

Called Unto Holiness

by David Shelby Corlett

David Shelby Corlett's sermon emphasizes the necessity of pursuing holiness through the second work of grace in the Christian life.

Topics: "Entire Sanctification", "Holy Spirit"

Description

David Shelby Corlett preaches about the early church's emphasis on the second work of grace, highlighting instances where believers received the Holy Spirit as a second experience after conversion. The Apostle Paul also emphasized this second work of grace in his epistles, urging believers to cleanse themselves and perfect holiness. This second work of grace, or entire sanctification, fully solves the problem of sin in the nature by purging man's nature from all sinful tendency and pollution. It is not for backsliders or lukewarm Christians but for those walking in obedience to God, as it is necessary for believers to be fully sanctified to see the Lord.

Transcript

3. Did the early church emphasize this second work of grace?

They did. Following the great revival at Samaria, Peter and John went down to Samaria and prayed for the Samaritan converts that they might receive the Holy Spirit (Acts 8:15-17). It is evident that this was a second work for those whose hearts were right in the sight of God (Acts 8:21). Following the conversion of Saul of Tarsus on the road to Damascus, he was filled with the Holy Spirit (Acts 9:3-6, 17). The devout Gentile centurion, Cornelius, who was acceptable to God received the fullness of the Holy Spirit as a second experience (Acts 10:1-6; 4448).

4. Did the Apostle Paul emphasize this second work of grace in his epistles?

He did. To the Roman Christians he wrote that those who were justified by faith had a second access into a "standing grace" (Romans 5:1, 2) Also that "our old man is crucified with him that the body of sin might be destroyed" (Romans 6:6). The Corinthians were spiritual babes, yet carnal, so he urged them to "purge out the old leaven, that they may be a new lump" (I Cor. 3:14; 5:7). In the second letter he urged the "dearly beloved" to cleanse themselves from all filthiness of the flesh and spirit and to perfect holiness in the fear of the Lord (II Cor. 7:1) The Galatian Christians were to crucify the flesh (Gal. 5:24). The Ephesians were to "put off the old man" (Eph. 4:22). The Thessalonian Christians were exhorted to have the "will [i.e., requirement] of God, their sanctification" carried out in their lives (I Thess. 4:3). The Hebrew

Christians were not to stop short of the "second rest" (Heb. 4:9-11). The Christians "dull of hearing" were urged to "go on unto perfection" (Heb. 5:11 -- 6:1). All of these emphasize a second work of grace.

5. Does this second work of grace, or entire sanctification, fully solve the problem of sin in the nature?

It does, for in the work of entire sanctification God purges the nature of man from all sinful tendency and pollution and corrects the inner disorder.

6. Is this experience for backsliders or lukewarm Christians?

No. It is only for those who are walking in the light, or in obedience to God. Backsliders need to be reclaimed; lukewarm Christians need to be "fired up." Obedient children need to be fully sanctified.

7. Is this experience of entire sanctification as a second work of grace optional with the child of God, or is it necessary?

It is necessary. "Be ye holy; for I am holy" (I Peter 1:16). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

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