

# A Comfortable Walk with God

## —Lesson 15—

### Some General Preparatives for a Comfortable Walk with God

#### I. Abandon your beloved sin:

- A. See that you do not live in any one known sin against your conscience, refusing to be reformed.
  1. Do not cherish, allow, or go on in any lust, corruption, or immoral way in your heart, life, or calling, and do not suffer a work of darkness or service of Satan to reign and dominate over you; for if you do, then you are far from the ability or possibility of walking with God or delighting in Him since you wear the devil's livery.
  2. See and understand the true meaning of these verses: 1Jn 3.3-9; Js 2.10; Ezek 18.21, 30; Ps 66.18; 119.6, 101; Mt 18.8-9; 2Cor 7.1
  3. Consider the sayings of several noteworthy theologians on the matter:
    - a) A man can have no peace in his conscience that favors and retains any one sin in himself against his conscience.
    - b) A man is in a damnable state—whatsoever good deeds seem to be in him—if he refuses to yield to the work of the Holy Spirit and persists in any one known sin, which fights against peace of conscience.
    - c) So long as the power of mortification destroys your sinful affections, and so long as you are sincerely displeased with all sin, and do mortify the deeds of the body by the Spirit (Rom 8.13), you are a Christian.
    - d) A good conscience cannot stand with a purpose to sin or an irresolution against sin.
    - e) The rich and precious box of a good conscience is polluted and made impure, if but one dead fly be allowed in it, i.e., if any one sin be allowed and delighted in impenitently.
    - f) Where there is but any one sin nourished and fostered, all our graces are not only blemished, but abolished; they are no graces.
    - g) Aquinas: All sins are coupled together—though not as to seeking the same temporal good; for some look to the good of gain, some of glory, some of pleasure, &c.—yet, in regard of aversion from eternal good, which is God. So that he that looks but toward one sin is as much averted and turned back from God as if he looked to all sin, Js 2.10.
    - h) Every Christian should carry in his heart a constant and resolute purpose not to sin in anything; for faith and the purpose of sinning can never stand together.
  4. Thus, we cannot escape the fact that, if Satan keeps possession of us but by one *reigning* sin, it will be our everlasting ruin.
    - a) One breach in the walls of a city will expose it to the surprise of the enemy; one leak in the hull of a ship will sink it to the bottom of the sea; the stab of a penknife to the heart will as well kill a man as many will kill another; if the fowler catches the bird either by the head, or the foot, or the wing, he still has it.
    - b) And thus, if you live and lie with allowance & delight in any one known sin, without particular remorse or resolution, by God's grace, to part with it, you are not a Christian.
      - (1) For as obedience is universal, if sincere, so repentance, if true, is general and universal.
      - (2) As one theologian said, "Repentance strips us stark naked of all the (sinful, filthy) garments of the old Adam and leaves not so much as the shirt behind; in this rotten building of our flesh, it leaves not so much as one stone upon another. As the flood drowned Noah's own friends and servants, so must the flood of repentant tears drown our sweetest and most profitable sins."
  5. Therefore the hard saying with which we must begin in our discussion is this: you can never be fitly qualified, either for the understanding or saving practice of this sacred and sweetest art of walking with God, except you sincerely resolve to forever stand at the sword's point

against all sin. Even your bosom, darling, beloved sin must be abandoned if you look for any blessing here.

- B. And because a darling pleasure is:
  - 1. Satan's stronghold, his tower of greatest confidence and security when he is driven out of other areas in the life,
  - 2. and is therefore most powerful and effective in keeping a man's heart estranged with
    - a) the largest distance from God
    - b) and an incompatible aversion to holy acquaintance with God,
  - 3. I will labor to enlighten and disentangle anyone who sincerely desires an utter divorce from this bosom-devil, by telling him:
    - a) What a bosom sin is
    - b) The marks by which he can discover his own
    - c) & how he may be deceived about it.
- C. For it stands peremptorily upon the biblical doctrines of justification and sanctification that we must either abandon our beloved sin along with all sin, or we must continue an everlasting stranger to all communion and converse with God: we'll never be able to meet Him in His ordinances with reverence and delight, or look Him in the face with comfort at the last day.