

# Spiritual Capital Punishment , Mortification

by Mack Tomlinson

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*The sermon emphasizes the importance of mortification in the Christian life, which involves actively, progressively, and militantly putting sin to death through the power of the Holy Spirit.*

**Duration:** 57:29

**Scripture:** Ephesians 4:31-32, Colossians 3:1

**Topics:** "Mortification"

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## Description

In this video, the speaker and his wife are celebrating their 40th year of marriage. They read from Ephesians 4:17-32, discussing the importance of mortifying sin and growing in Christ. The speaker shares a conversation he had with a young pastor who asked how to best mortify sin as a Christian. He emphasizes the need to continually understand our new identity in Christ and lists various sins that we must put off and put on the new man. The speaker also highlights the importance of actively and diligently dealing with sins in our lives, using radical examples from Matthew 18 to illustrate the cost of discipleship and self-denial.

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## Transcript

We pray You'd speak hush to our spirits that we might hear Your voice through Your Word. We give You this time of study this morning. We pray You'd use it in each of our hearts.

And we thank You. This time is Yours. Make it profitable for the glory of Jesus Christ.

We pray in His name. Amen. Is this too loud? It sounds like a real echo.

No one in this proximity is going to have trouble hearing me, I promise you. Especially when I get going. So, we're going to be kind of in the Old and New Testament this morning, so I want you to have your Bible open.

If you don't have your Bible with you, you should leave right now. No, not really. But you should always bring it.

So, I want us to study and talk about this morning, spiritual capital punishment. What does capital punishment mean? Huh? Yeah, the death penalty. And what do you think I might be implying when I talk about spiritual capital punishment? What is to be put to death in the Christian's life? Sin.

The death penalty has been allotted to any sin, every sin, remaining sin, the least sins, the biggest sins, the most secret sins, the most hideous sins, the most delicate sins, the sins that society would think, Nothing wrong with that. Be proud. Assert yourself.

Self first. But the Bible tells us that for the Christian, every sin needs to be what? Mortified. That's the biblical word.

Mortified. Mortification. Can you think of where that word is actually used in the New Testament? Alright, that's the first Scripture in my notes right here.

So let's look at that as a launching pad. Romans 8, 13. We're going to talk about this morning, killing sin, putting sin to death, the doctrine of mortification.

Now this area, up until recent years, was hardly ever preached on. Perfectionism that arose out of early Methodism or Pentecostalism taught that you can come to a place where you're free from sin. You don't sin anymore.

And so that's grievous error. The other extreme, some Baptist groups and others say, well, you know, your sins are forgiven, and it doesn't matter all that much if you sin or not, because it's already paid for, and so don't worry about it that much. We're all going to sin regularly.

So there's these extremes. And the Christian must know how to view, on the one hand, every sin was paid for fully at the cross, atoned for, and there is now no condemnation to those that are in Christ Jesus. On the other hand, in the Christian life, we battle sin.

And we're deceived if we think we don't. It's not just weakness. It's not just personality weakness in relation to sin.

Sin is an issue that we battle. And so the Bible calls us, in no uncertain terms, to mortify sin. And this is a great part of the Christian life.

Romans 8 verse 13 says this, and the New King James reads it this way, For if you live according to the flesh, you will die. But if by the Spirit you put to death, that is, mortify the deeds of the body, you will live. Now what does that verse say we're to put to death? The deeds of the body.

The deeds of the flesh. Fleshly deeds. In other words, actions of sin that we as believers still at times commit because we live in this earthly body.

Our mind can sin, and it's in here. Our affections, desires can sin because they affect us still. Lust, greed, passions, the working of the flesh and of the Spirit.

The Christian can sin in many capacities. Anger, lack of self-control. We could go on and on.

We're not going to list a bunch of sins today. But we are going to talk about our responsibility to actively, progressively, continually, militantly wage war on sin. We are because the death penalty has been executed on all sin in the Christian's life because capital punishment is the sentence on all sin.

