"

and "indignation."

2.1 Merriam-Webster in their reference dictionary make an interesting comment about the words angry, wrath and indignation. "Angry: a feeling or showing of anger, usually a result of being wronged ... wrathful: wrath is likely to suggest a desire or intent to revenge or punish ... indignation: is anger aroused by something unjust, unworthy or mean ..."

3. Anger can be a mental attitude precluding rational thought. As a sin it will block the intake of doctrine and even the use of doctrine already cycled. Anger can shutoff the flow of doctrine into the left lobe. Like any sin, a failure to name the sin back to God, can shutoff the flow of doctrine from the Nous to the Kardia.



3.1 Anger can also be innocuous, just a fleeting emotion. When anger results in our being angry or indignant, then it becomes a real problem.

3.2 Anger happens to everyone.

3.3 Consequently, the believer must maintain an awareness that anger can be a sin. If it keeps hanging around and the Holy Spirit reveals it as sin, then like all sins, it must be named to God the Father.

3.4 We must not think we have to wait until we stop seething before naming the sin.

4. Anger is defined by Webster as: "A strong feeling of displeasure or hostility ... indignation or ire."

4.1 The Greek **Thumos** is translated in the KJV: "wrath, indignation, rage" and "fierceness." Like **Orge** it is a strong passion of the mind resulting in wrath or anger. Wrath usually includes a desire for revenge. Revenge is the Lord's business, not ours.

Rom 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

Rom 12:20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

5. Principles:

5.1 **Orge** can also mean judicial punishment or discipline as found in Paul's admonishment to submit to the authorities of the land. (Rom 13:1-5)

5.2 With reference to the difference between **Thumos** and **Orge**:

5.2.1 **Orge** signifies a panting with rage, passion and heat. **Thumos** can signify indignation which has arisen gradually and has become settled --- **Orge** is used often of the natural "juices which flow and seethe" as an immediate emotional response to a precipitative situation.

5.3 Anger results in self-induced misery and failure.

5.4 Uncontrolled anger frustrates the function of a believer and is to be avoided.

5.5 A Pastor Teacher must be slow to anger.

5.6 Anger is ever present in churches full of reversionism.

5.7 Anger characterizes the life of a reversionist.

5.8 It is not a sin to experience the emotion of anger unless we permit the emotion to continue and thereby prevent proper thinking and/or action.

5.9 We are therefore to put off anger and wrath as part of the maturing process.

5.10 There are numerous words translated wrath and anger in the Old Testament, far too many to review here. A point or two about a very common onomatopoeic noun. *Caw, hiss, buzz are examples of English onomatopoeic adjectives.*Ê

5.10.1 **Anaph** in the Hebrew means to breathe through the nose, like the snorting of a bull; it also means anger as a strong feeling of indignation. It came to mean an angry response to an unjust or mean act.

Gen 44:18 Then Judah came near unto Joseph, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine **anger** burn against thy servant: for thou art even as Pharaoh.

5.10.2 Jacob never forgave the perfidiousness and treachery of Simeon and Levi.

Gen 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations ...
Gen 49:7 Cursed be their **anger**, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

5.10.3 Simeon and Levi, Jacob's second and third sons by Leah, were brothers in violence. Their father could never forget their cruel massacre of the Shechemites.

5.10.4 They revealed their true characters that day, for they violently attacked and destroyed men they had previously made helpless by strategy and deceit. At that time they were censured by their father.

5.11 In Nehemiah, God is said to be "slow to anger;" this is another anthropathism. The word for anger is a cognate of **Anaph**.

Neh 9:17 Our forefathers refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery. But you are a forgiving God, gracious and compassionate, slow to **anger (Aph)** ... you did not desert them,

5.12 In a sense there is a "plus" to anger as opposed to the insidious snide side of many who make hateful remarks, sometimes disguised in "jest."

5.12.1 The story of Absalom avenging Tamar by murdering Amnon is an example of "sneaky anger." 2Sa 13:1-15:12

5.13 Jesus provides an example of the proper use of anger in Joh 2:14-16.

Joh 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Joh 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

5.13.1 This action on the part of Jesus is an act of impersonal love. This type of "Anger" is not then incompatible with love. There are many similar anthropathisms used in Scripture. Close to our context is the statement that "a parent who fails to discipline a child "hateth" the child. While discipline may take the form of punishment, it is the loving response for instruction.

NIV

Pro 13:24 He who spares the rod "hates" his son, but he who loves him is careful to discipline him.

6. Before looking at the next practice we are to avoid, we need to see how our verse

looks so far:

Expanded Translation

Col 3:8 but now that you are a Christian with access to the teaching ministry of God the Holy Spirit, you also must rid yourselves of the coming divine discipline by beginning the process of putting off the following: anger as a display of indignation, wrath as a display of rage ..."

MALICE, ΚΟΚΙΟ

1. **Kakia** is better "emotional turbulence seeking to cause harm to another ..."
2. **Kakia** is a noun/adjective declined as an accusative singular.
3. **Kakia** means "that which is bad" (the opposite of **Arete**, meaning "excellence"). Lightfoot has written of the definition of **Kakia**, "it means a vicious character or that characteristic of a person who wants to cause harm to another."

3.1 It is translated "malice" in 1Co 5:8; Eph 4:31 and Tit 3:3.

1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of "**malice**" and wickedness; but with the unleavened bread of sincerity and truth.

Eph 4:31 Get rid of all bitterness, rage and anger, brawling and slander, along with every form of "**malice**."

Tit 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in "**malice**" and envy, hateful, and hating one another.

3.2 In Rom 1:29 and 1Pe 2:16 it is translated: "maliciousness."

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, "**maliciousness**;" full of envy, murder, debate, deceit, malignity; whisperers,

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

1Pe 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

1Pe 2:16 As free, and not using your liberty for a cloke of "**maliciousness**," but as the servants of God.

3.3 Elsewhere we find it translated "enough trouble" in Mat 6:34 and "wickedness" in Acts 8:22;

Mat 6:34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has "**enough trouble**" of its own.

Simon the Sorcerer

Acts 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit.

Acts 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Acts 8:22 Repent therefore of this thy "**wickedness**," and pray God, if perhaps the thought of thine heart may be forgiven thee.

4. Now for the nontechnical use of the word "blasphemy."

End Lesson Taught 6-17-09