

Killing Sin, Part 2 (1/23/22)

The last time that we looked at Romans 8:12-13, where Paul tells us to put sin to death, we looked at why we are to kill sin and put it to death. It's because there's a lot at stake. Paul says in this passage that if we walk by the flesh or live by the flesh, we will die. But if we are led by the Spirit so you put the death the deeds of the flesh, we will live. There is a lot at stake. In the part of the passage that we'll look at today, I want us to see how to kill sin. Romans 8:12-13 says:

12 So then, brothers, 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.

I hate snakes. Anytime I see a snake, I try to kill it. People try to tell me that there are good snakes and there are bad snakes, but in my opinion, the only good snake is a dead one. Having said that, I know that even though they're all bad, some snakes are worse than others. For instance, in Tennessee, the most common poisonous snake is called the Copperhead. Now on average, those things get about two to three feet long. They're very poisonous. I want to ask you a question. If you were to go home this afternoon and walk in your den and your spouse and your kids or grandkids are all gathered together there in the living room, and you look in the middle of your living room rug is a three-foot long Copperhead snake coiled up with its head out ready to bite somebody, would you just encourage your kids to play with it or would you try your best to kill it? Or I guess option number three is would you just run scared and run out the door? That might be what some of us would do too. If you had a snake in your house threatening your family and especially your kids, would you treat it like a pet or would you grab a shovel or a hoe and try to cut off its head? That's what I would do.

I want to tell you this morning we have something far more poisonous and deadly than any snake in our homes and in our hearts, and it's called sin. Too many times, we try to keep sin around like a pet rather than trying to chop off its head. Too many of us are playing with sin instead of killing it. What I want to do as we unpack Paul's words in Romans 8:13 is I want to give you ammunition that you can use to kill the sin that is in your life. I want to try by the help of God's word and the Holy Spirit of God to help you and I take up the sword of the Spirit of God so that we can kill the sin in our life before it kills us. Remember, we quoted John Owen where he said in his book *The Mortification of Sin* "Be killing sin, or it will be killing you." I want to look at how to do that.

In the second part of Romans 8:13, Paul tells us exactly what he wants us to do with sin and talks about putting it to death. If I were to re-summarize what he says there, I would say Paul says that we kill sin by putting to death the deeds of the body by the Spirit. We kill sin when we put to death the deeds of the body by the Spirit. That's what we're called to do. Let's unpack that together so we can see what I believe Paul means by that.

First of all, notice with me that Paul tells us if we're going to put to death the sin that is in our lives, then first, we must know the target. What are we aiming at? What is it that we are supposed to be putting to death? What's the target? Paul calls it here the deeds of the body. Notice what he says in verse 13. He says "But if by the Spirit you put to death the deeds of the body, you will live." The target, the thing that we're trying to put the death, is referred to here by Paul as "the deeds of the body".

Now, what does Paul mean by that? Well, he means basically any action or deed that we take with our bodies that is sinful. Most sinful actions that we take are taken with our bodies. whether it's our mouth and we speak something that is sinful, or whether it's our brains and we

think something that is sinful, or whether it's with our hands and feet and we do something to someone or something that is sinful, oftentimes, sin manifests itself in physical activity, or what its called here, the deeds of the body. We're supposed to put that to death.

But when Paul says put to death the deeds of the body, I don't just think he means simply the actions that we take outwardly that are sinful. The reason is because of what he says in the verses right before this. Notice what Paul says again in verse 12. He says, "So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 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. Notice that he mentions the word "flesh" three times in these two verses and the word "body" one time. They're related, even though there's a nuance of difference. What he's trying to communicate there with "body" is the outward actions that we take and the deeds we do that are sinful with our bodies. With the word "flesh", which he uses three times in this passage, it's more than just the body. Flesh for Paul means our fallen, sinful nature. Oftentimes, those fallen sinful natures come with a host of sinful desires that are present before we ever act on them with our bodies. I think Paul has that full picture in mind when he tells us to put to death the deeds of the body. In fact, in just a moment, I'll show you another passage where he says that we're to put to death the desires of the flesh and all of that, I believe, is a part of the sinfulness that we're supposed to target as we put sin to death.