We are the executioner along with the Holy Spirit. Because this verse says that this action we're responsible for, we do it by the Holy Spirit. If you through the Spirit or by the Holy Spirit do mortify the deeds of the flesh, you'll live.

So both God, the Holy Spirit, and the Christian's will, the Christian's choices, actively work together in the mortification of sin. This doctrine of mortification falls in the realm of the doctrines that deal with salvation. Think about this.

Can you as a Christian define the doctrine of election? Can you define predestination? Or divine calling? Or regeneration? Or conversion? What's involved in conversion? Two things. Repentance and saving faith, right? That's conversion. We've got to define these things clearly.

And we have to think rightly and accurately and biblically. What is justification? What is sanctification? And how do those two differ? What is adoption? What is glorification? And back up in there ought to be right under the heading of sanctification is a subheading of mortification. Because part of our sanctification is what all is involved in sanctification? What things can you name? Just toss out something.

Christlikeness, exactly. Growth in grace. Growth in the knowledge of Christ.

Pressing on to know the Lord. Well, anyone that fully defines or fully views sanctification rightly has to include mortification. The mortification of sin is a part of ongoing sanctification.

If you don't have mortification in your view of sanctification, you won't have a good process of sanctification. So mortification. How would you define it? The Christian's responsibility to progressively, continually, fight sin and put it to death.

Mortification. The Christian's responsibility to progressively and militantly put sin to death. This is a necessity because people who profess to be Christians who never do this and there's never any evidence in their life that they put sin to death, then their salvation is totally questionable.

In fact, we're going to read the words of Jesus in a moment from Matthew 18, how He links together the reality of sin being killed with ultimately the eternal state. So mortification is a necessity. It's a responsibility.

It's a present reality in every Christian. Sin is being killed in every Christian because the Holy Spirit's at work within us to work out the salvation we receive. It is an activity of the Holy Spirit, as I've said, but it's also the direct, volitional responsibility of every Christian to be putting sin to death.

Jake, would you look up chapters 21 and 25? And Valerie, would you look up 2 Corinthians 6, 14-7.1? Clarence, would you look up Galatians 5.24? Linda, would you come up here? Join us at the front so I can hear. And you read Ephesians 4, 17-22. And then Nick, you can read Colossians 3, 1-10.

So be ready when we come to these. So these verses have to do with we're talking about the doctrine of mortification. Rami, define it for us.

That's alright. That's alright. It's okay.

In Arabic, you could. The doctrine of mortification is the Christian responsibility of putting sin to death. It's a part of our sanctification.

That's what we're looking at. That within the reality of our salvation, we're regenerated, we're justified. Then sanctification starts.

Growth in grace. And part of that sanctification is we are putting sin to death because the sentence of capital punishment, the death penalty, has been executed on all our sins because of the cross. Christ on the cross put sin to death.

So now we, because we're yet imperfect and we're growing, we join that crucifixion of sin by progressively putting sin to death. Mortification. Romans 8.13 Some translations use the word mortified.

Therefore, these things in your members. The New King James read it. Put to death.

So this is our responsibility. So, read Numbers 21.35 for us. No, chapter 21, verse 35.

Sorry. Okay, this was referring to Og King of Bashan when the people of Israel went out to battle him and God told Moses, don't be afraid of him. I'm going to cause you to inherit the land there.

And you're going to do to him the same thing you did to Son, king of the Amorites. Verse 35, so they, that is Israel, defeated him. He was an enemy of the Lord.

And he, that king and his people, were going to keep Israel from inheriting their inheritance. Got to be put to death. The enemies of God have to be put to death there.

So they defeated him, his sons, and all his people until there was what? No survivor left. You have a battle with anger? You've got to kill that anger until there's no survivor left. This is the principle.

This is the physical picture in the Old Testament of mortifying, putting to death the enemies of God in our lives in order that we might possess our inheritance. So, they took possession of his land. Now, Numbers 25, verses 17 and 18.

