

# *Sola scriptura*

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***Sola scriptura*** (Latin: by Scripture alone) is a Christian theological doctrine which holds that the Christian Scriptures are the supreme authority in all matters of doctrine and practice. *Sola scriptura* does not deny that other authorities govern Christian life and devotion, but sees them all as subordinate to and corrected by the written word of God.

*Sola scriptura* is a formal principle of many Protestant Christian denominations, and one of the *five solas*. It was a foundational doctrinal principle of the Protestant Reformation held by the Reformers, who taught that authentication of Scripture is governed by the discernible excellence of the text as well as the personal witness of the Holy Spirit to the heart of each man. Some Evangelical and Baptist denominations state the doctrine of *sola scriptura* more strongly: Scripture is self-authenticating, clear (perspicuous) to the rational reader, its own interpreter ("Scripture interprets Scripture"), and sufficient of itself to be the final authority of Christian doctrine.

By contrast, the Anglican Communion and the Methodist Church, though generally considered a form of Protestantism, uphold the doctrine of *prima scriptura*,<sup>[1][2]</sup> with Sacred Scripture being illumined by tradition, reason, and in Methodism, experience as well, thus completing the four sides of the Wesleyan Quadrilateral.<sup>[3][4]</sup> The Eastern Orthodox Church holds that to "accept the books of the canon is also to accept the ongoing Spirit-led authority of the church's tradition, which recognizes, interprets, worships, and corrects itself by the witness of Holy Scripture."<sup>[5]</sup> The Catholic Church "affirm[s] a dual source of revelation — Scripture and tradition".<sup>[6]</sup>

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## Overview

*Sola scriptura* is one of the five *solas*, considered by some Protestant groups to be the theological pillars of the Reformation.<sup>[7]</sup> The key implication of the principle is that interpretations and applications of the Scriptures do not have the same authority as the Scriptures themselves; hence, the ecclesiastical authority is viewed as subject to correction by the Scriptures, even by an individual member of the Church.

Luther said, "a simple layman armed with Scripture is greater than the mightiest pope without it". The intention of the Reformation was to correct what he asserted to be the errors of the Catholic Church by appeal to the uniqueness of the Bible's authority and to reject what Catholics considered to be Apostolic Tradition as a source of original authority alongside the Bible, wherever Tradition did not have Biblical support or where it supposedly contradicted Scripture.

*Sola scriptura*, however, does not ignore Christian history and tradition when seeking to understand the Bible. Rather, it sees the Bible as the only final authority in matters of faith and practice. As Luther said, "The true rule is this: God's Word shall establish articles of faith, and no one else, not even an angel can do so."<sup>[8]</sup>

## Characteristics in Lutheranism

Lutheranism teaches that the Bible of the Old and New Testaments is the only divinely inspired book and the only source of divinely revealed knowledge.<sup>[9]</sup> Scripture alone is the formal principle of the faith in Lutheranism, the final authority for all matters of faith and morals because of its inspiration, authority, clarity, efficacy, and sufficiency.<sup>[10]</sup>

### Inspiration

Lutheranism teaches that the Bible does not merely contain the Word of God, but every word of it is, because of verbal inspiration, the direct, immediate word of God.<sup>[11]</sup> As Lutherans confess in the Nicene Creed, the Holy Spirit "spoke through the prophets". The Apology of the Augsburg Confession identifies Holy Scripture with the Word of God<sup>[12]</sup> and calls the Holy Spirit the author of the Bible.<sup>[13]</sup> Because of this, Lutherans confess in the Formula of Concord, "we receive and embrace with our whole heart the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel."<sup>[14]</sup> The apocryphal books were not written by the prophets, by inspiration; they contain errors<sup>[15]</sup> were never included in the Palestinian Canon that Jesus used,<sup>[16]</sup> and therefore are not a part of Holy Scripture.<sup>[17]</sup> The prophetic and apostolic Scriptures are said by the Lutheran church to be authentic as written by the prophets and apostles, and that a correct translation of their writings is God's Word because it has the same meaning as the original Biblical Hebrew and Koine Greek.<sup>[17]</sup> A mistranslation is not God's word, and no human authority can invest it with divine authority.<sup>[17]</sup>

### Divine authority



*Sola scriptura* was one of the main theological beliefs that Martin Luther proclaimed against the Catholic Church during the Protestant Reformation



"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach..."<sup>[18]</sup> This illustration is from the title page of Luther's Bible.

