WEAVER STUDY GUIDES

Sola Fide And Justification

Study Guide

New Testament Studies

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: Pastor John Weaver - Sola Fide And Justification - Part One of Two 4

Major Themes 4

Key Arguments 5

Scripture References 6

Discussion Questions 8

Applications 10

Personal Application and Notes 11

Lesson 2: Pastor John Weaver - Sola Fide And Justification - Part Two of Two 12

Major Themes 12

Key Arguments 13

Scripture References 14

Discussion Questions 16

Applications 19

Personal Application and Notes 20

Online Lecture Resources 21

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

Pastor John Weaver - Sola Fide And Justification

Part One of Two

November 12, 2016

Read Chapter 1 in the companion book, pages 5-21 (October 9, 2026 opening-heading corrected edition).

Major Themes

Sola Fide (Faith Alone)

The doctrine that justification is by faith alone, not works, is the heart of the gospel and the article of the standing or falling church.

Lecture support: Weaver states, 'the doctrine of justification by faith alone was indeed the principle doctrine that God used to bring reformers...' and cites Romans 5:1.

Justification as a Legal Declaration

Justification is a forensic, judicial act of God declaring a sinner righteous, not an infusion of righteousness.

Lecture support: Weaver explains, 'justification does not work any subjective change in our disposition... it is wholly and completely and totally outside of us' and uses Deuteronomy 25:1 and Proverbs 17:15.

The Grace of God in Justification

Justification is an act of God's free, unmerited grace, with nothing in man to earn or deserve it.

Lecture support: Weaver says, 'Being justified freely by His grace' means 'there is nothing in us that merited or earned or drew forth' and expounds Romans 3:24.

The Trinity's Role in Justification

Justification is attributed to all three persons of the Godhead: the Father declares righteous, the Son imputes righteousness, and the Spirit seals.

Lecture support: Weaver cites Romans 8:33, Acts 13:37-39, and 1 Corinthians 6:11 to show the Father, Son, and Spirit each justify.

Distinction Between Justification, Regeneration, and Sanctification

These are distinct but inseparably connected; confusing them perverts the gospel.

Lecture support: Weaver lists differences: justification is legal and external, regeneration is internal, sanctification is progressive, etc.

Key Arguments

Justification is by faith alone, not works

The reformers recovered the biblical truth that justification is through faith in Christ alone, not human merit.

Lecture support: Weaver says, 'the doctrine of justification by faith alone was indeed the principle doctrine that God used to bring reformers...' and cites Romans 1:16-17.

Justification is a forensic declaration, not an infusion

The biblical term 'justify' means to declare righteous, not to make righteous, as seen in legal contexts.

Lecture support: Weaver uses Deuteronomy 25:1 and Proverbs 17:15 to show that justifying is a pronouncement, and argues that infusing righteousness would make God's condemnation of justifying the wicked contradictory.

Justification is an act of God alone

Only God can justify; man cannot contribute to his justification.

Lecture support: Weaver states, 'Justification is an act of God... Man cannot justify when it comes to salvation' and cites Romans 8:33.

Justification is by grace alone, without human merit

The Greek word 'dorean' means 'without a cause,' indicating that God's grace is not drawn out by anything in us.

Lecture support: Weaver compares Romans 3:24 and John 15:25, explaining that just as Christ was hated without cause, we are justified without cause - nothing in us merits grace.

God's justification is unalterable and secure

Once God justifies, no one can condemn; it is a final, unchangeable declaration.

Lecture support: Weaver cites Romans 8:33-34 and the golden chain in Romans 8:29-30 to show that justification leads to glorification.

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 justified with God?

Romans 1:16-17

For I am not ashamed of the gospel of Christ... 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... for Thou hast created all things.

Matthew 9:11-13

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

Deuteronomy 25:1

If there be a controversy... the judges 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 an abomination to the Lord.

Luke 7:29-30

And all the people... justified God... But the Pharisees and lawyers rejected the counsel of God.

Luke 16:14-15

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

Romans 8:33-34

Who shall lay anything 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.

Genesis 18:25

Shall not the Judge of all the earth do right?

James 1:18

Of His own will begat He us with the word of truth.

Romans 3:26

To declare… His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

Romans 3:30

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Acts 13:37-39

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

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.

Romans 3:24

Being justified freely by His grace through the redemption that is in Christ Jesus.

John 15:24-25

They hated Me without a cause.

Discussion Questions

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

Consider: Weaver explains that a church's understanding of this doctrine determines its spiritual health and ability to withstand heresy.

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

Consider: Weaver contrasts the forensic nature of justification with the idea of infusion, using Scripture like Deuteronomy 25:1 and Proverbs 17:15.