Start with 16. Alright, 17 and the first half of 18. Here again, Israel is possessing the land.

And God tells Moses to do what to the Midianites? Harass them. And attack them. Because they harassed you.

The sins that defeated us all our life, the sins that try to harass us, we cannot be passive toward them. We've got to turn on them because we have a new heart, a renewed mind. We have a heart that loves righteousness.

And we have to militantly attack those sins. Harass them. And attack them.

Because they are the things that harass you. That's the same picture we're going to see in Colossians 3 and Ephesians 4 and other places in the New Testament. We're called to wage war militantly from a position of victory because Christ has already given us our full inheritance of Christlikeness and holiness and part of the process of being conformed to the image of Christ is not only growing in the grace and knowledge of Him, but putting sin off.

Putting it to death. And if we don't attack it and we don't wage war against it from a position of right thinking and being proactive, it will continue. It's not going to stop.

So we either say, I'm going to defeat this by the Spirit of God and the grace of God, or it's going to continue. And when a person gets sick and tired of sin defeating them, they might get some righteous anger and start going to battle. That's what these pictures in the Old Testament show us.

Alright. So, did I assign Matthew 18? Alright, I'll read it. So, turn there.

Matthew 18 and 9. I want you to think about in your own Christian growth, examine yourself how proactive, how military as a soldier, how diligent as a farmer, how much self-control as an athlete, as a Christian, how militantly are you dealing with sins that try to defeat you? Unbelief. Lust. Anger.

Anger, getting out of control. Harsh speech. I could keep naming a bunch of stuff.

You could too. How militant are we toward these things? Matthew 18, verses 8 and 9. Jesus uses these radical pictures to teach mortification. If your hand or foot causes you to sin, put a band-aid on it.

Cut it off and cast it from you. It is better for you to enter into life lame or maimed rather than having two hands or feet to be cast into the everlasting fire. He's talking about putting sin out of one's life.

Radically dealing with it. This is the cost of discipleship. This is part of discipleship.

Self-denial. Self-denial. Verse 9, and if your eye causes you to sin, pluck it out, cast it from you.

It is better for you to enter into life wearing an eye patch. You've got one good eye. This one's covered because the whole eyeball's gone and it's not pleasant to look at.

Better for you to enter into life with one eye and having two eyes to be cast into hellfire. So radically dealing with sin. Jesus pictures this in a very, very drastic way.

And He really is picturing mortification. The rich young ruler would not deal with one sin. And he went away sorrowful.

He would not turn from that to follow Christ. And he went away sorrowfully. Alright, who has 2 Corinthians 6? Valerie.

Through 7-1. 2 Corinthians 6.14 Through 7-1. Alright, this whole section deals with mortification and things you can't do.

You don't be yoked together with unbelievers in marriage. Well, you know, I love Him and I just think I can win Him to the Lord. Well, I know He's really carnal, but I can live such a holy life that I can bring Him along.

I just want to marry Him. No. Do not be yoked together with unbelievers.

Well, this guy's successful in his business and he's an agnostic, but I think if I become a partner with him in the business, God can use me to... No. No. This is a point of mortification.

Do not be unequally yoked together with unbelievers. That principle should never be violated. Now we relate to unbelievers.

We work with them. We work for them. We should be a witness to all.

But here is the principle of mortification. You put to death this desire of potentially being joined together with unbelievers. Someone asked me when I was in Canada, what do you think about churches hiring musicians that are really gifted but may not be Christians yet to play, to improve the quality of the music? I had a short answer.

No. No. Next question.

I did explain it more. I said no. Because these are unbelievers.

Worship in church is the people of God worshipping. It's not a performance. It's not entertainment.

So no church should ever hire a musician who's unconverted to play because you're mixing together people that aren't believers with believers to be worship leaders. And so, there's a principle of mortification. Look at verse 17.

