

# Second Theory -- Entire Sanctification, or Holiness, Is Obtained by Growth in Grace

by B.A. Cundiff

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*Growth in grace is essential for spiritual maturity, but it cannot destroy original sin; entire sanctification is received as a second work of grace.*

**Scripture:** Mark 4:26, Luke 1:80, Luke 2:40, Ephesians 2:8, Ephesians 4:15, 1 Thessalonians 5:23, Titus 3:5, 2 Peter 3:17

**Topics:** "Sanctification", "Spiritual Growth"

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## Description

B.A. Cundiff preaches on the importance of growth in grace and sanctification, drawing parallels from the lives of John the Baptist and Jesus as examples of unhindered growth due to their holiness. He emphasizes that growth in grace is essential to prevent falling away and that all grace, including regenerating and sanctifying grace, is a gift from God that believers must receive and grow in. Cundiff distinguishes between growth and sanctification, highlighting that growth advances and improves while sanctification cleanses and purifies, ultimately leading believers to a state of being purified and sanctified by God's grace.

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## Transcript

This is the second theory which we notice. Growth is to prevent dwarf age, falling from grace, or death. It is said of John the Baptist when he was a child, "And the child grew, and waxed strong in spirit." Luke 1. 80. There was nothing to prevent his growth. The angel said, "He shall be filled with the Holy Ghost, even from his mother's womb." It is also said of Jesus, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke

ii. 40. There was nothing to prevent the growth of Jesus; he was a holy child. The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1. 35. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke ii. 52. There was no defect in his body, neither had he carnality in his mind, therefore there was nothing to prevent his growing in wisdom, and in stature. St. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter ii. 2. It is an established fact that the babe which does not grow will either die or be a dwarf. But if there is no defect in the body, and the child grows a number of years, it will be a full grown man or woman. Then it ceases to grow; growth has done its work, If the babes in Christ, do not grow, they will be dwarfs, or die a

spiritual death. The babes in Christ may grow, and become strong in God; they may contend against the world, the flesh and the devil, and gain victories over them; and yet have an enemy within, 1. e. the carnal mind in a subdued state. This they never can grow out, it must be destroyed by the Son of God. When this is done they are perfect men and women and just prepared to grow. If they had grown into perfection, then they would have ceased to grow; just as the full grown man or woman does.

Some theorists assume the position that entire sanctification is obtained in conversion. Then they must believe that original sin is destroyed in conversion, or that there is no such thing as original sin; either position is in direct opposition to the scriptures.

There is only one place in the Bible we are commanded to grow in grace, and that is to prevent falling away. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. iii. 17, 18. Here we see that a growth in grace is essential to prevent falling from grace. We must use the grace as God gives it to us, or he will cease to give. All grace is the gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. ii. 8. Regenerating grace is the gift of God, we receive it from him. "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. The sinner cannot grow into this regenerating grace of God; but he can (under the leadership of the Holy Spirit) repent, believe and receive it from God; and then he can grow in grace. The sanctifying grace is also the gift of God. "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." 1 Thess. v. 23. The children of God cannot grow into this sanctifying grace: but they can consecrate themselves wholly to him, believe the promises, and receive it from him; then they can grow in grace. We may grow in grace and not be sanctified, but we cannot remain in a sanctified state without growing in grace; neither can the justified continue in a state of justification without growing in grace. We must speak "the truth in love," and "grow up into Christ in all things," if we would keep under the cleansing blood, the refining fire of God's love, and the purifying power of the Holy Ghost.

Grow and sanctify are different words, and do not mean the same thing. We will take Webster's definitions. 1. Grow. "To advance; to improve; to make progress; as, to grow in grace, in knowledge, in piety." 2. Sanctify. "In a general sense, to cleanse, purify, or to make holy." See the difference in these two words . Grow, "to advance." Sanctify, "to cleanse." Grow, "to improve." Sanctify, "to purify." Grow, "to make progress." Sanctify, "to make holy." Growth can never cleanse, purify or make holy. It advances, improves, makes progress in one s state, but it does not change it to something else; only in the sense of bringing to maturity, or ripening.

Sanctification does not advance, improve, or make progress. It eliminates, or removes that which is unclean; it makes pure by removing that which is impure; it makes holy by removing that which is unholy.

We will now examine the two words, growth, and sanctification, defining them also according to Webster. 1. Growth. "Advancement; progress; improvement, as growth in grace or piety." 2. Sanctification. "In an evangelical sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God, also, the state of being thus purified or sanctified." Now, as Webster defines growth as advancement, progress, improvement, hear what Jesus says: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and

day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself" -- first the blade, then the ear, after that the full corn in the ear." Mark iv. 26, 27, 28. The ground cannot produce something from nothing. The seeds must first be cast into the ground, then they will spring and grow up, first the blade, then the ear, after that the full corn in the ear. Now if the ground is fertile, and well cultivated; if the gentle showers fall in the right season, and the sunshine warms the ground, there will be growth, if there is nothing to prevent it.

But suppose a few blue lice gather at the roots of the corn, they will prevent the growth, and cut off the yield. Growth will not destroy these insects; but if they can be destroyed without injuring the corn or ground, then the growth will go on till the corn is brought to perfection; growth will then cease. So in the kingdom of grace; the good seed is sown. ("The seed is the word of God.") If it goes down into an honest heart conviction for sin ensues; the man repents as the law demands; this brings him into a state where he can believe for pardon; then he is converted and God owns him for his child Here a growth in grace begins, if they obey the admonition of the apostle.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 2. Now, if there were nothing in the convert to prevent it, there would be rapid growth; but there is remaining in him still the carnal mind, or original sin. Growth in grace cannot take this out, although it may keep it subdued as a subjugated enemy, but it cannot destroy it. If this original sin could be destroyed, then growth would be rapid. Is there no way by which it can be destroyed?

Yes, praise the Lord, there is! It can be destroyed by a second work of grace. The first takes away all our actual sins; the second takes away original sin; we are then sanctified by the grace of God. "Then speaking the truth in love, we may grow up into Christ in all things." Eph. iv. 15. As we do not grow into entire sanctification, but receive it as a second work of grace, we may grow on forever, But if we could grow into sanctification as the corn grows into full, ripe corn, then, like the corn our growth would cease.

My beloved brethren, if you place entire sanctification at the end of a period of growth, and receive it by growth, then when it is attained you cease to grow. But if you say growth must continue forever, then, according to the growth theory you can never be sanctified. This is the point to which your theory leads.

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Source:

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