

FROM JUDGMENT TO JUSTIFICATION - GRACE ALONE FAITH ALONE

(A Theological Reflection)

"Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. John 5:23

Introduction

Justification is an event by which we are redeemed from sin, death, and the devil and are made partakers of life eternal, not by ourselves but through the help from God; namely, through Jesus Christ's mediatory role. It is viewed as a judicial act of God, where God declares the sinner would no longer be exposed to the penalty of the law, but restored to His favor. Notably then, in justified persons human sin (past, present and future) are cancelled out or discounted through justification for the sake of Christ, by faith alone and grace alone; who made a full satisfaction for sin on the cross (Ps.32:1-2, Ps.103:3, Acts 2:38). This theme is central to the forensic understanding of justification. Deliverance from judgment is seen as the immediate and eternal consequence following the gracious impartation of faith to an individual by the Holy Spirit in bringing about redemption from sin and assurance of salvation. In Reformation theology, sin is more than just sinful actions but involves depravation of humanity in being, personhood, intellect, will and nature in totality. This is a vital starting point for our discussion here. Since nothing good remains in humanity after the fall, it is reiterated that seeking God with one's own natural strength or capacity becomes an impossible and fruitless effort. In that process four major theological questions were raised and addressed by the reformers:

- **First** - Could the Law fulfill the demands of the First Table? (Rom.7:14-15)
- **Second** - If a person could on his/her own accord fulfill the needs of the First Table, what is the need for Christ? (Rom.6:4)
- **Third** - Could a person with a depraved nature and 'will' and while being in bondage, naturally love God and serve Him unaided by the Spirit? (Rom.5:5)
- **Fourth** - What role does a person play to be saved?

It therefore becomes necessary that God does something to save people and make them turn towards Him – namely through endowment of FAITH. So we start by reflecting on what is expressly meant and understood in the usage of the term FAITH, so as to enable a deeper appreciation and articulation of the Christian teaching concerning justification, sanctification, baptism, Spirit baptism, life after death and judgment. Hence failure to rightly comprehend, the nature and usage of the term 'FAITH' in the context of justification, would certainly lead to a distorted view concerning this and many other doctrines of the Christian Church.

The Independent Role of Faith in Justification

The role of faith in justification was one of the key issues heatedly debated by the opposing groups during the Reformation era. On the one hand, Lutheran Reformation theologians had to contend with Roman Catholicism, which associated faith with reason; on the other hand, with the Anabaptists, who taught faith as assent to historical knowledge of

Christ. In Roman Catholicism faith “is generally looked upon as being in some sense an extraordinary or abnormal or non natural way of knowing”¹. Therefore it remains an intricate implication in Catholicism that faith involves knowledge and that the human mind must know before it can submit to the infallible authority of God. In contrast, the popular Reformation understanding which strongly maintained that, faith is the certitude, which depends on the infallible and mysterious authority of God; not on the evidence that convinces reason, which must then reciprocate to move the ‘will’ to assent.

The terrors of sin and death are not merely thoughts in the intellect but are also a horrible turmoil in the will as it flees God’s judgment; just so faith is not merely knowledge in the intellect but also trust in the will, that is, to desire and accept what the promise offers – reconciliation and forgiveness of sins.²

The Anabaptists however (*who in many ways are theologically harmonious with the modern day Pentecostals*), held that faith is synonymous with confession of the historical Christ. Again the Reformers responded to that notion by asserting that, “faith is not merely the knowledge of historical events but confidence in God and in the fulfillment of his promises.”³ The reason for the Reformers’ rejection of both the Romanist and Anabaptist views on faith was because they believed such notions had deviated from the essential theocentric framework of the Scriptures in understanding faith as a free gift of God. To the Reformers, if the Romanist and Anabaptist positions were accepted, it would be indicative that human beings do play an important role in being justified. This was considered being philosophical rather than biblical. As Forell indicates, “the main difference between philosophical and theological ethics consists in the fact that one stresses man’s work and the other God’s work.”⁴ For the Reformers it was essential to maintain a proper theocentric framework for understanding justification by faith alone, where all glory and praise for justification must be accorded to God and God alone. The Reformation struggle was not against experientialism (or the need to confess Christ), but it was an effort to redress theological misconceptions in understanding the role of faith, which had taken away the emphasis on God and replaced it with the primacy of human beings or the Church. Therefore the Reformers maintained that no human contribution could be allowed in acquiring justifying faith and justification. The ‘sola Scriptura’ (Scripture alone) emphasis maintained by Luther, Calvin and later Wesley, therefore, not only provided a strong impetus for reforming ecclesiastical practices; it also reminded Protestant theology of the need to remain fundamentally biblical. Given the understanding, that variant theological notions that surfaced during the Reformation era concerning faith and its role in justification, are currently present in some prominent theological systems, we need to carefully rediscover the meaning and biblical usage of the term ‘faith’.

