

Third Theory -- Entire Sanctification Is Obtained at Death

by B.A. Cundiff

The sermon argues that entire sanctification is not obtained at death but can be experienced in this life through faith and obedience to God.

Scripture: Ezekiel 18:20, Matthew 25:41, 2 Corinthians 7:1, Galatians 3:10, Hebrews 7:25, James 2:26, 1 Peter 1:15, Revelation 22:11

Topics: "Entire Sanctification", "Eternal Separation"

Description

B.A. Cundiff delves into the concept of physical death, explaining it as the separation of the spirit from the body, emphasizing that sin separates the soul from God just as death separates the soul from the body. Those who die in sin without pardon will face eternal separation from God. The sermon explores the timing of sanctification, questioning whether it occurs before, during, or after death, ultimately highlighting the importance of seeking holiness and righteousness in this life, as the Bible does not promise sanctification after death.

Transcript

This is the third theory on this subject. What is physical death? It is the extinction of physical life, or the separation of the spirit from the body. "The body without the spirit is dead." James ii. 26. Death can do nothing but separate the soul from the body. -- The soul is "the inward man," and has personality, individuality and immortality. The body is "the outward man," and it has personality, individuality and immortality. The soul is spirit, the body is matter. The body being matter can neither think, will or act, unless acted upon; therefore the body cannot sin. "Every sin that a man doeth is without the body" so says the Lord in 1 Cor. vi. 18. It is the soul that sins, and "The soul that sinneth, It shall die." Ezek. xviii. 20. Sin separates the soul from God, as death separates the soul from the body. -- As the body is dead when the spirit is separated from it; so, the soul is "dead in trespasses and sins," when separated from God my sin. "Your iniquities have separated between you and your God." Isa. lix.2.

The soul that sins is not only "dead in trespasses and sins," and separated from God, but is also under the curse of the law; for "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. The soul that goes out of the body dead in sin, separated from God, under the curse of the law, must go to the prison house of hell, and there remain bound by the law till the resurrection of the dead. Then it will be brought forth, and be judged. "For God shall bring every work into

judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

As no pardons are granted between death and the judgment, or at the judgment, therefore all who die in their sins will hear the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41.

The sinner may be saved in death, like the dying thief. And this is the only place on record in the Bible where any one was thus saved; and he was blessed before he died. It is said that God pardons his children and they will sin again; and he will pardon, and they will sin; and that this will go on indefinitely till death; then in death, God will sanctify them, make them holy and take them up to heaven. There is a moment when the soul is separated from the body, in that moment the soul enters the spirit world and the body is dead. Now if the theory be true that sanctification is obtained in death, and cannot be obtained before; at just what time does this great change take place? Is it in the very article of death, or just before, or just after? If we say it is in the article of death, then we confine the omnipotent, omniscient and omnipresent Sanctifier to a specific moment in every individual case, in opposition to the Scriptures, and the oath of God. "The oath which he swore to our Father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1. 73, 74, 75. This Scripture teaches that we are delivered from our enemies, that we serve him without fear, in holiness and righteousness, and all the days of our life: not after death. We praise God that he can both make and keep us holy in this life.

1. If we say that we are sanctified just before death, it might be asked, How long before? Say one minute. Can Jesus save us from all sin one minute before death? Can he keep us in perfect holiness for that length of time? Surely he can. He says, "All power is given unto me in heaven and in earth." Matt, xxviii, 18. "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1. 21. He died to "Sanctify the people with his own blood." Heb. xiii. 12. Can he not sanctify us one hour before we die, and keep us holy for that length of time? Certainly he can. "He is able also to save them to the uttermost that come unto God by him." Heb. vii. 25. Now if Jesus can save us one minute, or one hour before we die, and keep us in holiness that long, can he not for one day? and if for one day why not all our days, that we may serve him in holiness and righteousness all our days?

2. If we say we are sanctified just after death, then it takes place in eternity; and the Bible knows no pardon for actual sins, or cleansing for original sin in eternity, In the Bible we read, "He that is unjust, let him be unjust still: and he which is filthy let him be filthy still." Rev. xxii. 11. Those who die unjust can never repent, believe, or be justified, but will be raised up at the resurrection unjust. "There shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15. Those who die filthy will remain filthy. "Let him be filthy still." Now is the time to be cleansed. "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. vii. 1. This "cleansing" we are called on to do ourselves, not to leave it for death to do for us. It is a sweet experience to know that we are serving God "in holiness," and that "we are kept by the power of God through faith, unto salvation ready to be revealed in the last time." 1 Peter 1. 15. Who can preach, or believe that entire sanctification is obtained in death? No one while living can have an experience on this line. It will be indeed like "a leap in the dark" to all who risk it.

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