

Sunday School Mortification of Sin 6

Preliminary Mortification

I. Guilt

- A. You will not mortify that which you consider as either a little offense or no offense at all.
- B. Your sinful nature knows this and will therefore seek to make itself small or as no offense.
- C. Consider David
 1. 2 Samuel 11:1-5– Notice the inner workings of desire upon the imagination and wielding all the authority and resources of the king.
 2. 2 Samuel 11:12-17–David does not judge his sin to be an offense.
 3. 2 Samuel 12:1-13–God creatively catches David off guard and he acknowledges the offense.
- D. Stasis Theory
 1. Does it exist or did it happen?
 2. What kind of thing was it?
- E. A deep knowledge of the law is necessary to judge sin correctly. Consider the depth of the fifth commandment from the LC.
 1. Question 123
 2. Which is the fifth commandment?
 3. The fifth commandment is, Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Exod. 20:12)
 4. Question 124
 5. Who are meant by father and mother in the fifth commandment?
 6. By father and mother, in the fifth commandment, are meant, not only natural parents, (Prov. 23:22,25, Eph. 6:1-2) but all superiors in age (1 Tim. 5:1-2) and gifts; (Gen. 4:20-22, Gen. 45:8) and especially such as, by God's ordinance, are over us in place of authority, whether in family, (2 Kings 5:13) church, (2 Kings 2:12, 2 Kings 13:14, Gal. 4:19) or commonwealth. (Isa. 49:23)
 7. Question 125
 8. Why are superiors styled Father and Mother?
 9. Superiors are styled Father and Mother, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; (Eph. 6:4, 2 Cor. 12:14, 1 Thess. 2:7-8,11, Numb. 11:11-12) and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents. (1 Cor. 4:14-16, 2 Kings 5:13)
 10. Question 126
 11. What is the general scope of the fifth commandment?
 12. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals. (Eph. 5:21, 1 Pet. 2:17, Rom. 12:10)

13. Question 127

14. What is the honour that inferiors owe to their superiors?

15. The honour which inferiors owe to their superiors is, all due reverence in heart, (Mal. 1:6, Lev. 19:3) word, (Prov. 31:28, 1 Pet. 3:6) and behaviour; (Lev. 19:32, 1 Kings 2:19) prayer and thanksgiving for them; (1 Tim. 2:1–2) imitation of their virtues and graces; (Heb. 13:7, Phil. 3:17) willing obedience to their lawful commands and counsels; (Eph. 6:1–2,6–7, 1 Pet. 2:13–14, Rom. 13:1–5, Heb. 13:17, Prov. 4:3–4, Prov. 23:22, Exod. 18:19,24) due submission to their corrections; (Heb. 12:9, 1 Pet. 2:18–20) fidelity to, (Tit. 2:9–10) defence, (1 Sam. 26:15–16, 2 Sam. 18:3, Esther 6:2) and maintenance of their persons and authority, according to their several ranks, and the nature of their places; (Matt. 22:21, Rom. 13:6–7, 1 Tim. 5:17–18, Gal. 6:6, Gen. 45:11, Gen. 47:12) bearing with their infirmities, and covering them in love, (1 Pet. 2:18, Prov. 23:22, Gen. 9:23) that so they may be an honour to them and to their government. (Ps. 127:3–5, Prov. 31:23)

16. Question 128

17. What are the sins of inferiors against their superiors?

18. The sins of inferiors against their superiors are, all neglect of the duties required toward them; (Matt. 15:4–6) envying at, (Numb. 11:28–29) contempt of, (1 Sam. 8:7, Isa. 3:5) and rebellion (2 Sam. 15:1–12) against, their persons (Exod. 21:15) and places, (1 Sam. 10:27) in their lawful counsels, (1 Sam. 2:25) commands, and corrections; (Deut. 21:18–21) cursing, mocking (Prov. 30:11,17) and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government. (Prov. 19:26)

19. Question 129

20. What is required of superiors towards their inferiors?

21. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, (Col. 3:19, Tit. 2:4) pray for, (1 Sam. 12:23, Job 1:5) and bless their inferiors; (1 Kings 8:55–56, Heb. 7:7, Gen. 49:28) to instruct, (Deut. 6:6–7) counsel, and admonish them; (Eph. 6:4) countenancing, (1 Pet. 3:7) commending, (1 Pet. 2:14, Rom. 13:3) and rewarding such as do well; (Esth. 6:3) and discountenancing, (Rom. 13:3–4) reprovng, and chastising such as do ill; (Prov. 29:15, 1 Pet. 2:14) protecting, (Job 29:13–16, Isa. 1:10,17) and providing for them all things necessary for soul (Eph. 6:4) and body: (1 Tim. 5:8) and by grave, wise, holy, and exemplary carriage, to procure glory to God, (1 Tim. 4:12, Tit. 2:3–5) honour to themselves, (1 Kings 3:28) and so to preserve that authority which God hath put upon them. (Tit. 2:15)

22. Question 130

23. What are the sins of superiors?

24. The sins of superiors are, besides the neglect of the duties required of them, (Ezek. 34:2–4) and inordinate seeking of themselves, (Phil. 2:21) their own glory, (John 5:44, John 7:18) ease, profit, or pleasure; (Isa. 56:10–11, Deut. 17:17) commanding things unlawful, (Dan. 3:4–6, Acts 4:17–18) or not in the power of inferiors to perform; (Exod. 5:10–18, Matt. 23:2,4) counseling, (Matt. 14:8, Mark

