

**HOW TO HANDLE REOCCURRING SINS IN YOUR LIFE
A STUDY OF THE DOCTRINE OF MORTIFICATION OF SIN ©**

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Scripture Reading: Romans 8:1-11

¹² *Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die; but if by the Spirit you ^aput to death the deeds of the body, you will live.¹*
Romans 8:12-13

⁵ *Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.²*
Colossians 3:5

I. INTRODUCTION:

Brethren, if you ever find yourself confessing the same sin over and over again, and can't seem to get any relief, than what I present to you this morning God's Word should be life-changing. My earnest desire this morning is that some of you may be liberated from spiritual discouragement. I offer this sermon as a supplement to last's week lesson on Hebrews 4:16, titled, "*How to successfully walk through the desert of difficulties.*"

- A. After I graduated from High School, I wanted to go to college but also wanted to serve in the military. In fact, I was obligated in the family in which I was raised to join the military. So, in an effort to kill two birds with one stone, I made the decision to join the U.S. Naval Reserves. It was an eight year contract and was happy to sign it. After my training I would be sent to a very small Navy base located in Tyler, Texas which is not too far away from Stephen F. Austin University.
- B. The evening of my departure from the DFW airport I met other gentlemen who were booked for the same destination. A few hours later we found ourselves in formation in a hallway at O'Hare Airport. After we clumsily marched to a bus we were on the road; it was late at night. A bit anxious and perhaps disoriented as we came closer to what looked like a prison, namely, Great Lakes Naval Command. Crossing the free world into this Navy base on the shore of Lake Michigan, all we saw on this dark cold night were high fences with barbed wire, modernistic brick buildings, and bright lights. All we heard were cries in the back of the bus like, "Oh God, what I have done!"
- C. After the first week the charm of being an officer and gentleman from East Texas began to fizzle! Not only was my thick GQ red hair shaved off, but we were not even given the privilege to take a shower for our first full week. In fact, for an entire week, even though we marched, did countless push ups, and double-timed it wherever we had to go, we were still wearing our civilian clothes. It was only at the beginning of the second week were we issued military clothing. It was both a painful and appalling sight when we ordered to

⁹ Eph. 4:22; [Col. 3:5–10]

¹ *The New King James Version*. 1982 (Ro 8:12-13). Nashville: Thomas Nelson.

² *The New King James Version*. 1982 (Col 3:5). Nashville: Thomas Nelson.

- remove our civilian clothing and told that were privileged to have 2 minute shower...in single-file formation.
- D. The company commander would come in late at night terribly drunk and with the lights off would spend what seemed like hours, ranting and raving about the fact that if anyone messes up and makes him look bad before other company commanders, he would make sure that we spent some time with Navy Seals. Then with a flashlight, he ordered us out of our beds, stand at attention, and make us do countless push ups. My favorite part of the nightly routine was making us go into push-up position and maintaining that position for an hour at a time. It is amazing what you can do when pressed! Nevertheless, some fellas did mess up by failing their exams, doing something wrong, not able to promptly follow orders, or failing to pay attention to details. As a result, they were sent for remedial training with the Seals.
- E. Some of you veterans understand what I'm talking about and I am confident that you even have better stories to tell.
- F. But here's the thing: For all written purposes I was a sailor for I belonged to the Navy for 8 years. They owned me when I signed the dotted line! But if I wanted to succeed in boot camp and not find myself in remedial training with the Seals in order to show them what they can't do, I realized that I better be determined, focused, and ever observant. With every ounce of determination, I not only became an officer in my boot camp company of 80 guys, but also advanced in ranking as a reward for my achievements.
- G. Even though I was a sailor positionally when I signed the paper work, I had to grow and develop into a sailor experientially and progressively. See it was not until I finished boot camp, corpsman training, and extensive field training that I began to realize what being a sailor really means.
- H. **Determination! That is the key! Consider these quotes:**
1. Abraham Lincoln put it this way: *“Determine that thing can and shall be done, and then we shall find the way.”*
 2. Zig Ziglar: *“Other people and things can stop you temporarily. You're the only one who can do it permanently!”*
 3. Eddie Robinson: *“The will to win, the desire to succeed, the urge to reach your full potential... these are the keys that will unlock the door to personal excellence.”*
 4. Walt Disney: *“Somehow I can't believe that there are any heights that can't be scaled by a man who knows the secrets of making dreams come true. This special secret, it seems to me, can be summarized in four C s. They are curiosity, confidence, courage, and constancy, and the greatest of all is confidence. When you believe in a thing, believe it in all the way, implicitly and unquestionable.”*
- G. To be candid, one area where I have not achieved success no matter the amount of *self-determination* is in the realm of my spiritual life. Being a pastor you feel a lot of responsibility and pressure to live out what is biblically proclaimed. There is this gut-feeling of dishonesty if you are not living out what you proclaim from the Bible. I think

