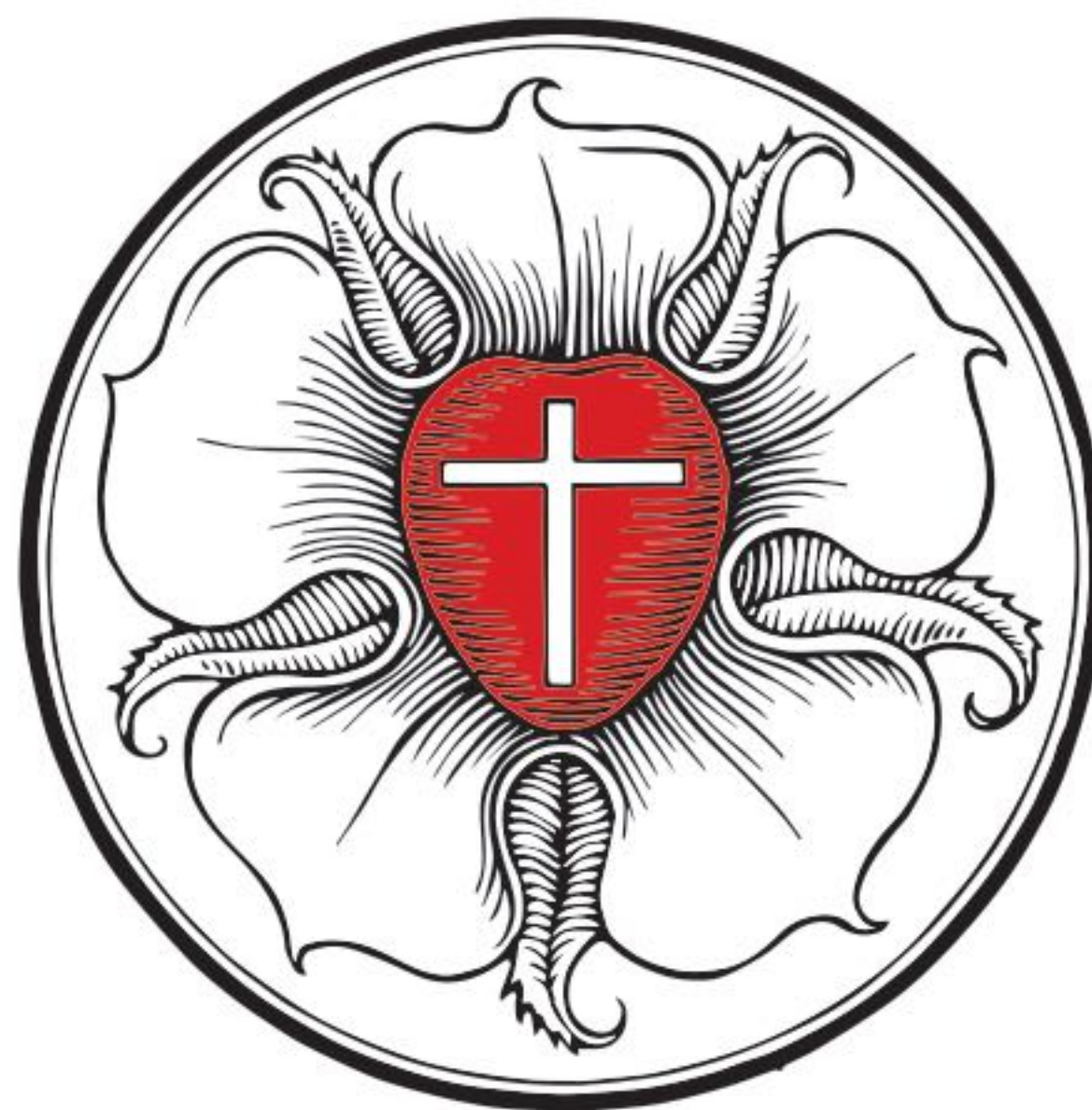


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5 SOLAS

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SOLA FIDE

FAITH ALONE

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# ROMANS 1:16-17

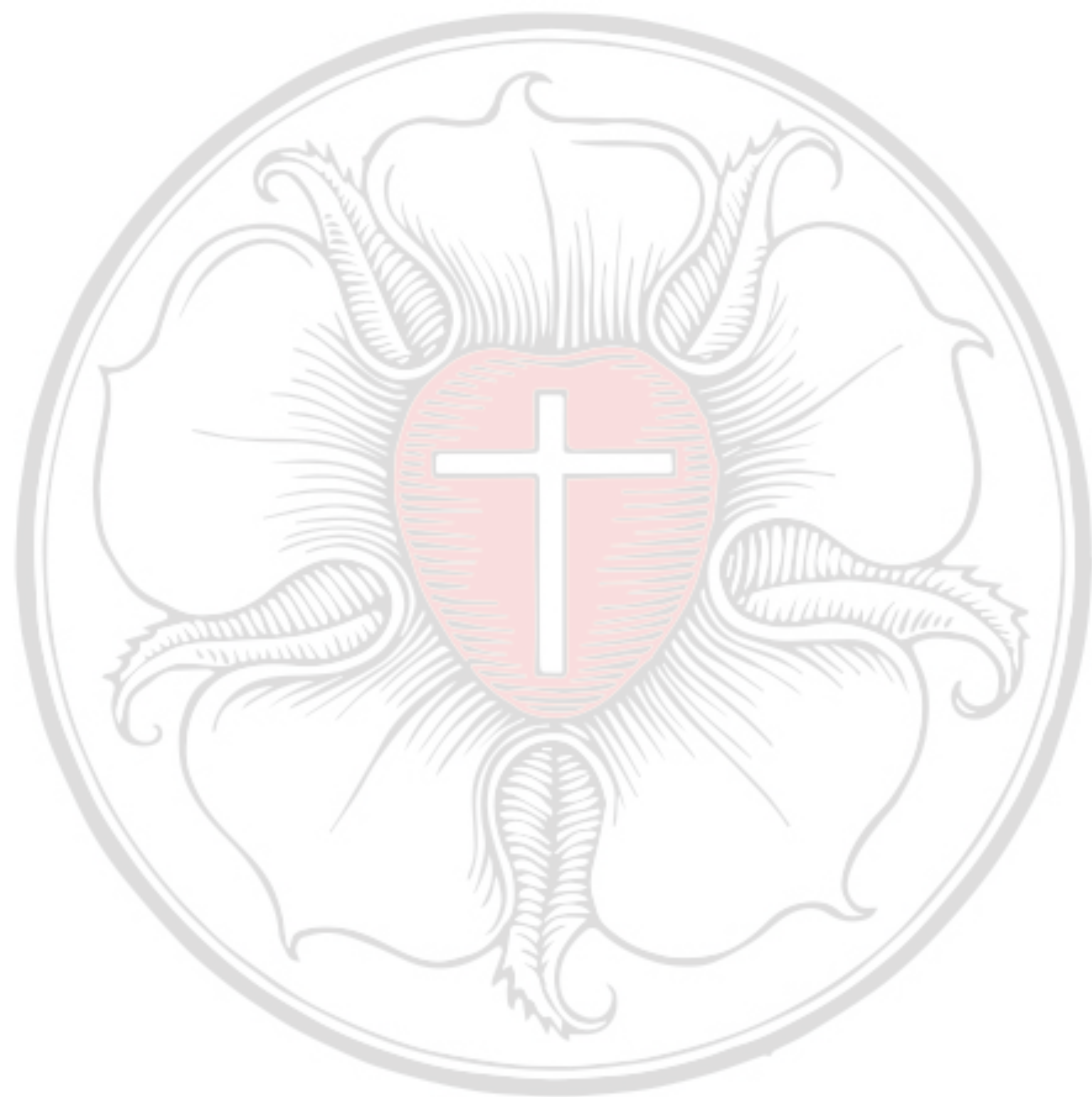
For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."



*“When I discovered that, I was born again of the Holy Ghost. And the doors of paradise swung open, and I walked through.”*

**MARTIN LUTHER**





# NOT ASHAMED

1. The **GOSPEL** is...the power of God for salvation to everyone...who believes
2. The **GOSPEL**...the righteousness of God is revealed!
3. In the **GOSPEL**...the righteousness that is revealed is taken hold of from one's faith and for one's faith!



