

The Way of Salvation

by David Shelby Corlett

The sermon explores the comprehensive nature of salvation through Jesus Christ, emphasizing the necessity of repentance and faith.

Scripture: Psalm 51:5, John 1:29, Romans 3:23, Romans 6:14, Romans 10:12, Romans 14:23, 2 Corinthians 5:19, 1 Peter 3:18, 1 John 2:2

Topics: "Salvation Theology", "Atonement Doctrine"

Description

David Shelby Corlett preaches about the ground of salvation, emphasizing that Jesus Christ's atonement through His sufferings, shedding of blood, and death on the cross is the only basis for salvation, as stated in 2 Corinthians 5:19, 21 and 1 Peter 3:18. He also discusses the inclusivity of the atonement for all individuals, citing John 1:29 and Romans 10:12, 13. Furthermore, he delves into the concept of salvation, sin, original sin, and the necessity of repentance and faith for salvation, drawing from various Bible verses.

Transcript

22. What is the ground of salvation?

Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the cross, made full atonement for all human sin, and this atonement is the only ground of salvation (Manual, page 27 [6]) "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Con 5:19, 21). "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18). "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5, 6).

23. Are all men included in the provisions of the atonement?

The atonement is sufficient for every individual of Adam's race; the grace of God through Jesus Christ is freely bestowed upon all men, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. (Manual, page 27 [6, 7]) "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13). "He

is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2).

24. What relation has the atonement to children and irresponsible persons?

The atonement is graciously efficacious to the salvation of the irresponsible and to the children in innocency, but is efficacious to the salvation of those who reach the age of responsibility only when they repent and believe (Manual, page 27 [6]) "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven" (Mark 10:14). "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "We trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:10).

25. What is sin?

Sin is the lack of conformity to, or the transgression of, the moral law of God. "For all have sinned, and come short of the glory of God" (Rom. 3:23). "Whatsoever is not of faith is sin" (Rom. 14:23). "All unrighteousness is sin" (I John 5:17). "Sin is the transgression of the law" (I John 3:4).

26. What is original sin or depravity?

Original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually; and it continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit (Manual, page 27...). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:17, 18). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

27. What is salvation?

Salvation means deliverance from sin. There is the present salvation or deliverance from the power of sin in regeneration, from the pollution of sin in entire sanctification, from the practice of sin in daily living; and a future salvation or deliverance from the environment of sin. "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). "My little children, these things write I unto you, that ye sin not" (I John 2:1). "Whosoever is born of God doth not commit sin" (I John 3:9). "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5).

28. How may man be saved?

Man may be saved only through repentance of sin and by believing on Jesus Christ as his Saviour. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

29. What is repentance?

Repentance is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, and is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life. (Manual, page 28). "For godly sorrow worketh repentance to salvation not to be repented of" (II Cor. 7:10).

30. What is saving faith?

Saving faith is a hearty reliance upon God and His promise for salvation and a definite acceptance of Jesus Christ as Saviour and Lord. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

31. What is justification?

Justification is that gracious and judicial act of God, by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believingly receive Jesus Christ as Lord and Saviour. (Manual, page 28 [9, sec. 1]). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

32. What is regeneration?

Regeneration, or the new birth, is that gracious work of God, whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience. (Manual, page 28 [9, sec. 2]). "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 3:9) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6). "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

33. What is adoption?

Adoption is that gracious act of God by which 'the justified and regenerated believer is constituted a son of God (Manual, page 28 [9, sec. 3]). "That ye might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father" (Gal. 4:5, 6). "Ye have received the Spirit of adoption, whereby we cry Abba Father" (Rom. 8:15).

34. What is the witness of the Spirit?

The witness of the Spirit is the testimony of the Holy Spirit to the spirit of believers of their sonship and acceptance with God. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

35. What is the relation of these experiences to each other?

Justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and to this work and state of grace the Holy Spirit bears witness (Manual, page 29 [9, sec. 4]).

36. What is entire sanctification?

Entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. (Manual, page 29 [10]). "And the very God of peace sanctify you wholly" (I Thess. 5:23). "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

37. How is entire sanctification received?

It is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness (Manual, page 29). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "... inheritance among them which are sanctified by faith that is in me [Christ]" (Acts 26:18). "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).

38. What is the relation of entire sanctification to the baptism with the Holy Spirit?

Entire sanctification is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer {or life and service. (Manual, page 29). "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). "The offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

39. By what other terms is the experience of entire sanctification known?

This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Ghost," "The Fullness of the Blessing," and "Christian Holiness" (Manual, page 29).

40. What is the scriptural evidence of this experience?

The evidence of the experience of entire sanctification, or the baptism with the Holy Spirit, is purity of heart and the free manifestation in daily life of the graces or fruit of the Spirit. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8) "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22, 23).

41. May a Christian fall from grace?

We believe that man, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize, and unless he repent of his sin, be hopelessly and eternally lost (Manual, page 28). "Wherefore let him that thinketh he standeth take heed lest he fall" (I Con 10:12). "For we are made partakers of Christ, if we hold the beginnings of our confidence stedfast unto the end" (Heb. 3:14). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13).

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