

The Conditions

by Martin Knapp

The Double Cure is a spiritual experience that requires both conversion and entire sanctification, where an individual is fully cleansed from sin and made holy.

Scripture: Isaiah 65:7, John 16:7, Romans 3:24, Romans 5:1, Romans 8:16, Romans 12:1, 2 Corinthians 6:17, Ephesians 5:2, Hebrews 13:12, 1 Peter 1:16, 1 Peter 1:18

Topics: "Sanctification", "Redemption"

Description

Martin Knapp emphasizes the necessity of meeting certain conditions to receive the gift of the Double Cure, which includes conversion and entire sanctification having both a God side and a man side. The sermon delves into the divine and human aspects of redemption, conviction, pardon, justification, adoption, witness, peace, and more, highlighting the roles of God and man in the process. Knapp stresses the importance of intellectual belief, intense desire, resolution, repentance, genuine repentance components, restitution, prayer, and appropriating faith in the pursuit of sanctification.

Transcript

While the gift of the Double Cure is free, yet certain conditions must be met in order to receive it. Both conversion and entire sanctification have a God side and a man side. In conversion the divine and the human work is clearly shown in the following and kindred texts:

1. GOD'S PART. -- Redemption. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold..... but with the precious blood of Christ." (1 Pet. 1:18, 19.) The Blood is the purchase price of man's salvation; the Truth, the instrument; the Holy Spirit, the Superintendent; the Church, the agent.

Conviction. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:7, 8.)

Pardon. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 65:7.) "I have blotted out, as a thick cloud, thy transgressions, as a cloud, thy sins: return unto me; for I have redeemed thee." [A special promise to backsliders.] (Isa. 44:22.)

Justification "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24.)

Adoption. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18.)

Witness. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

Imparts peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

II. MAN'S PART. -- Intellectual belief. In the very nature of the case no man can accept of the plan of salvation unless he knows of it and intellectually believes in it. One may have this kind of belief without salvation, but can not have salvation without having it. "He that cometh to God must believe that he is." (Heb. 11:6.)

Intense desire. God forces conversion upon no one, and, therefore, it must be desired to be had. "And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

Resolution. "Whosoever will." (Rev.. 22:17.) "The day of the Lord is near in the valley of decision." (Joel 3:14.)

Repentance. "Except ye repent, ye shall all likewise perish." (Luke 13:3.)

Genuine repentance always includes the following:

Sorrow for sin. "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4.)

Giving up sin. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." (Isa. 1:16.)

Confession. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) See story of prodigal (Luke 16.) Pride sinks many into hell by keeping from confessing.

Restitution. "If the wicked restore the pledge, give again that he had robbed he shall surely live, he shall not die." (Ezek. 33:16.)

Prayer. "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55. 6. "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.)

Appropriating faith. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

In the second work of entire sanctification there exists the same divine and human copartnership as in conversion.

I. GOD'S PART. -- He pays the price for it. "Wherefore Jesus also, that he might sanctify the people, with his own blood, suffered without the gate." (Heb. 13:12.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." (Heb. 10:19.)

He commands it. "Be ye holy; for I am holy." (1 Pet. 1:16.) "Be filled with the Spirit." (Eph. 6:18.) "For this is the will of God, even your sanctification." (1 Thess. 4:3.)

He promises it. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1:74, 75.) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.)

He exemplifies it. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) "Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us." (Eph. 5:2.)

He imparts it. It is not a state to be gained by growth, but a divine work to be wrought in the soul, and only He can do it. "Sanctify them through thy truth: thy word is truth. (John 17:17.) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." (1 Thess. 5:23, 24.)

He designs it. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4.)

He witnesses to it. "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us." (Heb. 10:14, 15.)

II. MAN'S PART. -- Intellectual belief. Without this it is as impossible to be sanctified as it is to be justified. For in one instance as in the other -- "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." (Heb. 11:6.) The seeker for entire sanctification must believe in it as taught in God's Word, as an experience of purity and perfect love to be sought and received by faith after conversion. This belief may exist without an understanding of the doctrine. A lady witnessed in one of our meetings that after she was converted she felt the need of something more. She said that she prayed as follows: "O God, You command me to be perfect. I don't know what that means, but You do. Oh make me just what You mean by it." She said "He heard me, and gave me what you call sanctification."

The seeker must be a truly converted person. Unconverted professors and backsliders must first experience pardon. The power of sin must be broken before the poison of carnality can be expelled, and the patient made perfectly whole. Be sure you have a clear experience of present conversion, then enter the Double Cure.

Intense desire. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt 5:6.) What intense figures are hunger and thirst! Esau, to appease hunger, sold his birthright. Dives would have given worlds for water to quench his thirst. Hunger and thirst for holiness are accompaniments of the new birth. Only the Double Cure can satisfy them. God does not propose to give this rare gift to an unappreciative person. When we are willing to "sell all" for this priceless pearl, God deeds it to us. Never until then.