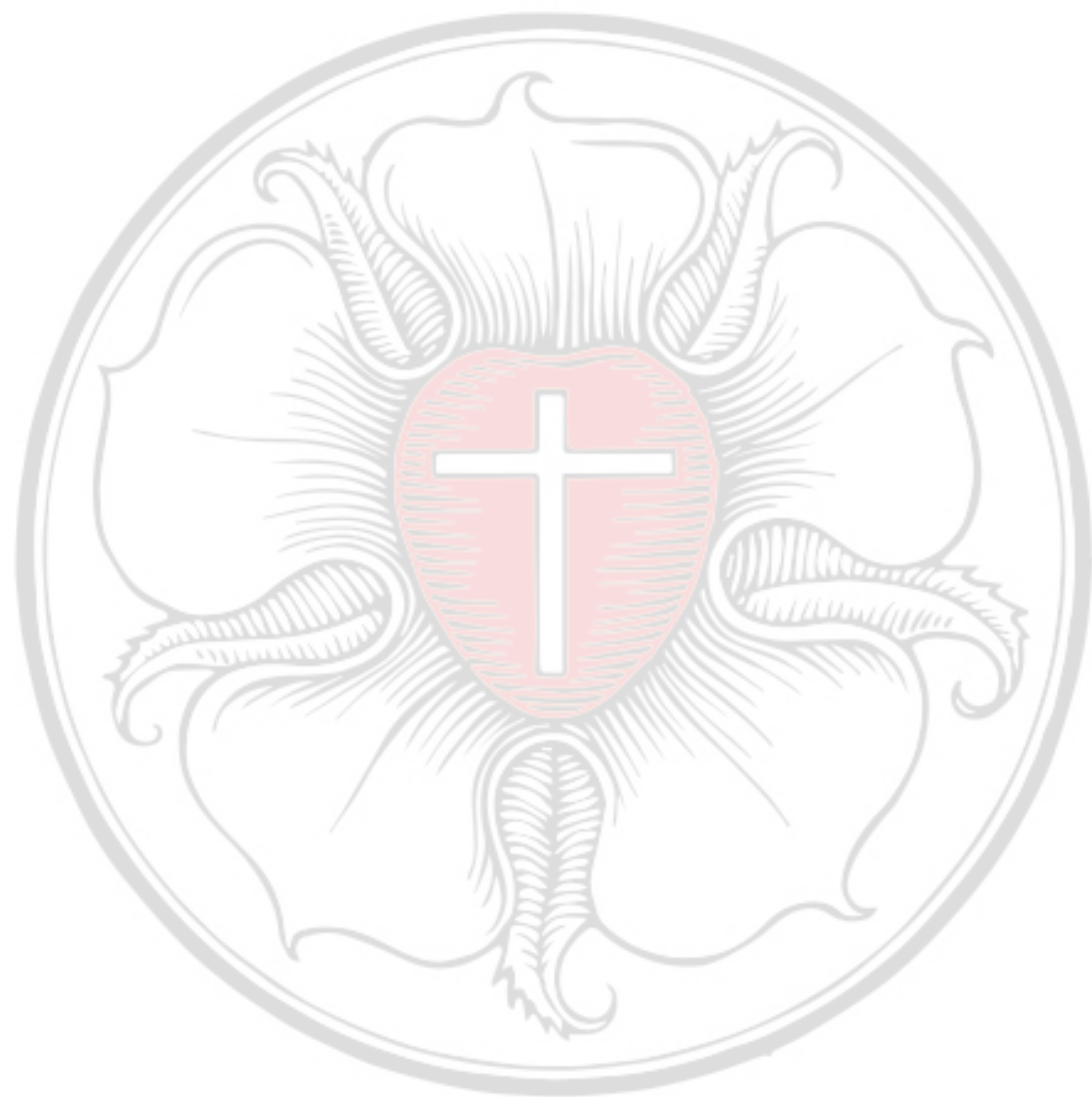


*“What is man’s greatest need in the world tonight? Man’s greatest need in the world tonight is to be right with Almighty God.”*

