

The 5 Solas of the Reformation_(redacted)

The Reformation has been a prolonged and evolving movement to both criticize and to reform the Roman Catholic Church's position on certain doctrinal stances and practices that the Church had entrenched itself in. For example, John Wycliffe, (?-1384), who had been greatly inspired by St. Augustine, (354-430), was an early Reformer and was tried for heresy and burned at the stake in 1384. Following him was John Hus, (1369-1424), who was a Czech Theologian who had been influenced by Wycliffe and he became a Church Reformer as well as the inspiration of Hussitism, a key predecessor to Protestantism. He too was burned at the stake for heresy.

The Reformed movement culminated in the 16th Century with the establishment of Protestant Churches, with many Christians correlating the beginning of the Reformation to Martin Luther's nailing his famous 95 theses to the door of Castle Church in Wittenberg Germany on October 31, 1517. Soon Luther and other Reformers went beyond this initial salvo to include more substantial issues that needed to be addressed. They began to appeal to the people themselves for support, and because of the earlier invention of the printing press (1450), God's Word was no longer only available to church leaders, as the masses had direct access to the Scriptures in their own language. This return to Scripture, the original source of the Christian faith, empowered Luther to challenge the pope on the doctrine of salvation, interpretation of Scripture, and the significance of Church tradition.

The 5 Solas of the Reformation are five principles foundational to the doctrine of salvation that many branches of Protestantism, including the Lutheran and Reformed churches, still teach today. The 5 Solas were

compiled to codify Reformed doctrine and have become known and referred to as the 5 pillars of Reformed Theology.

Sola Scriptura

Martin Luther said: “Let us not lose the Bible, but with diligence, in fear and invocation of God, read and preach it. While that remains and flourishes, all prospers with the state; ‘tis head and empress of all arts and faculties. Let but divinity fall, and I would not give a straw for the rest.”

As we study and embrace the five Solas we can be encouraged by the words of Burk Parsons, the Editor of Table Talk Magazine, when he reminds us that: “we guard these Solas, not merely for the sake of what took place five hundred years ago in Europe, but for the sake of the event that took place two thousand years ago on a hill outside Jerusalem.”

The Reformer’s adamant profession of Sola Scriptura, “Scripture alone”, is constructed on the foundation of four key words that describe Scripture; it is authoritative, necessary, clear, and sufficient. However, Catholicism acknowledges other authorities in their belief system as equivalent to Scripture. They believe that in addition to Scripture there is also tradition and the authority of the pope himself, each having an equal authority with Scripture. They have held this official position since the Council of Trent in 1546. The pope, who is also called the vicar of Christ, is considered the successor of the Apostle Peter, and his official pronouncements (ex cathedra) are regarded as the very words of God. They seem to have forgotten Jesus’ words in Matthew 15 where He asked: *“And why do you break the command of God for the sake of your tradition?”* and He further states: *“Thus you nullify the word of God for the sake of your tradition.”*

They also ignored Paul's warning in his letter to the Galatians where he told them: *"If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!"*

With the coming of Christ, we should no longer expect, or accept, ongoing revelation, as we know that the Biblical teachings, which include Christ's earthly ministry, are God's final Word, with all authority being conferred in them alone. Revelation 22:18-19 tells us: *"I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book."*

The Apostolic writings which comprise the New Testament, are the permanent embodiment that testify to the final teaching and application of God's Word to His people. Scripture alone is infallible, and they alone are the final authority and arbitrator over and above any tradition, creed, or confession. These last mentioned are always to be viewed as supportive of Scripture and not on an equal footing with it.

Church doctrine and church history, as well as the study of extra Biblical documents such as the Westminster Confession of Faith, or the Apostle's Creed, should be undertaken to supplement our knowledge, but not to usurp the teaching of Scripture itself. The preaching of the entirety of God's Scripture is our primary means to a saving faith. Scripture tells us that *"faith comes from hearing, and hearing through the word of Christ, (Romans 10:17)."*

In support of this premise, the Westminster Confession of Faith contains a statement supporting Sola Scriptura. “The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence, we are to rest, can be no other but the Holy Spirit speaking in the Scripture.” (WCF 1.10)

The Reformer’s position in no way meant that they wanted to throw out all church history, the teachings of the early church fathers, or tradition, but to ensure that they were not elevated to a level that put them on equal footing with Scripture.