James, the brother of Jesus, in his epistle talks about how sinful actions start with simple desires of the flesh. He says this in James 1:14-15: "But each person is tempted when he is lured and enticed by his own desire [that's related to the flesh]. Then desire when it has conceived gives birth to sin [that's related to action], and sin when it is fully grown brings forth death." Ultimately, sin leads to death, but sinful actions are often the manifestation of a sinful desire that's below the surface. If sin were a weed, then what Paul is saying is there's more to the weed than just what's above the surface and what you can see. If you were to try to get rid of the weeds in your flower garden around your house, you know if you've ever tried this before that simply plucking off the top of the weed, the part that's above the ground level, won't take care of your weed problem. Why? Because below the surface, there are all these roots. If you do that and you leave the roots, then in just a matter of a few days, it'll spring right back up. So what Paul is saying is in the same way, there's more to sin than just what's on the surface. The deeds of the body are what you can see, but there are also desires of the flesh that are below the surface that are often feeding and giving rise to those deeds of the body. I believe Paul wants us to put it all to death. So that is the target - we are to put the death the deeds of the body.

But then notice the second step Paul tells us to take. Second, not only know the target, but take action. In this second part of verse 13, what is the main action that Paul calls us to take? Notice again what he says: "if by the Spirit you put to death the deeds of the body, you will live." The action that he calls us to take is to put to death the sin in our lives. The actions, sinful actions, and even the sinful desires that often feed those actions, to put it all to death.

I think this language is important. Paul doesn't just say resist sin. Paul doesn't just say to struggle against sin. All those things are, I think, part of what he's calling us to do here. But the language he uses is much more severe, isn't it? it's much more violent in some ways. Paul says, put it to death. Now notice with me on the screens what he says in a similar passage in Galatians 5:24. This is right after Paul has talked about the works of the flesh and he lists a big, long list of them. He says this in Galatians 5:24: "And those who belong to Christ Jesus have crucified the flesh with its passions and desires." Now notice again in Romans 8:13 that Paul says "put to death the deeds of the body." Those are sinful actions, surface level stuff, and behaviors. But in Galatians 5:24, he goes below the surface and he says I also want you to crucify the flesh with all of its passions and desires that often, when they conceive, are giving birth to all these sinful actions of the body and deeds of the body.

So to crucify the flesh is even more of a violent word. Not only are we to put it to death, but there's a certain kind of death here that Paul says you're to do. You are to crucify it. This was the most violent form of death in the first century. Now this is really one of the main things being a disciple of Jesus involves, isn't it? Paul, in 1 Corinthians 15:31, recognizes that he has to do this in his own life every single day. Notice this one snippet from 1 Corinthians 15:31: "I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day!" Paul says I die daily. Now, as we'll see in a minute, Jesus calls us to take up our cross and to follow him. So notice that in Romans 8:13 and in Galatians 5:24, Paul says crucify or put to death the sin that is in you. But here, he says, "I die daily", or in a passage like Galatians 2:20, "I have been crucified with Christ." So, which is it? Should I put to death the sin that is within me, or should I die?

The answer is both - that when you're putting to death the sin that is in your life, you are putting to death a part of you. You are putting to death what Paul would refer to as your old man that is passing away so that you can live into the new person that God is making you as he's refashioning you and reviving you by the Holy Spirit of God who is within you. You're dying to yourself. So this is why putting to death the sin in your life is so hard. Because we're literally having to die to ourself. These sins that we commit are sins that somewhere within us, we have a longing to commit and a desire of the flesh to commit. They are something that our flesh wants.

So when we deny ourselves that, it's a hard thing. Jesus said though that's part of following him. In Luke 9:23, Jesus said this to his disciples and to the crowds around him: "And he said to all, 'If anyone would come after me, let him deny himself and take up his cross daily and follow me.' " "You want to follow me? You want to be a Christian? You want to be my disciple? You're going to have to die. Crucify the part of you that wants to rebel against God. How do you take up your cross daily? How do you die to yourself? By Luke 9:23 - denying yourself. Denying everything that you want? No, denying the sinful things that you want and denying your flesh. So when Jesus says "take up your cross and follow me", and Paul says "put to death the sin in your life", they're saying the same thing. So we have to put to death and crucify by denying ourselves the sinful fleshly desires that are below the surface and the sinful deeds of the body that are above the surface. We are to put it to death and die to ourselves every single day.