Resolution. "And Jacob was left alone..... And he said I will not let thee go, except thou bless me." (Gen. 32:24, 26.) Halfhearted effort is abortive in any field of endeavor. It is only when we seek with all the heart that the doors of this surpassingly glorious kingdom fly open. When modern Jacobs, like Israel of old, say and mean "I will not let Thee go, except Thou bless me," then, as of old, they prevail. It has been seen that

it is the will of God that all of His children should have it. When they will to have it, it is not long before they take possession. It is whosoever WILL that claims these possessions, not whosoever "hopes," "tries," "desires," but whosoever WILL. When one gets where the minister did when he cried "Now I WILL enjoy this cleansing in the blood of the Lamb or die," it will not be long before, like him, he can also say 'Glory to God! I've got it! I've got it!' "Indecision" shuts God out of the soul, while "Fixed Purpose" swings the door widely open for Him to enter.

Entire consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) This includes (a) Death reckoning; (b) Life reckoning. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) The soul cuts loose from the world at conversion; dies to it at sanctification. This reckoning includes death to preferment, promotion, preconceived opinions, prejudices, ambitions, rivalries, selfish plans and worldly influences, and even to things and friends, good in themselves but coming between the soul and God. Search and be sure that no tie to self or the world remains to be cut; that self-crucifixion is so complete that there is a fixed purpose to please God and do all of His will though all the world oppose. Then reckon yourself to be alive to Him by a complete dedication of all of your redeemed being and belongings un to Him to be cleansed, filled, kept, and used only as He may will. If uncertain whether all is consecrated then claim the promise: "If in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. 8:15.) In the light of the Spirit and Word let it be settled fully and forever, without any "ifs," or "buts," or dictation, or mental reservation that you do yield yourself fully to God in ALL THINGS, for ALL TIME and FOREVER. This is putting "all on the altar." When you are sure that all is there then one more act and the soul enters into the rest of perfect love.

Appropriating faith. The crucified Christ is the Christian altar, and when you have so died to all else and yielded to Him that you have the consciousness that all is fully abandoned to Him, then, and not before, you are to believe on the authority of God's Word that just now the altar Christ sanctifies you the gift. (Heb. 13:12.) God declares, "whatsoever toucheth the altar shall be holy." (Ex. 29:37.) And that "the altar sanctifieth the gift." (Matt 23:19.) You are the gift and Christ is the altar. All is now upon it, and there to remain. Then either one of two things is true. God keeps His Word and, "sanctifies the gift," or breaks it and does not. He says the former. Satan suggests the latter. Your reception of the Holy Ghost, the Sanctifier, or shutting Him out, now depends upon whether you believe God's statement or Satan's suggestion. Will you believe and "enter into rest," or disbelieve and continue in unrest? Believe God and verify His promises, or disbelieve Him and "make Him a liar?" You are doing one or the other. (See 1 John 5:10.) Fully yield and fully trust Him now. As you value your soul, your usefulness and happiness; as you prize freedom from inbred sin and efficiency in soul-winning work; as you revere God's commandments and appreciate the provision He has made for your complete cleansing; as you wish to please Him, and finally sweep triumphantly through the gates washed in the blood of the Lamb, just now having laid all on the altar and gotten the witness to that fact, boldly step out on the promises and dare, in Jesus' name and through His blood, to claim the Double Cure.

"After the battle of consecration," writes Rev. B. Carradine, "comes the battle of faith. Both precede the perfect victory of sanctification. Hence, men can be perfectly consecrated all their lives and never know the blessing of sanctification. I must believe there is such a work in order to realize the grace. Hear the words of the Lord that proved a foundation for my faith: 'Every devoted thing is most holy unto the Lord. The blood of Jesus Christ, His Son, cleanseth from all sin.' Still again: 'The altar sanctifieth the gift.' In this

last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar becomes sanctified or holy. It is the altar does the work." Dr. Clarke, commenting on Hebrews 10:12, says "the altar here mentioned is Jesus Christ. As the victim He died; as the priest He offered Himself, and His divine nature was the altar upon which the sacrifice was made. The Savior then is the Christian's altar. Upon Him I lay myself. The altar sanctifies the gift. The blood cleanses from all sins, personal and inbred.

"The instant we add a perfect faith to a perfect consecration the work is done and the blessing descends, As Paul says, 'we which believe do enter into rest.' I was alone in my room in the spirit of prayer. My faith rose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again: 'O my God! my God!' and 'glory to God!' For several minutes I thought I would certainly die..... I knew that I was sanctified just as fifteen years before that I was converted. The Holy Ghost bore witness clearly, unmistakably and powerfully to His own work."

While all on receiving the Double Cure may not have as ecstatic an experience as the above, yet all may know that the work is wrought, and abide in the perfect soul rest which here remains for all of God's people. May each reader divinely led here and now from the heart yield all to Jesus, trust Him this moment to fully sanctify, and henceforth by His grace be living witnesses of the power and blessedness of the "Double Cure."

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