Faith as a Free Gift in Justification: ‘Notitia’ or ‘Fiducia’

What is faith and how does an individual receive faith to be justified is the focus of this section. These were also the fundamental concerns in the Christian debate on salvation during the Reformation. To begin with, the character of faith is certainly juxtaposed to sin and helps mend the broken relationship with God. Hence faith addresses the problem of sin and brings us into the right relationship with God. It is easily understood when described as ‘fiducia’⁵ or

confidence in God's promises. Such 'fiducia', when centered in the heart of mankind through God's grace, it efficaciously rehabilitates the depraved human will and justifies people. An inherent difference in theological opinion may be noted at this point between the 16th century Romanist, which expressed faith as 'reason' or 'notitia'⁶ (an intellectual act of knowing about God) and the Reformers who held the view of faith as confidence in God or 'fides specialis'⁷. In the context of faith as a free gift in justification, the "emergence of faith therefore required a divine promise, which assures us of God's gracious disposition and can alter the will and so influence the affection that they change from a negative to a positive attitude vis-à-vis God".⁸ Therefore, 'fiducia' is a free gift received by people as a fulfillment of the promise in the Word and not by mere possession of knowledge of Christ. Althaus therefore notes, saving faith ('fiducia') as an inward and spiritual convincing by the living voice of God spoken through the Word. "The content of faith is determined accordingly: as the word is nothing less than God dealing with men in order to save them, so this same saving activity of God, as nothing else, is the content and object of faith."⁹

Faith Terminology in the Bible

In the New Testament context, the Greek terminology for the group of words denoting faith can be derived from the verbal stem 'peothomai' or 'pistis'. The 'peothomai' group of words could denote faith as persuasion and belief, while the 'pistis' group could be interpreted as belief, trust and confidence. In general, the terms derived from both groups "are basically concerned with that personal relationship with a person or a thing which is established by trust and trustworthiness."¹⁰ In the New Testament faith receives special importance owing to its characteristic function in establishing a relationship with God, bringing about new birth in Christ, accepting God's promises and receiving the benefits of Christ. It is therefore "the divinely appointed and divinely effected means whereby this forgiveness and righteousness are appropriated to us, whereby we are identified with Christ and enter into justification."¹¹ It is evident from the New Testament usage of the term faith vis-à-vis salvation, where the focus remains on what Christ did on the cross rather than what the sinner is capable of doing. The Reformers guided by such reckoning, continued to promote christocentrism and opposed all efforts towards humanocentrism in relation to justification by faith. This 'looking away' from human merits is vital in understanding faith in justification because "faith is primarily trust rather than belief, a matter of personal relationship rather than of abstract knowledge."¹²

Various biblical references could also be cited in relation to the perception of faith as fiducia or confidence in God offered to people as a divine gift. Though some may consider this to be distinctly Pauline, but contrary to such notion both the Old and the New Testament provide ample references concerning vivifying faith as confidence and a free gift of God. In relation to this Kidner points out, Genesis 15 (and in particular verse 6 which is quoted twice by Paul in Romans 4:3 and Galatians 3:6) is a momentous chapter for the New Testament interpretation of faith and justification for two reasons: first "...its declaration that Abram was justified by faith (6)...and secondly in its record of the covenant – for this, rather than the Sinai's was the fundamental covenant, and it spoke of grace and not law...To honor this

promise God would bring His people out of Egypt (Ex.2:24), and His Son into the world (Lk.1:72,73).¹³

Another Old Testament text expressing a similar notion could be found in Habakkuk 2:4. Derived from its verbal root, as Szeles explains, the Hebrew terms ‘Hiphil’ and ‘Niphal’ explain faith as a free gift and being purely a divine activity. “With the help of this meaning of the verbal root it can be determined that, according to the evidence of the OT, Yahweh “works” faith (Hiphil); man then reflects (Niphal) on how the dynamic content of the verb ‘aman’ is apparent, creating a new situation in his inner being. It activates him to display that kind of behavior which conforms with the will of God and which he can receive in submission. Thus it is revealed that faith is the result of the work of God, and so is a gift.”¹⁴ This is to say people are declared righteous by the faith because faith quickens. Faith believes that God is propitious and brings forth peace, joy, and eternal life into the heart of the regenerated person (Eph.2:8-9¹⁵ and Heb.11:1¹⁶). In affirming that faith is a free gift, three fundamental biblical principles need to be cautiously maintained.

