

The Doctrine of Justification

Though we must be careful of over-pressing what is known as the *ordu salutis* (“order of salvation”) often employed by systematic theologians,¹ it can nevertheless be a helpful guide to understanding the various aspects of God’s “so great a salvation.”

To recap, we have already looked at:

- Foreknowledge, Predestination, and Election
- Effectual Calling
- Regeneration

The next “link” in the unbreakable chain of salvation is justification:

*“Now we know that for those who love God, all things are working together for good, for those who are called according to His purpose. For those whom He foreknew, these He also predestined to be conformed into the image of His Son, in order that He might be the firstborn among many brothers. And those whom He predestined, these He also called; and those whom He called, **these He also justified**; and those whom He justified, these He also glorified.”* (Rom. 8:28-30).

Now before we delve into the Word of God to unpack the what, the why, and the how of justification, it may be important to consider just how important this doctrine is.

The great reformer Martin Luther called justification “the article upon which the church stands or falls.”² For Luther the issue of justification touches not merely the church’s “well-being” (*bene esse*), but the church’s very “being” or essence (*esse*). Without this doctrine the church falls; she collapses into ruin. She ceases

¹ For further reading, see, for example “The Question of the Order of Salvation” in Anthony Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989).

² *Articulus stantis et cadentis ecclesiae*.

to be a true church. Though every other article of historic Christian faith remains intact – if this one (*sola fide*) is lost, the church is lost with it.³

Again, Luther stresses the paramount importance of this doctrine to the life and existence of the church:

This doctrine is the head and the cornerstone. It alone begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist for one hour.⁴

Whoever departs from the article of justification does not know God and is an idolater...For when this article has been taken away, nothing remains but error, hypocrisy, godlessness, and idolatry, although it may seem to be the height of truth, worship of God, holiness, etc.⁵

The article is the master and prince, the lord, the ruler, and the judge over all kinds of doctrines; it preserves and governs all church doctrine and raises up our conscience before God. Without this article the world is utter death and darkness.⁶

If the article of justification is lost, all Christian doctrine is lost at the same time. And all the people of the world who do not hold to this justification are either Jews or Turks or papists or heretics; for there is no middle ground between these two righteousnesses: the active one of the Law and the passive one that comes from Christ. Therefore the man who strays from Christian righteousness must relapse into the active one, that is, since he has lost Christ he must put his confidence in his own works.⁷

Calvin, a little later, called justification the “hinge” upon which everything turns:

³ From R.C. Sproul’s excellent introduction to Francis Turretin’s book on Justification (P & R, 2004), vii.

⁴ Martin Luther, *What Luther Says: An Anthology*, 3 vols., ed. Ewald M. Plass (St. Louis: Concordia, 1959), 2:704.

⁵ *Ibid.*

⁶ *Ibid.*, 703.

⁷ *Ibid.*

The doctrine of justification is the principle ground on which religion must be supported, so it requires greater care and attention. For unless you understand first of all what your position is before God, and what the judgement is which He passes on you, you have no foundation on which your salvation can be laid, or on which piety towards God can be reared.⁸

Packer's comparison of justification by faith to Atlas is apt:

The doctrine of justification is like Atlas: it bears a world on its shoulders, the entire evangelical knowledge of saving grace. The doctrines of election, of effectual calling, regeneration, and repentance, of prayer, of the church, the ministry, and the sacraments, have all to be interpreted and understood in the light of justification by faith. When justification falls, all true knowledge of the grace of God in human life falls with it, and then, as Luther said, the church itself falls. When Atlas falls, everything that rested on his shoulders comes crashing down too.⁹

As Sproul notes:

For Luther the essence of the gospel – the good news of the gospel – is that the merit and righteousness we need to be justified is not found in us, even by the help of grace. It is found apart from us – it is a righteousness *extra nos* – a righteousness that properly belongs to Christ Himself – which righteousness is imputed by faith. Take away that imputation and you leave me helpless in my sin.¹⁰

Church history testifies that studied ambiguity is the refuge of the heretic.¹¹ If this is so, then we must exact precision in our study of this essential doctrine, for

⁸ John Calvin, *Institutes of the Christian Religion*, 2 vols., trans. Henry Beveridge (1845; repr., Grand Rapids: Eerdmans, 1964), 2:37.