Come out from among them. Be separate. Mortification.

These relationships. You separate yourself. Not because you're holier.

Not because you look down upon them. No bad attitudes here. No superiority.

It's an action by you to separate yourself and mortify this relationship. Don't touch what is unclean. Verse 1 of chapter 7. Having these promises.

Let us cleanse ourselves. I thought God had to cleanse us. Well, we're part of the washing thing too.

Soap and shampoo is what cleanses you, but you've got to use them. Let us cleanse ourselves from what? Verse 1 says, all filthiness of the flesh and of the spirit. What all things would fall into those two categories? Things that are filthiness of the flesh and of the spirit.

All kinds of things. We could spend the rest of the 30 minutes we have just naming things. We have to cleanse ourselves from those things.

Put them off. Avoid them. Flee.

Run. Starve them. And all kinds of responsibilities we have there.

So, question. You mean perfect holiness? Right. Right.

Right. Well, we know it's not teaching sinless perfection. But it's a present continuous action.

Perfecting holiness. It's the same idea as growing in grace in the knowledge of Christ. Pursuing holiness in the fear of the Lord.

Hebrews talks about pursue peace with all men and holiness without which no one will see the Lord. So this is perfect increasing and growing in, maturing in holiness of life. Always.

Perfecting it. So, does that answer your question? Yeah, it's a continuous action. It's a work that's never finished.

And we always pursue it. We are always working at it. Alright.

Galatians 5.24 Okay, now this is a picture. This verse teaches that mortification is the fruit and proof of union with Christ. What did the verse say? I'll read it again.

Galatians 5.24 Those who are Christ, that's union with Christ. Those who are Christians, those who are in Christ, those who have been justified and are in right standing with God, they are in Christ. Those who are

Christ have this reality.

The flesh has been crucified. Sin has been put to death with its passions and desires. So this will mark the true Christian.

A true Christian is serious about their sin. They're serious about forsaking it. They're serious about putting it off.

When they sin, they have a grieved heart because that's not them anymore. That's who you once were. And so, this is a mark.

This verse right here shows that mortification of sin and a right attitude towards sin is a mark of the one who's in Christ. So if you ever talk to someone who's living a life of sin, but they're sure they're a Christian, you can go to this one verse. Have them read it.

Have them read it and have them interpret it. And then you might say, well, how are you doing in light of that? So, alright. Ephesians 4, 17-32 Dear, could you pause? It's chapter 4. Are you reading in 5? I might have said 5. I'm sorry.

I'm sorry. No, you're not sorry. I'm sorry.

We're starting our 40th year of marriage today. 39 years anniversary. And so, we're starting in a good way.

I'm sorry, not you. It's Ephesians 4, 17-32. My fault.

We're starting 40 years of marriage this morning by mortifying sin. Go ahead. Did you read through 32? I think I said 32.

You girls see how marriage works? Go through 32. You can turn the video off now. The editing is going to have to be drastically cut.

Just shut that thing off. Go ahead, dear. Through 32.

Alright, now earlier I referred to Galatians 5.24 as a strong proof text. Ephesians 4 and Colossians 3 are probably the greatest two chapters in the New Testament on mortification of sin. Skip down to verse 22 here in Ephesians 4. And you're going to see these words.

Notice these words Paul uses. These action words. Verse 22, that you put off.

Put off. Verse 24, put on. You're putting off some things, you're putting on some things.

Verse 25, putting away. You know, our trash collection day is Thursday morning. And we'll often try to clear stuff out and get rid of stuff.

And it's always wonderful to get rid of everything that you don't want or that the trash during the week, and you set it out and it's gone. It's just like you put away some things. Regularly.

And so, 25 is putting away. Look at 26. Do not let.

Do not let this happen. Don't let it happen. Verse 29, let no corrupt word.

Look at verse 30. Do not. Don't do this.

31, let evil speaking be what? Put away. My point is, we are called to consistent action. To make volitional choices as believers.

