THE QUESTION

Did the early Christians believe in faith alone?

Asked by a THF member on May 22, 2026 · published November 9, 2026 · 15 numbered quotations · the 44 early Christian passages and 289 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/did-the-early-christians-believe-in-faith-alone

The short answer *Interpretation: our reading of the passages, not their words*

Not in the sense of faith without works. Early writers taught that we are justified by faith and not by works of the law or our own merit. But they said true faith works through love, obeys God's commands and must be kept to the end, so a faith without works is in danger.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
SHARING WITH AN AI?	Every quotation here comes from The Historic Faith's library. If you paste this study into an AI, anything it adds beyond these pages comes from that AI, not from us.

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POINT 1 OF 8

We are justified by faith, not our merit

Our note · compiled by machine learning · From the text: says what the passages say

Clement of Rome says we are not justified by our own wisdom, godliness or holy works, but by faith. Clement of Alexandria says plainly that Abraham was justified by faith and not by works.

1 “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 we have accomplished in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all people; to whom be glory forever and ever.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians* **Source 41, page 9** **Read it in the library ›**
THF's updated English

2 “But Abraham was not justified by works, but by faith.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 1.7 (c. 190–215 AD) **Source 18, page 8** **Read it in the library ›**
THF's updated English

POINT 2 OF 8

Faith replaces servitude to the law

Our note · compiled by machine learning · From the text: says what the passages say

Tertullian, reading Paul, sets the liberty of faith against bondage to the law of Moses. The works he has in view here are the works of the law, such as circumcision.

3 “It was so that from then on man might be justified by the liberty of faith, not by servitude to the law, because "the just shall live by his faith,"”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Marcion* 40 (c. 196–220 AD) **Source 27, page 8** **Read it in the library ›**
THF's updated English

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POINT 3 OF 8

True faith works through love

Our note · compiled by machine learning · From the text: says what the passages say

Tertullian says the faith that sets aside circumcision is the faith that works by love. Irenaeus adds that without love for God even faith is of no benefit and is empty.

4 “Furthermore, since both circumcision and uncircumcision were assigned to the same God, both lost their force in Christ because of the greatness of faith.”

later in the same passage

“It is also the faith which, he says, "works by love,"”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Marcion* 40 (c. 196–220 AD) **Source 26, page 8** **Read it in the library ›**

THF's updated English

5 “He emphasizes that without the love of God, neither knowledge, the understanding of mysteries, faith, nor prophecy is beneficial, and without love, all are empty and meaningless.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD) **Source 14, page 7** **Read it in the library ›**

THF's updated English

POINT 4 OF 8

Faith with dead works leaves people wavering

Our note · compiled by machine learning · From the text: says what the passages say

Hermas pictures believers who had the Lord on their lips but not in their heart, so their works were dead. He also describes people who stayed in the faith but did not do its works. He calls both to repent quickly.

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6 “And from the fourth mountain, which had much grass, with the tops of the plants green but the parts around the roots dried up, and some also scorched by the sun, these are the people who believed: the doubtful, and those who have the Lord on their lips but do not have Him in their heart.”

later in the same passage

“Only their words are alive, while their works are dead. Such people are neither alive nor dead.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD) **Source 2, page 7** Read it in the library ›

THF's updated English

7 “However, they did not depart from God, but remained in the faith, although they were not doing the works of faith.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD) **Source 1, page 7** Read it in the library ›

THF's updated English

POINT 5 OF 8

Faith must be kept to the end

Our note · compiled by machine learning · From the text: says what the passages say

Cyprian says faith gives life by being preserved, not only by being received. Ignatius likewise says a person must be found in the power of faith to the end.

8 “In the same way, faith itself and saving birth give life, not by being received, but by being preserved. Nor is it the attaining, but the perfecting, that keeps a man for God.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 38, page 9** Read it in the library ›

THF's updated English

9 “The work is not of promise unless a person is found in the power of faith, even to the end.”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Ephesians* 14 (c. 98–117 AD) **Source 6, page 7** Read it in the library ›

THF's updated English

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POINT 6 OF 8

Saving faith obeys God

Our note · compiled by machine learning · From the text: says what the passages say

Clement of Rome says Abraham was found faithful because he obeyed. Clement of Alexandria says we were born to obey the commandments if we freely choose to be saved, joining grace with a willing response.