Holy Scripture, the Word of God, carries the full authority of God in Lutheranism: every single statement of the Bible calls for instant, unqualified and unrestricted acceptance.<sup>[19]</sup> Every doctrine of the Bible is the teaching of God and therefore requires full agreement.<sup>[20]</sup> Every promise of the Bible calls for unshakable trust in its fulfillment,<sup>[21]</sup> every command of the Bible is the directive of God himself and therefore demands willing observance.<sup>[22]</sup>

What is said here of "every statement of the Bible" does not represent the faith of all Lutherans: a 2001 survey showed that 72 percent of members of the Evangelical Lutheran Church in America do not accept that everything in the Bible is literal, but that it may contain scientific or historical errors or describe events symbolically.<sup>[23]</sup>

### Clarity

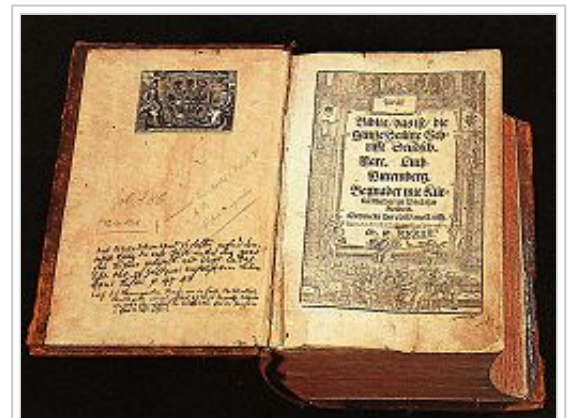
Lutheranism teaches that the Bible presents all doctrines and commands of the Christian faith clearly,<sup>[24]</sup> that God's Word is freely accessible to every reader or hearer of ordinary intelligence, without requiring any special education.<sup>[25]</sup> It also teaches that readers must understand the language God's Word is presented in, and not be so preoccupied by contrary thoughts so as to prevent understanding.<sup>[25]</sup> It teaches that, consequently, no one needs to wait for any clergy, and pope, scholar, or ecumenical council to explain the real meaning of any part of the Bible.<sup>[26]</sup>

### Efficacy

Lutheranism teaches that Scripture is united with the power of the Holy Spirit and with it, not only demands, but also creates the acceptance of its teaching.<sup>[25]</sup> This teaching produces faith and obedience. Holy Scripture is not a dead letter, but rather, the power of the Holy Spirit is inherent in it.<sup>[28]</sup> Scripture does not compel a mere intellectual assent to its doctrine, resting on logical argumentation, but rather it creates the living agreement of faith.<sup>[29]</sup> The Smalcald Articles affirm, "...in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word."<sup>[30]</sup>

### Sufficiency

Lutheranism teaches that The Bible contains everything that one needs to know in order to obtain salvation and to live a Christian life.<sup>[31]</sup> There are no deficiencies in Scripture that need to be filled with by tradition, pronouncements of the Pope, new revelations, or present-day development of doctrine.<sup>[32]</sup>



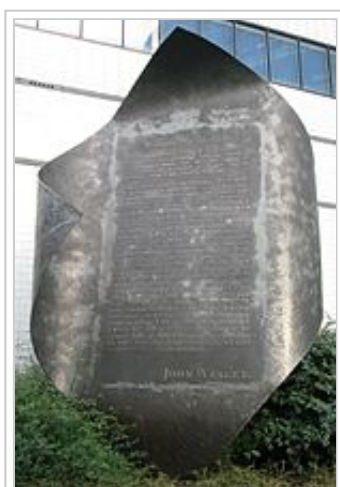
Luther's translation of the Bible, from 1534, with four books placed after those Luther considered, "...the true and certain chief books of the New Testament."<sup>[27]</sup>

## Characteristics in the Reformed faith

The Westminster Confession of Faith spoke of the use of "the ordinary means" (such as turning to pastors and teachers) for reaching an understanding of what is contained in Scripture and is necessary to know:

Chapter 1, Section VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

## *Prima scriptura*



In the Wesleyan Quadrilateral, experience is an additional source of authority. Pictured is a memorial to John Wesley's own experience of the New Birth and Assurance.

*Sola scriptura* may be contrasted with *Prima scriptura*, which holds that, besides canonical Scripture, there are other guides for what a believer should believe, and how he or she should live. Examples of this include the general revelation in creation, traditions, charismatic gifts, mystical insight, angelic visitations, conscience, common sense, the views of experts, the spirit of the times or something else. *Prima scriptura* suggests that ways of knowing or understanding God and his will, that do not originate from canonized Scripture, are in a second place, perhaps helpful in interpreting that Scripture, but testable by the canon and correctable by it, if they seem to contradict the Scriptures.