⁹ J.I. Packer, "Introductory Essay," in James Buchanan, *The Doctrine of Justification: An Outline of Its History in the Church, and of Its Exposition from Scripture* (1867; repr. London: Banner of Truth, 1961).

¹⁰ See Francis Turretin, *Justification*, ed. By James T. Dennison (Phillipsburg: P & R, 2004), x-xi.

¹¹ Sproul, "Introduction", xviii.

being vague or general or politically correct has eternal and damning consequences.

The Foundation: God's Holy Character

Job, truly one of the most honorable and holy people to have ever lived, in a state of perplexity famously asked perhaps one of the most important questions one could ever raise: "How can a man be righteous before God?" (Job 9:2)

Of course, this question makes no sense, and is even unnecessary unless we first have a biblical a biblical understanding of both the nature of God and the nature of man.

As we have already studied at great length the nature and attributes of God, it suffices us for the sake of brevity to remember that God is, by very nature and in every attribute, "holy, holy, holy" (Isa. 6:3).

- First, God is holy existentially: He is totally "other than," and infinitely "separate from," His creation.
- Second, God is holy morally: He is pure, undefiled, and hates sin.

When we studied the doctrine of man, we learned that by nature all of humanity "in Adam" is characterized as sinful – by nature and choice – polluted, and defiled. Since this is so, all people are by nature in a state of condemnation before their holy Judge.

It is only in light of the fact that God is holy and we are not that Job's question makes any sense to us: how can we, who *are* darkness (Eph. 5:8) approach the holy Judge of the earth, who "dwells in unapproachable light" (1 Tim. 6:16)?

Or, in the words of the Psalmist, how can we as sinners stand with any confidence before the holy throne of God Almighty?

"If You, O LORD, were to keep track of sins, O Lord, who could stand before You?" (Psa. 115:3, NET)

This is the very dilemma that the apostle Paul systematically unpacks in Romans, his *magnum opus*.

His answer to the question of Job and the Psalmist is that the only way it is possible for us as sinners to find pardon and forgiveness, welcome and acceptance, confidence and boldness before this thrice Holy and Triune God is by being justified through faith in the gospel of Jesus Christ.

Since “the wrath of God is revealed from heaven against *all* ungodliness and unrighteousness of men” (1:18), Paul, as an apostle of Jesus Christ finds himself “under obligation both to Greeks and Jews” (1:14) because all – both Greeks and Jews – have sinned and fallen short of God’s glory (3:23), and thus stand condemned before the bar of His perfect justice (cf. 8:1). The wages their sin has earned is eternal death (6:23a), and the only way “out” says Paul is to receive – by faith – God’s gracious gift of eternal life “in Christ” (6:23b). This gift is offered in the gospel – the declaration of what God has done for helpless sinners in the divine person and perfect sacrifice of His Son Jesus Christ (1:16; cf. 1:3-4).

It must be this way, for as sinners who are by nature “in Adam” (5:12-21), we are incapable of the perfect obedience God requires to be declared righteous before Him (3:19-20). This is why Paul is so eager to preach the gospel wherever the Spirit leads him (1:15): “the gospel reveals a righteousness of God – *the* righteousness that God requires” (1:17)¹² for us to stand before him as “just.” Apart from Christ’s perfect righteousness imputed to us by faith, there is no peace between us and God (5:1), for apart from our union with Christ we are “enemies” with God (5:10). As weak and helpless sinners (5:6), we needed a Surety to do for us what we could not do for ourselves: by justified by His blood [i.e. death], and thus saved from God’s just and holy wrath (5:9). Because justification is by faith alone in Christ alone, our rejoicing (5:2) and boasting is in God alone (4:2).

