

First Theory Holiness Obtained in Conversion

by B.A. Cundiff

The sermon explores the relationship between conversion and sanctification, emphasizing that original sin remains after conversion and entire sanctification is a subsequent experience.

Scripture: Psalm 51:5, Mark 11:24, Luke 13:3, John 17:9, Acts 3:19, Acts 20:20, Romans 5:1-6, 1 Corinthians 15:22, Titus 3:5, 1 John 5:1

Topics: "Original Sin", "Sanctification"

Description

B.A. Cundiff delves into the topic of sanctification, exploring the different theories surrounding it. He discusses the relationship between original sin and conversion, emphasizing the need for repentance, faith, and the new birth. Cundiff highlights that conversion blots out actual sins, but does not remove original sin, leading to the understanding that sanctification is a separate process from conversion.

Transcript

The first theory is that sanctification takes place in conversion. Those who advocate this theory must assume one of these three positions. 1st, That original sin is destroyed in conversion; or 2d, that there is no such thing as original sin; or 3d, that original sin will remain, and that there is nothing in it which is opposed to holiness; as conversion makes the convert holy.

We will examine these positions, commenting with the second proposition, which claims . that there is no such thing as original sin. Here is the point of controversy. If there is no such thing as original sin, to be destroyed in conversion, then, there can be no such thing as the second blessing, or entire sanctification subsequent to conversion.

Every child comes into being holding a relation to Adam, the fallen, and to Christ, the Redeemer. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. ere the apostle is running parallel lines. As all fell in Adam, so all are redeemed in Christ. "Therefore, as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18. Here are parallel lines again. The child in its relation to Adam comes into being with original sin in the soul, mortality in the body, under the law; in its relation to Christ it comes into being under the law; protected by the law, "unto justification of life." "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. v. 12. There is a sense in which all have sinned. All have not committed actual sin, but all come into being with original sin in the soul. David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa.

li. 5. Dr. Clarke says, "I believe David to speak here of what is commonly called original sin; the propensity to evil which every man brings into the world with him, and which is the fruitful source whence all transgression proceeds." St. Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. vi. 9, He was alive without the law when he was a little child. The commandment came when he became responsible to God, then sin (original sin) revived, and he died a spiritual death.

Conversion removes, or blots out, all actual sins, but does not remove, or destroy original sin; if it did it would place the convert above the "little child." This it does not do. "Except ye be converted and become as little children." Little children have original sin in them, and so have babes in Christ. Is it true that babes in Christ have original sin in them? If it is, the position that original sin is destroyed in conversion is not true.

Now that we have shown that there is original sin we will go back to the first proposition, that original sin is destroyed in conversion. Let us examine this statement under the light of revelation.

Conversion blots out all our actual sins. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts iii. 19. When we are converted all our actual sins are blotted out, we are regenerated by the same power and at the same time. No one "can forgive sins but God only," and no other can regenerate the soul. "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 Savior," Titus iii. 5, 6.

When we are regenerated we are in a saved state, from the fact that we are in a justified state; all our actual sins are pardoned, divine life is imparted to us, and we are the children of God. We have the direct witness of the Spirit to the fact that we are the children of God, for it is said: "The Spirit himself beareth witness with our spirit that we are the children of God." Rom. viii. 16. It may be asked, when do we receive this witness? Just as soon as we are born of God he sends forth the Spirit of his Son into our hearts, crying, Abba, Father.

Faith is the last, and the essential thing that precedes being born of God, for, "Whosoever believes that Jesus is the Christ is born of God.." I John v, 1. But repentance must precede faith. St. Paul says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 20, 21. The apostle here places repentance before faith.

Repentance brings the sinner to the end of the law, that is, to Christ. "For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. The law commands repentance. God "now commandeth all men everywhere to repent." Acts xvii. 30. Every transgressor of the law must repent, or perish. "Except ye repent ye shall all likewise perish." Luke xlii. 3. The convicted sinner repents of the sins which he has committed. God does not convict a sinner for original sin, but for actual sins; these are the sins for which he repents; and when repentance has done its perfect work, under the convicting power of the Holy Ghost, the sinner comes to the end of the law, here he finds Christ." For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. When the penitent sinner believes on the Lord Jesus Christ, he believes for the pardon of the actual sins which he has committed against God, and not for the destruction of original sin. His own sins are upon him, weighing him down with trouble and sorrow. He desires pardon for these sins, and peace with God; this is what he prays for, and believes for,

and this is what he receives. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24.

When the penitent believes with the heart unto righteousness, he is justified; all his sins are pardoned, and he has peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. What a blessed, happy state the convert enters; he feels no condemnation, he has peace with God through our Lord Jesus Christ. The divine life has been imparted to him by the regenerating power of the Holy Ghost, and he knows that he is a child of God. We magnify conversion. It is the work of God, and without it we could never see or feel the need of entire sanctification.

The awakened sinner sees the necessity of repentance, faith, and the new birth: these are preached to him, but entire sanctification is not. God convicts the sinner for sin that he may repent, believe, and be born again; but does not convict him for entire sanctification. Jesus prayed for sinners that they might be forgiven, "Father, forgive them; for they know not what they do." Luke xxiii. 34. Jesus did not pray for the sanctification of those sinners; but he did pray for the sanctification of his disciples. "I pray for them: I pray not for the world, but for them which thou hash given me; for they are thine, " John xvii. 9. "They are not of the world, even as I am not of the world. Sanctify them through thy truth." John xvii. 16, 17. Here we see that Jesus did not pray for the sanctification of sinners, but believers. Now then, as Jesus prayed for believers, or converted people, that they might be sanctified, we conclude that entire sanctification, or holiness, is not obtained in conversion.

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