

Solus Christus  
Selected Scriptures  
ABC 10/29/17

When Martin Luther was a child, he demonstrated an aptitude for learning. When he was 13, his father sent him to study at the University of Erfurt. He began with his general studies & then, he continued on to law school. After receiving his baccalaureate & master's degrees, he was welcomed into the faculty of law there at the university. This especially pleased his father, Hans. With his son practicing law, it would surely provide a financial security for Martin as well as for his parents. In the summer of 1505, when he was 21 years old, he took a trip to his hometown to speak with his parents. From best we know, he was seeking counsel regarding his future. He was having doubts about practicing law & was toying with entering the ministry. On his way back to Erfurt he was caught in a thunderstorm & a lightning bolt struck near him & he was knocked over. In desperation & fear, he shouted out to the heavens, *St. Anne help me! I will become a monk!*<sup>1</sup> True to his word, Luther became a monk. His 1<sup>st</sup> year of monastic life was a probationary period, in which he'd experience a life of religious devotion (rising early, taking mass daily, praying 7x each day with the brethren, fasting & praying alone, singing with the brothers, & searching his heart to see if he was fit for the monastic life). After a year, Luther was found fit & pledged his life to live as a monk. He took this very seriously. He fasted & prayed. He went without sleep. He endured bone-chilling cold without a blanket. He whipped himself to beat his body into submission. Of his days as a monk, he would later testify,

*I was a good monk, & I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading & other work.*<sup>2</sup>

Yet through all this effort, he was empty. He was trying with all his strength to be made right with God, but something was missing. Eventually, Luther was selected to be trained as a priest, which meant he could then officiate at mass. After training, the day for his 1<sup>st</sup> mass came. This is a big deal for a priest. During the mass Luther experienced another lightning bolt. This time, it

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<sup>1</sup> Roland Bainton, *Here I Stand*, Kindle edition

<sup>2</sup> Ibid p 34

wasn't a literal one but one to his soul. He froze at the thought of what was happening through his actions. Roman Catholics believe that when the bread & wine are presented before God by the priest, they actually become the body & blood of Jesus. At that moment when he lifted the bread into the air & said, *We offer unto thee, the living, the true, the eternal God*, he froze. RC Sproul describes the scene:

*He froze at the altar. He seemed transfixed. His eyes were glassy, & beads of perspiration formed on his forehead. A nervous hush filled the congregation as they silently urged the young priest on. His father was growing uncomfortable, feeling a wave of parental embarrassment sweep over him. His son's lower lip began to quiver. He was trying to speak the words of the mass, but no words came forth from his mouth. He went limp... He ruined the mass & disgraced himself & his father.*<sup>3</sup>

Luther would later write,

*At these words I was utterly stupefied & terror-stricken. I thought to myself, 'With what tongue shall I address such Majesty, seeing that all men ought to tremble in the presence of even an earthly prince? Who am I, that I should lift up mine eyes or raise my hands to the divine Majesty? The angels surround Him. At His nod the earth trembles. & shall I, a miserable little pygmy, say 'I want this, I ask for that'? For I am speaking to the living, eternal & the true God.'*<sup>4</sup>

Luther clearly understood his place before God. He was a miserable sinner. & God was entirely majestic & holy. This led Luther continually to the confessional to confess his sins. He longed to see his sins forgiven, so he would confess his sins to another priest, *frequently, often daily, & for as long as 6 hours on a single occasion.*<sup>5</sup> Luther understood the stain of his sin & he believed that every sin needed to be confessed to be absolved. He'd rack his brain & try to come up with every sin he'd committed so he could confess it. He drove his confessors crazy with his endless confessions because they had to listen through everything in order to absolve his sins. At one point Johann Staupitz, Luther's superior, exclaimed, *Look here! If you expect Christ to forgive you, come in with something to forgive--parricide, blasphemy, adultery--instead of these peccadilloes.*<sup>6</sup> But, for Luther, it was never enough.

I tell you all of this to make one point. In all of these experiences, (life as a monk, the duties of the priest, & the idea of confession) all drove Luther to think there must be something more. He realized that all of our religion will never improve our condition before God as a sinner. We need

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<sup>3</sup> *The Holiness of God*, p 106

<sup>4</sup> Bainton, Kindle edition

<sup>5</sup> Ibid

<sup>6</sup> Ibid

something far bigger than ourselves. Luther & the reformers found what was far bigger: Jesus Christ.