¹² The 1984 NIV translates the Greek phrase δικαιοσύνη θεοῦ (*dikaiosunē theou*) as “a righteousness of God.” This is grammatically correct for there is no definite article (i.e. “the”). However, other translations are certainly correct for translating the phrase as “the righteousness of God”, for the context of the whole letter shows that Paul is contrasting two “kinds” of righteousness: one by works of the law, and one by hearing with faith (cf. Gal. 3:2, 5). Since the “righteousness” by works of the law is impossible for sinners, we must receive “another” righteousness – one that is perfect – if we are to be declared righteous before God: one which is merited by Christ and imputed to us by faith alone.

The Definition of Justification

As virtually as scholars agree, the Hebrew and Greek words used for justification are forensic terms.¹³ That is, they belong to sphere of law and most often depict the imagery of defendants standing before a judge in the courtroom.

That is, a righteous judge, based on the evidence presented, either declares the defendant to be guilty/condemned or innocent/just.

- Deut. 25:1-2 – “If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty, then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a number of stripes in proportion to his offense.”

An unrighteous judge does exactly the opposite:

- Prov. 17:15 – “He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD.” (cf. Isa. 5:23)

Clearly, the Hebrew term¹⁴ in these verses means to make a judicial declaration.

So too is this seen in the NT:

- Luke 7:29 – “When all the people heard this, and the tax collectors too, they declared God just.”¹⁵

Here the declaration is made that God’s moral character is in conformity with the law.

In Paul, the Greek word means to declare forensically that the demands of the law as a condition of life are fully satisfied with regard to that person:

- Gal. 2:16 – “We know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”

¹³ For example, see Louis Berkof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), 510-11.

¹⁴ I.e. the hiphil of צדק (tsadaq).

¹⁵ Literally, “they justified God.” NLT = “All the people agreed that God’s way was right.”

Now, because we are inherently sinful and thus objectively sinners, God's justice is not our friend. No amount of doing "right" can undo the wrongs we've committed. Trying our hardest to keep the law cannot erase the fact that we have broken the law.

- Gal. 3:10 – "For all who rely on the law are under a curse; for it is written, 'Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.'"
 - This is why it is "evident" in the next verse (3:11) that "no one is justified before God by the law."

God's law does not "justify" us. Rather, its ministry is to condemn us:

- Gal. 3:19a – "Why then [was] the law [of Moses added]? It was added because of transgressions."¹⁶
- Rom. 4:15, NLT – "For the law always brings punishment on those who try to obey it. (The only way to avoid breaking the law is to have no law to break!)"

Since all people are by nature lawbreakers, the law is not a good "justifier."¹⁷ This is because the law declares us not as just/innocent, but as guilty/condemned.

- Rom. 7:7 – "What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, 'You shall not covet.'"

The law doesn't make us guilty. It declares that we are guilty. This is why God, in His grace, gave the law to His people through Moses:

- Rom. 5:12-14 – "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all people because all sinned – for sin indeed was in the world before the law [of Moses] was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses."

¹⁶ NLT – "Why, then, was the law given? It was given alongside the promise to show people their sins."

¹⁷ This is why Paul says in Romans 3:20, "By works of the law no flesh will be justified in [God's] sight." Literally, Paul uses the word "all", reminding us that "all" people – whether Jews or Gentiles – are "of the flesh", and thus law-breaking, God-hating sinners. *This* is why no one can be made right with God by law-keeping!!

The law is meant to drive sinners to God's grace.

- This is why the law also provided a means of forgiveness through an atoning sacrifice.

In the new covenant, God's grace has been fully and finally revealed in the person and work of Christ:

- John 1:17 – “For the law through Moses was given; the grace and the truth through Jesus Christ was given.”¹⁸

This is why Paul preaches the gospel of – the Good News about – Jesus Christ: guilty and helpless sinners can be justified by God Almighty through believing God's promise of deliverance in His Son.

Imputation of Christ's Righteousness through Union with Christ's Person

If we are inherently and actually sinners before a holy God, how can this holy God declare us to be innocent and just? Are the charges of the Roman Catholics – namely that the Protestant view of justification by faith creates a legal fiction – true?

- Prov. 17:15 – “He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD.”
- Prov. 24:24 – “Whoever says to the wicked, ‘You are in the right,’ will be cursed by peoples, abhorred by nations.”

