

Sons of God

by David Shelby Corlett

Becoming a child of God is possible through the forgiveness of sins or by being born again, resulting in a new relationship with God and a new life in Christ.

Topics: "Salvation", "Justification"

Description

David Shelby Corlett preaches on the process of becoming a child of God through forgiveness and being born again, emphasizing the need for repentance, confession, and faith in Christ for the forgiveness of sins. He highlights that this forgiveness leads to justification, peace with God, and assurance of one's relationship with Him. The sermon also discusses the transformation that occurs within a born-again individual, making them a new creature and enabling them to live a life of righteousness.

Transcript

1. How may a sinner become a child of God?

Through the forgiveness of his sins, or by being born again. "Ye must be born again" (John 3:3).

2. What must the sinner do to have his sins forgiven?

He must confess and forsake his sins, and turn with all of his heart to God. "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

3. Does this forgiveness through repentance and faith in Christ make one a child of God?

It does. To believe on Christ unto salvation is to receive Him as Saviour, to receive Him as Saviour is to be born again. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born ... of God?" (John 1:12-13).

4. Should this newly converted child of God testify to his experience of grace?

He should. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10).

5. What is the relationship of this forgiven individual to God?

He is justified and therefore has peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

6. Does the child of God have an assurance of his relationship with God?

He does. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6).

7. What change takes place within the individual when he is born again?

He is made a new creature. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). And he is also made a "partaker of the divine nature" (II Peter 1:4).

8. What change is apparent in his outward life?

He no longer practices sin but is enabled through grace to live a life of righteousness. He has dominion over the power of sin and actively engages in the service of his Lord. "Whosoever is born of God doth not commit sin" (I John 3:9).

9. When God forgives the sinner does He do a perfect work?

He does. He forgives him for all the sins of the past, remits their penalty and removes the guilt and condemnation which rested upon the sinner. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

10. When one is born again does God do a complete work?

He does. The born again Christian is in every respect a child of God. He is "delivered from the power of darkness, and ... translated into the kingdom of his dear Son" (Colossians 1:13).

11. Does this experience of the new birth fully settle the problem of sin for the individual?

It settles fully the problem of outward sins, or transgressions, and brings the former sinner into a positive relationship with God as His child; but it has not settled the problem of sin in the nature.

12. What then, has been accomplished in the experience of the new birth if the nature of sin has not been removed?

The individual has been completely freed from all sins which he has committed and hence for which he was responsible. But since the nature of sin born with him as he came into the world was his misfortune rather than his responsibility, he could not be forgiven for that. And, since the new birth was a positive impartation of divine life, this nature of sin remains in the heart as the enemy of the spiritual life.

13. Is there not some provision made for the removal of this nature of sin from the heart of the Christian?

There is provision made for the cleansing of this sinful nature from the heart of the born again individual (I John 1:7). But until it is removed he is troubled with its presence and is limited in development as a Christian and hindered in his service to God.

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