- **First** - God's fulfillment of the promise of justification is not conditional on human merits.¹⁷
- **Second** - God's promise and faith are correlated because only faith can receive the promise.¹⁸
- **Third** - faith does not justify by being a good work by itself but on the basis of God's grace alone.¹⁹

As noted previously, some critics of Reformation theology consider the faith definition of this nature a non-providential view based merely on a Pauline pre-occupation; especially in reference to Romans 4 and Galatians 3. Paul's extensive treatment of the subject in these two books is indicative of a contextual need required to redress prevailing misconceptions in the Early Church, where a theology of justification by works was slowly creeping in. Therefore Paul's treatment of faith in Romans 4 and Galatians 3 is not merely a case of preoccupation of some nature but a warranted necessity. As Edwards²⁰ observes, Romans 4 is a discourse based on Paul's nuclear thesis stated in 3:28, “For we maintain that a man is justified by faith apart from works of the Law.” Paul's thought on the subject of faith and Abraham's justification may be further divided into three notable points: “that he was justified by faith and not works (vv.1-8); second, that his justification took place before he was circumcised (thus proving that righteousness is for Gentiles as well as Jews, vv. 9-12); and finally, that the promise of God to Abraham was fulfilled not through the law but through faith (vv.13-25)...Once the primacy of faith is established, the position of the law is clarified. The law is subsequent to faith and is rightly understood only in the light of faith, as Paul stated in 3:31”.²¹

The key words are “by faith” and “apart from the law”. Paul maintains, especially in Romans 4:3²², that Abraham believed²³ and therefore righteousness was credited to him. “Paul, conversely, understood the word believed as a *radical trust* in God.”²⁴ The Greek work “logizomai”, often translated as credited or reckoned or imputed in Romans 4:3 is indicative of righteousness being credited to Abraham by God. “The passive voice it was credited is a divine passive, meaning actually ‘God credited it’...Righteousness was not Abraham's due but God's

determination, ‘the act of a gracious will.’²⁵ Similarly, commenting on the Romans 4:16, Ziesler points out, “from here to the end of the chapter the meaning of ‘faith’ (pistis) shifts slightly, so that it no longer is simply response to God, but means something like ‘confidence that God will do as he has promised.’”²⁶ Looking back at Romans 4:15, it is obvious that potential sin is actualized by the Law and lies dormant and incapacitated due to lack of salvation opportunities. This forms the crux of Paul’s argument on justification by faith in Romans. While the Law lacks opportunities, faith justifies objectively as a matter of God’s free gift. Faith in this context is nothing less than God’s divine providence for man’s salvation.

Faith to Paul therefore is an assent to salvation truths, that is, to what Christ wrought on the cross rather than a personal or individual verbal response about Christ. “He is closer to Synoptic usage when he gives ‘pistis’ the sense of utter dependence on God and belief in his power as in Rom.4:16-20; Col.2:12.”²⁷ Such assent is the indispensable preliminary for development of a religious experience or confession. This internalized change is characterized by man’s initial awareness of the divine, followed by his/her continued personal trust through confession and witness. As explained in the *Interpreter’s Dictionary of the Bible*, “God’s movement toward man is primary; the initiative is with God.”²⁸ Therefore, in Pauline perspective, faith that saves cannot be viewed as a good work in itself and is juxtaposed to Pauline theology of justification by faith. As Fagerberg indicates, faith “does not grow by itself, and man cannot produce it by his own powers. God the Holy Spirit must bring it to life through the Gospel’s Word of promise.”²⁹ Faith then is a free gift received void of human contribution or participation of any nature. “It is the abandonment of any human confidence, hope or power – trusting utterly to the promise and power of God, being absolutely open and disposable for him. It is ‘giving honor to God’, ascribing everything to him.”³⁰ Paul’s ‘sola fide’ principle is therefore characterized by its rejection of all human efforts in justification, including verbal confession as a criterion for being justified.