We no longer have a heart that is bound by sin. We have a new heart. We're free from the claim of sin.

We're free now in righteousness to yield not, as Romans 6 says, don't yield your members now as instruments of unrighteousness, but what? Yield your members, your mind, your tongue, your will, your body. You yield it as an instrument of righteousness. Don't do these things.

Paul is saying. And a great part of Paul's theology of sanctification is summed up in this. You are in Christ.

You're a new creature. These things you know are wrong, don't do them anymore. Progressively kill them.

Put on, rather, these things. That's Pauline sanctification. And so, going back to verse 17, those things that we put to death now, that's how the Gentiles walk in the futility of their minds.

Their minds are darkened. And that's the way we were. So we're to put off, verse 22, look at it, all the former conduct.

How we acted and thought while we were unbelievers, that's old clothing. It's worn out. We don't just take it to goodwill.

We put it in the trash dump. Put off your former manner of living. The old man, look at verse 22, the old man which grows corrupt according to the deceitful lust, and we're to be renewed in the spirit of our mind.

That's part of mortification. That you put on the new man. The positive is put on the new man.

That's sanctification. The negative is put off. That's mortification.

The only way to put on the new is to put off the old. Because words of anger and words of blessing aren't to proceed out of the same mouth, right? The wrath of man doesn't produce the righteousness of God. You can't live an unrighteous life and live a holy life simultaneously in the same moment.

Impossible. You put off the one, you progressively put on the new. Verse 25.

It's real practical. Put away lying. Do you lie regularly? Is lying a normal habit in your life? Can you lie as easily as you can drink a glass of water? Put off lying as a Christian.

I remember up until I was converted when I was 19, it's easy to lie. You grow used to it. You cover your tracks.

You hide things. And I remember after becoming a Christian when I would lie about something, my conscience would be pricked. I'd feel wrong.

I'd feel unclean. And I knew I can't do that anymore. I said a bad word.

My first job after I was a Christian working in a full-service gas station, I was changing a tire and a tire tool hit my hand really hard. And I'd been a Christian about a month. And a bad word came out of my mouth.

And that hurt my heart more than the tire tool hurt my hand. And from that day on, I never struggled with cursing. And that was the Holy Spirit.

It wasn't me saying, I'm going to be strong and guard my work. But that stuff was put off out of my life. And so we are to put away lying.

Verse 26, we're to put away anger. Anger cannot be justified. And some of us, some Christians, have had a problem with anger all their life.

They get angry about anything. I mean, I see grandchildren sometimes get really angry because one of their siblings is looking at one of their toys or messing with it, and they don't want them to. When 10 minutes earlier, they were getting to use theirs.

And so anger comes out over the silliest things. Do you have an anger problem? Anger has to be mortified. These sins of the flesh and of the mind.

Verse 26, do not let the sun go down on your wrath and don't give place to the devil. Verse 29, let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. Verse 30, this is part of our mortification too.

Do not grieve the Holy Spirit of God. How do we grieve the Holy Spirit of God? By doing things that aren't right. Saying things that aren't right.

Actions that aren't right. That displease God. When we act in a way that displeases God or violates Scripture, it grieves the Holy Spirit.

We're not to do those things. The sins of omission. Neglecting what we should do.

Sins of commission. Doing what we should not do. Grieve the Holy Spirit of God.

Verse 31, let all bitterness, wrath, anger, clamor, evil speaking be put away. And then the put on side, God putting on Christ is verse 32. So, remember Ephesians 4 is real homework for mortification.

We ought to often camp out there and pray through that and examine ourselves. Lord, what is the problem in my life of ongoing sin? Is it laziness? Is it self-centeredness? Is it discontentment? Is it anxiety and fear? What sins do I need to militantly mortify? Alright. Colossians 3, verses 1-10.

Speak up. Loud. Everybody needs to hear.

Alright. Good. Thank you.