A famous refrain that encapsulates the Reformation is: First Darkness, and Then Light. The Reformation was viewed by those who championed the cause of Biblical infallibility and Sola Scriptura, to have moved towards the truth of Scripture more than to have moved away from the church. Their goal was to bring the church out of the darkness of Scriptural illiteracy and into the light of truth found only in the gospel.

The Roman Catholic church’s position is that they have the exclusive right to interpret the meaning of Scriptural text. They also falsely claim that Scripture received its authority from the church, whereas Ephesians 2:19-21 tells us: “...*you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.*” Martin Luther stated that: “Scripture is the womb from which are born the divine truth and the church.”

One concern of the Catholic Church was that an individual's access to Scripture for their own private interpretation would usher in a distortion of God's word. This was a legitimate concern, but the Protestant emphasis on private interpretation of Scripture never sought to justify distorting Scripture according to one's own will. They espoused that with the right of interpretation comes the responsibility of accuracy.

There are many other examples that could be pointed to other than Wycliffe, but I wanted to give you at least one well known illustration of a church father that stood firmly opposed to the apostasy of the church's teachings prior to the Reformation. I also used Wycliffe as an example because in 1378 he wrote "On the Truth of Sacred Scripture", which has been characterized as the beginnings of the doctrine of Sola Scriptura. Another question that has been raised was what form of Scripture was available prior to the reformation. In Wycliffe's later life he translated the Latin Vulgate text used by the Roman Catholic church, into Middle English. Pastors used hundreds of hand printed copies to preach God's word to the people; it would be nearly another Century, (about 1450), before Gutenberg invented the printing press and began printing books, the very first being the Bible.

It is from Sola Scriptura that all the other Solas emanate. It can be viewed as the anchor that holds the others together, the fount from which the others flow.

Sola Gracia - Grace Alone

It is by grace alone that we are saved, none of our efforts, none of our works contribute anything to our salvation. This, by definition, means that

grace and works are at odds, and as instruments to achieve justification, they are mutually exclusive concepts. Romans 11:6 says: *“If it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.”* It must be remembered that works are merely the fruit of what God does in us, and not the means of obtaining eternal life. Salvation, from beginning to end, is the sovereign gift of unmerited favor from God to the unworthy and undeserving. Our efforts can never be an acceptable basis for justification; works righteousness is a lie of the devil and is antithetical to salvation by grace alone. In Ephesians 2:8-9 Paul writes: *“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.”* Paul tells us that we have been saved through faith, but we must remember that the faith by which we are justified is a gracious gift from God which we are granted at the time of our regeneration, no longer dead in our sin, but born again to a new life in Christ.

Unregenerate mankind, being dead in their sin, have no ability, nor any desire, to save themselves. Augustine argued that the Fall was so disabling that man was placed into a condition of spiritual death and this resulted in the moral inability to do the things of God.

The heart of a fallen man is a heart of stone, and only God’s grace, through the work of the Holy Spirit, can give us a new heart (Ezekiel 36:26). God’s sovereign prerogative, His divine will, is the only instrument that can initiate salvation and Paul tells us: *“...even when we were dead in our trespasses, [God] made us alive together with Christ—by grace you have been saved—and raised us up with Him and seated us with Him in the heavenly places in Christ Jesus,* (Ephesians 2:5-6). John Calvin said of these verses that

“everything connected with our salvation ought to be ascribed to God as its author.” This would include our decision to believe, which has been made as a direct result of the Lord’s saving-grace wherein He effectually and irresistibly calls us to salvation. Jesus taught that *“No one can come to me unless the Father who sent me draws him... (John 6:44).”* God’s saving-grace overcomes the resistance of all those whom He has chosen to redeem, and they are brought to new spiritual life that cannot be lost. Grace enables and compels.