It is the confidence in God that embraces the promises of the Word in justification. For such a purpose Hebrews 11, often called ‘the chapter of faith’, is noted to uphold Abraham as a model of faith throughout Hebrews. Referring back to the Reformation debate on Abraham’s faith,³¹ James Dunn raises the vital question, whether ‘faith’ or ‘faithfulness’ was actually reckoned as righteous to Abraham. He concludes by saying, the promise became effective in Abraham through faith and that faith characterized the promise and fulfillment.

Decision Theology and Justifying Faith

What is suggested by the expression ‘Decision Theology’ is the theological perception, which asserts and validates the necessity of the human decision prior to the justification of persons. The crucial question here is: does man play a role in being justified, or is he/she only capable of playing a role after they have been justified? Decision theology would affirm the former. Probably Pink’s reminder concerning faith is worthwhile mentioning in this opening paragraph. He writes, faith “has two ingredients which neither education nor self-effort can produce: spiritual light and a Divine power moving the mind to assent.”³² In a broader perspective, justifying faith according Decision Theology could be defined thus.

Faith is more than a matter of acknowledging God and His works; it is such a response to the divine revelation as to accept it without hesitation or reservation. Faith is entirely the opposite of suppressing the truth; it is the glad recognition of it. Faith is quite the contrary of dishonoring God and being ungrateful to Him; it is rather glorifying and thanking God for His manifestation. Faith is totally different from exchanging the truth of God for a lie; it is the wholehearted affirmation of God's disclosure. Faith is saying yes to God in all that He is and does...Man in his sinfulness and estrangement from God has become blind to God's revelation in the world at large, in human life and history; hence only by a person's commitment of faith in Him can God now be truly known.³³

Three points could be deduced from the above faith statement.

- **First** - faith is more than acknowledging God and His works.
- **Second** - faith is a response to the divine revelation; it is associated with the unhesitating and unreserved acceptance of God's disclosure. In critical thinking how can a depraved mind make such spiritual decisions, prior to its regeneration by the Spirit? But of course and unless we believe only in partial depravation; that our intellect and will are still capable of making spiritual decision unaided. To some negating the need for human decision may seem like a psychological bias,³⁴ nevertheless it is an important consideration because the line that divides 'faith theology' and 'works/decision theology' in justification is dangerously narrow.
- **Third** - that God can be truly known only through a person's commitment and faith in Him. As William's statement above stands, commitment can be understood as a particular role, played by an individual in knowing God and relating to God better. This statement I believe, would make much theological sense only in the post justification context, where the believer is expected to respond spiritually and ethically in his/her commitment and relationship with God through God's subordinate revelation.³⁵

Those who do conform to the precepts of 'Decision Theology', although may affirm total depravation in a broad sense but eventually would only understand 'sola gratia' and 'sola fide' within the context of the humanist perspective. Understanding justification and faith in the context of 'faith alone' and 'grace alone' is not an overstated theistic approach either, which takes away the human capacity to cooperate responsibly with the Holy Spirit in leading a meaningful Christian life. That would truly happen in the post justification context. As Stanley says, "Faith is the way we enter into salvation. It is the means by which we accept God's free gift"³⁶ but certainly this has to be reciprocated with a show of love, faithfulness and responsible living later on.

Eschatological Impact of Justification in Taking Us Beyond Judgment

In John 5:23 it is written, "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. Here one thing is certain, as for justified Christians our deeds are not the basis of our salvation. Hence the coming of Christ will be an occasion of jubilation for all saints and there is no fear of

condemnation. How then do we understand Romans 14:10 and 2 Corinthians 5:10 (*For we shall all stand before the judgment seat of Christ (Romans 14:10) / For we must all appear before the judgment seat of Christ (2 Corinthians 5:10)*).