3. In what ways are justification, regeneration, and sanctification distinct yet inseparably connected?

Consider: Weaver lists several differences, such as justification being legal and external while regeneration is internal, but insists they always accompany each other.

4. What does it mean that justification is 'by God's free grace' and how does the Greek word 'dorean' deepen our understanding?

Consider: Weaver explains that 'dorean' means 'without a cause,' indicating that nothing in us merits God's grace, just as Christ was hated without cause.

5. How does the truth that God alone is the author of justification affect our assurance of salvation?

Consider: Weaver argues that if God justifies, no one can condemn, and the golden chain of Romans 8:29-30 guarantees glorification.

6. Why is it impossible for human works to contribute to justification, according to Weaver?

Consider: Weaver emphasizes that grace and works are mutually exclusive; anything earned is not grace, and God's grace is sovereign and unmerited.

Applications

Rely on God's grace alone for justification

Since justification is by God's free grace, we must abandon any trust in our own works or merit and throw ourselves on God's mercy through Christ.

Lecture support: Weaver warns against those counting on good deeds and urges, 'men must throw themselves at the mercy of God through Jesus Christ and beg Him for His justification.'

Rejoice in the unalterable security of justification

Because God's declaration of justification cannot be overturned, believers can have full assurance and joy despite accusations or attacks.

Lecture support: Weaver says, 'If you've been justified by the grace of God, it doesn't matter if men lie about you and slander you... Nothing can change God's forensic legal declaration.'

Glorify God for His grace in providing a substitute

Recognizing that God both accepted and provided the substitute in Christ should lead us to worship and bind our hearts to Him in gratitude.

Lecture support: Weaver exclaims, 'It was pure grace that God was willing to accept a substitute... and that God Himself provided that substitute' and quotes the hymn 'O to grace how great a debtor.'

Examine your understanding of justification

Since a wrong view of justification affects many other doctrines and assurance, believers should ensure they hold the biblical, forensic view.

Lecture support: Weaver states, 'if there is any error on this point, it is far-reaching and it is fatal' and that it affects Christology, soteriology, and assurance.

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

Pastor John Weaver - Sola Fide And Justification

Part Two of Two

November 08, 2016

Read Chapter 2 in the companion book, pages 23-39 (October 9, 2026 opening-heading corrected edition).

Major Themes

Justification as a Forensic Declaration

Justification is a legal pronouncement by God, not an infusion of righteousness, but a declaration of righteous status based on Christ's work.

Lecture support: Weaver states, 'I pointed out how justification is indeed a legal, forensic term. It is, in fact, a declaration of the law court.'

Free Grace as the Source

God's grace is the sole motive for justification, given without any cause in the sinner, as seen in the Greek word dorean (freely, without a cause).

Lecture support: Weaver explains, 'They hated me without a cause... the same word that is used in Romans 3, "being justified freely by His grace."'

The Ungodly as Subjects

God justifies the ungodly - those with no righteousness of their own - not the self-righteous or those who try to earn favor.

Lecture support: Weaver says, 'He justifies those that are absolutely destitute of righteousness and have absolutely nothing in themselves.'

Double Imputation

Our sins were imputed to Christ, and His righteousness is imputed to us, satisfying both God's justice and our need for righteousness.

Lecture support: Weaver illustrates, 'God took our sins and imputed them to Jesus Christ... He took this perfect righteousness... and imputes that to our account.'

Faith as Instrument, Not Ground

Faith is the means by which we receive justification, not the basis of it. It is an empty hand that grasps Christ.

Lecture support: Weaver clarifies, 'Faith is neither the ground nor the substance of our justification, but simply the hand that receives the divine gift.'

Sufficiency of Weak Faith

The efficacy of faith lies not in its strength but in its object, Christ. Even a weak faith that touches Christ saves.

Lecture support: Weaver uses the illustration of the healing phone: 'It wasn't the force with which you touched it. It was just that you touched it.'

Key Arguments

Justification is entirely outside of us

The ground of justification is wholly external, found only in Christ's obedience and satisfaction, not in any internal change or work.

Lecture support: Weaver states, 'The ground of our justification is wholly, totally, and completely outside of ourselves. It is found only in the person and work of Jesus Christ.'

Forgiveness alone is insufficient for salvation

Pardon of sins does not grant entrance into God's presence; a positive righteousness is required, which is provided by Christ's imputed righteousness.

Lecture support: Weaver argues, 'Forgiveness of sins does not take anyone into heaven... you need an absolute positive righteousness.'

The law cannot justify

No one can be justified by works of the law because it demands personal, perfect, and perpetual obedience, which fallen man cannot render.

Lecture support: Weaver explains, 'The law demands three things... a personal obedience, a perfect obedience, and a perpetual obedience. No one has ever rendered to the law that which it requires except Jesus Christ.'