Reformer Francis Turretin is helpful:

God cannot show favor to, nor justify anyone without a perfect righteousness. For since the judgment of God is according to truth, He cannot pronounce anyone just who is not really just. However, since no mortal after sin has such a righteousness in himself, it must be sought in another, by the intervention of which man (wicked and sinful) may be justified without personal righteousness. Human courts often justify the guilty, either through ignorance or by injury or by iniquity. But in the divine court this cannot occur. Therefore he who is destitute of personal righteousness ought to have another's, by which to be justified. For

¹⁸ This is a literal translation of the Greek, which highlights and emphasizes the superiority and finality of Jesus' ministry versus the inferiority and temporal nature of Moses' ministry (cf. 2 Cor. 3; Hebrews).

although God has the power to remit the punishment of sinners, still He cannot thus favor the sinner, unless a satisfaction is first made by which both His justice may be satisfied and punishment taken of sin. Since this could not come from us who are guilty, it was to be sought in another, who (constituted a surety in our place by receiving upon Himself the punishment due us) might bestow the righteousness of which we were destitute.¹⁹

If we, by both nature and choice, are sinful, wicked, and guilty, how is it possible for God, according to these verses, declare us to be righteous?

- This is possible only if the righteousness which God demands of us – a righteousness which is not ours by nature or merit – is imputed to us.

There is perhaps no clearer passage of Scripture that teaches the doctrine of imputation than Romans 4.²⁰ Here, the apostle unpacks how God can “be just and the justifier of the one who has faith in Jesus” (3:26):

- “What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham believed God, and it was counted [or, “imputed”] to him as righteousness.” Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in Him who justifies the ungodly, his faith is counted as righteousness.” (4:1-5)

Paul makes it quite clear: it is not the *godly* that God justifies – declares to be righteous – but the *ungodly*. This is good news – gospel – for those who know themselves to be ungodly and helpless sinners!!

But *HOW* is this so? How does it work? How can God be “just” while “justifying” sinners who put their faith in Christ? How does doing so, in the words of Paul, “show God’s righteousness at the present time”?

The answer is simply this: when a guilty sinner believes the gospel, he or she is united to Christ, whose righteousness is then imputed – credited – to them.

¹⁹ Turretin, *Justification*, 28-29. Emphasis mine.

²⁰ As Brian Vickers writes, “Of all the texts associated with imputation, Romans 4 has the best claim as an “imputation text.” The reason for this is simple: the word λογίζομαι [*logizomai*] appears more often in Romans 4 than in any other single text in the Bible. In *Jesus’ Blood and Righteousness: Paul’s Theology of Imputation* (Wheaton: Crossway, 2006), 71.

- Thus, God as Judge sees not our unrighteousness, but Christ’s perfect righteousness. And since Christ’s righteousness has *actually* (not hypothetically) been credited to our account, God can *actually* declare us righteous. This is not, then, a legal fiction (as the Catholics charge).

Perhaps the best (though nevertheless imperfect) analogy is that of when a husband and wife are united in marriage.

- Before Christina and I “become one” – were united through marriage – she had accrued debt, whereas I had accrued a surplus of savings. But when we were married, my account became hers, and hers became mine.

This is why Luther could talk about our righteousness being *extra nos*: outside of ourselves – an *alien* righteousness, namely, the righteousness of Christ becoming ours through faith.

Simply put, *our justification takes place in union with Christ*.

There are many texts that clearly teach this. But none is clearer than 2 Cor. 5:21: “The One not knowing sin, in our place was made sin, so that we might become righteous before God in Him.”²¹

Though our reconciliation to God (2 Cor. 5:19a, 20b) most certainly requires that our sins not be counted against us (5:19b), Paul shows us in v.21 that we must *also* have “God’s righteousness” imputed to us, which Paul intimates in the next chapter, happens through faith in the gospel of “the grace of God” (cf. Acts 20:24).