This judgment cannot be confused with either of the other judgments because the Holy Spirit used a Greek word to describe the Judgment Seat of Christ that is peculiar and different from the Greek words used in connection with other judgments. Here the word used is bema. It appears in classical Greek to identify the judge's seat in the arena of the Olympic games. The bema was the seat whereon the judge sat, not to punish contestants, but to present awards to the victors. When Christians stand before the bema of Christ, it will be for the express purpose of being rewarded according to their works. There is no idea of inflicting punishment.³⁷

Hence, we note that believers will also be judged, but at a different judgment location called the "judgment seat of Christ" ([Romans 14:10](#)). The special preference accorded is due to the fact that Christ's righteousness has been imputed to us and we have our names written in the Book of Life. Here the judgment is about rewarding those with having a right standing with Christ (justification) and not punishment for the good things left undone or the bad things done.

Only in Christ the Savior is a man freed from the liability of guilt, sin, and shame. Our right standing before our Judge is established on one thing only: the finished work of Christ crucified who shed His blood so we could live ([John 19:30](#)). We are released from our sins by His blood ([Revelation 1:5](#)). He has reconciled us in His earthly body through His death ([Colossians 1:22](#)). Jesus bore our sins in His own Body on the cross so that by His wounds we are healed ([1 Peter 2:24](#)). We are made holy through the offering up of Jesus' body as a sacrifice once for all ([Hebrews 10:10](#)). Christ appeared once for all to put away sin by the sacrifice of Himself ([Hebrews 9:26](#)). God sent His Son to remove the wrath that we ourselves deserved ([1 John 4:10](#)). The penalty of sin that is rightly ours is absolved by grace through faith, not by any righteous deeds of our own ([Ephesians 2:8-9](#)).³⁸

CONCLUSION

As we have noted, to be justified is a declaration that we are considered righteous or made right with God. It is God's declaration, based on Christ's righteousness being imputed to those chosen by God to be His children. The Reformers did cautiously underline the theological notion that justification does not make one righteous, but rather pronounces one as righteous. Therefore because of justification believers could have peace with God and the assurance of salvation and need not fear judgment and eternal condemnation.