we call that conviction! As a result of the weightiness of pastoral ministry, my sinful tendencies and fleshly habits became more acute to me than ever before when I was just a student of Scripture. But here's the thing: I'd confess my sins, believe I have even sincerely turned away from them in repentance, but then find myself, once again, committing the sin over and over again! These habitual sins just wouldn't go away. With determination, focus, and acute observation, I found myself greatly discouraged.

- H. Do you? Do you find yourself confessing your sin, but then find yourself committing the same sin over and over again. Do you find yourself asking whether you were sincere in your confession of sin and repentance?
- I. Isn't it discouraging?! One dear friend of mine who is in ministry had a similar problem. He recently told me that he found himself spiraling from discouragement into depression seriously questioning whether he was actually saved because he just could not seem to gain victory from his habitual sins. He looked and looked into the Scripture, the only biblical truth that spoke to him was 1 John 5:20:

And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

- J. Early on in my pastoral ministry I realized that I was missing something important in my spiritual life but I just couldn't put my finger on it. Certainly, I understood the biblical concepts of confession of sin; what it means to be controlled by the Spirit, grieving and quenching the Holy Spirit, meditating on the Word, prayer, and abiding in Christ. But let me ask you as I repeatedly asked myself;
1. Why aren't you more godly than you are right now?
 2. Do you really have the victory over your fleshly habits and sinful tendencies? If so, why do the same sins keep finding expression in your life? As one theologian once said to me in his elder years, "The sins of my youth still haunt me today."
- K. Something extraordinary happened to me one evening. In my former church where I was the pastor, we hosted spiritual life conferences. At one of those conferences I had invited Dr. John Hannah, a professor in Historical Theology at Dallas Seminary, to come and spend the weekend with us. If you know Dr. Hannah, you know he is a godly, humble man. Some of you in here have actually traveled with him.
- L. It was his biblical lessons on this issue that liberated me from my discouragement. What was missing in my spiritual life was the biblical truth of mortification of sin.

We are taught to:

1. Pro-actively depending upon the Holy Spirit in the details of daily living (vivification)-moment by-moment (time is a succession of moments).
2. Pro-actively and sincerely confessing all known sins (confession of sin);

But what we are not often taught is:

3. How to pro-actively mortify selfish appetites, fleshly tendencies, & deeds-moment by moments.
- M. Why is mortification ignored?
1. For one, there is a tendency to focus on what I call the positive aspects of the spiritual life.
 2. Second, it is difficult to discuss because one has to admit to actually struggling with sinful habits and fleshly tendencies.
 3. Third, we have a tendency to excuse certain evils without a critical assessment. G. K. Chesterton picked this idea up when he stated: “Men do not differ much about what they will call evils; they differ enormously about what evils they will call excusable.”
 4. Fourth, we have a tendency to ignore the correlative lessons learned in historical theology. We have a tendency to only listen we have already been taught. We are comfortable there! Just restate what we already know!
 5. And fifth, because of emphasis on “letting go and letting God” teachings, we have cultivated an imbalance whereby we think we are called to do little; He will do it all.
- N. Therefore, the Sunday before Thanksgiving, I want to share with you what mortification is and how to apply it in your spiritual life. I am utterly thankful for it because it has freed me in so many ways and perhaps it will be encouraging to you as well. Thus, this morning’s message is titled, “*How to Handle Reoccurring Sins in your Life.*”