Everyone to whom saving grace is shown perseveres to the end and dies in faith, and because God’s grace is effectual, His promises guarantee our final redemption. Philippians 1:6 is one such promise: *“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”* Romans 8:29-30 tells us that everyone who is justified is also glorified; there is no such thing as a person who experiences conversion and justification but then falls away finally and fully from grace. That being said: we must not confuse this with someone who has made a false profession of faith and then falls away because he was never truly saved to begin with. 1 John 2:19 reminds us of this truth: *“They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.”*

Saving grace, unaided by our efforts, is the necessary, sufficient, and efficient means for our being justified before God. Justification is God’s legal declaration that we are righteous in His sight, and it is only by the merit of Christ that we receive grace. We cannot do enough works to meet God’s holy standard for righteousness. It cannot be said enough;

justification by grace alone through faith alone, apart from our works, is central to the gospel.

With the reading of Titus 3:4–7, it is easy to understand why the Reformers were so insistent on the gracious character of justification. As verse 5 tells us, God saved us *“not because of works done by us in righteousness,”* As justification is by grace alone. If justification is by grace, it cannot involve any of our own deeds of obedience, no matter how pleasing to the Lord they may be. *To look to the works done by us in righteousness as the root of justification and not the fruit of justification is to take grace off the table. Our righteousness before God is wholly a gift. The righteousness of Christ is a perfect righteousness (2 Cor. 5:21), so not even our best works can be added to it. To try to add any works to the righteousness of Christ is, in fact, to take away from the righteousness of Christ.”*

God demands perfection for our justification. Therefore, justification must be by grace alone as we have no personal righteousness, we have no perfection of our own. Upon our regeneration we gain a new legal standing of righteousness, but we also have a new heart, one that is more inclined, albeit not perfectly, towards a holy obedience. This is the grace of God. Paul tells us in Romans 6 that *“sin will have no dominion over you, since you are not under law but under grace.”* It is important to note that he is not saying you won’t fall into sin, but that sin is no longer the ruling master over your life; on the contrary, it is God’s grace that reigns supreme. The grace of God is a sanctifying grace.

For grace to remain grace we must come before God with the empty hand of faith, releasing any claim of our own righteousness. We bring nothing to the Lord’s table, but by His grace we receive freely the Sacraments in

remembrance for what He has done for us through His finished work which culminated in the enduring grace of the cross. We must recognize that our good works are merely the fruit of the gift of our salvation, done out of obedience and gratification of what God has done for us. We must confess our utter reliance on divine mercy and God's holy grace. This is Sola Gracia, by Grace Alone.

Sola Fide – By Faith Alone

Faith Alone is our next topic, but just what is faith? Christianity has depended upon three Latin words to distinguish the elements of faith; *notitia*, which is knowledge; *assensus*, which is an ascent; and *fuducia*, which is trust.

Knowledge points to the fact that genuine faith must believe in something, it is not blind faith. There is an intellectual awareness to it that is based upon the reality of a fundamental truth. The second element is assent, which is the rational and logical conviction that the knowledge one possesses is both factually true, and beneficial to one's-self. The third element, trust, is said to be the most important of the three. This is a personal trust in Christ as He is depicted in the gospel. It is a complete reliance upon Him for our salvation.

When these three elements are present together, true faith exists. And when true faith exists, good works will necessarily follow. They are not part of faith, but they flow freely from a heart of faith that is filled with love and obedience for our Lord and Savior. It is faith alone that positions us to receive God's gift of justification, godly works are only the fruit of our being justified.

With that brief definition of Christian faith, and what it is, we can dig a little deeper into Sola Fide.