**MARTYN LLOYD-JONES**







# LATIN WORD FOR "JUSTIFY"



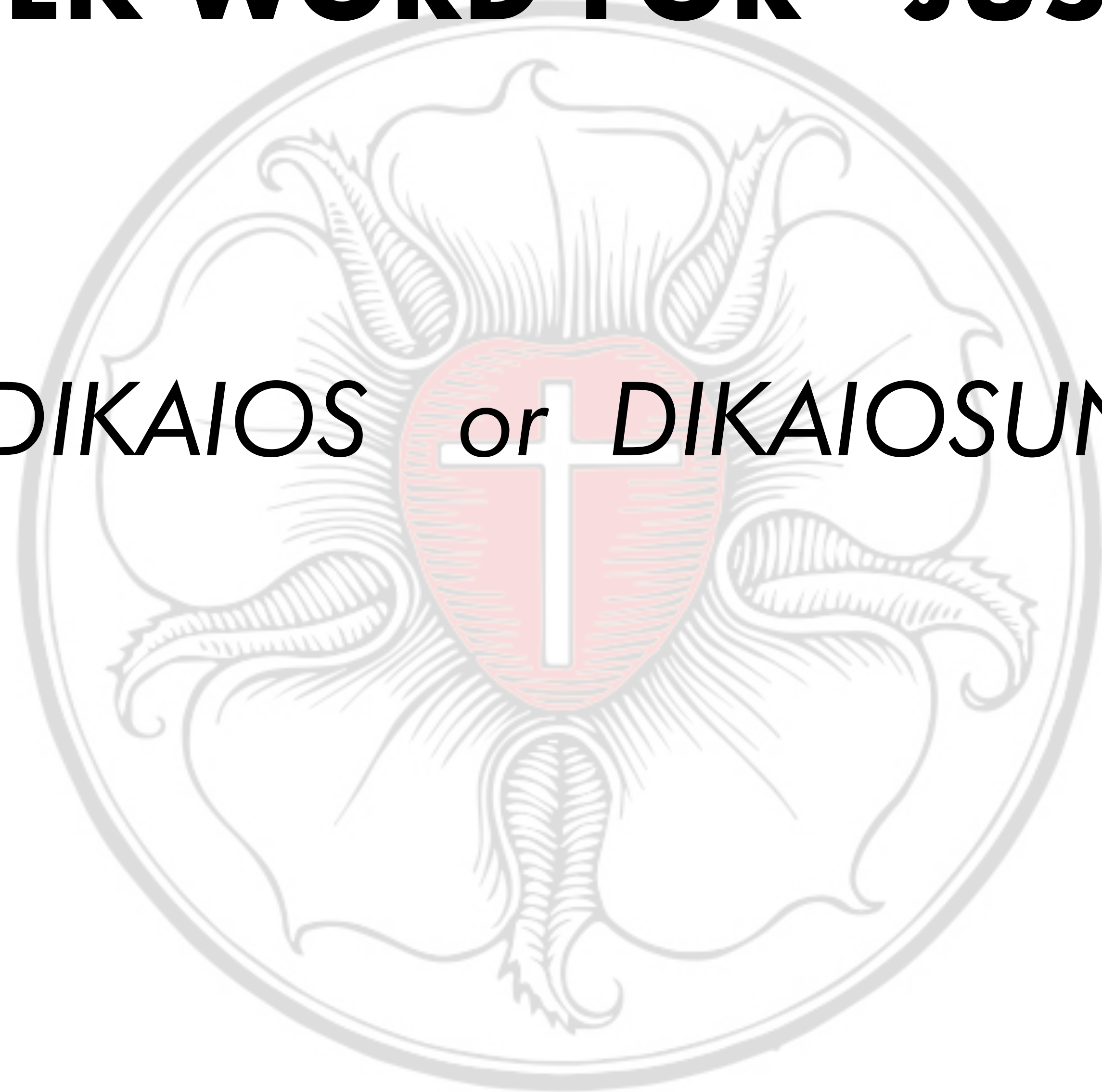
*JUSTIFICARE*

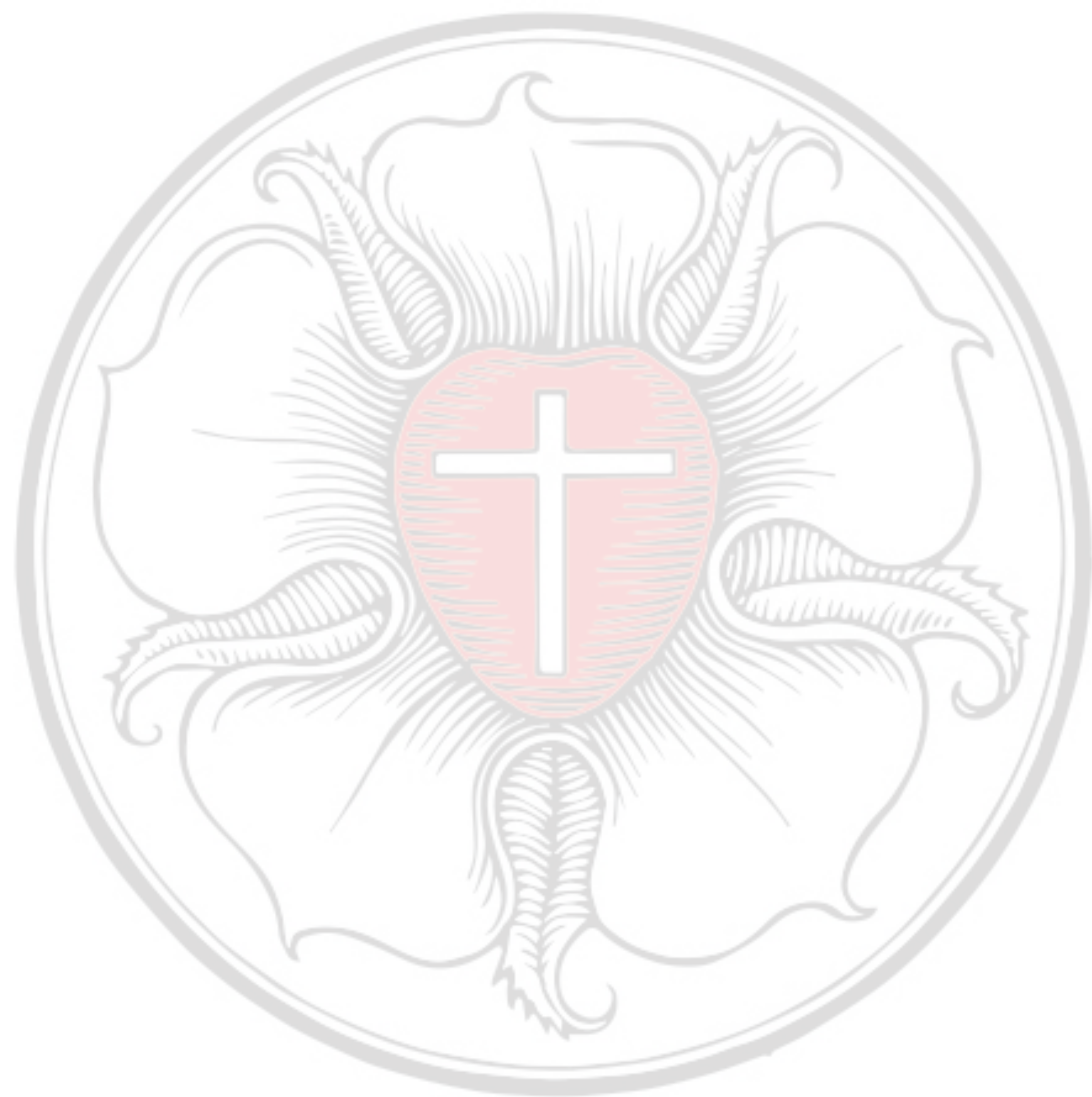
*justus* + *ficare*



# GREEK WORD FOR "JUSTIFY"

*DIKAIOS* or *DIKAIOSUNE*





**ALWAYS**

**SO LA FIDE**



*“As through the disobedience of one man many were made sinners, and forfeited life, so it behoved also that through the obedience of one man who first was born from the Virgin, many should be made justified, and receive salvation.”*

**IRENÆUS**

(130-202 AD)



*“Through faith, without the works of the Law, the thief was justified; because, for that purpose, the Lord inquired not what he had previously wrought, nor yet waited for his performance of some work after he should have believed; but, when about to enter Paradise, he [Jesus] took him unto himself for a companion, justified through his confession [of Christ] alone.”*

**ORIGEN**

(185-254 AD)



*“This is the true and perfect glorying in God, when a man is not lifted up on account of his own righteousness, but has known himself to be wanting in true righteousness, and to be justified by faith alone in Christ.”*

