WEAVER STUDY GUIDES

Justification by Faith Alone

Study Guide

New Testament Studies

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A lesson-by-lesson companion for reading, discussion, and written responses.

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

Read the corresponding chapter, then work through the themes, arguments, and Scripture references.

Write your responses before discussing the questions with others. Use the application pages to identify a practical next step.

The study material is retained from the existing lecture study guides. Added writing prompts provide space for your own response.

Print at Actual Size / 100% on US Letter paper. Single-sided and double-sided printing are both suitable. Lessons begin on the next available page; no blank pages are inserted.

Reading assignments refer to the October 9, 2026 opening-heading corrected edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

Justification by Faith Alone - 1

November 14, 2016

Read Chapter 1 in the companion book, pages 5-22 (October 9, 2026 opening-heading corrected edition).

Major Themes

Centrality of Justification by Faith Alone

The doctrine of justification by faith alone is the article of the standing or falling church, essential for understanding the gospel and salvation.

Lecture support: Martin Luther, the Reformer, declared that the doctrine of justification by faith alone was the article of the standing or falling church.

Justification as a Forensic Declaration

Justification is a legal, judicial act of God declaring a sinner righteous, not an infusion of righteousness or a change in moral character.

Lecture support: Justification does not refer to any subjective change wrought in a person's disposition, but it is solely and completely an objective change in his standing in relationship to the law.

Distinction from Regeneration and Sanctification

Justification differs from regeneration (internal life) and sanctification (progressive holiness), though they are inseparably connected in salvation.

Lecture support: Justification differs from regeneration and sanctification. These three things always go together, but they are different.

God as the Sole Author of Justification

Justification is an act of God alone, ascribed to the Father, Son, and Holy Spirit, and cannot be achieved by human works.

Lecture support: It is God that justifieth. Justification is the work of God alone.

Justification by Free and Sovereign Grace

Justification is by God's free grace (dorean), meaning without any cause or merit in us; grace is sovereign and unearned.

Lecture support: Being justified freely by his grace... the word dorean here literally means freely or without a cause.

Key Arguments

Justification is a legal declaration, not an infusion

Weaver argues from Scripture that to justify means to declare righteous, not to make righteous, contrasting it with the Roman Catholic view of infused righteousness.

Lecture support: He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord. Do you think the Lord would be mad at someone if someone was able to actually infuse righteousness into a wicked man and make him into a righteous man? No.

Justification is the opposite of condemnation

Using Romans 8:33-34, Weaver shows that justification and condemnation are mutually exclusive legal states before God.

Lecture support: Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?

Justification is an act of God alone

Weaver demonstrates that justification is ascribed to all three persons of the Trinity, emphasizing that only God can justify.

Lecture support: It is God that justifieth... justification is ascribed to God the Father... to God the Son... to God the Holy Spirit.

Grace is the sole source of justification

Justification is by God's free grace, meaning there is nothing in us that merits or causes it; it is sovereign and unearned.

Lecture support: Being justified freely by his grace... there's nothing in us that drew forth or merited the grace of God.

God's grace in providing a substitute is wondrous

It was pure grace that God accepted a substitute, wondrous grace that He provided His Son, and amazing grace that Christ willingly suffered in our place.

Lecture support: It was pure grace that God was willing to accept satisfaction at the hands of a substitute or a surety... God sent forth his Son... Jesus Christ amazingly, willingly took our place and suffered in our stead.

Scripture References

Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Job 25:4

How then can a man be just with God?

Romans 1:16-17

For I am not ashamed of the gospel of Christ... For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Luke 2:13-14

Glory to God in the highest, and on earth peace, good will toward men.

Revelation 4:11

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Matthew 9:11-13

They that be whole need not a physician, but they that are sick... I am not come to call the righteous, but sinners to repentance.

Deuteronomy 25:1

Then they shall justify the righteous, and condemn the wicked.

Proverbs 17:15

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

Luke 7:29-30

And all the people that heard him, and the publicans, justified God... But the Pharisees and lawyers rejected the counsel of God against themselves.

Luke 16:14-15

Ye are they which justify yourselves before men; but God knoweth your hearts.

Romans 8:33-34

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?

Romans 8:1

There is therefore now no condemnation to them which are in Christ Jesus.

James 1:18

Of his own will begat he us with the word of truth.

Genesis 18:25

Shall not the Judge of all the earth do right?

Romans 3:23-26

For all have sinned... Being justified freely by his grace... that he might be just, and the justifier of him which believeth in Jesus.

