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Following is a simple sermon that we all need to be reminded of. Take the sermon outline and fill it in with your own Bible study material.



Six Things You Need to Put Off before Tomorrow

by Eddie Lawrence

Introduction: At night before you get into bed, if you are like most people, you take off your shoes, socks, and clothes and put on your sleepwear. I want to talk to you about a few more things you need to take off before you end the day or begin the day for that matter.

Colossians 3:⁸ But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. ⁹ Do not lie to one another, since you have put off the old man with his deeds, ¹⁰ and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, ¹¹ where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ is all and in all.

WORD STUDY INFO FROM A.T. ROBERTSON ON VERSE 8

3:8 {But now} (\nuni de\). Emphatic form of \nun\ in decided contrast (to \pote\ in verse 7) in the resurrection life of 2:12; 3:1. {Put ye also away} (\apothesthe kai humeis\). Second aorist middle imperative of old verb \apotith^mi\, to put away, lay aside like old clothes. This metaphor of clothing Paul now uses with several verbs (\apothesthe\ here, \apekdusameno\ in verse 9, \endusameno\ in verse 10, \endusasthe\ in verse 12). {All these} (\ta panta\). The whole bunch of filthy rags (anger \org^n\, wrath \thumon\, malice \kakian\, railing \blasph^mian\, shameful speaking \aischrologian\). See somewhat similar lists of vices in Col 3:5; Ga 5:20; Eph 4:29-31. These words have all been discussed except \aischrologian\, an old word for low and obscene speech which occurs here only in the N.T. It is made from \aischrologos\ (\aischros\ as in 1Co 11:6 and that from \aischos\, disgrace). Note also the addition of "out of your mouth" (\ek tou stomatos hum^n\). The word was used for both abusive and filthy talk and Lightfoot combines both ideas as often happens. Such language should never come out of the mouth of a Christian living the new life in Christ.

Six Things to Put Off Before Tomorrow Are:

1. Anger

This word is also used in Ephesians 4:26. Albert Barnes gives some guidelines to help us know when we are getting sinfully angry:

Anger is sinful in the following circumstances:

(1.) When it is excited without any sufficient cause—when we are in no danger, and do not

need it for a protection. We should be safe without it.

(2.) When it transcends the cause, if any cause really exists. All that is beyond the necessity of immediate self-protection is apart from its design, and is wrong.

(3.) When it is against the person rather than the offence. The object is not to injure another; it is to protect ourselves.

(4.) When it is attended with the desire of revenge. That is always wrong, Ro 12:17,19.

(5.) When it is cherished and heightened by reflection. And

(6.) when there is an unforgiving spirit; (Barnes New Testament Notes Albert Barnes)

2. Wrath

Robertson says of this word as it occurs in Eph. 4:26 Danger in settled mood of anger. \Parorgismos\ (provocation), from \parorgiz\, to exasperate to anger

3. Malice

Rather, "with all evil"—kakia. Every kind and sort of evil is to be put away, and you are to manifest only that which is good. (Barnes)

4. Blasphemy

The word here seems to mean all injurious and calumnious speaking—whether against God or man.(Albert Barnes)

5. Filthy Language

Filthy communication out of your mouth. Lewd, indecent, and immodest discourse. ...

The conversation of the heathen everywhere abounds with this. A pure method of conversation among men is the fruit of Christianity. (Albert Barnes)

6. Lying

The reason for putting away lying, stated in Eph 4:25, is, that we "are members one of another"- or are brethren. The reason assigned here is, that we have put off the old man with his deeds. The sense is, that lying is one of the fruits of sin. It is that which the corrupt nature of man naturally produces; and when that is put off, then all that that nature produces should be also put off with it.

The vice of lying is a universal fruit of sin, and seems to exist everywhere where the gospel does not prevail. Comp. See Barnes "Tit 1:12".

There is, perhaps, no single form of sin that reigns so universally in the heathen world.(Albert Barnes)

A.T. ROBERTSON COMMENTS ON THIS VERSE:

3:9 {Lie not to another} (\m^ pseudesthe eis all^lous\). Lying (\pseudos\) could have been included in the preceding list where it belongs in reality. But it is put more pointedly thus in the prohibition (\m^ and the present middle imperative). It means either "stop lying" or "do not have the habit of lying." {Seeing that ye have put off} (\apekdusamenoì\). First aorist middle participle (causal sense of the circumstantial participle) of the double compound verb \apekduomai\, for which see 2:15. The \apo\ has the perfective sense (wholly), "having stripped clean off." The same metaphor as \apothesthe\ in verse 8. {The old man} (ton palaion anthr^pon\). Here Paul brings in another metaphor (mixes his metaphors as he often does), that of the old life of sin regarded as "the ancient man" of sin already crucified (Ro 6:6) and dropped now once and for all as a mode of life (aorist tense). See same figure in Eph 4:22. \Palaios\

is ancient in contrast with \neos\ (young, new) as in Mt 9:17 or \kainos\ (fresh, unused) as in Mt 13:52. {With his doings} (\sun tais praxesin autou\). Practice must square with profession.

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