

SOLA SCRIPTURA
SOLA GRATIA
SOLA FIDE
SOLUS CHRISTUS
SOLI DEO GLORIA

Sola Fide

Clement of Rome (Late 1st Century)

Epistle to the Romans – Chapter 32: We Are Not Justified By Our Own Works But By Faith

All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will....

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Clement of Rome (Late 1st Century)

...And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men....

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John Chrysostom (349-407)

Sermons on Romans

But after saying that “it was excluded,” he shows also, how. How then does he say it was excluded? “By what law? of works? Nay, but by the law of faith.” See he calls the faith also a law delighting to keep to the names, and so allay the seeming novelty....

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John Chrysostom (349-407)

Somilies on Romans

...But what is the “law of faith?” It is, being saved by grace. Here he shows God’s power, in that He has not only saved, but has even justified, and led them to boasting, and this too without needing works, but looking for faith only.

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John Chrysostom (349-407)
Commentary on Galatians 3:8

Again, they said that he who adhered to Faith alone was cursed, but he shows that he who adhered to Faith alone, is blessed.

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Jerome (347-420)

In Epistolam Ad Romanos

Ignorantes quod **Deus ex sola fide**
justificat:....

(“Being ignorant that God justifies
from faith alone...”)

The Westminster Confession of Faith (1647) – Chapter 11: Of Justification

I. Those whom God effectually calls, He also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone;...

The Westminster Confession of Faith (1647) – Chapter 11: Of Justification

...nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.

The Westminster Confession of Faith (1647) – Chapter 11: Of Justification

II. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.

The Westminster Confession of Faith (1647) – Chapter 11: Of Justification

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

The Cambridge Declaration (1996)

Justification is by grace alone through faith alone because of Christ alone. This is the article by which the church stands or falls. Today this article is often ignored, distorted or sometimes even denied by leaders, scholars and pastors who claim to be evangelical. Although fallen human nature has always recoiled from recognizing its need for Christ's imputed righteousness,...

The Cambridge Declaration (1996)

...modernity greatly fuels the fires of this discontent with the biblical Gospel. We have allowed this discontent to dictate the nature of our ministry and what it is we are preaching.

The Cambridge Declaration (1996)

Many in the church growth movement believe that sociological understanding of those in the pew is as important to the success of the gospel as is the biblical truth which is proclaimed....

The Cambridge Declaration (1996)

As a result, theological convictions are frequently divorced from the work of the ministry. The marketing orientation in many churches takes this even further, erasing the distinction between the biblical Word and the world, robbing Christ's cross of its offense, and reducing Christian faith to the principles and methods which bring success to secular corporations.

The Cambridge Declaration (1996)

While the theology of the cross may be believed, these movements are actually emptying it of its meaning. There is no gospel except that of Christ's substitution in our place whereby God imputed to him our sin and imputed to us his righteousness. Because he bore our judgment, we now walk in his grace...

The Cambridge Declaration (1996)

**...as those who are forever pardoned,
accepted and adopted as God's children.
There is no basis for our acceptance before
God except in Christ's saving work, not in
our patriotism, churchly devotion or moral
decency. The gospel declares what God has
done for us in Christ. It is not about what we
can do to reach him.**

The Cambridge Declaration (1996)

We reaffirm that justification is by grace alone through faith alone because of Christ alone. In justification Christ's righteousness is imputed to us as the only possible satisfaction of God's perfect justice.

We deny that justification rests on any merit to be found in us, or upon the grounds of an infusion of Christ's righteousness in us, or that an institution claiming to be a church that denies or condemns sola fide can be recognized as a legitimate church.

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The Central Affirmations & Presuppositions

- 1. Humans are unworthy of salvation and unable to improve or qualify for it by their own actions.**
- 2. Faith in Christ and His work is the sole instrument of justification before God.**
- 3. Man is justified when his sins are pardoned and he is accounted righteous for Christ's sake.**
- 4. Christ's sacrifice and obedience are the sole merits by which human beings are justified.**
- 5. The means of justification has been the same since the beginning of human history.**