Paul's letter to the Romans answers the question that at some point in our lives we have asked ourselves, or have been asked by another: How can a sinful human being be set right before the holy God, how can the estrangement between us and our Creator be rectified? The apparently simple answer is that it is by faith alone that we are justified. In other words, we are justified, or accounted as righteous before the Lord, by faith in Christ and that no one is saved apart from Him. Hebrews 11:6 tells us that: *"And without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him."*

Justification by faith alone preserves the principle of grace alone. Saving faith, as illustrated in Scripture, is an empty hand that receives only what God has done to redeem His people. It does not cling to good works as if to petition the Lord to declare us righteous because of our deeds, or our strict obedience to the law.

"We are subject to God's demand for perfect obedience for eternal life. Jesus rendered such obedience, and when we rest in Him by faith alone, God credits His righteousness to our account..." We do not have, nor can we obtain, a righteousness of our own, no matter how hard, or in what way we work at it. Faith is the only instrument by which we receive the righteousness of Christ.

Habakkuk 2:4 reminds us that: *"The righteous shall live by His faith."* Paul quotes Habakkuk in Romans 1:16-17 when he writes: *"For I am not*

ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

As we study the various Solas it doesn't take long to see that they are woven so tightly together that it is nearly impossible to separate them. Ephesians 2:8 is a perfect example of this: *"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God."* Carefully read the last sentence in this verse. Although we, as Christians, exercise faith, it is not a faith that is characteristically found within mankind. The same is true of all that Paul mentions in this verse; grace, faith, and salvation, none are of our own doing, we do not have the capability to obtain them on our own, they are all gifts of God. We actively put our faith in Christ, but our faith is derived from God, who guarantees that we will exercise it as a component of His irresistible calling.

Those of faith will do good works, but they do not bring those works to God and ask Him to be justified based upon their deeds. Faith alone means grace alone, and grace alone means that to God alone goes the glory for our salvation, we have zero input and bring nothing before Him but the righteousness that we have in Christ Jesus.

In the end, the doctrine of justification by faith alone tells us that Christ alone justifies us. Faith alone rightfully positions Christ's work as paramount and sets aside what we have done as fruitless. Galatians 2:16 tells us that: *"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.” The principle of faith alone preserves the biblical truth that only Christ’s righteousness can save sinners; without it we are powerless, and we are condemned.

Sola Christus – Christ Alone

This Sola, Christ Alone, encapsulates all that we have been taught, and all that we know about Christ and His sufficiency. These two words contain all the truth of Scripture, all the written words of our church fathers, and all that we need for eternal salvation. Scripture (*sola scriptura*) is the foreshadow of Christ’s life and the fulfillment of it through His death, resurrection, ascension, and the promise of His Second Advent. Our justification comes from God’s grace alone (*sola gratia*) and is ours through faith alone (*sola fide*). However, our being declared righteous by God is only through the work of Christ alone, (*sola Christus*).

Christians who profess that Scripture is true and that Christ is Lord, need only to read His own words in John 14:6 where He plainly tells us: *“I am the way, and the truth, and the life. No one comes to the Father except through me.”* There is absolutely no subtlety to Jesus’ words here, He is the Messiah, the Christ, and He clearly proclaims the doctrine of Christ Alone. Jesus also calls Himself the Bread of Life, telling those He was speaking to that the *“bread of God is He who comes down from heaven and gives life to the world (John 6:33).”* Anyone who trusts in Him by faith for eternal sustenance can receive life that can never be taken away; *“I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst (John 6:35).”*

One article I read contained this anonymous certainty: *“The old English proverb that “bread is the staff of life” is never truer than when it is used to*

refer to Jesus. His flesh, His life, given for the sins of the world is the staff that upholds us, and only those who trust in Him alone can find eternal salvation. We are to feed on Him by faith daily that we might be sustained by Him and persevere.”

If we have put our trust in Him, if we believe that He is the way, the truth, and the life, we must put our reliance in Him alone for our salvation.