10 “Abraham, known as "the friend," was found faithful because he obeyed the words of God.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians* **Source 43, page 9** **Read it in the library ›**
THF's updated English

11 “And we were born to obey the commandments, if we choose to be willing to be saved.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 7.3 (c. 190–215 AD) **Source 21, page 8** **Read it in the library ›**
THF's updated English

POINT 7 OF 8

Faith in Christ bears good works

Our note · compiled by machine learning · From the text: says what the passages say

Hippolytus compares believing Gentiles to ants who prepare their food, saying they prepare eternal life by faith in Christ through good works. Gregory Thaumaturgus urges believers to stop arguing and do the work of faith.

12 “In the same way, the Gentiles, by faith in Christ, prepare eternal life for themselves through good works.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Exegetical Fragments* 1 (c. 200–236 AD) **Source 29, page 8** **Read it in the library ›**
THF's updated English

13 “Instead, let us do the work of faith. Let us love peace. Let us show harmony. Let us preserve unity.”

EARLY CHRISTIAN WRITER **Gregory Thaumaturgus,** *Twelve Topics on the Faith* 1 (c. 240–270 AD) **Source 35, page 8** **Read it in the library ›**
THF's updated English

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POINT 8 OF 8

God rewards works, yet his gift comes first

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Cyprian looks ahead to the Lord giving rewards for good works done in love, and he credits Christ's blood with renewing us. Clement of Alexandria adds that nothing we do can repay the gift we received.

14 “He will bestow on us immortality and eternity, to which He has renewed us by the life-giving power of His blood.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 36, page 8** Read it in the library ›
THF's updated English

15 “Therefore, it is impossible to render any recompense at all equal to the gift received from the Lord.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 7.3 (c. 190–215 AD) **Source 21, page 8** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don’t tell us

- None of these passages uses the phrase faith alone, for or against.
- They do not give a single formula for how faith and works fit together.
- These passages do not discuss James 2 directly.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 44 early Christian passages and 289 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–44, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 45–128, in Bible order), then 205 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public

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domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *44 passages from 12 writers*

Hermas, *c. 90–150 AD · sources 1–2*

1 *Shepherd* (1885 English) **Quote 7, page 4** "did not, however, depart from God, but remained in the faith, although not working the works of faith… [continues online] **read ›**

2 *Shepherd* (1885 English) **Quote 6, page 4** "their words alone live, while their works are dead… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · sources 3–7*

3 *Epistle of Ignatius to the Ephesians* (on point 7) "as faith cannot do the works of unbelief, nor unbelief the works of faith… [continues online] **read ›**

4 *Epistle of Ignatius to the Ephesians* (on point 7) "as faith cannot do the works of unbelief, nor unbelief the works of faith… [continues online] **read ›**

5 *Epistles of Ignatius* (1885 English) be ye steadfast, "for the just shall live by faith;" be ye… [continues online] **read ›**

6 *Epistle to the Ephesians* 14 (1885 English) **Quote 9, page 4** "work is not of promise, unless a man be found in the power of faith, even to the end… [continues online] **read ›**

7 *Epistle of Ignatius to the Ephesians* (on point 4) It is better for a man to be silent and be [a Christian], than to talk and not be one. It is good to teach if the speaker also acts. … [continues online] **read ›**

Polycarp, *c. 100–155 AD · sources 8–9*

8 *Epistle to the Philippians* (1885 English; on point 1) which joy many desire to enter, knowing that "by grace ye are saved, not of works… [continues online] **read ›**

9 *Epistle to the Philippians* (1885 English; on point 7) you can do good, defer it not… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 10–15*

10 *Against Heresies: Book III* but not a different god, because truly there is but "one God, who justifies the circumcision by faith and the uncircumcision through faith." Zacharias, prophesying, exclaimed, "Blessed be the Lord… [continues online] **read ›**