My message this morning is entitled, *Solus Christus*. This is the 4<sup>th</sup> in our series of *Solas*. So far we've seen *Sola Scriptura*. It is Scripture alone which has authority over our lives. *Sola Fide*, we're justified before God through faith alone, not by works of the law. *Sola Gratia*, our salvation is entirely a gift of God's grace. We can take credit for nothing in our salvation. & this morning, *Solus Christus*, our salvation comes through Christ alone, not through the church or its sacraments. As Luther sought his salvation through the church's sacraments, it was never enough to satisfy. It wasn't until he saw the sufficiency of Christ that he found salvation/justification was in Jesus alone. What Luther rediscovered in Scripture all of the reformers also embraced. & that's why we are looking at the Solas this month. All of the solas are important & interrelated & mutually dependent on one another. But it's important to note that it is *solus Christus* which unites the other solas to bring us the full glory of God in the gospel. This morning we have a problem. We have a problem because there are so many texts that speak about Christ alone. As Luther once said, Christ is the *center & circumference of the Bible*.<sup>7</sup> The entire Bible, all of Scripture is talking about Jesus! Its whole message is to draw us to Christ! The Scriptures don't point us to go to the priest, to the sacraments, or to a bunch of rituals. They tell us to go to Jesus. Because in Him & Him alone is our salvation. PRAY

William Jay was a young pastor in London whose career was just taking off as John Newton's ministry was coming to an end. Like Newton, Jay was a gifted pastor with no formal theological training. In the fall of 1807, the 38-year-old brought along a notebook & pencil for what would prove to be his final visit to his old friend. Newton was in his 80's & bedridden. While Newton's health & eyesight & memory were all failing, Jay had his notebook with him in anticipation of carrying away a piece of advice from his pastoral mentor. After a brief meeting, Jay walked downstairs & reentered London's busyness & noise, not yet comprehending what he'd written down. Later, he discovered the richness of the single line he'd jotted down, a line now etched

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<sup>7</sup> [www.ligonier.org/learn/articles/christ-alone/](http://www.ligonier.org/learn/articles/christ-alone/)

into history as John Newton's final recorded words: *My memory is nearly gone, but I remember 2 things: that I am a great sinner & that Christ is a great Savior.*<sup>8</sup> The words transcribed by Jay are a simple & profound summary of John Newton's life. His dying words summarize the message he preached & wrote about throughout his Christian life. 4 decades earlier, in the prime of his health, Newton had written to a friend, *Our sins are many, but His mercies are more: our sins are great, but His righteousness is greater.*<sup>9</sup> At another point he wrote, *We cannot be so evil as He is good.*<sup>10</sup> Newton was governed by the abiding hope that where sin increases, grace abounds all the more (Rom 5:20). Yes, sin is a monstrous, condemning force, but Christ is greater. Grace abounds because the Savior super-abounds. From his 1<sup>st</sup> spiritual breath to his final words, Newton held firm to these 2 realities learned from his own experience: our sin is dark & ugly & damning & destructive, but Christ super-abounds our sin with unassailable light & beauty & redemption & restoration. Jesus has done the necessary work of salvation utterly & completely, so that no works performed by man, no merit on the part of man, & no merit of the saints can add to Christ's completed work. Titus wrote, **He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy...** (3:5). Any attempt to add to Christ's perfect finished work on the cross is a perversion of the gospel. Paul said that adding to the gospel has devastating consequences (Gal 1:6-9). To proclaim Christ alone is to proclaim Him as our one & only sufficient Prophet, Priest, & King. We need no other prophets to reveal God's Word or will. We need no other priests to mediate God's salvation & blessing. We need no other kings to control the thinking & lives of believers. The subject of *Christ Alone* is a huge subject we can't fully cover in one sermon. So let's focus on the true & literal *crux* of the matter. It's impossible to overstate the importance of Christ's Cross to Christianity. Apart from the Cross we have no hope & stand condemned in our sin. We see the centrality of the Cross throughout the Bible:

**I will put enmity between you & the woman, & between your seed & her seed; He shall bruise you on the head, & you shall bruise him on the heel (Gen 3:15).**

<sup>8</sup> [www.cslewisinstitute.org/Amazing\\_Grace\\_page5](http://www.cslewisinstitute.org/Amazing_Grace_page5)

<sup>9</sup> *The Works of the Rev. John Newton*, letter written 3/18/1767

<sup>10</sup> Letter written 11/18/1778

I will bless those who bless you, & the one who curses you I will curse. & in you all the families of the earth will be blessed (Gen 12:3).

