

Sunday School
Mortification of Sin
Lesson 5

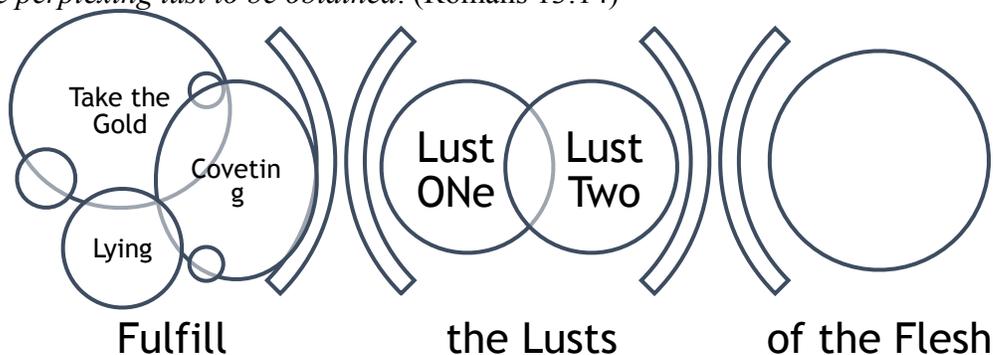
REVIEW OF MAJOR TRUTHS

General Rules

IS NOT!

- ❖ To mortify a sin is not utterly to *kill*, root it out, and destroy it, that it should have no more hold at all nor residence in our hearts.
 - Philippians 3:12,21
 - 1 John 1:8
 - However, the goal is still lusts complete death. “He would so kill it that it should never move nor stir any more, cry or call, seduce or tempt, to eternity” (Owen).
- ❖ It is not the *dissimulation* of a sin.
 - Dissimulation is a concealment of one's thoughts, feelings, or character.
 - “He hath got another heart than he had, that is more cunning; not a new heart, that is more holy” (Owen).
 - We deceive ourselves into thinking that an iceberg is only on the surface. Try telling that to anyone who has real Christian experience navigating the oceans of life.
- ❖ The mortification of sin consists not in the improvement of a *quiet, sedate* nature.
 - In some, lust erupts. In others, lust does not.
 - Thus, the quiet and docile person (genetics; chemical make up) can fool themselves and never address the underlying iceberg of lust.
 - Story of quiet country home for sale
 - Tools in this category
 - Apple watch–Breath
 - Regular vacations
 - Classical Music
- ❖ A sin is not mortified when it is only diverted.
 - Acts 8:9-24
 - Eczema breakout and cream
 - Young man on campus (picture of river of lust diverted)
 - “He that changes pride for worldliness, sensuality for Pharisaism, vanity in himself to the contempt of others, let him not think that he hath mortified the sin that he seems to have left. He hath changed his master, but is a servant still” (Owen).
- ❖ *Occasional conquests* of sin do not amount to a mortifying of it.
 - Some tragedy or calamity that leads one to consider their sin.
 - Death of friend in high school
 - Some eruption of lust that gets too close for comfort.

- Kinds of occasional fears
 - Fear of scandal
 - Fear of hurting others
 - Fear of loss of property
 - The problem is that most times sin plays dead until you calm down and the fear clears. Then, you ease back into the sin.
 - Hognose snake defense mechanism
- ❖ *Unless a man be a believer,—that is, one that is truly ingrafted unto Christ,—he can never mortify any one sin;*
- When his conscience hath been made sick with sin, and he could find no rest, when he should go to the great Physician of souls, and get healing in his blood, the man by this engagement against sin pacifies and quiets his conscience, and sits down without going to Christ at all. Ah! how many poor souls are thus *deluded* to eternity! “When Ephraim saw his sickness, he sent to king Jareb,” Hos. 5:13; which kept him off from God.
 - Stephen Covey
 - Military training
- ❖ *Without sincerity and diligence in a universality of obedience, there is no mortification of any one perplexing lust to be obtained.* (Romans 13:14)

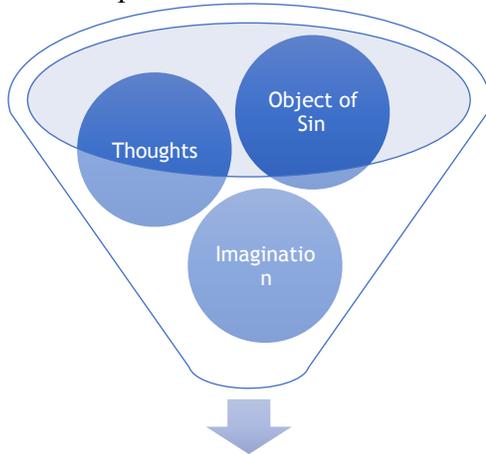


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- Universality means “every” and “all.”
- Isaiah 58
 - Fasting with prayer as a part of repentance is a good thing.
 - Neglect of the other duties is rebuked.
- The question is, “Why do you pay attention to some of your sins and not all?”
 - Your narrow focus betrays you. It shows that your concern for sin is not from a true hatred of sin.
 - “If you hate sin as sin, every evil way, you would be no less watchful against everything that grieves and disquiets the Spirit of God, than against that which grieves and disquiets thine own soul” (Owen).
 - Now we can make sense of 2 Corinthians 7:1/ Therefore, having these promises, beloved, let us cleanse ourselves from **all** filthiness of the flesh and spirit, **perfecting holiness** in the fear of God.
- In addition, you really are demonstrating that you are not familiar with the ways of God.

