

Meeting the Conditions

by David Shelby Corlett

The sermon emphasizes the importance of giving a ready response to God's call to holiness, crucifying the flesh, and making a complete consecration of one's life to God through faith in Christ.

Scripture: Isaiah 6:5, John 1:7, Acts 26:18, Romans 6:11, Romans 8:3, Romans 12:1, Galatians 2:20

Topics: "Heart Purity", "Sanctification"

Description

David Shelby Corlett preaches on the call to holiness for God's children, emphasizing the need for a ready response and preparation for heart purity. He discusses the believer's attitude towards the sinful nature within, encouraging confession of the need for cleansing and reliance on Christ for purification. The sermon explores how believers can cleanse themselves through faith in the blood of Jesus and crucifying the flesh with its affections and lusts by identifying with Christ's crucifixion. Corlett also delves into the importance of complete consecration of one's life to God, highlighting the need for a full dedication that aligns the will with God's, leading to sanctification by faith.

Transcript

1. If God calls His children to holiness what should be the attitude of the Christian to this call?

He should give a ready response to the call and do all within his power to prepare himself for the experience of heart purity.

2. What should be the attitude of the child of God toward the inner sinful nature which he finds asserting itself as the foe of his spiritual life?

He should realize that this sinful nature does not need to remain in his heart, that Christ has "condemned sin in the flesh" (Romans 8:3), and therefore he may be cleansed from indwelling sm.

3. Should the child of God confess his need of cleansing?

He should acknowledge the condition of uncleanness within his nature and cry to God for cleansing. Isaiah's cry for cleansing (Isaiah 6:5) is a beautiful example of this confession. Also he should confess his inability to cleanse himself and definitely appeal to Christ to purify his heart.

4. If it is impossible for one to cleanse himself, how may the believer obey the exhortation to "cleanse yourselves from all filthiness of the flesh and spirit" (II Cor. 7:1)?

He may cleanse himself from such uncleanness by making use of the means provided for his cleansing, i. e., having faith in the blood of Jesus which was shed for his cleansing (I John 1:7)

5. How does the child of God crucify the flesh with its affections and lusts?

He crucifies the flesh by renouncing it with all his heart, by dying to its appeal, by having a sincere desire for its removal, and through a realization that his only hope of deliverance from this sinful nature is through his complete identification with Christ and His cross. Thus Christ makes real the crucifixion desired and the believer can truly say, "I am crucified with Christ" (Gal. 2:20).

6. By so doing does the child of God "reckon himself to be dead indeed unto sin" (Romans 6:11)?

Yes. This reckoning is based upon the provision of Christ in the cross where "the old man was crucified with him" (Romans 6:6, R.V.). So the believer realizing his need of deliverance from sin in his nature the old man -- he, upon that provision of the cross, reckons himself dead indeed unto sin and alive unto God. This reckoning is not a mere attitude, of mind or heart, it is real, and being based upon the completed provision of our risen Lord, it results in actual deliverance from or death to the "old man." The deliverance is as real as the provision.

7. Is not the child of God called to make a complete consecration of his redeemed life to God?

He is called to make such a consecration (Romans 12:1). By so doing he makes a full dedication of his redeemed life - the temple of the Holy Spirit -- to God, its rightful owner. He denies all right to self-rulership and entrusts the keys of his whole life to God. Thus God's temple is fully consecrated to Him that He might sanctify it and possess it through the fullness of His Spirit.

8. Should this consecration be so complete it need not be repeated?

It should be so complete, and of such a nature that the entire person with all his powers and possibilities is fully dedicated to God; that the will of man is brought into active alignment with the will of God so henceforth there will be full obedience to His will. If the consecration is thus complete there will be no more need of reconsecration for that Christian than there will be for the remarriage of a devoted husband and wife on wedding anniversaries.

9. Is not the child of God sanctified by faith?

He is. Faith is the only condition for this work of grace. We "are sanctified by faith in Christ" (Acts 26:18). But one cannot exercise faith for cleansing until he has died indeed unto sin and has fully consecrated himself to God. These are necessary steps to bring him to "believing ground." Faith in the provision of the blood of Christ, faith that Christ is now able and willing to sanctify, faith to accept that full cleansing Now, is what brings the experience of entire sanctification to the child of God.

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