11 *Against Heresies: Book IV* (on point 2) God raised from the stones, and placed beside him who was made the leader and forerunner of our faith. This man received the covenant of circumcision after being justified by… [continues online] **read ›**

12 *Against Heresies: Book III* (1885 English) "was it necessary that, by the obedience of one man, who was originally born from a virgin, many should be justified and receive salvation… [continues online] **read ›**

13 *Against Heresies: Book IV* (on point 1) our faith was also prefigured in Abraham, and he was the patriarch of our faith and, in a way, its prophet, as the apostle clearly taught when he says in… [continues online] **read ›**

14 *Against Heresies: Book IV* **Quote 5, page 3** Love is the fulfillment of the law," and he states that when all other things are gone, "faith, hope, and love" will remain, and the greatest of these is love… [continues online] **read ›**

15 *Against Heresies: Book IV* (1885 English; on point 6) "From all these it is evident that God did not seek sacrifices and holocausts from them, but faith, and obedience, and righteousness, because of their salvation… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 16–23*

16 *Instructor* 1.6 (on point 2) be revealed, so that the law became our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith has come, we are no… [continues online] **read ›**

17 *Stromata* 4.16 (on point 5) in him. But we are not of those who draw back to destruction, but of those who believe to the saving of the soul." Hebrews 10:32-39. Then he… [continues online] **read ›**

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18 *Stromata* 1.7 **Quote 2, page 2** “Abraham was not justified by works, but by faith… [continues online] **read ›**

19 *Stromata* 2.6 this husband, who is the Word, formerly desolate of the bridegroom. Now "the just shall live by faith," which is according to the covenant and the commandments, since these, which… [continues online] **read ›**

20 *Stromata* 5.1 the end, the agreement and harmony of both forms of faith lead to one goal: salvation. We have the apostle as a sure witness: "For I desire to see you… [continues online] **read ›**

21 *Stromata* 7.3 **Quotes 11, 15, pages 5, 6** “s duty, then, is obedience to God, who has proclaimed… [continues online] **read ›**

22 *Stromata* 6.12 (1885 English; on point 6) “the promise is the means of pursuing obedience, by which comes salvation… [continues online] **read ›**

23 *Stromata* 2.20 (1885 English; on point 6) “that salvation is from a change due to obedience, but not from nature… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 24–28*

24 *Against Marcion* 8 (on point 2) of God. It is a distinction of divine arrangements, not of gods. He commands those who are justified by faith in Christ and not by the law to have peace… [continues online] **read ›**

25 *Against Marcion* 18 “Hosea 6:6. But even if the impulse of her repentance came from her faith, she heard her justification by faith through her repentance declared in the words, "Your faith… [continues online] **read ›**

26 *Against Marcion* 40 (1885 English) **Quote 4, page 3** “5:6 By this saying he also shows that the Creator is the source of that grace… [continues online] **read ›**

27 *Against Marcion* 40 **Quote 3, page 2** together against the Lord and against His Christ. It was so that from then on man might be justified by the liberty of faith, not by servitude to the law… [continues online] **read ›**

28 *Against Marcion* 40 (1885 English; on point 2) “the rest, the apostle must (be permitted to) go on with his own statement, wherein he says that a man is not justified by the works of the law, but… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 29–30*

29 *Exegetical Fragments* 1 (1885 English) **Quote 12, page 5** “in like manner, the Gentiles by faith in Christ prepare for themselves eternal life through good works… [continues online] **read ›**

30 *Against Plato* 1 (on point 8) out the Father's righteous judgment for all, assigns to each what is righteous according to his works. And while standing before His judgment, all, both men and angels and… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 31–34*

31 *Commentary on John* 2 qualities of the original. I think this is why David says, “Before You no living being shall be justified.” He does not say, “no man,” or “no angel,” but “no… [continues online] **read ›**

32 *Commentary on John* 2 image of truly pleasing God. The passage that declares that before God no living being shall be justified shows that, compared with God and the righteousness that is in Him… [continues online] **read ›**