As Turretin says,

[According to 2 Cor. 5:21] we are made the righteousness of God in Him, just as He is made sin for us. Now Christ was made sin for us, not inherently or subjectively (because He knew no sin), but imputatively (because God imputed to Him our sins and made the iniquities of us all to meet on Him, Isa. 53:6). Therefore, we also are made righteousness, not by infusion, but by imputation...[That is], Christ is the righteousness by which we are justified.”²² [God] does not pronounce us righteous in ourselves (which would be false), but in Christ (which is perfectly true);

²¹ This is my own translation of the Greek text.

²² Turretin, *Justification*, 38. Emphasis mine.

nor does it lack justice because there is granted a communion between us and Christ, which is the solid foundation of this imputation.²³

Let us also consider Paul's words in Philippians 3:

“Instead, whatever was gain to me, these things I have counted – for the sake of Christ – loss. Indeed, I most certainly continue to count these things to be loss because of the surpassing worth of knowing Christ Jesus my Lord, through whom I have suffered the loss of all things and continue to count them as garbage, in order that I may gain Christ and be found in Him, **not have my own righteousness** that comes from the law, but **the righteousness of Christ** – the righteousness that God demands, [the righteousness] that is the result of faith [and not works].”²⁴

Paul calls this the “righteousness of God” because it belongs to a divine person and so is of infinite value and is highly pleasing and acceptable to God.”²⁵

Again, Paul says that for him to be counted righteous before God, it must be “in Him,” that is, “in Christ.”

- Galatians 2:17 – we are “justified in Christ.”
- 1 Cor. 1:30 – “God has united you with Jesus Christ.”²⁶
 - In this verse, Paul says that Christ Himself has become the fullest expression of God's wisdom for us, for in Christ we are “righteous, and set apart and redeemed.” Because *Christ* is our righteousness, our boast is entirely outside of ourselves: it is “in the Lord Jesus Christ” (1:31).

Paul clearly teaches that “in the flesh” our “righteousness” is nothing more than dung (Phil. 3:9) or filthy rags (Isa. 64:6), and thus unacceptable before the Judge who is “holy, holy, holy.” But for one who is “in Christ”, His divine and perfect righteousness becomes theirs [through imputation], and thus God can truly be “just and the justifier of the one who has faith in Jesus” (Rom. 3:26).

²³ Turretin, *Justification*, 31.

²⁴ This is my own translation of the Greek text.

²⁵ Turretin, *Justification*, 35.

²⁶ This is my paraphrase (cf. NLT). The ESV translates it, “And because of Him [i.e. God the Father] you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption.”

As John Calvin has famously said,

We must understand that as long as Christ remains outside of us, and we are separated from Him, all that he has suffered and done for the salvation of the human race remains useless and of no value to us.²⁷

The only way to receive God's blessing of every spiritual thing in the heavenly places, says Paul, one must be "in Christ" (Eph. 1:3, 7).²⁸

And the *only* instrument by which we are united to Christ is faith.

Faith, the Instrument by which we are United with Christ

How is Christ's righteousness imputed to us?

Paul, quoting Gen. 15:6 clearly tells us: "Abraham believed God, and it was counted to him as righteousness" (Rom. 4:3).

And again, "To the one who does not work but believes in Him who justifies the ungodly, his faith is counted as righteousness" (4:5; cf. 4:22, 23, 24).

And again, Abraham's "righteousness" was his "by faith" (4:11a), so that he would be the father of "all who believe" (4:11b). This is "the righteousness of faith" (4:13b).

This is why, says Paul, our salvation "depends on faith" (4:16). Faith necessitates God's sovereign grace (4:16b), and thus guarantees that God *alone* receives the glory in our salvation (4:20; cf. 4:2).

In Romans 5, it is only faith that receives, and thus appropriates, this "free gift of [Christ's] righteousness to our account (5:17). Christ's obedience – which is culminated in His substitutionary death for our sins – becomes our obedience, but only through faith.²⁹ This is "the law of faith" (3:27), since one is justified by faith apart from works of the law (3:28).

²⁷ John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, ed. Ford Lewis Battles (Philadelphia: Westminster, 1960 [1559]), III.i.1.