II. WHAT IS MORTIFICATION?

- A. The word, “mortification” means to “*put to death.*” As a verb, “*mortify*” is used 11 times in the Greek N.T. 9 instances it refers to a literal putting to death of a person. In the context of each of the nine references there is an “underlying hostility” (cf. Matthew 10:21 where it states “children will rebel against their parents and have them put to death.” Other references include Matthew 26:59; 27:1; Acts 7 with the death of Stephen). However, in two other instances mortification is used metaphorically to mean “putting to death” the misdeeds of the flesh.” Said differently:
1. “In a figurative sense, it means to mortify, subdue evil desires (Rom. 8:13); in the pass., to become dead to anything, to be freed from its power.”³
 2. The two passages where the word “*mortify*” is used in a figurative sense is Romans 8:13 and Colossians 3:5.
- B. It is these two passages, Romans 8:13 and Colossians 3:5 whereby this spiritual discipline is advocated in the life of the believer. Let us now open our Bibles to Romans 8:12-13:

³Zodhiates, S. (2000, c1992, c1993). *The complete word study dictionary: New Testament* (electronic ed.) (G2289). Chattanooga, TN: AMG Publishers.

III. EXAMINATION OF ROMANS 8:12-13 & COLOSSIANS 3:5

¹² Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.⁴

- A. Immediately we observe the word, “therefore.” What we discover is that Romans 8:12-13 is an application drawn from Romans 8:1-11. In our Scripture reading this morning we see that the Apostle Paul masterfully discusses what it means to be delivered from the flesh by the power of the indwelling Holy Spirit. What liberating truth! In Christ we are no longer under the sentence of the law, but are empowered by the Spirit to live for Christ. We are free to love Him!
- B. When Jesus said, “*I am come that they might have life and have it more abundantly, Paul,*” Romans 8 describes how we might, indeed, experience that abundant life;
1. Listen to Paul’s conclusion of this powerful truth in Romans 8: 9-11. **Read verses 9-11.**
 - a. Observe that the Holy Spirit is called the “*Spirit of God*” and the “*Spirit of Christ*.” Paul makes it clear that the Spirit actually is the means by which Jesus Christ Himself is in us. All this is part of the work or ministry of the Holy Spirit. Through the Holy Spirit, Jesus Christ is in you. And if Jesus Christ is in you, your body is dead because of sin. You may not realize, but it is a truth with which you must reckon to be true.
 - b. Problem is that we all know that our physical bodies are not redeemed. One day they will be when we are bodily resurrected. But for now our sinful natures or the residual effect of our old man haunt our footsteps. Why? The problem is not merely out there around us, the problem is here. The sin that is in us, affects our bodies.
 - c. Consider, why do believers’ lust? Why do discipline believers seek false pleasures within their hearts? Why do believers who know the Scriptures relish in the demise of our enemies, hold onto bitterness, resentment, hostility? Why do we judge? Why are we cruel to one another?
 - d. Why do our bodies keep growing old? They are dying because of sin.⁵
 - e. While we died with Christ, there is something in us that remains to be put to death. Douglas Moo puts, a N.T. scholar, states it this way:
 - f. Like free slaves who might, out of habit, obey their old masters even after being released, ‘legally’ and ‘positionally,’-from them, so we

⁴The New King James Version. 1982 (Ro 8:12-13). Nashville: Thomas Nelson.

⁵ Ray C. Stedman, From Guilt to Glory, volume 1 (Portland: Multnomah Press, 1978), 263.

Christians can still listen to and heed the voice of that old master of ours, the flesh.⁶

2. Let's continue with the phrase, "*We are under obligation.*"

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. 14 For all who are being led by the Spirit of God, these are sons of God.⁷

C. We see the word, "*therefore, we are under obligation.*"

The word, "therefore," connects the previous unit of thought to this statement so we may put it this way:

"Therefore, in view of your deliverance from bondage, you are obligated."

