

Sola Scriptura

Bible	Roman Catholic Church
<p>Isaiah 8:20 "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."</p> <p>Luke 16:29 "Abraham saith unto him, They have Moses and the prophets; let them hear them."</p> <p>2 Peter 1:19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts"</p> <p>John 5:45, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust."</p> <p>John 7:51, "Doth our law judge <i>any</i> man, before it hear him, and know what he doeth?"</p> <p>Hebrews 4:12, "For the word of God <i>is</i> quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and <i>is</i> a discerner of the thoughts and intents of the heart."</p>	<p>"This high high authority of interpreting the Scriptures we grant not to individual bishops, but to the Roman pontiff alone, who is the head of the church, or to all the chief officers collected together by his command." -Andradius at the Council of Trent</p> <p>"The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful – who confirms his brethren in the faith he proclaims by a definitive act a doctrine pertaining to faith or morals. . . . The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine "for belief as being divinely revealed," and as the teaching of Christ, the definitions "must be adhered to with the obedience of faith." This infallibility extends as far as the deposit of divine Revelation itself." -From Catechism of the Catholic Church</p>

1) The Truth:

- (1) Scriptures alone absolutely judge. Distinguish absolute and ministerial (derived) judgment.
- (2) Scripture Examples of Peter, Bereans, etc.
- (3) God alone is infallible. There is a requirement of an Infallible Judge (so the pope was given infallibility in First Vatican Council of 1870 and reaffirmed in the Second Vatican Council in 1964)
 - (a) Matthew 23: 8-10 "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ."
 - (b) James 4:12 "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

NOTES:

2) Advantage for the Roman Catholic Church to hold this position against the Bible: the Roman Catholic Church cannot establish all of their faith and practice from Scripture alone. Therefore, in order to preserve the many faith and practices that are not established by Scripture, they must set up other judges upon whose authority they may establish a myriad of their faith and practices.

NOTES:

3) Select Witnesses of Church Fathers for the Bible teaching (a myriad could have been listed):

Church Father	Source	Quote
Optatus	From <i>De Schismate Donatistarum</i>	"You say it is lawful, we say it is not lawful; between your permission and our prohibition the minds of the people fluctuate and waver. No one believes you, no one believes us, a judge must be sought from heaven, on earth we can get no decision; but why should we knock at the door of heaven when we have the Testament here in the gospel?"
Lactantius	From <i>Divine Institutes</i> 3.1	"God speaks in the divine writings as the supreme judge of all things, to whom it belongs not to argue, but to pronounce."
Gregory of Nyssa	From <i>Against Eunomius</i> 1.22	"The inspired writings are firm decrees for every doctrine."
Theodoret	Quoting approvingly Constantine in "Ecclesiastical History" 1.6	"Therefore laying aside warring strife, we may obtain a solution of difficulties from the words of inspiration."
Augustine	From <i>Psalm 21</i>	"We are brethren, why should we contend? Our father did not die without having given us a testament; he made a testament...open it, let us read, why should we wrangle?"

NOTES:

Suggested Resources: A short and incomplete list

1. Thomas Ford (Westminster Divine), [Logos autopistos, or, Scriptures self-evidence to prove its existence, authority, certainty in itself, and sufficiency \(in its kind\) to ascertain others that it is inspir'd of God to be the only rule of faith : published as a plea for Protestants in the defence of their profession and intended only for the use and instruction of the vulgar sort.](#)
2. [William Whitaker, A Disputation on Holy Scripture](#)
3. David T. King, Holy Scripture: The Grounds and Pillar of Our Faith: [Volume 1. A Biblical Defense of the Reformation Principle of Sola Scriptura](#)
4. William Webster, Holy Scripture: The Grounds and Pillar of Our Faith: Volume 2, [An Historical Defense of the Reformation Principle of Sola Scriptura](#)
5. David T. King and William Webster, Holy Scripture: The Grounds and Pillar of Our Faith: Volume 3, [The Writings of the Church Fathers Affirming the Reformation Principle of Sola Scriptura](#)
6. Bernard Ramm, [The Patterns of Religious Authority](#)
7. N.B. Stonehouse (editor), [The Infallible Word](#)
8. Carl Henry, *God, Revelation, and Authority*, [Volume 4](#)