Acts 13:37-39

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 Corinthians 6:9-11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

John 15:24-25

They hated me without a cause.

Romans 5:20-21

Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Galatians 4:4-5

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.

Discussion Questions

1. Why did Martin Luther call justification by faith alone the 'article of the standing or falling church'?

Consider: Weaver explains that the church stands or falls based on its understanding of this doctrine, as it answers the fundamental question of how a man can be just with God.

2. How does the biblical definition of justification as a legal declaration differ from the Roman Catholic view of infused righteousness?

Consider: Weaver contrasts the forensic declaration of righteousness with the idea of an internal change, using Proverbs 17:15 and other passages.

3. What are the practical implications of justification being an act of God alone, and how does this affect our assurance of salvation?

Consider: Weaver emphasizes that since God justifies, no one can condemn or alter that declaration, providing unshakable assurance.

4. In what ways does the word 'dorean' (freely, without a cause) deepen our understanding of God's grace in justification?

Consider: Weaver explains that 'dorean' means there is nothing in us that merits grace, just as there was nothing in Christ that merited hatred.

5. How should the distinction between justification, regeneration, and sanctification affect our Christian walk and understanding of salvation?

Consider: Weaver outlines the differences and connections, warning that confusing them leads to confusion in the faith.

Applications

Trust in God's declaration, not self-justification

Since God alone justifies, believers should not rely on their own works or feelings for assurance, but on God's unalterable legal declaration.

Lecture support: It really does not matter if one thinks or believes about justification, I assure you something. The truth of the matter is God is the author of justification and not man.

Rest in the unchangeable nature of justification

God's declaration of justification cannot be appealed or overturned, providing security against accusations from Satan or the world.

Lecture support: There is no court of appeals. You cannot go above and beyond God. He is the supreme judge.

Cultivate gratitude for sovereign grace

Recognizing that justification is entirely by God's free grace should lead believers to thank God continually for their salvation.

Lecture support: When is the last time you really thanked God for your salvation?

Understand your sinful condition to appreciate justification

A proper understanding of justification begins with a conscience impressed with our actual condition as sinners before God, not intellectual learning.

Lecture support: The best preparation for the study of the doctrine of justification is... a conscience impressed with a sense of our actual condition as sinners before God.

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 2

Justification by Faith Alone - 2

November 15, 2016

Read Chapter 2 in the companion book, pages 23-42 (October 9, 2026 opening-heading corrected edition).

Major Themes

Justification as a Legal Act

Justification is a forensic declaration by God, not a process of inner transformation, distinct from regeneration and sanctification.

Lecture support: Weaver states: 'justification is a legal, judicial, forensic term. It is a term of the law courts.'

Free Grace as the Source

Justification originates solely from God's free grace, without any merit or cause in the sinner.

Lecture support: Weaver explains: 'the source is God's free grace... we're justified without a cause... nothing in us drew forth the grace of God.'

Sinners as the Subjects

God justifies the ungodly, not the righteous or self-righteous; the subjects are elect, believers, and sinners by nature.

Lecture support: Weaver says: 'He justifies those who are absolutely destitute of righteousness... they are sinners, they are ungodly, and they are undone.'

Twofold Essence: Pardon and Righteousness

Justification includes both forgiveness of sins and the imputation of a perfect righteousness, both necessary for acceptance with God.

Lecture support: Weaver argues: 'Forgiveness of sins alone will not take you to heaven... you have to also have a perfect righteousness.'

Christ's Work as the Sole Ground

The ground of justification is exclusively the perfect obedience and satisfaction of Christ, not human works or inward graces.

Lecture support: Weaver states: 'not for anything wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ.'

Imputation as the Method

God justifies by imputing our sins to Christ and Christ's righteousness to us, a legal transaction based on union with Christ.

Lecture support: Weaver explains: 'the believer's sins were imputed to Christ... and then His righteousness is imputed to us.'

Faith Alone as Instrument

Faith is the sole instrument that receives Christ's righteousness; it is not a work but a receptive hand, and it never travels alone.

Lecture support: Weaver says: 'Faith alone is the instrumental means of justification... faith is the hand that receives Christ.'

Key Arguments

Justification is for the ungodly, not the righteous

God justifies those who have no works or righteousness of their own, contrary to all other religions that offer hope to the moral.

Lecture support: Weaver states: 'He does not justify the moral... He justifies those who are absolutely destitute of righteousness.'

