

## Introduction

- While Christ had always been considered the one who secured salvation by His work on the cross, debate eventually arose as to what part, if any, the works of mankind play in salvation.

As the reformers returned to consider the teachings of Scripture alone as the basis for Christian belief and practice, they declared that it was the work of Christ alone (*solus Christus*) which secured our justification.

## Understanding Solus Christus

**Solus Christus** is the belief that Jesus has done the necessary work which saves His people utterly and completely, and that no human \_\_\_\_\_ or \_\_\_\_\_ can add to it in any way.

- This view draws an intentional contrast with the Roman Catholic view in which mankind was seen to participate with God in the work of justification because salvation was viewed as a “process.”

*“Having, therefore, been thus justified, and made the friends and domestics of God, advancing from virtue to virtue, they are renewed, as the Apostle says, day by day; that is, by mortifying the members of their own flesh, and by presenting them as instruments of justice unto sanctification, they, through the observance of the commandments of God and of the Church, faith co-operating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified...”* —The Council of Trent, 6.10

*“If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.”* —The Council of Trent, Canon XXIV

## The Theological Basis:

### 1. The Person of Christ

⇒ Jesus is truly \_\_\_\_\_

**Heb. 2:17**—Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

*Jesus is therefore qualified to serve as our \_\_\_\_\_.*

⇒ Jesus is truly \_\_\_\_\_

**Col. 2:9**—“For in Him all the fullness of Deity dwells in bodily form.”

*Jesus’ sacrifice is therefore effective to accomplish God’s will in our \_\_\_\_\_.*

*“We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in [Divinity] and also perfect in [Humanity]; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the [Divinity], and consubstantial with us according to the [Humanity]; in all things like unto us, without sin...”*  
—The Chalcedonian Creed (451 AD)

### 2. The Work of Christ

\_\_\_\_\_ : The death of Christ alone could secure atonement for sin.

**Heb. 9:22**—Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

\_\_\_\_\_ : The death of Christ alone could satisfy the justice of God.

**Rom. 3:24-25**—<sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.

\_\_\_\_\_ : The death of Christ alone could vicariously deliver sinful humanity.

**1 Pet. 2:24**—He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed

## Romans 5:6-11

<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— <sup>8</sup> but God shows his love for us in that while we were still sinners, Christ died for us. <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. <sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

### Important Observations

- **Christ died for those who were \_\_\_\_\_ of saving themselves and who were unworthy of even being saved. (5:6)**
  - “weak”—*ἀσθενής (asthenēs)*—Feeble, sick, lacking in strength. Used figuratively or in reference to moral failings.
  - “ungodly”—*ἀσεβής (asebēs)*—Destitute of reverential awe towards God, condemning God, impious.
- **A contrast is drawn between the human willingness to give one’s life for another and the death of Christ. (5:7-8)**
  - ⇒ History is filled with examples of heroism, valor, and self-sacrifice for one’s friends, people, or cause.
  - ⇒ Christ’s death was for sinners.
  - “for”—*ὑπέρ (hyper)*—A marker indicating that an activity or event is in some entity’s interest; *In behalf of...*
- **Because we have been justified by Christ’s work on the cross, we can be \_\_\_\_\_ that we will not face the coming wrath of God. (5:9)**
- **We have been reconciled to God by Christ’s \_\_\_\_\_. (5:10)**
  - ⇒ The nature of our relationship to God has been dramatically altered.
  - “enemies”—*ἐχθρός (echthros)* →
- **We can be assured of our salvation because Christ is \_\_\_\_\_. (5:10)**
  - ⇒ The risen Lord Jesus is the means of our sanctification and glorification!
- **Those who have been reconciled to God and who therefore have assurance of salvation are to respond in \_\_\_\_\_ worship to Christ. (5:11)**

### Questions for reflection:

How should *solus Christus* affect me during seasons of discouragement?

How should *solus Christus* affect me when I am tempted to find joy and hope in the things of this world?