**BASIL OF CAESAREA**

(330-379 AD)





*“Without the works of the Law, to an ungodly man, that is to say, a Gentile, believing in Christ, his ‘faith is imputed for righteousness,’ as also it was to Abraham. How, then, can the Jews imagine, that through the works of the Law they are justified with the justification of Abraham, when they see that Abraham was justified, not by works of the Law, but by faith alone?”*

**AMBROSE OF MILAN**

(337-397 AD)



*“All who are justified through Christ, are righteous, not in themselves, but in him. What grace have we first received? Faith. When we walk in faith, we walk in grace.”*

**AUGUSTINE OF HIPPO**

(354-430 AD)



*“Do you believe that the Lord Jesus Christ, the Son of God, has died for you?” ‘Do you believe that you cannot be saved except through his death?’ ‘Do you heartily thank him for this?’ ‘Therefore [if yes] always give thanks to him while your soul is in you, and on this death alone place your whole confidence. Commit yourself wholly to this death, with this death cover yourself wholly, and wrap yourself in it completely.”*

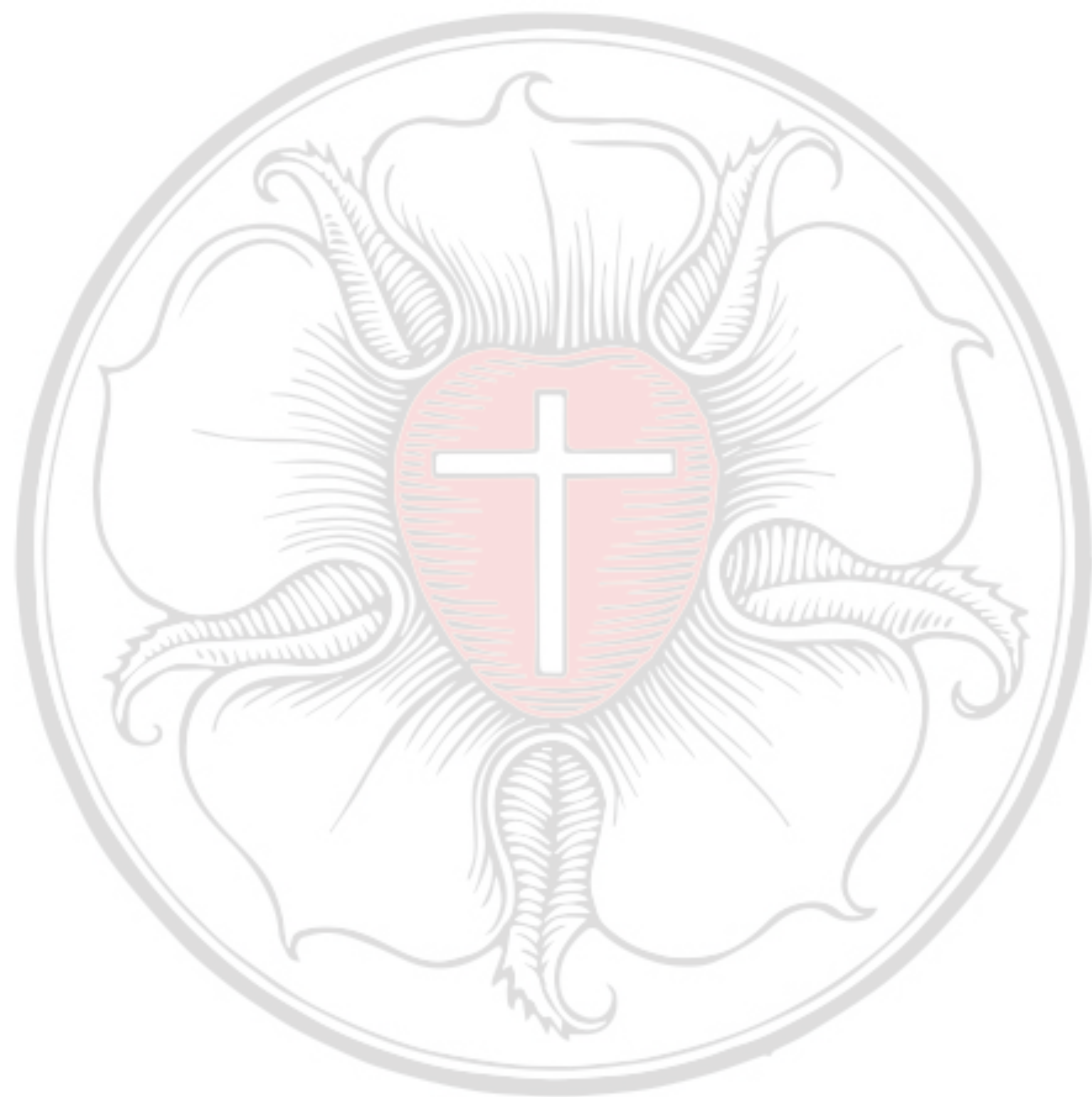


*“And if God would judge you, say: “Lord, I place the death of our Lord Jesus Christ between me and thy judgment.” And if he shall say to you that you are a sinner, say unto him, “I place the death of the Lord Jesus Christ between me and my sins.” If he shall say to you, that you deserve damnation, say, “Lord! I put the death of our Lord Jesus Christ between thee and all my sins; I offer his merits, for my own, which I should have, but have not.” If he say, that he is angry with you, say, “Lord! I place the death of our Lord Jesus Christ between me and thy anger.”*