Forgiveness alone is insufficient for salvation

To stand before God, one needs not only pardon of sin but also a perfect righteousness, which is provided in Christ.

Lecture support: Weaver argues: 'Forgiveness of sins alone will not take you to heaven... you have to also have a perfect righteousness.'

The law demands personal, perfect, perpetual obedience

No sinner can be justified by the law because it requires an obedience that only Christ has rendered.

Lecture support: Weaver explains: 'The law demands a personal obedience, a perfect obedience, and a perpetual obedience.'

Imputation is the legal mechanism of justification

Our sins are charged to Christ, and His righteousness is credited to us, so that God remains just in justifying sinners.

Lecture support: Weaver says: 'God took our sins and imputed it to Christ and took the righteousness of Christ and imputed it to us.'

Faith is the sole receptive instrument, not a meritorious work

Faith justifies only as it receives Christ; it is not the ground of justification but the means appointed by God.

Lecture support: Weaver quotes Charnock: 'We are justified by faith, not that faith justifies us. The efficacy is in Christ's blood. The reception of it is in our faith.'

Scripture References

Romans 5:1

Introduction: 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.'

Romans 3:24

Justification is freely by God's grace, without cause.

John 15:25

The word 'freely' (dorean) is the same as 'without a cause' in this verse.

1 Peter 5:10

God is called the God of all grace.

Isaiah 43:25

God blots out transgressions for His own sake.

Psalm 106:8

God saved them for His name's sake.

Titus 3:3-7

We are justified by grace, not by works of righteousness.

Romans 8:33

God justifies His elect; no charge can be laid against them.

Ephesians 1:3-4

God chose us in Christ before the foundation of the world.

2 Timothy 1:8-9

God saved us according to His purpose and grace given in Christ before the world began.

Acts 13:38-39

All who believe are justified from all things.

Romans 4:23-24

Righteousness is imputed to those who believe on Him who raised Jesus.

Romans 4:5

God justifies the ungodly; faith is counted for righteousness.

Ephesians 2:1-3

We were dead in sins and by nature children of wrath.

1 Timothy 1:15

Christ came to save sinners, of whom Paul is chief.

Galatians 3:13

Christ redeemed us from the curse of the law.

2 Corinthians 5:21

God made Christ sin for us that we might become the righteousness of God in Him.

1 Corinthians 1:30

Christ is made unto us wisdom, righteousness, sanctification, and redemption.

Galatians 2:16

A man is not justified by works of the law but by faith in Christ.

Romans 3:28

A man is justified by faith without the deeds of the law.

Discussion Questions

1. Why is it important to distinguish justification from regeneration and sanctification, even though they always accompany each other?

Consider: Weaver stressed that justification is a legal declaration, not an inward transformation.

2. How does the truth that God justifies the ungodly challenge our natural tendency to rely on our own goodness?

Consider: Weaver emphasized that God does not justify the moral or self-righteous.

3. Why is forgiveness of sins alone insufficient for salvation, and what does the requirement of perfect righteousness teach us about God's holiness?

Consider: Weaver argued that both pardon and righteousness are necessary.

4. In what ways does the doctrine of imputation provide assurance to believers?

Consider: Weaver explained that our sins are charged to Christ and His righteousness to us.

5. How does understanding faith as a mere instrument help guard against making faith a work?

Consider: Weaver used the spoon illustration to show faith is only the means to receive Christ.

Applications

Rest in Christ's righteousness alone

Believers should find their assurance not in their own works or faith's strength, but solely in the perfect obedience and satisfaction of Christ imputed to them.

Lecture support: Weaver says: 'It is not Jesus Christ plus. It is not Jesus Christ but or Jesus Christ and. It is Jesus Christ and Him alone.'

Glorify God for His free grace

Recognizing that justification is entirely of grace should lead believers to continual thanksgiving and praise.

Lecture support: Weaver exhorts: 'you should be glorifying God and thanking God every day for His unspeakable gift.'

Offer the gospel to the ungodly

Since Christ justifies the ungodly, the gospel call should be extended to the worst of sinners, not just the outwardly moral.

Lecture support: Weaver states: 'the mercy and grace of Jesus Christ can be extended then to the chiefest of sinners.'

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Justification by Faith Alone - 1

Lecture JW00484

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00484&transcript=ai&pc_view=formatted

Lesson 2: Justification by Faith Alone - 2

Lecture JW00483

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00483&transcript=ai&pc_view=formatted

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.