The thing is, until you see Jesus and until you go to heaven, you will never be 100% successful at killing the sin in your life and dying to your old self. It won't happen. But does that mean you throw up your hands and say, "well, then I'm not even going to try."? No. I'm never going to be the perfect husband to Melisa, but that doesn't mean I shouldn't try to be as good as I possibly can as a husband to Melisa. So we're never going to be perfect at killing the sin in our lives, but that doesn't mean that every single day, we don't wake up and try to kill it and try to weaken it and try to snuff out its' life. That doesn't mean every day, we don't wake up and try to deny ourselves and die to it.

Now, I think when Paul says put sin to death, I think he's got at least a couple of things in mind as I look elsewhere in scripture in terms of putting it to death. One of the things I think he has in mind is that you're to put sin to death by starving it. So if the flesh is presented as this fallen power within you that desires and craves and longs for sin, what do you do with a craving? You either satisfy or you starve it, right? What do you do when you're craving Blue Bell ice cream at 10:00 PM? You either satisfy it, or you deny it and starve it. What Paul is saying is the same thing is true here. Over in Romans 13:14, listen to what he says: "But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." Don't give it what it wants. It's hungry for satisfaction. Don't satisfy it. "Make no provision for the flesh" means don't provide it with anything.

I read a book in college that has gotten mixed reviews from people, but I really liked part of this book. I found it very helpful where it gave this illustration. It's a book called *Every Young Man's Battle* and it deals with sexual immorality and how you can battle that. Every man is often tempted in those ways. It uses this illustration that says that every person, when it comes to sexual immorality and lust, has like a 500-pound sumo wrestler living inside of them. As you think about your sexual lust, it's like a 500-pound sumo wrestler. If you, right now, were to have to fight a 500-pound sumo wrestler, who would win? I would say the 500-pound sumo wrestler. But what if you could starve the sumo wrestler so that he only weighed about 50 pounds? Then you've got a much better chance at winning that fight. I believe what Paul is saying is don't gratify the desires of your flesh because when you gratify the desires of your flesh, that desire only grows stronger and stronger and stronger and gets harder and harder to fight. So one of the ways you kill sin in your life is by starving it and weakening it so that then you can be victorious over it. "Make no provision for the flesh to gratify its' desires."

But then a second way that you kill sin is not only by starving it and making no provision for it, but by going on the offensive and attacking it. What we'll get into specifically here is how to do that. But I believe the language here is important. Again, "put to death the deeds of the flesh." Paul doesn't want us to play with sin. He wants us to kill it. This implies the fact that he calls us to take violent action to put sin to death. Now I believe it's violence spiritually. I don't believe it's physical things that he's calling us to do per se. There have been people throughout church history that have taken this very seriously and have inflicted pain upon their bodies to try to overcome a spiritual problem in their life of sin. That's not what Paul is calling us, rather a spiritual violence against sin and putting it to death.

This means that this is a serious problem that requires serious action has to be taken against it. I had a man in my first church that I pastored that came into my office and wanted to talk to me about one of the sins in his life. It was the sin of pornography. He had been battling this for a long time. I began to just ask him basically questions around how he's making provision for his flesh in this area. How are you accessing this, and how is this something that you're feeding? It ended up being through the internet. So I said, just get rid of the internet for a while. He looked at me like I was crazy, like most people will probably look at you if you told them to get rid of the internet for a while. He told me this - he said, I think what I would rather do is just wean myself off of this for a while. And I said, that's not gonna work. You don't wean yourself off of sin. You attack it and you put it to death. So Paul is telling us we have to get serious about attacking our sin.

That leads me to the third point. So know the target - the deeds of the body. That is what you're after, both the surface level stuff and what's underneath the surface. Then take action and put it to death. This is this a serious action that's called for here. Starve it and attack it. Then notice the third step Paul tells us in this passage for killing sin, and that is to use the God-given means that He's given us to kill sin. That's found in that little phrase at the very beginning of this part of the verse, "By the Spirit."

