

# The Five Solas

## &

# the Analogy of Faith

RECOVERED TRUTHS OF THE GOSPEL



In the sixteenth century, amid candlelit studies and unsteady empires, a generation of men returned to a book they already held. They were not inventing. They were not imagining. They were recovering. What Luther nailed to the door at Wittenberg, what Calvin traced through the ordered pages of Geneva, what the martyrs carried quietly to the fire — none of it was new. It was ancient. It had simply been buried beneath the weight of centuries, and ornament, and command.

The Reformation was not the building of a new house. It was the clearing of an old one, so that the light might be seen again. Dust was swept from the windows. Tapestries were pulled down from the walls that were never walls at all. And the Word, long present but long obscured, was set once more upon the table where it had always belonged.

What follows is not novelty. It is inheritance.



## OF THE AUTHORITY OF SCRIPTURE

*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.*

2 TIMOTHY 3:16–17

Before any doctrine, before any council, before any cathedral — there was the Word. The Reformers did not prize Scripture because of tradition. They prized it because God had spoken. The text was not theirs to edit, nor the Church's to arbitrate. It was breath from the living God, bound in ink and parchment, sufficient for the knowledge of truth and the shape of life.

What the Spirit inspired, the Spirit preserves. What the Spirit preserves, the Spirit illumines. And what the Spirit illumines need not be mediated by any other voice to be heard.



## THE ANALOGY OF FAITH

ANALOGIA FIDEI

*God's Word interprets God's Word.*

The Bible is not a collection of competing voices. It is one great testimony. Its sixty-six books were written across centuries, in three languages, by men who in many cases never met — and yet they speak with one mind, because they speak under one Author. The Holy Spirit who breathed out Genesis breathed out Revelation. The God who spoke in the Prophets is the God who spoke in His Son.

Because Scripture has one Author, it cannot contradict itself. Where a passage is difficult, clearer passages must interpret it. Where a verse stands alone, it must be weighed against the whole counsel of God. No doctrine is built from a fragment. No theology is drawn from a phrase torn from the neighbors that explain it.

This is the *analogia fidei* — the analogy of faith, the ancient rule by which the Church has read her own Scriptures since the beginning. It is not a clever method. It is a confession. To read this way is to confess that God is one, that His Word is one, and that the story told from Eden to the New Jerusalem is a single story told by a single voice.

This rule guards us. It guards us from private interpretation — the habit of fastening upon one verse and making it the master of all the others. It guards us from doctrinal novelty, the slow drift that begins when a clear passage is silenced by a dim one. It guards us from emotional reinterpretation, from the fashionable pressure to conform the text to the age rather than the age to the text. It teaches us to let Scripture read us, rather than reading ourselves into Scripture.



## CHRIST, THE KEY OF THE BOOK

Our Lord Himself read the Scriptures this way. On the road to Emmaus, after His rising, He walked with two disciples who did not yet know Him — and He did not rebuke them with a new book. He opened the old one.

*And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself.*

LUKE 24:27

To His questioners in Galilee He pointed backward to a prophet swallowed by the sea, and showed that even that ancient story was pointing forward to Him:

*For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.*

MATTHEW 12:40

Jesus did not read the Old Testament as a patchwork of disconnected tales. He read it as one unified witness, and He stood at its center. To read Scripture with the analogy of faith is to follow Him. It is to believe that every page, rightly understood, bends toward the Cross and opens upon the empty tomb.



## THE APOSTLES FOLLOWED THEIR LORD

What Christ practiced, His Apostles preserved. They did not invent a new hermeneutic. They preached the Scriptures, and from the Scriptures they reasoned.

*And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead.*

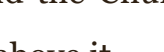
ACTS 17:2–3

Peter, writing to churches scattered under pressure, warned his readers that the Word of God is not an instrument to be tuned by private hands.

*Knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

2 PETER 1:20–21

The method did not change. Scripture explains Scripture. The Spirit who inspired it is the Spirit who unlocks it. And the Church, in every age, stands as a hearer before the text — never as a judge above it.



## THE FIVE SOLAS

*Five words, each preceded by the Latin sola — alone. Together they form the skeleton of the recovered gospel: where authority rests, how salvation comes, and to whom the glory belongs.*

### *Sola Scriptura*

SCRIPTURE ALONE

Scripture alone is the final authority for faith and life. Not pope. Not council. Not private vision. Not the latest intuition of the age. The Word of God stands above every human voice — and every human voice, including our own, is measured by it.

*Unless I am convinced by the testimony of the Scriptures or by clear reason, I am bound by the Scriptures I have quoted, and my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I can do no other. God help me. Amen.*

MARTIN LUTHER · DIET OF WORMS, 1521



### *Sola Gratia*

GRACE ALONE

Salvation is by grace alone. Not earned. Not merited. Not half-purchased by human effort and half-gifted by divine kindness. A dead man does not raise himself. A debtor in bondage does not pay his own ransom. Grace descends where nothing can ascend.

*Grant what You command, and command what You will.*

AUGUSTINE · CONFESSIONS, X:29



### *Sola Fide*

FAITH ALONE

Justification is received by faith alone. Not by works. Not by ritual. Not by the quiet self-congratulation of the religious. The open hand — empty, needy, and willing to receive — is the only posture the gospel requires. Faith adds nothing to the righteousness of Christ; it simply receives Him.

*Faith is a living, daring confidence in God's grace, so sure and certain that a man could stake his life on it a thousand times.*

MARTIN LUTHER · PREFACE TO THE EPISTLE TO THE ROMANS



### *Solus Christus*

CHRIST ALONE

Christ alone is the Mediator between God and man. No saint. No priest. No sacrament. No institution stands between the sinner and the Father. The veil is torn — and it is not mended. The work is finished, and it does not need our hands to complete it.

*The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.*

WESTMINSTER SHORTER CATECHISM · Q. 21



### *Soli Deo Gloria*

TO GOD ALONE BE THE GLORY

To God alone be the glory. Every other motive, in the end, collapses under its own weight. Every lesser end is dust. This is the ground beneath the Christian life and the ceiling above it — that God is worthy, and that man was made for no smaller joy than the worship of Him.

*Man's chief end is to glorify God, and to enjoy him forever.*

WESTMINSTER SHORTER CATECHISM · Q. 1



*These are not trophies of history.*

*They are not relics behind glass.*

*They are the gospel — and they are still true.*



*If you have read this far, you have not been invited into performance.*

*You have been invited into grace.*

*The work is finished.*

*The veil is torn.*

*The Book is open.*

*Come and read.*