**ANSELM OF CANTERBURY**

(1030-1109 AD)





*“Four things are required for justification: 1) the infusion of grace, 2) the movement of the free will towards God by faith, 3) the movement of the free will away from sin, and 4) the remission of sins. This all flows from what justification is—namely, a movement whereby the soul is moved by God from a state of sin to a state of justice.”*

**THOMAS AQUINAS**

(1225-1274 AD)



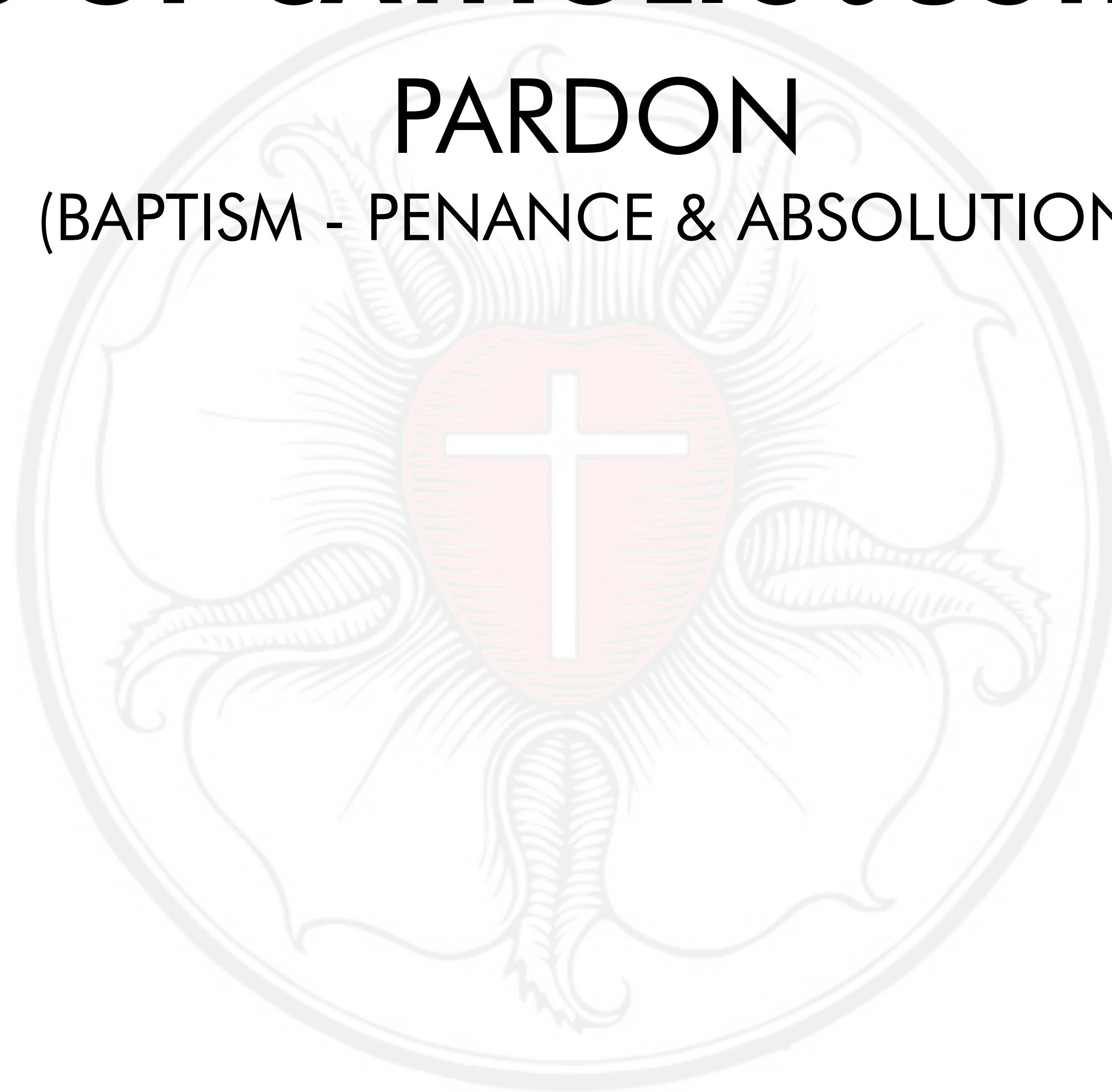
# THE PROCESS OF CATHOLIC JUSTIFICATION



# PROCESS OF CATHOLIC JUSTIFICATION

## PARDON

(BAPTISM - PENANCE & ABSOLUTION)





# PROCESS OF CATHOLIC JUSTIFICATION

## PARDON

(BAPTISM - PENANCE & ABSOLUTION)

## SUPEREROGATION

(PERSONAL MERIT & THE HOLY TREASURY OF MERIT)



# PROCESS OF CATHOLIC JUSTIFICATION

## PARDON

(BAPTISM - PENANCE & ABSOLUTION)

## SUPEREROGATION

(PERSONAL MERIT & THE HOLY TREASURY OF MERIT)

## INDULGENCES

(THE DISPENSING OF MERIT)



# PROCESS OF CATHOLIC JUSTIFICATION

## PARDON

(BAPTISM - PENANCE & ABSOLUTION)

## SUPEREROGATION

(PERSONAL MERIT & THE HOLY TREASURY OF MERIT)

## INDULGENCES

(THE DISPENSING OF MERIT)

## MASS

(THE SACRAMENTS & THE PRIEST)



# HEBREWS 10:10-14

And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,



# **HEBREWS 10:10-14** (cont)

...waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.