He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, & by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him (Is 53:5–6).

She will bear a Son; & you shall call His name Jesus, for He will save His people from their sins (Mt 1:21).

He saw Jesus coming to him & said, "Behold, the Lamb of God who takes away the sin of the world!" (Jn 1:29).

Jesus' death & resurrection are central to the Bible & to our salvation. It's impossible to overstate the importance of Christ's cross. Emil Brunner writes,

*Luther certainly hit the nail on the head when he described Christian theology ... as a theology of the Cross. He added, The whole struggle of the Reformation ... was simply the struggle for the right interpretation of the Cross. He who understands the Cross aright—this is the opinion of the Reformers—understands the Bible, he understands Jesus Christ.*<sup>11</sup>

Luther himself put it this way:

*This text—"He bore our sins"—must be understood particularly thoroughly as the foundation upon which stands the whole of the NT or the Gospel, as that which alone distinguishes us & our religion from all other religions.... Whoever believes this article of faith is secure against all errors, & God the Holy Ghost is necessarily with him.*<sup>12</sup>

Martin Luther said that the cross of Christ is nothing else than *forsaking everything & clinging with the heart's faith to Christ alone*.<sup>13</sup> Luther clung to *theologia crucis*, the theology of the cross

& his great realization was that God justifies sinners because of the work of Christ on the Cross.

There are 2 truths about the essence of the Cross we must understand: 1<sup>st</sup>, the message of the cross is simple. How simple? **Christ died for our sins according to the Scriptures** (1 Cor 15:3).

**Believe in the Lord Jesus, & you will be saved** (Acts 16:31). The Cross is presented simply & with a direct demand for one to put their faith in Jesus. 2<sup>nd</sup>, a full understanding of the Cross will always be beyond our comprehension. We begin to see the complexity of the Cross when we think about the words that are used to explain it: substitution, sacrifice, satisfaction, atonement, expiation, propitiation, purchase, redemption, ransom, mediation, & reconciliation. How do we go about a

<sup>11</sup> *The Mediator*, p 435

<sup>12</sup> *Collected Works*, vol 25, p 230

<sup>13</sup> [www.oneplace.com/ministries/alliance-of-confessing-evangelicals/read/articles/christ-alone-11436.html](http://www.oneplace.com/ministries/alliance-of-confessing-evangelicals/read/articles/christ-alone-11436.html)

topic both as simple & as complex as Christ's Cross? One way is by looking at 3 words essential for understanding what the Cross is about: *satisfaction, sacrifice, & substitution*.<sup>14</sup>

**1. Christ's Cross as Satisfaction** *Satisfaction*, in this context, has to do with God's character which we've offended. It has to do with our sin. To make *satisfaction* means to make amends or provide compensation for damage that's been done. Our sin has violated God's law & His honor & glory & therefore it's necessary that law's demands & the honor of the infinitely glorious God be satisfied. In other words, God cannot just sweep our sin under the rug. James Montgomery Boice says, *We cannot understand the Cross until we take God's honor seriously*.<sup>15</sup> Another way to say that is to say you can't see the Cross as something done for you until you see the Cross as something caused by you. Anselm of Canterbury, who was the archbishop of England in 1093, wrote the book, *Why the God-Man?* In it he explains the doctrine of the atonement. He did so by explaining sin in terms of an infinite offense by man against God's honor. He said, *Nothing is less tolerable in the order of things, than for the creature to take away the honor due to the Creator & not to repay what he takes away*.<sup>16</sup> In other words, our sin against God is infinitely grievous, but it's also infinitely personal to God. We haven't sinned against an inanimate object or an impersonal being. We've sinned against the living God & payment must be made for our sin. We've incurred a sin debt & God's righteous character demands that *satisfaction* be made. What can be done? Obviously, God must save us. We can't achieve it by ourselves because we're the ones who've gotten into trouble in the 1<sup>st</sup> place. We've done so by our rebellion & sin against God Himself. We suffer from the effects of sin so much that our will is bound; we can't even begin to want to please God without His enabling us to do so. & yet, salvation must be achieved by man, for man is the one who has wronged God & who therefore must make the wrong right. Because of this, salvation can only be achieved by one who is both God & man, that is, by Jesus Himself. Anselm, speaking about our sin debt said:

*The debt was so great that, while man alone owed it, only God could pay it, so that the same person must be both man & God. Thus it was necessary for God to take manhood into the unity*

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<sup>14</sup> Adapted from James Montgomery Boice's, *Whatever Happened to the Gospel of Grace?*

<sup>15</sup> *Gospel of Grace*, p 92

<sup>16</sup> P 119, 121-122

*of His person, so that he who in his own nature ought to pay & could not should be found in a person who could... The life of this man was so sublime, so precious, that it can suffice to pay what is owing for the sins of the whole world, & infinitely more.*<sup>17</sup>

Martin Luther expressed the Cross as satisfaction this way:

*Since all of us, born in sin & God's enemies, have earned nothing but eternal wrath & hell so that everything we are & can do is damned, & there is no help or way of getting out of this predicament ... therefore another man had to step into our place, namely Jesus Christ, God & man, & had to render satisfaction & make payment for sin through His suffering & death.*<sup>18</sup>

Do we see this in the Bible? Of course (Mk 10:45; Gal 3:13; 1 Pt 1:18-19; Rev 5:9-10). Each of these vss speaks of paying a necessary price, satisfying a proper requirement, or making a purchase. Each has to do with providing *satisfaction* to God for the debt we owe Him. In order for us to understand the Cross we must begin by considering the seriousness of our own sin.

**2. Christ's Cross as Sacrifice** *Sacrifice* has to do with satisfying God's wrath. A debt may be impersonal, but wrath isn't. Wrath is a personal matter. We have personally offended God. He is angered by our sin, & His wrath must be turned aside if we're to be reconciled to Him. We use the theological term *propitiation* to describe the turning away of God's wrath. Propitiation carries the basic idea of appeasement or sacrifice of atonement. Rom 3 says,

**For all have sinned & fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith (23-25).**

**Jesus had to be made like His brethren in all things, so that He might become a merciful & faithful high priest in things pertaining to God, to make propitiation for the sins of the people (Heb 2:17).**

**... if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; & He Himself is the propitiation for our sins (1Jn 2:1-2).**

**By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us & sent His Son to be the propitiation for our sins (1Jn 4:9-10).**

In our post-modern, secular culture, the idea of *propitiation* isn't popular. As a matter of fact some modern thinkers think the whole concept of propitiation is inappropriate. They say, *God isn't angry; He doesn't need to be appeased. He's a God of love.* William Neil, a liberal theologian puts it this way:

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<sup>17</sup> p 176

<sup>18</sup> Ed Ewald Plass, *What Luther Says*, Vol 3, p 1423

Those who hold to *the 'fire & brimstone' school of theology, who revel in ideas such as that Christ was made a sacrifice to appease an angry God, or that the Cross was a legal transaction in which an innocent victim was made to pay the penalty for the crimes of others, a propitiation of a stern God... are not biblical Christianity.*<sup>19</sup>

How can any sane person say that the anger & wrath of God aren't biblical themes? The Bible teaches, from Genesis to Revelation, that the wrath of God is our problem. In Genesis God destroys the earth by the Flood. In Rev He displays His wrath in His final judgments. We're subject to God's wrath now because of sin. If the wrath of God can't be turned aside, we will perish. *Propitiation & sacrifice* both teach us that God's wrath must be dealt with. In ancient pagan religions, as in many religions today, the idea of man trying to appease God by bringing Him various gifts & sacrifices was common. But in the Bible, propitiation always refers to the work of God Himself, not of man. God, out of His great love for sinners, provides the way by which His wrath against sin can be averted (Rom 5:8). We're utterly incapable of satisfying God's justice except by spending eternity in hell. The only satisfaction, or propitiation, that could be acceptable to God & that could reconcile Him to man had to be made by Himself. For that reason, God in human flesh **gave Himself as a ransom for many** (Mt 20:28). God Himself placates His own wrath against sin in the person & work of Jesus Christ alone! John Stott writes,