Thanks, Nick. Parallel passage with Ephesians is Colossians 3. Same teaching. Just different words.

A little shorter. But notice verse 1. Because you're a Christian, if you've risen with Christ, if you're in Christ, then seek the things that are above where Christ is seated at the right hand of God. Notice verse 2. Your responsibility.

Set your mind on things above. Set your mind on spiritual things. Let your mind, Romans 12, verses 1-2, not be conformed to this world, but be transformed by the renewing of your mind to believe truth and to live in such a way that you're living in conformity with the truth that is in Jesus Christ.

Why? Because you're dead. Verse 3. You're dead. That's no longer you.

And your life now is hidden with Christ and God. So, verse 5. Here's the work to do. Here's the construction work.

Here's the teardown. Here's the demolition work. We're to put to death the things in our members that aren't in conformity with Christ.

And Paul begins to list them. Verse 7. That's what you used to be. Now in Christ, that's not you anymore.

Now you yourself, verse 8, are to put off all these things. Verse 10. And put on the new man.

To put off, to put on, is the picture Paul gives in our sanctification and our mortification. So, let me give a couple of... in the next five minutes, let me get some application to this. First of all, there is no quick fix for holiness.

If you see in a bookstore online, three easy steps to Christlikeness. Don't order it. There is no quick fix to growing in grace, to holiness, to mortification.

We progressively grow in grace, in the knowledge of Christ. Now, we have to learn to deny sin and put sin to death and grow in Christ. Sinclair Ferguson was talking to a young friend who asked him briefly.

He was a young pastor. And it was the last time Sinclair Ferguson was going to see him. He didn't know it then.

But they never saw each other again because the young man died a few months later. And the question the young man asked Sinclair Ferguson was, summarize for me the best way for a Christian to mortify sin. Pretty good question.

If somebody asked you that, how would you answer it? You ought to be able to answer it if you're a Christian. Here's the things basically that Sinclair Ferguson said to him. Number one, we must realize the importance of our continually being clear on our new identity in Jesus Christ.

We must see the importance of our continually being clear on our new identity in Christ. What's he saying? He's saying as a Christian, it's easy for us when we're tempted to forget at that point really who we are. We are not a sinner as far as our standing anymore.

That's not who we are. We're a saint. We're a Christian.

We're the temple of God. We're a child of God. We're a son of God.

And that sin we used to give in to, that's not who we are anymore. So the more we focus on our new identity in Christ, the less we will sin and the more we will put off sin. We are no longer in Adam.

We are no longer in the flesh, Romans says, but in the Spirit. We're in the realm of the Holy Spirit now. Not in the realm of the natural man anymore.

We are no longer dominated by sin or by the old order, by the old creation. Now let's look in Romans 6 about this real quick. And I'll just read Romans 6. And you see how Paul argues this so beautifully in Romans 6 about sin.

Romans 6.1 What shall we say then? Shall we continue in sin that grace may abound? Certainly not. How shall we who are dead to sin? Every Christian is dead to the realm of sin. How shall we who are dead to

sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Verse 6 Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

For he who has died has been freed from sin. Skip down to verse 11. Likewise, you also reckon yourselves to be dead indeed unto sin, but alive to God in Christ Jesus our Lord.

Therefore, do not let sin reign in your mortal body, that you should obey its lusts. Verse 17 But God bethanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered, and having been set free from sin, you became slaves of righteousness. A slave of righteousness can't go back and serve sin.

You've got to say, no, I have a different master now. Thank you very much. Don't even say thanks, but no thanks.

Just say no thanks. Because we are slaves of Christ and we're to be slaves of righteousness. Romans 8 and 9 That you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you.

And who can quote 2 Corinthians 5.17? For if anyone is in Christ, he's a new creation. Old things have passed away. Behold, all has become new.

So, the more we realize, the more we continually are clear on our new identity in Christ, the more we will mortify sin. Because we'll say, that's not who I am anymore. Sin is not to have dominion over me.

