

# Fifth Theory -- Sanctification Will Be Obtained in the Resurrection

by B.A. Cundiff

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*The speaker argues that sanctification will not be obtained in the resurrection, but rather through entire sanctification in this life.*

**Scripture:** Psalm 116:15, Romans 8:6, 1 Corinthians 15:42, 1 Corinthians 15:53, Hebrews 2:11, 1 John 3:2, Revelation 21:1

**Topics:** "Sanctification", "Resurrection"

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## Description

B.A. Cundiff preaches about the misconception that carnality is essential in the body and must be destroyed in the resurrection, emphasizing that carnality is in the mind, leading to death of the soul. The sermon highlights that at the resurrection, our characters will remain the same as when we died, and we will be judged accordingly. It explains that through sanctification and becoming one with Christ, we can have the assurance of passing through death triumphantly and facing judgment without fear, ultimately dwelling in the new heaven with Christ and the saints forever.

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## Transcript

This theory grows out of the belief that if all carnality, or depravity is taken out of the body it will die. Carnality then, according to this belief, is essential in the body, and as death cannot destroy it there, it must be destroyed in the resurrection. This is the last horn on which these theorists can hang. The premises on which this theory is based are false, for carnality is not in the body, but in the mind. "For to be carnally minded is death: but to be spiritually minded is life and peace." Rom. viii. 6. The death referred to here is not the death of the body, but that of the soul. Carnality is not a part of the mind, for the mind can exist without it; but it is that corruption which is in the mind which "is not subject to the law of God, neither indeed can be." Born. viii. 7. As long as it remains in the mind there will be enmity, and rebellion against God: but when it is destroyed the mind will be spiritual, and in harmony with God.

Mortality is not a part of the body, but when mortality is destroyed by the Son of God the body will be immortal. Neither death nor the resurrection can remove sin, or cleanse from sin, or change character. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. Dan. xii. 2,3. Hear our Lord's comment on these words. "Marvel not at this: for the hour is coming, in the which all that are in the grave

shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. This shows that their destiny was fixed before death. There will be two classes of people raised up at the resurrection; those who have done good, and those who have done evil; and each will be judged according to his works. "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man, according to their works." Rev. xx. 13.

These Scriptures establish the fact that we will be raised up at the last day with the same characters in which we died; and in these characters we will be judged. "For we must all. appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. We must appear in the judgment in the same bodies in which we formed our characters: therefore the body must carry its personality and individuality through the resurrection.

True, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 42, 43, 44. Here we see the body will undergo four changes, but it does not lose its identity. It passes from a state of "corruption" to one of "incorruption;" from a state of "dishonor" to one of "glory;" from a state of "weakness" to one of "power;" from a "natural" to a "spiritual body." Three things will be destroyed at the resurrection; corruption, mortality and death. "For this corruptible must put on incorruption. and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 53, 54.

There is no sin in corruption. When the body dies, its natural form will be destroyed by corruption, according to the laws of nature. The body of our Lord did not "see corruption;" the form of his body was not destroyed. There is no sin in mortality, or death. The body of Jesus was mortal, and he died; yet there was no carnality, or depravity in him. All carnality, or depravity, may be destroyed in the sanctified saint of God; yet the body is mortal and it must die; but he does not commit sin by being mortal, or in dying. "Precious in the sight of the Lord is the death of his saints." Psa. cxvi. 15. The saints who die in the Lord, sleep in Jesus; and those who sleep in Jesus will awake in his likeness. David said, "I shall be satisfied, when I awake, with thy likeness." Psa. xvii. 15. There is a perfection in the resurrection which heightens our joys. St. Paul alludes to this when he says, "Not as though I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Jesus Christ."

Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. iii. 12:21. (New version)

If we desire to receive our bodies back from the grave fashioned like the glorious body of Jesus, we should desire to be prepared to live in them with him, to the glory of God. This preparation must be made in this life, and in order to this we must first become the children of God, and then be made pure. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when we shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 2, 3. It takes entire sanctification to make us pure, or one with Christ, "For both he that sanctifieth and they who are sanctified are all of one." Heb. ii.

11. When we are made one with Christ, (that is, of one nature,) our love is made perfect. A pure heart, filled with perfect love under the sanctifying power of the Holy Ghost gives us the abiding assurance that if we continue in this state, we will pass death in holy triumph saying, "O death, where is thy sting," and come up from our graves with the victorious shout, "O grave, where is thy victory!" We can also pass the judgment with humble boldness, having no fear of condemnation. "For perfect love casteth out fear." We can then enter the new heaven to dwell with Christ and the saints forever; for "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This is a present glorious hope; but who can preach, or hear the terrible theory, that we cannot be sanctified till the resurrection with this sweet experience?

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