33 *Against Celsus* 13 (1885 English) “the third— seeing that even the more simple class of men who adhere to the service of God, so far as they can, must be saved — is faith… [continues online] **read ›**

34 *De Principiis (On First Principles)* 5 “those are to whom certain opportunities of salvation are afforded, so that sometimes, their faith being proved by an answer alone, they have unquestionably obtained salvation… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · source 35*

35 *Twelve Topics on the Faith* 1 (1885 English) **Quote 13, page 5** “rather let us work the work of faith, let us love peace, let us exhibit concord, let us preserve unity, let us cultivate love, with which God is well pleased… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 36–38*

36 *Treatises* **Quote 14, page 6** “be loved with our whole heart. Let them be gained by the greatness of our increasing labors. The saving labor of love is an illustrious and divine thing, dearest brothers… [continues online] **read ›**

37 *Treatises* (on point 6) everywhere in Holy Scripture, and the whole foundation of religion and faith comes from obedience and fear, what is more fitting for us to earnestly desire? What should we want… [continues online] **read ›**

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38 *Epistles* (1885 English) **Quote 8, page 4** “as faith itself and saving birth makes alive, not by being received, but by being preserved… [continues online] **read ›**

Archelaus, *c. 270–300 AD · sources 39–40*

39 *Disputation with Manes* 1 (1885 English; on point 1) again he adduced the statement, that Abraham has glory, but not before God… [continues online] **read ›**

40 *Disputation with Manes* 1 (1885 English) “if we reckon that man is justified without the works of the law, and if Abraham was counted righteous, how much more shall those obtain righteousness who have fulfilled the… [continues online] **read ›**

Clement of Rome · *sources 41–44*

41 *First Epistle to the Corinthians* **Quote 1, page 2** “by that faith through which, from the beginning, Almighty… [continues online] **read ›**

42 *First Epistle to the Corinthians* (1885 English; on point 7) shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of… [continues online] **read ›**

43 *First Epistle to the Corinthians* **Quote 10, page 5** known as "the friend," was found faithful because he obeyed the words of God. In his act of obedience, he left his own country, his relatives, and his father's… [continues online] **read ›**

44 *First Epistle to the Corinthians* (on point 3) those who have love in Christ keep the commandments of Christ. Who can describe the blessed bond of the love of God? What person is able to tell the excellence… [continues online] **read ›**

THE BIBLE *84 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

45 **Genesis 15:6** Abram believed God, and it was counted to him for righteousness. **read ›**

46 **Genesis 49:18** waiting for the salvation of the Lord. **read ›**

47 **Deuteronomy 32:4** God—true are his works, and all his ways are judgment; God is faithful, and there is no unrighteousness; righteous and holy is the Lord. **read ›**

48 **Job 8:17** He lies down on a heap of stones, and he shall live in the midst of pebbles. **read ›**

49 **Ecclesiastes 8:15** So I praised gladness, because there is no good for a man under the sun except to eat and to drink and to be glad; and this will go with him in his labor the days of his life, which God has given him under the sun. **read ›**

50 **Song of Solomon 3:5** I have charged you, O daughters of Jerusalem, by the powers and by the strengths of the field, that you not stir up or awaken love until it pleases. **read ›**

51 **Isaiah 7:21** And it shall be in that day that a man shall rear a young cow and two sheep; **read ›**

52 **Isaiah 13:3** I am giving command, and I bring them; giants are coming to fulfill my wrath, rejoicing and insulting together. **read ›**

53 **Isaiah 13:15** For whoever is caught will be overcome, and those who are gathered together will fall by the sword. **read ›**

54 **Isaiah 15:3** Wrap yourselves in sackcloth in her squares, and lament on her rooftops and in her lanes; all of you, wail with weeping. **read ›**

55 **Isaiah 15:8** For the cry has reached the border of the land of Moab, of Eglaim, and her wailing as far as the well of Elim. **read ›**