Notice again what Paul says in verse 13, he says, "but if by the Spirit you put to death the deeds of the body, you will live." This whole verse hinges on those three words - "By the Spirit." If you take that part out, you will not be able to put to death the deeds of the body. If you take the Spirit out of the equation, you will not be strong enough to make no provision for the flesh and to put to death the sin that is in your life. You will not be able to kill it if you take out the Spirit of God. But Paul tells us that this is the key.

Now, when Paul says "By the Spirit you put to death" sin that is in your life, what could he have in mind there? Well, I think two things. First, I think in general, Paul is reminding us that the Holy Spirit empowers us to kill sin. "By the Spirit put to death the deeds of the body." He's

saying the Holy Spirit is going to be the one who empowers you to kill sin. This, I believe, is an appropriate way to apply Philippians 4:13, where Paul says I can do all things through Him who strengthens me. This verse is often misused and misapplied out of context. I always tell the story of a buddy of mine in high school that ran track for the school track team. He was really good and always won. I said, "how are you so fast"? He said, "well, the whole time I'm racing, I quote Philippians 4:13 in my head. I say, I can do all things through Christ who strengthens me, including winning this race." The first time he told me that, I thought "that's a really spiritual guy". Then, this is just the way my mind works, I started thinking about what if, in the lane next to him, there's another Christian who's also quoting the same verse. Who does God allow to win in that situation? That's just where my mind went. I think the point is that's a misapplication. I can do all things through Christ who strengthens me doesn't mean you can win every foot race you ever enter in a track meet.

But what Paul is talking about here in Philippians 4 is contentment and he says I've learned what it means to be content with having a lot and content when I have nothing. I've learned to be content when I'm being persecuted and when I'm in prison, and when everything is fine. I've learned the secret of contentment. I can do all things through him who strengthens me. He will strengthen me and enable me to resist the sin of discontentment. I believe the same principle would apply to any sin that we're called to put to death. Where will you get the power to do it? The Spirit of God who strengthens you. I can do all things through him who strengthens me. The Spirit will empower you to kill sin. That's, in general, what Paul wants to remind us of when he says by the Spirit, put to death the sin in your life.

But then secondly and more specifically, not only do I think Paul means that it's the Holy Spirit who empowers us to kill sin. I believe he means that we use spiritual weapons to kill sin. There are many spiritual weapons that can be used to kill sin. For example, our Sunday gathering as a church body is a spiritual activity that hopefully is part of what will help you kill sin in your life. Worship, the Lord's supper, and accountability with other Christians. But I want to give you just two of the main spiritual weapons that I believe Paul probably has in mind here as he thinks about putting to death the sin in our life by the Spirit.

The first spiritual weapon is the scriptures, the word of God. Look with me at Ephesians 6:17. Notice what Paul says here. This is the passage where he's talking about the armor of God. You will remember there are defensive weapons, like the shield of faith and the helmet of salvation. But then there's one offensive weapon. Paul says "and the sword of the Spirit, which is the word of God". The sword of the Spirit, which is the word of God. This is the main spiritual weapon that we have. So when Paul says put to death the sin in your life and do it by the Spirit, he's not just saying the Spirit in general is going to empower you. He's also, I believe, specifically saying the Holy Spirit will use the spiritual weapons at our disposal to help you put to death the sin in your life, and the primary spiritual offensive weapon that we have is the word of God. It's a sword. What do you do with a sword? You attack. You put things to death with a sword. With the sword of the Spirit, the word of God, you put sin to death in your life. Now we're going to see how to use it specifically and practically against sin in a moment, but that's the first spiritual weapon.

The second spiritual weapon, also in Ephesians 6, is prayer. So scripture and prayer. You may say, "Pastor, that sounds so basic." It is, and we need to use these basic spiritual weapons to kill sin in our life. In Ephesians 6:17 and flowing into verse 18, notice what Paul says now about prayer in the Spirit. I believe they are meant to be used simultaneously when we're putting on the armor of God. Paul says "and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints." Paul connects the prayer to the Spirit. He connects the word of God, the sword of the Spirit, to praying at all times in the Spirit with all prayer and supplication. This is a passage about armor, which is used in battle, and the two

big weapons that we are to use in this battle are the word of God, which is the sword of the Spirit, and prayer, which was to be done in the Spirit. You could also translate there where it says "praying at all times in the Spirit" could also be translated "praying at all times by the Spirit". It's the Spirit of God who is working and helping you as you pray and as you take the scriptures and as you use those things to battle against Satan and sin. So by the Spirit, put sin to death - this is two specific ways that the Spirit comes into play as we are killing sin in our lives. And again, I think these two things are meant to be happening oftentimes simultaneously. That's the way Paul words it. The sword of the Spirit and praying. It could also be translated "Take the sword of the Spirit (the word of God) while praying at all times in the Spirit."