6:24) encouraging, (2 Sam. 13:28) or favouring them in that which is evil; (1 Sam. 3:13) dissuading, discouraging, or discountenancing them in that which is good; (John 7:46–49, Col. 3:21, Exod. 5:17) correcting them unduly; (1 Pet. 2:18–20, Heb. 12:10, Deut. 25:3) careless exposing, or leaving them to wrong, temptation, and danger; (Gen. 38:11,26, Acts 18:17) provoking them to wrath; (Eph. 6:4) or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour. (Gen. 9:21, 1 Kings 12:13–16, 1 Kings 1:6, 1 Sam. 2:29–31)

25. Question 131

26. What are the duties of equals?

27. The duties of equals are, to regard the dignity and worth of each other, (1 Pet. 2:17) in giving honour to go one before another; (Rom. 12:10) and to rejoice in each others' gifts and advancement, as their own. (Rom. 12:15–16, Phil. 2:3–4)

28. Question 132

29. What are the sins of equals?

30. The sins of equals are, besides the neglect of the duties required, (Rom. 13:8) the undervaluing of the worth, (2 Tim. 3:3) envying the gifts, (Acts 7:9, Gal. 5:26) grieving at the advancement or prosperity one of another; (Numb. 12:2, Esth. 6:12–13) and usurping pre-eminence one over another. (3 John 9, Luke 22:24)

II. Danger

A. Hardened by the deceitfulness of sin

1. The idea is that due to sin's deceit you become desensitized and indifferent to the things of God.

- a) Calluses on fingers are a reward for a tradesman. However, imagine a callus forming over your tongue—imagine a callus on your heart.
- b) Thou that wast tender, and didst use to melt under the word, under afflictions, wilt grow as some have profanely spoken, “sermon-proof and sickness-proof.” Thou that didst tremble at the presence of God, thoughts of death, and appearance before him, when thou hadst more assurance of his love than now thou hast, shalt have a stoutness upon thy spirit not to be moved by these things. Thy soul and thy sin shall be spoken of and spoken to, and thou shalt not be at all concerned, but shalt be able to pass over duties, praying, hearing, reading, and thy heart not in the least affected. Sin will grow a light thing to thee; thou wilt pass it by as a thing of nought; this it will grow to. And what will be the end of such a condition? Can a sadder thing befall thee?

III. Evil

- A. **It grieves the holy and blessed Spirit**, which is given to believers to dwell in them and abide with them. So the apostle, Eph. 4:25–29, dehorting them from many lusts and sins, gives this as the great motive of it, verse 30, “Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption.”
- B. **It will take away a man's usefulness in his generation.** His works, his endeavours, his labours, seldom receive blessing from God.

Proper Mortification

- I. Set faith at work on Christ for the killing of thy sin.
 - A. You must pile drive the truth by various means into your heart. The truth is already, but not yet. So, the Spirit produces not belief, but faith.
 - B. **By faith fill thy soul with a due consideration of that provision which is laid up in Jesus Christ** for this end and purpose, that all thy lusts, this very lust wherewith thou art entangled, may be mortified. By faith ponder on this, that though thou art no way able in or by thyself to get the conquest over thy distemper, though thou art even weary of contending, and art utterly ready to faint, yet that there is enough in Jesus Christ to yield thee relief,
 1. Philippians 4:13; 1 Thess. 5
 2. Like the prodigal be comforted of bread back home– Luke 15:17
 - a) Isaiah 40:28-31
 3. Acts 5:31–If Christ gives repentance, then he give mortification.
 4. John 1:16–We draw from his fulness
 5. John 15:3–All mortifying grace flows from Him.
 6. “I am a poor, weak creature; unstable as water, I cannot excel. This corruption is too hard for me, and is at the very door of ruining my soul; and what to do I know not. My soul is become as parched ground, and an habitation of dragons. I have made promises and broken them; vows and engagements have been as a thing of nought. Many persuasions have I had that I had got the victory and should be delivered, but I am deceived; so that I plainly see, that without some eminent succour and assistance, I am lost, and shall be prevailed on to an utter relinquishment of God. But yet, though this be my state and condition, let the hands that hang down be lifted up, and the feeble knees be strengthened. Behold, the Lord Christ, that hath all fulness of grace in his heart, all fulness of power in his hand, he is able to slay all these his enemies. There is sufficient provision in him for my relief and assistance. He can take my drooping, dying soul and make me more than a conqueror.
 7. He can make the ‘dry, parched ground of my soul to become a pool, and my thirsty, barren heart as springs of water;’ yea, he can make this ‘habitation of dragons,’ this heart, so full of abominable lusts and fiery temptations, to be a place for ‘grass’ and fruit to himself;” Isa. 35:7.
 - C. Stoke your faith until it flames into a present expectation of relief.
 1. Hab. 2:3
 2. Ps. 123:2
 3. Consider his mercifulness, tenderness, and kindness, as he is our great High Priest at the right hand of God. Heb. 2:17,18; Is. 66:13
 4. Consider his faithfulness
 - a) Jer. 31:36
 - b) Ps. 130:6
 5. He that expects any thing from a man, applies himself to the ways and means whereby it may be obtained. The beggar that expects an alms lies at his door or in his way from whom he doth expect it. The way whereby and the means wherein

Christ communicates himself is, and are, his ordinances¹ ordinarily; he that expects any thing from him must attend upon him therein. It is the expectation of faith that sets the heart on work. It is not an idle, groundless hope that I speak of.

a) **Matt. 9:21**

b) **Acts 9/** Paul waited at Damascus. He remained blind and in his sins. Little did he know that Jesus was preparing the way for a regenerative mortification to take place. Ananias arrives. Jesus works through the laying on of hands and prayer to awaken Saul.

¹ THE ordinances in a single congregation are, prayer, thanksgiving, and singing of psalms, the word read, (although there follow no immediate explication of what is read,) the word expounded and applied, catechising, the sacraments administered, collection made for the poor, dismissing the people with a blessing.