1. First, the brethren are **not** obligated to the flesh nor are you obligated to live to the flesh.
2. What fantastic news! Because you are free from bondage to sin, you owe nothing to your flesh nature. While the word "flesh" can be used to refer to our physical body, here it denotes at least your human nature; your earthly nature apart from divine influence.⁸
3. But what are you brethren obligated to do? In other words, you are not to give into the desires, impulses, and inclinations of their sinful nature which is opposed to God and prone to sin.
 - a. When this old master calls out to you, you do not have to heed this call!
4. But know this: Look at verse 13: "***For if you are living according to the flesh, You must die.***"
 - a. The words, "*You must die,*" literally means, "*you are at the point of dying.*"
 - b. This is a rich concept. When you live according to your sinful nature, we can say at least you will not enjoy a victorious Christian life. To be sure, Paul is not saying you will lose your salvation or go to hell.
 - c. But he is saying your Christian experience will not be what it could be. But we can't press this to mean that following after sin will not mean that you will face consequence, such as premature death. It is clear that those who are preoccupied with sin can lose their physical lives. This is clear

⁶ Douglas Moo, *The Epistle to the Romans*, 494-5.

⁷ *New American Standard Bible : 1995 update*. 1995 (Ro 8:12-14). LaHabra, CA: The Lockman Foundation.

⁸ Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4561). Ontario: Woodside Bible Fellowship.

from our study of Proverbs. The adulterous woman will ensnare and take you down to her lair will you join the dead at her banquet table.

D. But notice the rest of verse 13 and verse 14: ***but if by the Spirit you are putting to death the deeds of the body, you will live.***⁹

1. “***You put to death***” implies it is your responsibility.
2. The verb literally is “***putting to death***” is in present tense. It is to be continuous in the life of the believer.

“The tense stresses the necessity of continually putting to death the deeds of the flesh. Paul viewed the presentation of ourselves to God as an initial act of commitment (6:13; 12:1), but He wrote that we must daily and hourly choose to mortify our flesh.” Tom Constable, Expository Notes on Romans 8:12-13.

3. It is our responsibility. This is part of the doing!
4. You must be dependent on the Holy Spirit as stated in the phrase “***but if by the Spirit you put to death the misdeeds of the body*** [or “flesh”].”
 - a. Self-discipline is insufficient.¹⁰
 - b. Self-determination is insufficient.
5. Why? see, the Holy Spirit give us the impetus, the desire, and the will to turn on our own flesh! Without power the Holy Spirit coming into our lives, we would not have the ability to conquer the source of our fleshly appetites.
6. So, what we see is the dynamic relationship between our responsibility, the doing and the undergoing, what the Holy Spirit does. We are called to mortify and the Holy Spirit undergirds the process. Consider a passage we studied last year: Philippians 2:12-13 that explains this symbiotic relationship:

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.¹¹

Douglas Moo puts it this way:

“While the Christian is made responsible for this ‘mortification’ of sins, he or she accomplishes this only ‘through the Spirit.’ Holiness of life, then is achieved neither by unaided effort—the error of ‘moralism’ or ‘legalism’—nor by the Spirit apart from our participation—as some who insist that the key to holy living is

⁹*New American Standard Bible: 1995 update.* 1995 (Ro 8:12-14). LaHabra, CA: The Lockman Foundation.

¹⁰Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (2:470-471). Wheaton, IL: Victor Books.

¹¹*The New King James Version.* 1982 (Php 2:12-13). Nashville: Thomas Nelson.

‘surrender’ or ‘let go and let God would have it-by our constant living out the ‘life’ placed within us by the Spirit who has taken up residence within us.”¹²

7. See, the flesh does not want to execute itself but the Holy Spirit can!
8. Verse 14-17 go onto say that the Holy Spirit’s ministry confirms the reality of one’s salvation. In fact, in Tom Constable’s *Expository Notes*, he points out that verses 17-17 are teaching that because you are aware of her your secure position, you will be more effective in mortifying the flesh..

D. Now, turn your Bibles to Colossians 3:5 and for sake of time we will only be able to briefly consider this second passage:

“Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.”

The Greek tense of this command “*Put to death*” implies a decisive action, as if Paul said, “*Do it now!*”

1. The list of sins Paul gives is not meant be complete and this is captured in the phrase, “whatever belongs to your earthly nature.

Sexual Immorality (“porneia” is “fornication”)

Impurity (a wider perversion)

Lust (pathos, uncontrollable passion)

Evil desires (illicit craving)

Greed (coveting) which is idolatry because it “seeks satisfaction in things below and not above.”