**THE GREAT**

**DIVIDE**



# FOUR POINTS OF DIVERGENCE

1. THE NATURE OF JUSTIFICATION
2. THE GROUNDS OF JUSTIFICATION
3. THE MEANS OF JUSTIFICATION
4. THE EFFECT OF JUSTIFICATION





# THE NATURE OF JUSTIFICATION





*“...so as that a sinner is only justified, when, and because, and in so far as, he is sanctified; then it would follow, – that Justification, considered as an act of God, is the mere infusion, in the first instance, and the mere recognition, in the second, of a righteousness inherent in the sinner himself; and not an act of God’s grace, acquitting him of guilt, delivering him from condemnation, and receiving him into His favor and friendship.”*

**JAMES BUCHANAN**

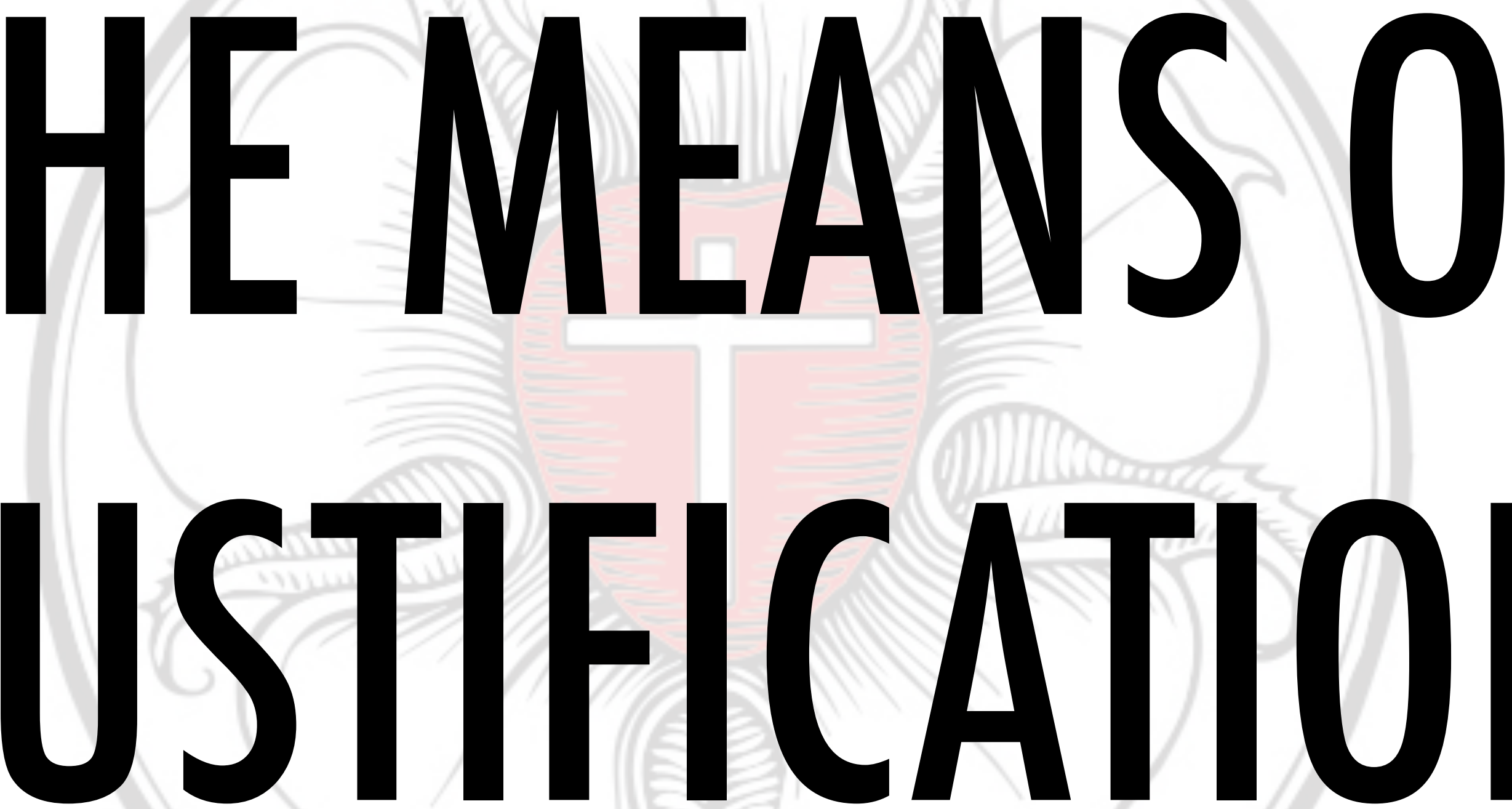
(THE DOCTRINE OF JUSTIFICATION, 1867)