End Notes

- ¹ University Team. **New Catholic Encyclopedia**. (Washington, Mc.Graw Hill, 1967), p.809.
- ² Tappert, G. Theodore. trans.ed. **The Book of Concord**, Apology : IV :304, (Philadelphia, Fortress Press, 1959).
- ³ **Ibid.** Augsburg Confession : XX (Faith and Good Works) : 25.
- ⁴ Forell, W. Geroge. **Faith Active in Love**, (Minnesota, Augsburg Publishing House, 1954), p.80.
- ⁵ **Fiducia** - It is faith as an act of the will, unlike 'notitia', which is faith as an act of reason. Lutheran Confessions make this essential difference.
- ⁶ **Notitia** - An intellectual act of knowing about God.
- ⁷ Fides Specialis - Confidence in God and His promises concerning salvation.
- ⁸ Fagerberg, Holsten. **A New Look at the Confessions**, (St Louis, Concordia Publishing House, 1972), p.157.
- ⁹ Althaus, Paul. **The Theology of Martin Luther**, (Philadelphia, Fortress Press, 1966), p.50.
- ¹⁰ Brown, Collin. ed. **The New International Dictionary of New Testament Theology [Vol.1]** (UK, Paternoster Press, 1975), p.587.
- ¹¹ Bromiley, W. Geoffrey. **The International Standard Bible Encyclopedia - Vol. 2**, (Grand Rapids, Eerdmans Publishing Company, 1982), p.271.
- ¹² Buttrick, A. George. ed. **The Interpreter's Dictionary of the Bible**, (Nashville, Abingdon Press, 1962), p.222.
- ¹³ Kidner, Derek. **Genesis**. (Leicester, Inter - Varsity Press, 1962), p.122.
- ¹⁴ Szeles, E. Maria. **International Theological Commentary - Habakkuk and Zephaniah**, (Michigan, Eerdmans Publishing Company, 1987), p.32.
- ¹⁵ Ephesians 2:8-9. "For grace you have been saved through faith and that not of ourselves, it is the gift of God."
- ¹⁶ Hebrews 11:1. "Now faith is the assurance of the things hoped for, the conviction of things not seen."
- ¹⁷ Tappert, G. Theodore. **The Book of Concord. op.cit.**, Ap. IV:40-41. "Therefore men cannot keep the law by their own strength, and they are all under sin and subject to eternal wrath and death. On this account the law cannot free us from sin or justify us, but the promise of the forgiveness of sins and justification was given because of Christ. He was given for us to make satisfaction for the sins of the world and has been appointed as the mediator and the propitiator. This promise is not conditional upon our merits but offers the forgiveness of sins and justification freely. As Paul says (Rom.11:6), 'If it is by works, it is no longer on the basis of grace.' Elsewhere he says, 'Now the righteousness of God has been manifested apart from law' (Romans 3:21)."
- ¹⁸ **Ibid.**, Ap. IV:49-50. "It is easy to determine the difference between this faith and the righteousness of the law. Faith is that which receives God's offered blessings; the righteousness of the law is that worship which offers God our merits. It is by faith that God wants to be worshiped, namely, that we receive from him what he promises and offers. Paul clearly shows that faith does not simply mean historical knowledge but firm acceptance of the promise (Romans 4:16) That is why it depends on faith, in order that the promise may be guaranteed. For he says that only faith can accept the promise. He therefore correlates and connects promise and faith."
- ¹⁹ **Ibid.**, Ap. IV:73. "The particle 'alone' offends some people, even though Paul says (Rom.3:28), 'We hold that a man is justified by faith apart from works of the law,' and again (Ephesians 2:8, 9), 'It is the gift of God, not because of works, lest any man should boast,' and again (Rom.3:24), 'They are justified by his grace as a gift.' If they dislike the exclusive particle 'alone' let them remove the other exclusive terms from Paul, too, like 'freely,' 'not of works,' 'it is a gift,' etc. for these terms are also exclusive. We exclude the claim of merit, not the word or sacraments, as our opponents slanderously claim. We said earlier that faith is conceived by the Word and we give the highest praise to the ministry of the Word. Love and good works must follow faith."
- ²⁰ Edwards, James. **New International Biblical Commentary – Romans**, (Massachusetts, Hendrickson Publishers, 1993), p.111.
- ²¹ **Ibid.**
- ²² Romans 4:3. "For what does the Scripture say? 'AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS'."
- ²³ Believed - Some do interpret the word believe as an act of faithfulness and draw implication that believing in itself is a good work. Paul's Jewish contemporaries as well as Luther's Roman Catholic and Anabaptist opponents in the reformation generally subscribed to this thought.
- ²⁴ Edwards, R. James. **op.cit.** p.113.
- ²⁵ **Ibid.** p.115.
- ²⁶ Ziesler, John. **Paul's Letter to the Romans**, (Philadelphia, Trinity Press International, 1976), p.131.
- ²⁷ Buttrick, A. George ed. **The Interpreter's Dictionary of the Bible Vol. 2**, (Nashville, Abingdon, 1980). p.224.
- ²⁸ **Ibid.**, p.222.
- ²⁹ Fagerberg, Holsten. **A New Look at the Lutheran Confession**, (St Louis, Concordia Publishing House, 1972), p.161.

³⁰ Robinson, J. A. T. **Wrestling with Romans**, (London, SCM Press, 1970), p.55.

³¹ Reformation debate-The issue debated was whether Paul understood 'reckoned as righteousness' as 'imputation of righteousness' or 'infusion of righteousness'. The term 'reckon' (*logizomai*) has a secular and business connotation and carries the implication of transferring into someone's account.

³² Pink, W. Arthur. **Practical Christianity**, (Michigan, Baker Book House, 1974), p.12.

³³ Williams, J. Rodman. **Renewal Theology–Vol.2**, (Michigan, Zondervan Publishing House, 1990), p.44.

³⁴ Psychological bias – Christenson states the bias against psychological decision-making is biblical since it is non - relational to the will. "In contemporary Lutheranism there is a strong bias against understanding faith as a decision in a psychological sense. This concern is appropriate insofar as it is directed against a mere act of the will, an independent human decision to believe God. The human will is involved, of course, but the power behind it is not human autonomy; it is rather the Holy Spirit". Christenson, Larry. **Welcome Holy Spirit**, (Minneapolis, Augsburg Publishing House, 1987), p.114.

³⁵ Subordinate revelation - In addition to the special revelation through Christ, God also reveals Himself to those who are in the Christian community through word of wisdom or knowledge but subject to the Word.

³⁶ Stanley, Charles. **The Wonderful Spirit Filled Life**, (Nashville, Thomas Nelson Publishers, 1992), p.72.

³⁷ <https://bible.org/seriespage/6-future-judgment-believer>

³⁸ <https://www.gotquestions.org/God-judge-religions.html>