God’s plan for our redemption included a way for us to be declared righteous and He established the Covenant of Grace with us, His people. The Westminster Confession of Faith puts it this way: *“Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved; promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.”*

It is through Christ’s works-righteousness that God provides us with a means for salvation. It is through Christ alone, and His perfect obedience, that we who believe are declared righteous in God’s sight. The merit of Christ is the only effectual merit for justifying sinners; this is the imputed righteousness that Christ bestows upon His followers. Redemption is limited to those who are in Him – those who rest on Christ alone for salvation.

The fact that Christ is central to, and the foundation of the Protestant faith, is summarized by Martin Luther when he said: *“Jesus Christ is the center and the circumference of the Bible.”*

Who Christ is, and what He accomplished on our behalf is the essence of Christianity; without the cross and the resurrection, all our religious trappings are worthless. Our obedient acceptance of His gracious calling, our following Him, guided by the Holy Spirit in prayer and in the reading of His Word, is our only means of salvation. It was His atoning work that satisfied God's demand for justice and allows us to stand before God, confidently clothed in the righteousness of Christ.

Christ alone can satisfy God's holy justice, and His death was the inestimable price that was paid for our ongoing sin nature. Christ alone, through His absolute obedience to the Father, was the perfect sacrifice to satisfy God's wrath; He alone, of all humanity, even though tempted, remained without sin. This was what Paul wrote in Romans 5:19 where it says: *"by the obedience of one shall many be made righteous."*

While yet hanging on the cross, Jesus said, "it is finished". These words spoke of His finished work, His works-righteousness, works that we can never add to by our effort, nor can it be supplemented with any other action on our part. Christ's sacrifice has brought our sin to justice, fulfilling God's holy demand for purity. John Calvin tells us that: "Christ chose to become liable to keep the law, that exemption from it might be obtained for us." It is by this means that we can become children of God, sharing with Christ the rights and privileges of that inheritance.

Our Spiritual growth and empowerment are based upon the knowledge and sufficiency of Christ. We find our completeness in Him. God's law, and His word always points us to Christ. It is He that we follow in gratitude for having been redeemed through His blood. He is the end of the law, having come to fulfill it, He is our Cornerstone, and upon Christ alone is where we

should stand. This is why we are saved through Christ Alone, and that is Sola Christos.

Soli Deo Gloria – Glory to God Alone

God is clearly emphatic about to whom glory is due. In Isaiah 42:8 we can understand it in no other way than what is written: *“I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.”*

The first question and answer in the Westminster Shorter Catechism tells us that “man’s chief end is to glorify God, and to enjoy Him forever.” God’s glory is the highest good, and therefore is the purpose for which we were created. We were made to glorify Him, to reflect His glory and proclaim it to all creation (Isaiah 43:6-7).

We as Christians, are to live *coram Deo*, before the face of God, in submission to His Word, doing all things as if for the Lord, and as a glorifying honor to God. We are to live for His glory, we are to work for His glory, and we are to praise Him for His glory.

Because we are made in God’s image, we were created to reflect His holiness, and when we do so we glorify Him in the highest. This is to be our supreme aim, and when we succeed, the Lord’s glory shines through us, and it shines for Him alone. God’s glory is in no way dependent upon human beings or their actions, He and His attributes are eternal. However, He has chosen us to display His glory through the fruit of our works in gratitude for the salvation that He has provided. John Calvin, in his famous work, *Institutes of the Christian Religion*, wrote that for him, every aspect of life from work to worship and from art to technology bears the

potential to glorify God. He depicted creation as a platform for God's glory, or a dazzling theater displaying God's glorious works.

Paul told the Corinthians that: *"Whether you eat or drink, or whatever you do, do all to the glory of God."* In fact, Scripture tells us elsewhere that our very purpose, the reason we were created is for God's glory. Isaiah 43:7 specifically tells us this: *"everyone who is called by My name, whom I created for My glory, whom I formed and made."*

But what is God's glory? John Piper says that: "The glory of God is the holiness of God put on display. That is, it is the infinite worth of God made manifest." God's holiness is His separateness from His creation. It is the divine purity and goodness in God's Being and that which is within His divine will.