56 **Jeremiah 32:4** Open the verse to read it. **read ›**

57 **Jeremiah 49:23** Open the verse to read it. **read ›**

58 **Ezekiel 22:3** and you shall say: Thus says the Lord God: O city that sheds blood in her midst, so that her time may come, and that makes inventions against herself, to defile herself! **read ›**

59 **Daniel 11:31** And seeds from him shall arise, and they shall profane the sanctuary of might, and remove the continual offering, and set up an abomination made desolate. **read ›**

60 **Amos 3:9** Proclaim it to the regions among the Assyrians, and to the regions of Egypt, and say, “Gather yourselves on the mountain of Samaria, and see the many marvels in her midst, and the oppression that is in her.” **read ›**

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61 **Amos 3:14** For in the day when I avenge the ungodly deeds of Israel upon him, I will also take vengeance on the altars of Bethel; and the horns of the altar shall be broken off, and they shall fall to the ground. **read ›**

62 **Habakkuk 3:5** Before his face a word will go, and it will go out into the plains; **read ›**

63 **Malachi 2:4** And you will know that I have sent this commandment to you, that my covenant might be with the Levites, says the Lord Almighty. **read ›**

64 **1 Esdras 1:23** And the works of Josiah were upright before his Lord, with a heart full of godliness. **read ›**

65 **1 Esdras 8:94** as has been decided by you and by all who obey the law of the Lord. **read ›**

66 **Judith 8:17** Therefore, while we wait for the salvation that comes from him, let us call upon him to help us, and he will hear our voice, if it is pleasing to him. **read ›**

67 **Wisdom of Solomon 3:9** Those who trust in him will understand truth, and the faithful will stay with him in love, for grace and mercy are for his chosen ones. **read ›**

68 **Wisdom of Solomon 3:14** And blessed is the eunuch who has done no lawless deed with his hand, nor devised evil things against the Lord; for to him will be given the choice grace of faith, and a more delightful lot in the temple of the Lord. **read ›**

69 **Wisdom of Solomon 16:7** For the one who turned toward it was saved, not by what he saw, but by you, the Savior of all. **read ›**

70 **Wisdom of Solomon 18:7** The salvation of the righteous and the destruction of the enemies were awaited by your people. **read ›**

71 **Wisdom of Sirach 2:8** You who fear the Lord, trust in him, and your reward will by no means fail. **read ›**

72 **Wisdom of Sirach 11:21** Do not marvel at the works of a sinner; trust in the Lord and keep to your labor; for it is easy in the eyes of the Lord to make a needy man rich quickly, in an instant. **read ›**

73 **Wisdom of Sirach 15:15** If you are willing, you will keep the commandments, and to act faithfully is of your own good will. **read ›**

74 **Wisdom of Sirach 16:14** He will make room for every act of mercy; each one will find according to his works. **read ›**

75 **Wisdom of Sirach 16:22** Who will declare works of righteousness, or who will endure them? For the covenant is far off. **read ›**

76 **Wisdom of Sirach 18:2** The Lord alone will be justified. **read ›**

77 **Wisdom of Sirach 35:23** In every work trust your own soul, for this too is the keeping of the commandments. **read ›**

78 **Wisdom of Sirach 35:24** He who believes the law pays attention to the commandments, and he who trusts in the Lord will not suffer loss. **read ›**

79 **Wisdom of Sirach 42:2** of the law of the Most High and of the covenant, and of judgment, to justify the ungodly; **read ›**

80 **Wisdom of Sirach 46:15** By his faithfulness he was proved a prophet, and by his faithfulness he was known to be faithful in vision. **read ›**

81 **1 Maccabees 2:52** Was not Abraham found faithful in trial, and it was counted to him for righteousness? **read ›**

82 **2 Maccabees 7:40** So he too died undefiled, trusting completely in the Lord. **read ›**

83 **2 Maccabees 8:15** if not for their own sake, then for the sake of the covenants made with their fathers, and because his holy and glorious name had been called upon them. **read ›**

