

How to Obtain the Blessing

by Charles William Butler

The sermon emphasizes the importance of entire consecration to God as a prerequisite for receiving His blessings and sanctification.

Scripture: Leviticus 20:7, Psalm 37:5, Proverbs 16:3, Romans 8:28, Romans 12:1, 2 Corinthians 6:16, Philippians 3:13, Hebrews 10:22, 1 Peter 1:16

Topics: "Consecration To God", "Salvation Process"

Description

Charles William Butler preaches on how to obtain the blessing, emphasizing the importance of meeting the conditions laid down in the Word for each phase of salvation. He highlights the human side and divine side in every step, explaining that while meeting conditions does not save us, it prepares us to receive the divine side that brings salvation. Butler delves into the concept of consecration, stressing the need for a complete and definite consecration of body, soul, and spirit to God, leading to a full realization of His perfect will. He underscores that consecration is a love-covenant with God, not just for service but to be wholly and forever His, akin to a marriage covenant.

Transcript

How To Obtain The Blessing

All phases of salvation are obtained by our meeting conditions laid down in the Word. There is in every step a human side and a divine side. Meeting the conditions does not save us, but it conditions us to receive the divine side which does save us. In Romans, chapter twelve, verses one and two we have the greatest classical text in the Word on entire consecration. This is the human preparation for the act of faith by which we obtain the sanctification without which no man shall see the Lord. We often hear it said, "I laid all on the altar when I was converted." This is a mistake. In the experience of repentance which prepared us for justification by faith, we made a complete surrender of a hitherto rebellious will. We ran up the white flag of surrender, and sued for peace. In a perfect consecration we bring into the highest use, an already surrendered will and make a dedication, an offering of ourselves and our all to the perfect will of God. With a great objective in view, namely, in order that we may prove the good and acceptable and perfect will of God.

To consecrate means literally, "To fill the hand." It is an act of one alive from the dead using as stated an already surrendered will, to present our all to him once for all in an entire dedication unto his will, to be made holy. There is progress in our consecration, it is in this sense that many claim that our sanctification

is progressive, the human approach in our consecration is progressive, but the divine work of our sanctification is instantaneous. We consecrate, God sanctifies the offering. The text referred to in the Roman letter refers to a complete and definite consecration. This completed, definite and final consecration of our body, soul and spirit, involves a complete separation unto God, and leads to the act of faith which involves a full realization of his perfect will in proving to us the perfect will of God. Thus, first a perfect consecration, involving secondly, a perfect separation, leading thirdly to a complete realization of God's perfect will. Praise God.

Consecration is a great love-covenant between a soul completely won to God and the personal God himself. It is not therefore primarily to service. It is unto him to be wholly and forever his. To be holy unto him. Service is involved, also sacrifice even unto death, because we are his, we will do whatever loyalty to him involves. We say with the poet,

"I'll go where you want me to go, dear Lord,

Over mountain or plain or sea;

I'll do what you want me to do, dear Lord;

I'll be what you want me to be."

Consecration is the consummation of a love relation that is all inclusive. Its parallel in human relation is the marriage covenant. It is thus a definite once-for-all transaction which never needs to be repeated. We do not consecrate ourselves over and over again, but after the consummation of this covenant we acknowledge the same, and confess over and over our complete satisfaction that it is so. Thus we adopt the language of the poet again and say, "Lord I am thine, entirely thine, Purchased and saved by power divine, With full consent thine would I be, And own thy sovereign right in me."

Again the poet has expressed this truth in the words, "But we never can prove the delights of his love, Until all on the altar is laid, For the favor he shows and the joy he bestows, Are for them who will trust and obey." Making this complete, once-for-all consecration to God, sets the sails of our life, so no matter which way the wind blows we are so adjusted both to the direct and permissive will of God that we inherit Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

"One ship sails east and one sails west, by the self same wind that blows; It's the set of the sails, and not the gales that determines which way we go." In meeting the tests and temptations of living the life, we are conditioned to say with Paul, "None of these things move me." We can suffer being tempted, and suffer from the wrongs done us, in persecutions, our fixed attitude is, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). And Pressing we shall win the crown. Amen.

Source: <https://sermonindex.net/speakers/charles-william-butler-/how-to-obtain-the-blessing/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net