

## Lesson 32

### Col 3:5-11

Col 3:5-11 5 Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. 6 Because of these, the wrath of God is coming. 7 You used to walk in these ways, in the life you once lived. 8 But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. 9 Do not lie to each other, since you have taken off your old self with its practices 10 and have put on the new self, which is being renewed in knowledge in the image of its Creator. 11 Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. NIV

In this passage Paul turns from describing the heavenly and exalted position of the believer in Christ and now exhorts his readers to the practical and experiential mortification of the Adamic nature.

**Why do people lie to one another? What are some possible motives? What do they get out of it? Why do we repeat sinful responses?**

#### I. The Personification of the Sin Nature

- a. In the New Testament **sin** is represented as a king, ruler, or tyrant. Rom 6:12-18
- b. This king over the Adamic nature has the desires of the **mind** and the members of the body under his control. It seeks pleasure and satisfaction which is a **physiological** experience of the body. 2 Thes 2:11-12
- c. Once established as pleasure and/or a feeling of satisfaction, sin becomes a goal of the body. It literally activates the pleasure center of the **brain**. He 11:25
- d. Do not let sin reign, do not let him work; that is, let him have no place, no being in your souls; because, wherever he is, he **governs**.
- e. Sin is not sin without ruling and reigning in **the desires** for pleasure and satisfaction of the human heart.
- f. Sin is recognized by the evil **influences** in the mind, and evil acts in the life.
- g. The very existence of an evil thought to which passion or appetite **attaches itself**, is a proof that sin has dominion there.
- h. Without dominion such passions **could not be excited**. Wherever sin is felt, sin has dominion there.
- i. Sin cannot be a quiescent thing: if it does not work, it **gradually** looses its grip on the life.

#### II. The Electrochemical Mechanism of Sin

- a. While man is bent toward sin, there are **biochemical** reasons why sin is the natural response of man in any situation.
- b. These biochemical reasons may be explained theoretically by the growing body of knowledge being yielded through **brain research**.
- c. Each behavior that we engage in creates a **neuropathway** on the brain. This pathway is what we call learning. Child learning to walk.
- d. Whenever we encounter a situation, our **brain searches** for the neuropathway which best meets the need and that pathway is selected because it has a practiced response, it is automatic.
- e. The more a pathway is used, the **deeper it is etched** into the brain, the more easily it is found. Repetition is what makes a pathway the default pathway.
- f. This explains why changing a pattern can be so difficult. In building a new neuropathway, the path is **not clearly defined** and we have to wait for repetitive use for it to become etched into the brain.
- g. To etch new pathways requires discipline and patience while the pathway is built. This is why **conscious** attention and focus is required to adapt to a new pattern. (Put on the new self.)
- h. Being **renewed** in knowledge in the image of our Creator describes the process of etching new neuropathways.
- i. We can intellectually recognize old sinful belief systems, emotional roots and causes for our patterns but that is **not sufficient**. We still have to create new patterns to replace the old.
- j. The path of **least resistance** in the brain is still the default path to take until we replace the old pathway.
- k. Sin activates the pleasure center of our brain and therefore reinforces the use of that pathway in similar situations. For the moment and in some way a sinful response **feels good**.

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1. There are **many ways** for the human brain to find pleasure, it becomes quite skilled at seeking and holding onto the sources of pleasure, sometimes even to its own detriment. Hence, repetitive sin. Vengeance study.

**III. The Idea of Mortification**

- a. In this passage we are told to put sinful impulses to death: the verb is used metaphorically to signify, to **deprive** a thing of its power, to destroy its strength.
- b. **Only** through building new neuropathways, are we enabled to put old sinful patterns to death.
- c. To gratify any sensual appetite (pleasure or satisfaction) is to give it the **very food** and nourishment by which it lives, thrives, and is active.
- d. The more we activate the pleasure centers of the brain, the **higher** the threshold becomes to experience the same level of pleasure and the appetite increases with the indulgence. Food, alcohol, drugs etc

**IV. Application:** What can you do to etch new neuropathways?

- a. Identify one area where you know that you characteristically respond in a sinful manner.
- b. Identify a godly response that should replace the sinful response.
- c. Rehearse the godly response and practice using it.

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- b. These biochemical reasons may be explained theoretically by the growing body of knowledge being yielded through \_\_\_\_\_.
- c. Each behavior that we engage in creates a \_\_\_\_\_ on the brain. This pathway is what we call learning.
- d. Whenever we encounter a situation, our \_\_\_\_\_ for the neuropathway which best meets the need and that pathway is selected because it has a practiced response, it is automatic.
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