84 **3 Maccabees 3:5** Open the verse to read it. **read ›**

85 **4 Maccabees 6:17** Open the verse to read it. **read ›**

86 **4 Maccabees 7:21** Open the verse to read it. **read ›**

87 **4 Maccabees 13:3** Open the verse to read it. **read ›**

88 **4 Maccabees 13:15** Open the verse to read it. **read ›**

89 **4 Maccabees 15:3** Open the verse to read it. **read ›**

90 **4 Maccabees 15:8** Open the verse to read it. **read ›**

91 **4 Maccabees 16:22** Open the verse to read it. **read ›**

92 **1 Enoch 39:6** Open the verse to read it. **read ›**

93 **1 Enoch 51:2** Open the verse to read it. **read ›**

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94 **1 Enoch 61:4** Open the verse to read it. **read ›**

95 **1 Enoch 63:8** Open the verse to read it. **read ›**

96 **1 Enoch 69:11** Open the verse to read it. **read ›**

97 **1 Enoch 99:10** Open the verse to read it. **read ›**

98 **Acts 5:23** “We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!” **read ›**

99 **Romans 1:5** through whom we received grace and apostleship for obedience of faithfulness among all the nations for his name’s sake; **read ›**

100 **Romans 3:10** as it is written: There is none righteous, not even one; **read ›**

101 **Romans 3:11** there is none who understands; there is none who seeks God. **read ›**

102 **Romans 3:20** Because by the works of the law, no flesh will be justified in his sight; for through the law comes the knowledge of sin. **read ›**

103 **Romans 3:27** Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. **read ›**

104 **Romans 3:28** We maintain therefore that a man is justified by faith apart from the works of the law. **read ›**

105 **Romans 3:30** since indeed there is one God who will justify the circumcised by faith and the uncircumcised through faith. **read ›**

106 **Romans 4:2** For if Abraham was justified by works, he has something to boast about, but not toward God. **read ›**

107 **Romans 4:5** But to him who does not work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. **read ›**

108 **Romans 4:6** Even as David also pronounces blessing on the man to whom God counts righteousness apart from works: **read ›**

109 **Romans 4:9** Is this blessing then pronounced only on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. **read ›**

110 **Romans 4:16** For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. **read ›**

111 **Romans 10:10** For with the heart one believes resulting in righteousness; and with the mouth confession is made resulting in salvation. **read ›**

112 **Galatians 2:16** yet knowing that a man is not justified by works of the law but through the faithfulness of Jesus Christ, even we believed in Christ Jesus, so that we might be justified by the faithfulness of Christ and not by works of the law, because no flesh will be justified by works of the law. **read ›**

113 **Galatians 3:11** Now it is evident that no one is justified by the law before God, for the righteous will live by faithfulness. **read ›**

114 **Galatians 5:6** For in Christ Jesus neither circumcision nor uncircumcision has any force, but faithfulness working through love. **read ›**

115 **Ephesians 2:8** for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, **read ›**

116 **Philippians 2:12** So then, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; **read ›**

117 **Hebrews 2:3** how shall we escape if we neglect so great a salvation? It was first spoken through the Lord and confirmed to us by those who heard, **read ›**

118 **Hebrews 5:9** Having been made perfect, he became to all of those who obey him the author of eternal salvation, **read ›**

119 **Hebrews 11:8** By faithfulness Abraham, when called, obeyed by going out to the place he was to receive as an inheritance. He went out without knowing where he was going. **read ›**

120 **James 2:14** What good is it, my brothers, if someone says he has faith but has no works? Can that faith save him? **read ›**

121 **James 2:17** Even so faith, if it has no works, is dead in itself. **read ›**

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122 **James 2:18** But someone will say, “You have faith, and I have works.” Show me your faith by your works, and I will show you my faith by my works. **read ›**

123 **James 2:22** Do you see that faithfulness was working with his works, and by works faithfulness was made perfect? **read ›**

124 **James 2:24** You see then that by works a man is justified, and not only by faith. **read ›**

125 **James 2:26** For as the body apart from the spirit is dead, even so faith apart from works is dead. **read ›**