No. We're to say no to it. Number two application.

All sin in every form must be proactively, militantly put to death and denied. Now this is where many Christians are passing. It's like the verses that Jake read.

God told Moses about that king. I think it was the Midianites. Harass them and attack them because they harassed you.

We have to put to death. We put to death the sin that's in our members. 2 Corinthians 7.1 that Valerie read.

Having these promises, dearly beloved, cleanse yourselves from all filthiness of the flesh and the spirit. How do you do that? You don't wash yourself. The way you cleanse yourself is you put off, you resist, you avoid, you deny, you starve, you flee from, you run from, you say no to consistently the sins that want to get you.

You resist. That's how you cleanse yourself. Titus 2.11-12 Look at it with me.

Titus 2.11-12 For the grace of God that brings salvation has appeared to all men, teaching us that what? Denying. That's us. Denying ungodliness and worldly lusts.

We should live soberly, righteously, and godly. The second phrase is the positive. That's putting on Christ.

Living soberly, righteously, and godly in the present age. The first part, the negative, is mortification, the putting off. Denying ungodliness and worldly lusts.

We must learn to call sin what it really is. Impurity, uncleanness, that sometimes we say, well, you know, I'm being tempted a little. I'm just struggling.

Instead of saying this sin of impurity and lust, it's real. It's trying to get me. There's impurity in my heart.

I've got to put it to death. Idolatry. Some people would phrase it, well, you know, I've just got to get my priorities more in line.

But putting anything above Christ is idolatry. So calling sin what it is, what it really is, brings us closer to really dealing with sin as an enemy. We need to see sin for what it truly is in God's sight.

Because my sin, your sin, leads not to lasting pleasure, but it leads to God's displeasure. When I sin, it's never satisfying, but it displeases God. And that's the fruit of it.

My Father is displeased. He's grieved. And the Holy Spirit has been grieved.

So we must take Heaven's view of sin and we must feel the distaste of it. We must feel the shame of what any sin is. So the positive side of mortification is put on Christ.

The negative side of mortification is put off sin. Henry Martin, the famous missionary who died on the mission field, said, do not trifle. What does the word trifle mean? Don't trifle.

Mess with. Don't trifle. We've got to learn to not mess with sin.

Many true believers in their journey with Christ have been tempted, caught, snared, defeated, embarrassed, and permanently affected by sin that wasn't put to death. Could you fall in a big sin? You better believe it. Lust got the strongest man, Samson, the godliest man, David, and the wisest man, Solomon.

Who are we to think we can't fall? No, we can. And our job is to militantly, proactively be putting sin to death. And the more we're active in that by the Holy Spirit, in dependence on Him, the more victory we'll have.

So, you are the executioners to carry out capital punishment. The death penalty on your sins. Questions? Anybody have questions? Or comments? The third one what? Huh? Yeah.

Thank you, because I didn't say the third one clearly enough. Learn to call sin what it really is and see it for what it really is. Do you ever find your heart kind of fudging, even embarrassed privately to admit what your sin is? Lord, I'm just weak and I just fail there.

No, call it what it is to Him. The more we recognize the sin and are honest with God and agree with Him about that sin, the more free our heart will be. Other questions? Well, let's pray and we'll be dismissed.

Father, this is a battle we all face. Lord, I confess that I need increased activity in my own sanctification. Lord, we all need strength and power and grace to run the race and to pursue holiness and to put sin to death.

So use Your Word this morning, Lord, to strengthen us in the task and in our walk. Lord, help us to really live and practice what Paul teaches us here in Colossians 3 and Ephesians 4. And help it, Lord, really be applied to our hearts. We know, Lord, that if we, by the Holy Spirit, mortify the deeds of the flesh, we will

live victoriously and we will live life in the Spirit.

So help us. We thank You in the name of our Savior. Amen.

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Audio: <https://sermonindex1.b-cdn.net/28/SID28380.mp3>

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