- God will chasten you by allowing a sin to grab ahold of you, because you have neglected a universal mortification.
- Romans 1:18ff
- Thus, we must improve our sins unto a total mortification
 - ◆ Luke 22:33
 - ◆ What is Peter's condition?
 - ◆ How does God in his providence chasten him away from this sin?
 - Luke 22:60

IS!

- ❖ To mortify a sin (lust) is a *habitual* weakening of it.
 - Owen (in line with orthodox Christian thought) categorizes indwelling sin as lust.
 - Not just sexual
 - Every lust is a depraved habit or disposition, continually inclining the heart to evil
 - The term “habit” is a foundational technical term used by the Church for a long time.
 - “habitus” specifically, spiritual capacity, belonging to either of the faculties of the soul, i.e., to mind or to will. A faculty can only act according to its innate capacity.
 - ◆ Synonyms: Inclination; Bent;
 - ◆ Romans 13:14; Notice how the depraved mind and imagination provide “provisions” for the flesh or depraved bent of will.



Depraved Bent

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- “Now, the first thing in mortification is the weakening of this habit of sin or lust, that it shall not, with that violence, earnestness, frequency, rise up, conceive, tumultuate, provoke, entice, disquiet, as naturally it is apt to do, James 1:14, 15” (Owen).
- Temptation complicates and resurrects

- “But especially, lust gets strength by *temptation*. When a suitable temptation falls in with a lust, it gives it a new life, vigour, power, violence, and rage, which it seemed not before to have or to be capable of. Instances to this purpose might be multiplied;” (Owen).
- Have you ever crucified someone?
 - “I say, then, that the first thing in mortification is the *weakening* of this habit, that it shall not impel and tumultuate as formerly; that it shall not entice and draw aside; that it shall not disquiet and perplex the killing of its life, vigour, promptness, and readiness to be stirring. This is called “crucifying the flesh with the lusts thereof,” Gal. 5:24; that is, taking away its blood and spirits that give it strength and power,—the wasting of the body of death “day by day,” 2 Cor. 4:16” (Owen).
 - As a man *nailed to the cross*; he first struggles, and strives, and cries out with great strength and might, but, as his blood and spirits waste, his strivings are faint and seldom, his cries low and hoarse, scarce to be heard;—when a man first sets on a lust or distemper, to deal with it, it struggles with great violence to break loose; it cries with earnestness and impatience to be satisfied and relieved; but when by mortification the blood and spirits of it are let out, it moves seldom and faintly, cries sparingly, and is scarce heard in the heart; it may have sometimes a dying pang, that makes an appearance of great vigour and strength, but it is quickly over, especially if it be kept from considerable success. This the apostle describes, as in the whole chapter, so especially, Rom. 6:6” (Owen).
 - “Sin,” saith he, “is crucified; it is fastened to the cross.” To what end? “That the body of death may be destroyed,” the power of sin weakened and abolished by little and little, that “henceforth we should not serve sin;” that is, that sin might not incline, impel us with such efficacy as to make us servants to it, as it hath done heretofore.
- ❖ To mortify a sin is to be in constant *fighting* and *contending* against sin.
 - To *know* that a man hath such an enemy to deal withal, to take notice of it, to consider it as an enemy indeed, and one that is to be destroyed by all means possible, is required
 - To labour to be acquainted with the ways, wiles, methods, advantages, and occasions of its *success*, is the beginning of this warfare. So do men deal with enemies. They inquire out their counsels and designs, ponder their ends, consider how and by what means they have formerly prevailed, that they may be prevented. **(See Appendix)**
- ❖ To mortify a sin is to have frequent success against any lust is another part and evidence of mortification.
 - Frequent success against any lust is another part and evidence of mortification. By success I understand not a mere disappointment of sin, that it be not brought forth nor accomplished, but a victory over it, and pursuit of it to a complete conquest. For instance, when the heart finds sin at any time at work, seducing, forming imaginations to make provision for the flesh, to fulfil the lusts thereof, it instantly apprehends sin, and brings it to the law of God and love of Christ, condemns it, follows it with execution to the uttermost.

Appendix: Precious Remedies Against Satan's Devices

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