# THE GROUND OF JUSTIFICATION





# THE MEANS OF JUSTIFICATION



*“The sinner, being regenerated by baptism, and purified, from time to time, by confession and penance, was held to be justified, – not by faith in Christ, as the means, or by the righteousness of Christ, as the ground, of his forgiveness and acceptance, – but by inherent righteousness, sacramentally infused and nourished, with or without the exercise of an explicit faith in Christ and His finished work.”*

**JAMES BUCHANAN**

(THE DOCTRINE OF JUSTIFICATION, 1867)





# THE EFFECT OF JUSTIFICATION



*“...consists in the free pardon of sin and a sure title to eternal life, so it is the present privilege of every believer from the instant he receives and rests on Christ alone for salvation—that it is a complete, final, and irreversible act of divine grace, by which he is translated, at once and forever, from a state of wrath and condemnation, into a state of favor and acceptance—and the assurance of God’s love, peace of conscience, joy in the Holy Spirit, increase of grace, and perseverance therein to the end.”*

**JAMES BUCHANAN**

(THE DOCTRINE OF JUSTIFICATION, 1867)

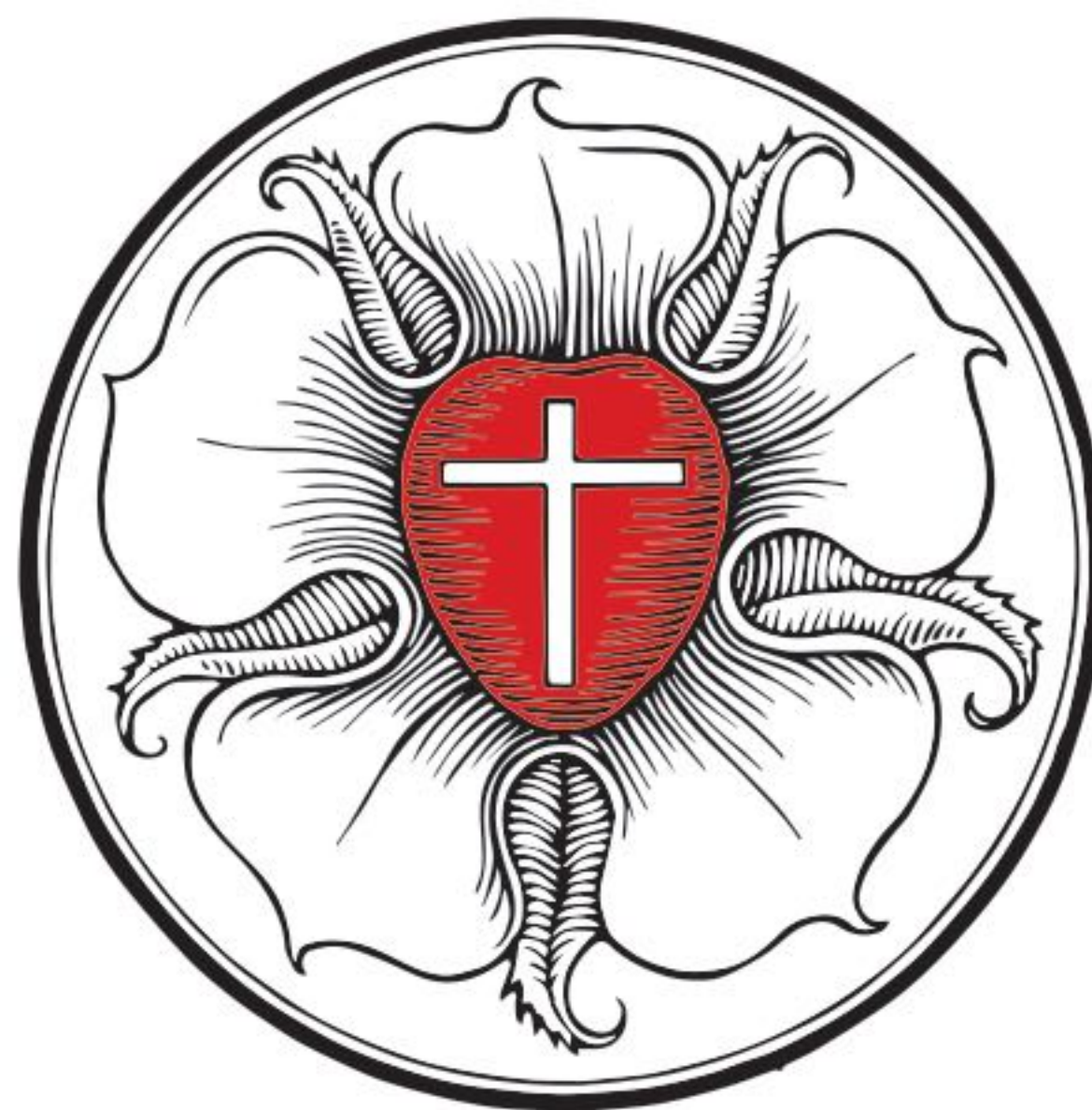


*“The Romish doctrine [of justification] was one which engrafted a method invented by man, on a method revealed by God, – retaining some part of divine truth, but mixing it with much human error, and thereby obscuring and corrupting it.”*

**JAMES BUCHANAN**

(THE DOCTRINE OF JUSTIFICATION, 1867)





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5 SOLAS

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