²⁸ In fact, union-with-Christ language dominates Eph. 1:3-14. Being blessed with every spiritual blessing in the heavenly places "in Him," we are chosen "in Him" before the foundation of the world to be holy and blameless (1:4), we have redemption "in Him" and through His blood (1:7), God's eternal plan of salvation is summed up "in Christ" (1:9), all things will be united "in Him" (1:10), we obtain our eternal inheritance "in Him" (1:11), our hope is "in the Christ" (1:12), we were sealed with the promised Holy Spirit (1:13-14).

²⁹ Schreiner reminds us that Romans 5:12-19 is one of the most important texts on imputation, as Paul teaches us that "the whole of Jesus' obedience – the entirety of His righteous life – is counted or credited to us when we are

Again, Galatians 2:15-16 is informative:

“We ourselves are Jews by birth and not Gentile sinners, yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so also we have believed in Christ Jesus, in order to be justified by faith and not by works of the law, because by works of the law no one will be justified.”

As we saw in Philippians 3, the righteousness that justifies cannot be attained through law-keeping (3:6), but only through faith in Christ (3:9).

This is why Paul is constrained to preach the gospel of Christ (Rom. 1:14-15; 10:14-17; 1 Cor. 2:2), for the gospel alone reveals that the righteousness that God demands of us is not found in us, but in Christ, which is imputed to us by faith alone, since it is only through faith by which we are united to and “in Christ” (Rom. 1:17).

As central as faith is to our justification, it is worth quoting Schreiner’s words of caution: “What saves believers is not ultimately their faith, but the object of their faith.”³⁰ Faith is but the instrument by which we are connected to the one who redeems us from our sins (Eph. 1:7; Col. 1:14).³¹ Faith justifies, only insofar as it unites us to Christ, our righteousness. Hence, the righteousness of believers is not in themselves, nor even in their faith, but in Christ, and Christ alone.³²

Justification the Triune work of the Triune God

As Robert Peterson notes, each person of the Trinity plays a role in our justification through our union to Christ: the **Father** planned to join us to His Son before creation (Eph. 1:4; 2 Tim. 1:9); the **Son** is crucial in this union because it is union with *Christ*. The Holy **Spirit** joins us to the Son’s person and saving accomplishments. By grace through Spirit-generated faith we become participants

united to Him...Jesus, as the Son of the Father, did what His Father commanded on all occasions and in every circumstance...displayed supremely in the cross, His taking the punishment upon Himself that human beings deserved.” See Thomas Schreiner, *Faith Alone: The Doctrine of Justification* (Grand Rapids: Zondervan, 2015), 183-184.

³⁰ *Ibid.*, 185.

³¹ *Ibid.*

³² As Seifrid says, “Our justification has been accomplished outside of us, in Christ incarnate, crucified and risen.” See Mark A. Seifrid, *Christ, our Righteousness: Paul’s Theology of Justification* (Downers Grove: IVP, 2000), 71.

in Jesus's story, chiefly His death and resurrection. Participation in Christ's saving deeds brings us salvation in its many expressions.³³

In fact, as Peterson notes, "The most important work of the Holy Spirit in the realm of salvation is union with Christ...joining us to the Son." As we will see later, "the chief worker in faith union with Christ is the Holy Spirit."³⁴

Conclusion

The concluding words of Schreiner's book are extremely helpful and practical:

God by His grace has changed me and made me a new person. I have new affections and have lived a totally different life than I would have lived apart from Christ and the transforming work of the Spirit. Yet I still struggle with pride, bitterness, resentment, lust, and so on. The fight with sin is not over, and I have had far too many defeats. Still, "by God's grace I am what I am" (1 Cor. 15:10). **But my confidence on the last day will not rest on my transformation. Instead, I rest on Jesus Christ. He is my righteousness. He is the guarantor of my salvation** (Heb. 7:22). I am justified by [grace alone], [through] faith alone, in Christ alone, to the glory of God alone.³⁵

Soli Deo Gloria.

³³ Robert A. Peterson, *Salvation Applied by the Spirit: Union with Christ* (Wheaton: Crossway, 2015), 319.

³⁴ *Ibid.*

³⁵ Schreiner, *Faith Alone*, 264.