126 **1 Peter 1:5** who by the power of God are guarded through faithfulness for a salvation ready to be revealed in the last time. **read ›**

127 **1 Peter 1:9** receiving the goal of your faithfulness, the salvation of your souls. **read ›**

128 **Jude 1:3** Beloved, while making every effort to write to you about the common salvation, I found it necessary to write and urge you to contend earnestly for the faith delivered once for all to the saints. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *205 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 9:18

Exodus 32:34

Numbers 14:28

Deuteronomy 32:10 · 32:23

Psalms 18:26 · 123:1

Jeremiah 5:8

Lamentations 4:20

Daniel 6:16

Zechariah 6:12

Matthew 4:9 · 5:3 · 5:16 · 5:17 · 5:19 · 7:7 · 9:22 · 9:29 · 10:32 · 13:35 · 15:13 · 17:20 · 19:17 · 22:29

Mark 2:8 · 2:11

Luke 3:4 · 6:1 · 6:29 · 7:1 · 7:11 · 7:16 · 7:20 · 7:21 · 7:25 · 7:26 · 7:28 · 7:36 · 7:37 · 10:21 · 14:11 · 14:33 · 16:16 · 17:5 · 17:6

John 1:2 · 1:3 · 1:4 · 1:12 · 1:14 · 1:17 · 1:21 · 3:18 · 3:36 · 4:14 · 4:16 · 4:24 · 6:40 · 6:63 · 7:17 · 8:44 · 11:51 · 13:30 · 13:33 · 16:13 · 19:9 · 19:34 · 20:28

Acts 2:24 · 13:48 · 16:3 · 17:3 · 20:24 · 21:23

Romans 1:3 · 1:11 · 1:16 · 1:17 · 1:18 · 2:2 · 2:12 · 2:14 · 2:15 · 2:16 · 2:21 · 2:24 · 2:28 · 2:29 · 3:19 · 3:21 · 4:1 · 4:3 · 4:11 · 5:1 · 5:20 · 5:21 · 7:4 · 7:7 · 7:8 · 7:13 · 7:14 · 8:5 · 8:17 · 9:5 · 12:10 · 12:14 · 15:29

1 Corinthians 2:9 · 3:12 · 3:19 · 4:13 · 4:20 · 6:19 · 9:20 · 9:22 · 10:4 · 12:8 · 12:11 · 12:13 · 13:2 · 13:4 · 13:8 · 13:11 · 14:20 · 15:32 · 15:46 · 15:56 · 15:58 · 16:13

2 Corinthians 1:12 · 3:6 · 3:7 · 3:14

Galatians 1:1 · 1:6 · 1:8 · 2:1 · 2:2 · 2:3 · 2:4 · 2:9 · 2:10 · 2:12 · 2:18 · 2:19 · 3:6 · 3:7 · 3:13 · 3:22 · 3:23 · 3:26 · 3:28 · 4:7 · 5:10 · 5:14 · 6:2 · 6:7 · 6:9 · 6:10 · 6:14 · 6:17

Ephesians 4:8 · 5:8 · 6:14

Philippians 1:4 · 1:5 · 2:3 · 3:18 · 4:11

Colossians 1:10

2 Thessalonians 2:8

1 Timothy 1:18 · 3:16 · 4:12 · 4:16

2 Timothy 2:3 · 2:23 · 4:6

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Hebrews 4:12 · 8:5 · 9:14 · 10:32 · 10:39 · 11:16 · 11:17 · 11:26 · 11:36 · 12:1

James 2:23

1 Peter 1:2 · 1:8 · 2:12 · 2:17 · 3:18 · 4:8 · 5:5

1 John 3:18 · 4:16

Jude 1:2 · 1:11

Revelation 19:11 · 19:12 · 19:13 · 19:14

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Did the early Christians believe in faith alone?” on May 22, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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How to cite this study. The Historic Faith, “Did the early Christians believe in faith alone?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/did-the-early-christians-believe-in-faith-alone. To cite one quotation, add its number and source, for example “quote 1, source 41.”

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