2. Out of all the sins Paul could list, he highlights sins that most assuredly can take us places we never thought we would go:

E. In sum, what is mortification?

1. It pertains to the second tense of salvation, growing in conformity to Jesus Christ (progressive sanctification). Mortification focuses on our sinful impulses, inclinations, and fleshly habits and sinful tendencies. It targets our sinful desires habitual sins that the believer finds him/herself regularly confessing.

Since mortification is concerned with personal and practical holiness, it deals with ones habits, one’s character, and the decisions one makes. A habit is a tendency to think, desire, act, and respond to something without consciously willing to do. Character has to do with the sum-total of one’s habits.

2. Mortification involves moment-by-moment decision-making as the believer attempts to “put to death” the misdeeds of the flesh. It is not merely confessing sin (1 John 1:9) but starving the habitual sin that haunts your footsteps.
3. To mortify a sin then involves the following:

¹² Moo, *The Epistle to the Romans*, 495-6.

- a. Subdue a sinful appetite, tendency, or temptation;
- b. Deprive the sin of its power;
- c. .To break the sinful habit that we developed we must continually refuse to give into the temptation of that particular sin.
- d. The goal of mortification is to weaken if not break a sinful habit or the yielding to a particular sin in your life that will one day become a habit:

III. WHAT ARE PRACTICAL STEPS OF MORTIFYING THE FLESH?

- A. If we are called to put to death the deeds of the flesh; if this is an imperative, a command we are to follow, then how can we do it?

Let's look at it from a bird's eye perspective then I will focus on 8 specific steps you can take to begin your path of liberation.

- B. The overall means to breaking a habitual sin or fleshly tendency in your life is to be whole heartily obedient to Scripture by means of the Holy Spirit, whereby both inward desires and outward conformity harmonize together.
- C. The overall mindset we must have in order to even begin mortifying sin is to see sin from God's perspective, regardless of its form or popularity in culture. There is no respectable sin in God's eyes!
- 1. Sin is an act of rebellion against God. It is not merely something that is counter-intuitive to our new identity in Christ or something that causes uneasiness or feelings of guilty. It is an act of rebellion because you are exalting your desire above God's will.
 - 2. Moreover, yielding to sin is to contribute to Satan's counterfeit kingdom with a ruined testimony, the infliction of pain upon others, the spread of disfunctionalism in your life, your family, your church, your society, and a life immobilized if not destroyed.
- D. Mortifying our sinful appetites and fleshly tendencies is saying "no" to any sinful desire we have. While the flesh and environment may energize our sinful tendency, it is always possible, since we are freed from the enslavement to sin, to say "no" since we are new creatures in Christ, indwelt with the Holy Spirit. Through the Spirit's agency we are free to say "no" to sin and "yes" to God in view of the choices we make moment-by-moment.
- E. 8 Steps to mortifying these inclinations, sinful habits, and fleshly tendencies. Now, these eight steps from Dr. John Hannah originally found expression in a book by John Owen, titled, *Mortification of Sin*. He lived from 1616-1683.

Interestingly, I read little about John Owen's life. He was not foreign to tragedy and loss. It is reported that He and his wife Mary had 11 children, "ten of whom died in infancy. Their one daughter survived adulthood, married unhappily, returned home, and shortly thereafter died of tuberculosis." Wikipedia.

1. Consider the dangerous consequences of sin both vertically (guilt; loss of peace & strength, grieve the Holy Spirit, & wound Christ) and horizontally (sin impacts others). Moreover, yielding to sin opens the door for God's chastisement, scourging, etc. When we willfully sin, as believers, we are inviting God to chastise us (Hebrews 12)
2. Load the conscience with the guilt of sin. In other words, consider God's infinite patience & forbearance-for God has been so good to you. Why would you want to do that against Him? You are His living representative!
3. Consider the state of one's self all times in terms of frailty, because of depravity, & vileness: the presence of sin. Even though you have been set free from the penalty of sin and are united to Christ, you are a very frail person. In other words, you are not immune to sin and sin will take you places you never thought you would go. Remember that you are a "cheese nip" sitting on the floor of a child daycare center; one faulty & childish step--you are crushed. Though you can sincerely confess the sin, thus restoring your fellowship, you will have to live with the consequences from your sinful choices. But God is always present, available, and necessary. He is here.
4. Trace the particular manifestation of sin to its root. It is not enough to deal with the fruit; you've got to get to the root! Seriously ask yourself:

Why? Why? Why do you do you keep committing that sin over and over again? Get to the bottom of it!
5. Relatedly, don't hurry to gain relief for your sin. While we need to immediately and sincerely confess our sins before God (1 John 1:9), we need to send ourselves into the bedroom and deeply consider why we do what we do. Once again, we've got to get to the root of the problem and deal with it lest it leads to a place we never thought we would go.
6. Act quickly against the first temptation to sin. There is a reason why the New Testament states that we are to stand firm against the devil and immediately flee from sin!
7. Allow God to speak peace rather than assume you have it. This is very important because it is so easy to deceive ourselves into thinking that we are spiritually dynamic even though we are harboring and cultivating sinful habits and tendencies (e.g., cohabitating; premarital sex; gluttony). Sometimes we can start thinking that there are certain sins which are respectable or tolerable before God's eyes (e.g., cohabitation; premarital sex; adultery; gluttony).
8. Mental Weapons in the struggle against sin involve:
 - a. whole hearted trust, faith, & obedience;
 - b. the presence of right thoughts;
 - c. recognition of God's sovereignty,
 - d. acute awareness of the effects of sin,
 - e. the love & kindness of God,
 - f. the wonder of Calvary,

g. & the reality of indwelling sin.

IV. CONCLUSION:

- A. In conclusion: “Why spend most of your Christian life in weakness, constantly feeling guilt, fear, loneliness, depression, and discouragement? Why not live?”
- B. Why does the Apostle Paul command us to mortify the flesh by means of the Holy Spirit? -to deal with the impulses, inclinations, and the cravings of our sinful nature! We are called to subdue its power, to deprive it of nourishment! The Holy Spirit is the only one who can have us turn against our flesh in this spiritual discipline of putting to death our sins. He undergirds it all.
- C. Not only will see these sins find repeated expression in your life, but it can take you to a place you never want to go

Whether this is actually true or not, I can't confirm. But according to tradition, Eskimo Artic Wolf Hunters have an interesting way in killing a wolf. First the Eskimo coats his knife blade with animal blood and allows it to freeze. He then adds layer after layer until the blood is completely concealed by the frozen blood.

Next the hunter fixes his knife in the ground with the blade up. When a wolf follows his sensitive nose to the source of the scent and discovers the bait, he licks it, tasting the fresh frozen blood. He begins to lick faster, more and more vigorously, lapping the blade until the keen edge is bare. Feverishly now, harder and harder, the wolf licks the blade in the cold Artic night. His craving for blood becomes so great that this wolf does not notice the razor-sharp sting of the naked blood against his own tongue. Nor does he recognize the instant when his insatiable thirst is being satisfied by his own warm blood. His carnivorous appetite continues to crave more until the morning light, the wolf is found dead in the snow.

Gracious Heavenly Father:

You are the Lord of immortality, before whom angels bow and archangels veil their faces, enable us this morning to serve You with reverence and godly fear. You require of us to know and apply hard truth to the deepest parts of our lives. Help us to worship whereby your truths become our identity, inscribed upon our desires and actions. You are righteous. Let us not harbor sin in our heart, delight of it in our soul, indulge in the affairs and temptations of this world, or seek satisfaction in those things which are contrary to your world or are fleeting like clouds in a sky.

Produce in us those principles and dispositions that liberate us from being so easily entangled by our sins and expel from our minds all sinful fear and shame, so with firmness and courage we may confess the Redeemer before others by our words and actions, to walk with you in integrity, intimately, and consistency. May we zealously following after you all the days of our lives whereby when we come to that point when we enter into Heaven, your holiness, your beauty, your power, will not be shocking, but will reflect our experience with you as we journey through all the toils, snares, and blessings this world offers.¹³ ~ In the name of *Yeshua*, Amen!

¹³ Adapted portions of this prayer from www.oldlandmarks.com; Valley of Vision “Openness.”