*This was already clear in the OT, in which the sacrifices were recognized not as human works but as divine gifts. They did not make God gracious; they were provided by a gracious God in order that He might act graciously toward His sinful people. **I have given it to you**, God said of the sacrificial blood, **to make atonement for yourselves on the altar** (Lev 17:11).<sup>20</sup>*

This brings us to one of the most beautiful pictures of the work of Christ: The Ark of the Covenant. The Ark was kept within the Most Holy place or the Holy of Holies, of the tabernacle/temple & was the focal point of Israel's worship. The ark was a wooden box about a yard long, covered with gold, which contained the stone tablets of The Law that Moses had received from God on Mount Sinai. The ark had a cover that was called the Mercy Seat. Upon the Mercy Seat, at each end, facing each other were 2 cherubim whose wings were stretched out over the ark. In a symbolic way, God was said to dwell above the ark, between the outstretched wings of the cherubim. The ark was a picture of judgment. What God saw when He looked down

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<sup>19</sup> *Apostle Extraordinary*, p 89-90

<sup>20</sup> *Cross of Christ*, p 173-174



upon the inhabitants of earth was the Law which each of us has broken. He sees that He must act toward us in judgment to uphold His righteous character. God cannot ignore sin, He cannot turn a blind eye, He cannot sweep it under the rug & pretend it never happened. Sin must be punished. That was the declaration in the Garden of Eden & it still stands (Rom 6:23). This is where the Mercy Seat comes in. Once a year, on the Day of Atonement, the high priest would enter the Holy of Holies & make propitiation for the people's sins. The high priest would 1<sup>st</sup> offer a sacrifice in the courtyard for his sins & the sins of his family. He'd then take the blood of a 2<sup>nd</sup> animal into the Most Holy Place & sprinkle the blood of the sacrifice on the Mercy Seat of the Ark of the Covenant. Now, as God looks down from heaven between the outstretched arms of the cherubim, He sees not the broken Law, but the blood of an innocent substitute. He sees that punishment has been given, propitiation has been made, & His wrath satisfied by the sacrifice & His love goes out to save all who come to Him through faith in that sacrifice. God saves all who come to Him through faith in that one & only perfect sacrifice, Jesus Christ.

**3. The Cross as Substitution** The idea behind the word *substitution* is that we need a *mediator*. What's a *mediator*? Someone who comes between 2 parties in order to represent each to the other for the purpose of reconciliation. This is exactly what we desperately need. We need Christ's atoning work to stand between us & a Holy God. It's Jesus' work as a Mediator that makes our justification possible. We can never satisfy justice or turn wrath away by ourselves. But Jesus could & did. It's His mediatorial work that makes our justification possible. He bore the punishment for our sin in our place. It's because of this sin-bearing atonement that God is able to impute or reckon or credit Christ's righteousness to us, which is how we are justified. Here are a few texts that point us to Christ's substitutionary work:

**For there is one God, & one mediator between God & men, the man Christ Jesus (1 Tim 2:5).**

**But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises (Heb 8:6).**

**For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance (Heb 9:15).**

**He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him (2 Cor 5:21).**

The early church Father Irenaeus expressed substitution by saying, *For the sake of His infinite love Jesus has become what we are in order that He might make us entirely what He is.*<sup>21</sup>

Because we're alienated from God by sin, we need someone to come between God & ourselves & bring us back to Him. We need a Mediator who can represent us to God & who can represent God to us. There's only one Person who's ever fulfilled that requirement: Jesus Christ, who was fully man & fully God.