How do you do that? I want to get really specific here. There are lots of ways to take these principles and all the Spiritual resources that God gives us and by those spiritual resources focus on putting sin to death. I want to give you a very simple process that I've been using for the past several weeks to focus on this. It's a process that involves three steps in taking scripture and prayer and together using them to focus on a sin in your life that you want to target and put to death. The three steps are this - use the Sword of the Spirit and prayer in three ways as you focus on sin in your life: conviction, confession, and supply. So when it comes to the sword of the Spirit, the word of God, and praying in the Spirit and using those things to attack and kill the sin in your life, think about it in three categories that progress from conviction of sin to confession of sin to supply against sin.

Here's what I want to do. I want to walk through an example of how to do this with a specific sin. I would urge you that as you try to put to death the sin in your life, that you don't just do it in a vague way, like all of the sin in your life at the same time, but that you target specific sins that you know are there in your life that you want to target and to put the death. For the sake of illustration, I've chosen the sin of anger. Anybody struggle with that one besides me? The sin of anger is also referred to in scripture as fits of anger. Maybe you've told your kid before to quit pitching a fit. Well, Paul calls it fits of anger and he does it in reference to adults. Let's say this is something you struggle with and it comes out in your speech with harsh words and angry words. It comes out with bitterness in your heart and anger toward people for things that they've done. How do you put that to death?

Let's start with conviction. So you take the sword of the Spirit, which is the word of God, and you meditate on passages that the Holy Spirit can use to convict you of the sin of anger in your life. Let me give you one verse that you can use - John 16:8. This is the one that you can use for any sin. That just talks about the role of the Holy Spirit in convicting us of our sin. It says in John 16:8 "And when he [the Holy Spirit] comes, he will convict the world concerning sin and righteousness and judgment." One of the jobs of the Holy Spirit, Jesus is saying, is going to be to convict us of sin. What does it mean to convict us of sin? It means to convince us that we are sinning. So if you want to put the death the sin of anger in your life, the first thing you have to do is just simply be convinced that you have this problem, that you have committed this sin, and that you are a person who has been sinfully angry often. So you take the sword of the Spirit in John 16:8, and you say praying in the Spirit, "Holy Spirit, it's your job to convict me of sin. Would you do that right now? And would you convict me and just fully convince me of my sin of anger. I know it's there, but I don't want to have any excuse. Take away all excuses, take away all justifications for it, and just convict me and convince me of this sin in my life."

Then move on to another passage and get more specific. Look for passages in the Bible that deals specifically with the sin that you're trying to put the death that the Holy Spirit can use to convict you of sin. One could be Galatians 5:19-21 that lists this sin among many other deeds of the flesh. It says there "Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do [b] such things will not inherit the kingdom of God." Fits of anger is listed among works

of the flesh that will ultimately, if practiced, cause you not to inherit the kingdom of God. So you take up the sword of the Spirit in Galatians 5:19-20, and you say, "God, I see here that it says that fits of anger is a sin. It is a work of the flesh. Would you convict me of this sin and convince me that I'm guilty of this." Then maybe you go to another passage on anger like James 1:19-20. James says "Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God." You take up that Sword of the Spirit out of the word of God and you say, "Father, I recognize that I have been quick to anger and not slow to anger like you command me to be, and I further recognize that my anger does not produce the righteousness of God, but rather is unrighteousness. I recognize this as sin. I see it right here in your word. Convict me of this sin, I pray. I recognize that I've committed this sin." Now you're just taking the Sword of the Spirit and you're using it to bring conviction into your heart. The Holy Spirit will use the sword of the Spirit to do that.