Imputation is essential to understanding salvation

Without understanding imputation - the crediting of sin to Christ and righteousness to believers - one cannot be sound in the faith.

Lecture support: Weaver asserts, 'If you don't understand imputation, then you do not understand salvation.'

Faith alone is the instrumental cause

Scripture teaches justification by faith alone, not because faith has merit, but because it is the God-appointed means to receive Christ.

Lecture support: Weaver says, 'Faith alone is the instrumental cause or means of justification... a man is justified in faith, through faith, and by faith, but never on account of faith.'

Scripture References

Romans 5:1

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

John 15:25

Used to illustrate 'without a cause' (dorean) as the same word for 'freely' in Romans 3:24.

Romans 3:24

Being justified freely by His grace, connected to the concept of 'without a cause.'

Isaiah 43:25

God blots out transgressions for His own sake, not because of anything in us.

Psalm 106:8

God saved them for His name's sake, to make His power known.

Titus 3:3-7

Not by works of righteousness, but according to His mercy He saved us, that being justified by His grace we should be heirs.

Romans 8:33

Who shall lay anything to the charge of God's elect? It is God that justifies.

Ephesians 1:3-4

Chosen in Christ before the foundation of the world.

2 Timothy 1:8-9

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

Acts 13:38-39

By Him all that believe are justified from all things, from which you could not be justified by the law of Moses.

Romans 4:23-25

Righteousness imputed to us if we believe on Him that raised up Jesus our Lord from the dead.

Romans 4:5

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

1 Timothy 1:15

Christ Jesus came into the world to save sinners, of whom I am chief.

Galatians 3:13

Christ hath redeemed us from the curse of the law, being made a curse for us.

2 Corinthians 5:21

He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

1 Corinthians 1:30

Of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification.

Galatians 2:16

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

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

Isaiah 64:6

All our righteousnesses are as filthy rags.

Galatians 3:21

If there had been a law given which could have given life, verily righteousness should have been by the law.

Discussion Questions

1. How does understanding justification as a forensic declaration, rather than an infusion of righteousness, affect your assurance of salvation?

Consider: Weaver emphasizes that justification is a legal pronouncement by God, not based on internal changes.

2. Why is it important that God's grace is 'without a cause' in us? How does this protect the freeness of the gospel?

Consider: Weaver explains the Greek word dorean, meaning 'freely' or 'without a cause,' as in John 15:25 and Romans 3:24.

3. What does it mean that God justifies the ungodly? How does this differ from the message of other religions or false gospels?

Consider: Weaver contrasts the gospel's offer to the ungodly with systems that require self-righteousness.

4. Why is forgiveness of sins alone insufficient for salvation? What does the positive aspect of justification (imputed righteousness) add?

Consider: Weaver argues that a positive righteousness is needed to enter God's presence, not just pardon.

5. How does the doctrine of double imputation (our sins to Christ, His righteousness to us) help you understand the justice and mercy of God in salvation?

Consider: Weaver explains imputation using the illustration of a cosigner and the transfer of accounts.

6. In what ways might we be tempted to make faith a work or the ground of our justification? How can we guard against that?

Consider: Weaver stresses that faith is only the instrumental means, not the ground, and that even weak faith suffices.

7. How does the illustration of the spoon and the cereal help clarify the role of faith in justification?

Consider: Weaver uses the spoon analogy to show that faith is merely the instrument to receive Christ, not the source of life.

Applications

Rest in Christ's righteousness alone

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

Lecture support: Weaver says, 'Our whole focus is upon the person and work of Jesus Christ.'

Reject self-righteousness

Since God justifies the ungodly, we must abandon any reliance on our own morality or efforts and come to Christ as sinners.

Lecture support: Weaver states, 'He does not justify those that try their best. He does not justify those who are moral and upright and self-righteous.'

Embrace the freeness of grace

Recognize that God's grace is given without any cause in us, which should lead to humility and gratitude.

Lecture support: Weaver explains, 'There's nothing in us that drew forth or merited the free grace of God.'

Use faith as the empty hand

Approach God not with a list of accomplishments, but with an outstretched hand of faith, receiving Christ as He is offered in the gospel.

Lecture support: Weaver says, 'Faith is nothing more than an outstretched hand saying, "Give, Lord, please give, Lord."'

Do not despise weak faith

Encourage those with weak faith that it is not the strength of faith but the object of faith that saves; even a touch of Christ heals.

Lecture support: Weaver illustrates, 'It wasn't the force with which you touched it. It was just that you touched it.'

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: Pastor John Weaver - Sola Fide And Justification - Part One of Two

Lecture JW01450

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01450&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - Sola Fide And Justification - Part Two of Two

Lecture JW01449

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01449&transcript=ai&pc_view=formatted

---

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.