The glory of God is the divine essence of God, it is absolutely resplendent and refulgent in its greatness; it is the radiance of His holiness. Revelation 21:23-24, in speaking of the new Jerusalem, says: *"And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk..."*

We, as God's creatures, long to see the glory of God, but by His grace we will not be able to do so on this side of heaven. Moses implored God to be able to see His glory, but sinful man is not able to bear to see His face. God had him hide in the cleft of a rock, (a reminder of what Christ's protection of us is like), and only after He passed by was Moses able to get a mere glimpse of His glory. We do not possess the purity of mind, body, or spirit to be worthy of seeing God's glory. Even seeing some of God's glory

within the temple, Isaiah's only response was one of woe, and the declaration that he was undone.

These last few paragraphs are often the way we view God's glory, but shouldn't we consider that His glory can be found in our suffering? Isn't this a part of glorifying God in everything? After all, if we ascribe to the sovereignty of God, this is more than a real possibility, no matter how much we would like not to think of His glory in the terms of suffering. Scripture is the arbitrator when it comes to the questions that we have in life, and suffering, at some time or another, is very much a part of every Christians life. Job comes to the forefront of our thoughts, and John 9 reminds us of the truth of God's glory being found in suffering when the disciples asked Jesus: *"Rabbi, who sinned, this man or his parents, that he was born blind?"* Jesus answered, *"It was not that this man sinned, or his parents, but that the works of God might be displayed in him."* And to God's glory, this formerly blind man tried to open the Pharisees eyes to the truth of who Jesus was by saying to them: *"Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him."*

I once read that the description is never the described, and this is certainly true when we try and define God or His glory with our finite minds. Words matter, and they must be carefully woven together, and well defined to be effective. No words can adequately describe God's glory, and by their very nature, words, no matter our degree of reverence or good intentions, can result in paring down, or narrowly boxing in God's attributes, and therefore having the consequence of diminishing them. Any time we substitute

something else for the God of the Bible, we demean Him by sharing His glory with another. Any time we deny one of His attributes, we deem Him as less than the sovereign Lord of all. If we are not glorifying the God of the Bible, we are glorifying something less than God, deceiving ourselves and pretending that it is God. If we do this, we have fallen into the very essence of idolatry. When this happens, we are guilty of exchanging the truth of God, the glory of God, for something that we have created in our own mind. This points to the importance of Sola Scriptura, and the need for our going to the word of God to help us to describe Him in such a way as to do so in the most exacting manner that we can. We must allow Scripture to reveal to us the God who is the great *I AM*, not relying on how we or others may aberrantly define Him. We must put our trust and reliability in Scripture, as it contains the inspired words of God, given through the Holy Spirit to human writers for our edification. We glorify God through worshipping Him in reverence and in honoring Him as God. This can only come about if we know the God of the Bible, God as He has revealed Himself to us.

If we are to know of the glory of God, we are to know Jesus. In John 14:8-11, Jesus tells Philip: *"Whoever has seen me has seen the Father"*, and *"I am in the Father and the Father is in me..."* And in Hebrews 1:3 we read that Jesus *"is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power."* In John 17:1-5 we read what has been called the High Priestly Prayer. In this prayer Jesus asks His Father to glorify Him, but this is not where He stops, but further tells us that His request is to enable Him, in turn, to Glorify God. He goes on to say that He has glorified God through His perfect obedience.

Our takeaway from this is that God is glorified through obedience; therefore, if we want to honor God, and to glorify Him, then we must live in obedience to His commands.

As followers of Christ, we have our hope in Him, and through our faith and trust in Him we have been assured that we are justified in Him, and that those that He has justified, He will also glorify (Romans 8:30). This too must be ascribed to the grace and Glory of God alone, as this is the fulfillment of His eternal plan for the completion of our sanctification, and a furtherance of our purification, preparing us with glorified bodies to enable us to be in His holy presence.

This is the promise of Salvation: *“...when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (2 Corinthians 3:16-18)”*

All Glory to God, Amen