We have to be careful here not to reduce Jesus' work merely to His death on the Cross. Make no mistake this is the center of the gospel message, but it's only half of what is necessary for our salvation. Theologians have often spoken of Jesus' work in terms of His active & passive obedience. Active obedience: Christ fulfilled the law's demands & is therefore able to impute righteousness to our accounts. Passive obedience: Christ's substitutionary death on the Cross in sinners place. In Rom 3 Paul explains salvation through the work of Jesus, who by His death turned aside God's wrath against us for our sin. This was how God was able to justify or declare the sinner to be righteous, while Himself remaining just. In Rom 4, Paul explains this doctrine by giving us 2 biblical examples of people who were saved: Abraham, the greatest of the patriarchs & David, the greatest of the kings. In the case of Abraham, Paul refers to Gen 15:16, writing, **What does the Scripture say? 'Abraham believed God, & it was credited to him as righteousness'** (Rom 4:3). There you can see the active obedience applied to Abraham in the imputation of Christ's righteousness to Him. In the case of David, Paul refers to Ps 32:1-2 writing, **Blessed are those whose lawless deeds have been forgiven, & whose sins have been covered. Blessed is the man whose sin the Lord will not take into account** (Rom 4:7-8). That's the negative side, the imputation of our sin to Christ, who died for our sin. It's because of this 2-fold transaction that we, who are sinners, are able to stand forgiven & clothed in righteousness before a holy God. *Satisfaction, sacrifice, & substitute* all by Christ alone. What does this mean to us today?

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<sup>21</sup> *The Mediator*, p 524

1. There is salvation in no other way except by God's grace alone, through faith alone, in Christ alone. There is only one way to God. Not all religions lead to the same place. Salvation is by Christ alone. In leaning on Jesus, we come to Him not claiming any merit of our own, it's all Christ alone.
2. Since the death of Christ on the Cross is the focal point of Christianity, there can be no gospel without His Cross. The good news isn't just that God became a man, or that He's spoken in Christ to reveal the right way to live. The good news is that our sin has been dealt with because Jesus alone has suffered its penalty as our representative. & that all who believe in Him & in Him alone can look forward to life with Him now & forever more.
3. We can come directly to Christ without human mediator. This was the central implication of the Reformation. It is Christ alone who is our Mediator. No spiritual leader can say, *You must come to God through me or you can't come at all.*
4. When Christ saves us, we're completely & eternally saved. Since salvation doesn't depend on us & since we're depending wholly on Jesus, we may rest assured that those whom God saves, He saves forever. The God who cannot change, will never change His mind toward us. He who called us is faithful & He will finish the work of salvation He has begun.
5. We must preach Christ & not self-improvement because apart from Christ there is no hope of salvation. To speak of becoming a better husband or father or to teach people how *to have a better life now* without 1<sup>st</sup> leading them to Jesus is like rearranging deck chairs on the Titanic.

How can I find God? Through Christ alone.

Who can forgive my sins? Christ alone.

Who can give me new life? Christ alone.

How can I be adopted into God's family? Through Christ alone.

Who can save a sinner like me? Christ alone.

Jesus is the answer to the deepest questions of life. If you want to meet Jesus, run to the cross. Lay hold of the cross of the Son of God & never let go. If you want your sins forgiven, if you want to be a citizen of God's eternal kingdom, then go to Jesus & Jesus alone. If you're not absolutely sure where you'll spend eternity, I want to you to be sure today. Look away from yourself & the filthy rags of your own righteousness (Is 64:6) & put the filth of your own good works away. Turn

instead to a perfectly sufficient Savior, the Lord Jesus Christ, who accomplished all the work necessary for your acceptance with the Father, who counts you to be righteous, just as if you'd lived the perfect sinless life of Jesus, when you trust in His righteousness & His righteousness alone for salvation. Turn from the sinking sand & continuous uncertainty of your own moral accomplishments & set your feet upon the Rock of the perfect righteousness of Christ that is yours through faith alone. Christ will do everything or He will do nothing. Your only hope is to throw yourself at His mercy & trust Him for all.

If you've already come to Christ alone, don't let go! The crucified & risen Jesus is the only hope for this sinful world. As a Christian, your purpose isn't to get people to conform to your lifestyle, political persuasion, or your point of view. Your purpose is to point them to Jesus Christ & Him crucified, which alone has the power to save. The Scriptures clearly teach that our salvation is by God's grace alone, through faith alone, in Christ alone.