

## Greg, in Part 4 of your series on Romans 5:1-2 you jumped right from justification to glorification while bypassing salvation/sanctification. You don't seem to fully understand the role of sanctification in the believers life ...

I appreciate your keeping me on my toes. I am happy to respond to your observation that I "jumped right from justification to glorification while by-passing salvation/sanctification".

**Firstly**, have I not followed the actual text of verses 1-2 of Romans 5? Paul states three consequences of our justification: **1).** Peace with God. **2).** Standing in God's grace/favour. **3).** Certain hope of seeing the glory of God.

To this point, no actual mention of sanctification. But of course, in practical terms, I know of nothing so designed to promote inner sanctification than for us to grasp in our minds and hearts these great objective truths of the results of our having been declared righteous in God's sight. I do not think we have grasped justification by faith as we should if it does not lead to a life of sanctification and subjective holiness. So, as I say, the idea is implicit, certainly. But It's covert, not overt in the text itself.

**Secondly**, Paul himself does not mention the word "sanctification" in Romans until virtually the end of the epistle ... **chapter 15 verse 16** to be precise. But you will note *the context* there has nothing to do with "the role of sanctification in the believer's life".

Rather, here it is used in connection with his apostolic calling, where he likens himself to a priest doing sacred service. Through his ministry amongst the Gentiles of preaching the Gospel of God, he expresses the hope/prayer that **"the Gentiles might become acceptable, sanctified by the holy Spirit [or more literally, sanctified by or in a holy spirit."**

So this first verse in Romans that actually uses the word "sanctification" has nothing to do with the individual believer's sanctification, where he battles daily with indwelling sin! It treats of Paul's offering up to God the acceptable offering of Gentiles saved by the Gospel of God.

**Thirdly**, I note that Paul himself in **Romans 8: 29-30** does exactly what you say I have done, namely, he jumps straight from predestination to election [calling], to justification, to glorification: **"whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified"!**?! No mention whatsoever of sanctification between justification and glorification!

Now, you certainly would not accuse the apostle himself of neglecting the great doctrine of sanctification, I feel sure. I would agree with you that it is implicitly understood as an integral part of our salvation. (In fact, I think Paul deals with the matter of sin being destroyed in the believer from chapter 6, where he talks about our union with Christ in his death and resurrection.) But Paul has no problem leaving out the step of sanctification between our initial justification and our final glorification when he is talking about the great salvation drama of the ages.

So, my defence is that I wish to stick to the overt statements of Romans 5:1-2. But I assure you that when I am dealing with any text specifically treating of this critical theme, I shall join the company of those you cite --- Wesley, Tozer, Bounds, Torrey, Spurgeon, *et al.*

Fourthly, I ask you to exercise a little patience, for we have not yet come to Romans 5 verses 3 through 5, where I think it will be more appropriate to address the question of holy character, as I hope to show the apostle himself does.

That said, I totally agree with your summation that it is our final glorification that changes our corruption to incorruptibility, and indeed, renews the entire cosmos.

Blessings as we search the holy Scriptures together.