Then you can move on to the second part of this process of putting sin to death, and that is confession. So now you've experienced conviction of sin, Lord willing, and now you move to confession. What do you do with sin once you know that you're guilty? You confess it. A passage that's great to use for any sin would be 1 John 1:9, where it says "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And so you say, "God, I again recognize I've committed the sin of anger with my speech or in my heart, or however it's manifesting itself. And God, right now, I confess the sin of anger to you. And I recognize and lean on this promise that you are faithful and just to forgive me of my sin, specifically of anger now, and to cleanse me of all of the unrighteousness associated with that sin. So I ask that you would do that right now, and I claim the promise that you will if I confess it." So you move through a time of confession.

Then lastly, there's this category of supply. The Bible talks about how God not only wants to forgive you of sins you have committed, but how he also wants to supply you with the spiritual power you need to overcome it in the future. And so then you can take up the Sword of the Spirit, parts of the word of God that talk about the supply that God wants to give to his children to help them overcome sin in their lives. Let me give you a couple of key verses that I use. One is Hebrews 4:15-16. Listen to what the author of Hebrews says here about the supply that is there for us as children of God: "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." A time of need specifically, I believe, is a time of temptation because of what it says in verse 15 - that Jesus has been tempted too and he can sympathize with our weaknesses in temptation.

And so now what do we do? We go before his throne to the one who sympathizes with us and we ask him for mercy to forgive us. We ask him for grace to help us in our time of need and grace to overcome the temptation that we're facing. So you take off that Sword of the Spirit out of Hebrews 4, and you pray in the Spirit like Paul tells you to do in Ephesians 6, and you say, "Thank you, Jesus, that you have been tempted to be angry like me, and yet you never gave in. And that same grace and power that you used against sin, you are now ready to extend to me as I am coming before your throne seeking provision and seeking help. I believe that you will give me grace to help in my time of need. In faith, I believe that you will supply me with what I need."

Let me give you one more verse. We've mentioned Philippians 4:13 already, but "I can do all things through him who strengthens me." You take up the sword of the Spirit there and praying in the Spirit, you say, "Father, I believe that, and I pray that you would strengthen me now to put to death the sin of anger in my life." Conviction, confession, supply. All taking up the

sword of the Spirit, praying in the Spirit at all times so that we can put to death the deeds of the body and our sin.

Here's what I want you to do. I want you to grab a pen or make a note in your phone or however you can write something down, and I want you to write down and to identify just one sin in your life that maybe you say this is the one I struggle with the most. This is the one that is attacking me the most. This is the one that I need to target the most. Go ahead and write that down. You probably know what it is. If you can't think of one, then just ask in the spirit of John 16:8 for the Holy Spirit to convict you of sin. It's there. Now this week, maybe even this afternoon, I want you to under those three categories of conviction, confession, and supply, I want you to take some verses that deal specifically with the sin that you just wrote down in that conviction category. Write down those verses and every day for the next week or two, and maybe even just for the rest of your life would be good, every day as part of your devotional time and quiet time with the Lord, take a few minutes without rushing through it, but spending as much time as you need to and just walk through the exercise that we just did with the sin that you just wrote down. Take up the sword of the Spirit, praying in the Spirit and attacking that sin by the Spirit.

I want to add just a couple of words of practical advice. I want to encourage you, as we've already alluded to, to be on the attack and to do this daily - to attack sin and kill sin daily. John Owen, who I've already quoted once, says this: "There is no safety against sin, but in a constant warfare." There's no safety against sin but in a constant warfare. Sin is going to be coming after you every day of the week. If you are not making this a regular part of the way you are taking up the word of God, the sword of the Spirit, and doing battle against it, you're going to lose ground.

Then a second and related piece of practical advice is this - don't let up killing sin when sin is quiet. There are going to be times when you seem to be getting the upper hand on the sin in your life. There are going to be times when you're walking in victory, and in those moments, you're going to be tempted to rest and to not go on the attack. But remember, just because sin is quiet doesn't mean it isn't there. Did you know that a lion is quietest when it's about to pounce on its' prey? A lion is quietest when it's stalking its' prey, and it could be that sin that seems to have died down and that maybe you've weakened and the Holy Spirit has helped you weaken it doesn't feel present, but just because it's quiet doesn't mean it isn't there. Maybe it's just stalking you. So kill sin daily and ask the Lord to give you the victory over it.