Two Christian denominations that uphold the position of *prima scriptura* are the Anglican Communion and the Methodist Church.<sup>[1][4]</sup> In the Anglican tradition, Sacred Scripture, tradition, and reason form the Anglican triad or "three-legged stool", formulated by the Anglican theologian Richard Hooker.<sup>[4][33]</sup> "Building on the Anglican theological tradition, Wesley added a fourth emphasis, experience. The resulting four components or "sides" of the [Wesleyan] quadrilateral are (1) Scripture, (2) tradition, (3) reason, and (4) experience. For United Methodists, Scripture is considered the primary source and standard for Christian doctrine. Tradition is experience and the witness of development and growth of the faith through the past centuries and in many nations and cultures. Experience is the individual's understanding and appropriating of the faith in the light of his or her own life. Through reason the

individual Christian brings to bear on the Christian faith discerning and cogent thought. These four elements taken together bring the individual Christian to a mature and fulfilling understanding of the Christian faith and the required response of worship and service."<sup>[3]</sup>

*Sola scriptura* rejects any original infallible authority, other than the Bible. In this view, all secondary authority is derived from the authority of the Scriptures and is therefore subject to reform when compared to the teaching of the Bible. Church councils, preachers, biblical commentators, private revelation, or even a message allegedly from an angel or an apostle are not an original authority alongside the Bible in the *sola scriptura* approach.

## Singular authority of Scripture

The idea of the singular authority of Scripture is the motivation behind much of the Protestant effort to translate the Bible into vernacular languages and distribute it widely. Protestants generally believe each Christian should read the Bible for themselves and evaluate what they have been taught on the basis of it. In the Roman Catholic and Eastern Orthodox Church, both of which teach that authoritative doctrine can also come from tradition, have been more active in translating them as well as the Bible into the vernacular languages. Contrary to a common polemic of the Reformation, many German translations of the bible existed before Martin Luther.<sup>[34]</sup> Traditions of these non-Protestant churches include the Bible, patristic, conciliar, and liturgical texts. Prior to the Protestant movement, hundreds of vernacular translations of the Bible and liturgical materials were translated throughout the preceding sixteen centuries. Some Bible translations such as the Geneva Bible included annotations and commentary that were anti-Roman Catholic. Before the Protestant Reformation, Latin was almost exclusively utilized in Latin Rite Catholic Churches, but was understood by only the most literate.

According to *sola scriptura*, the Church does not speak infallibly in its traditions, but only in Scripture. John Wesley stated in the 18th century, "In all cases, the Church is to be judged by the Scripture, not the Scripture by the Church."<sup>[35]</sup> For this reason, *sola scriptura* is called the formal cause or principle of the Reformation.

Protestants argue that the Scriptures are guaranteed to remain true to their divine source—and thus, only insofar as the Church retains Scriptural faith is it assured of God's favor. They further assert that, if the Church were to fall away from faith through Scripture (a possibility Roman Catholics deny but Protestants affirm), its authority would be negated. Therefore, early Protestants argued for eliminating traditions and doctrines they believed were based on distortions of Scripture, or were contrary to the Bible—but that the Roman Catholic Church considered Scripturally-based aspects of the Christian faith, such as transubstantiation John 6:51 (<http://tools.wmflabs.org/bibleversefinder/?book=John&verse=6:51&src=!>), the doctrine of purgatory 1 Cor 3:15 (<http://tools.wmflabs.org/bibleversefinder/?book=1%20Cor&verse=3:15&src=!>), the veneration of images or icons Numbers 21:8 (<http://tools.wmflabs.org/bibleversefinder/?book=Numbers&verse=21:8&src=!>), and especially the doctrine that the Pope in Rome is the head of the Church on earth (Papal supremacy) John 21:17 (<http://tools.wmflabs.org/bibleversefinder/?book=John&verse=21:17&src=!>).<sup>[36]</sup>

However, the Reformers believed some tradition to be very seriously in conflict with the Scriptures: especially, with regard to teaching about the Church itself, but also touching on basic principles of the Gospel. They believed that no matter how venerable the traditional source, traditional authority is always open to question by comparison to what the Scriptures say. The individual may be forced to rely on his understanding of Scripture even if the whole tradition were to speak against him. This, they said, had always been implicitly recognized in the Church, and remains a fail-safe against the corruption of the Church by human error and deceit. Corruptions had crept in, they said, which seriously undermined the legitimate authority of the Church, and Tradition had been perverted by wicked men.

*Sola scriptura* is a doctrine that is not, in the words of the Westminster Confession of Faith 1.6 "expressly set down in Scripture". However, it is claimed that it passes the second test of being part of "the whole counsel of God" because it is "deduced from Scripture" "by good and necessary consequence", citing passages such as 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." Jesus is also typically understood by Protestants as expressly nullifying unscriptural traditions in the (Jewish) church, when he says, for example in Mark 7:13: "thus making void the word of God by your tradition that you have handed down. And many such things you do."

## Scripture and Sacred Tradition

The Catholic Church, from which the Protestant Church broke away, and against which they directed these arguments, did not see Scripture and the Sacred Tradition of the faith as different sources of authority, but that Scripture was handed down as part of Sacred Tradition (see 2 Thessalonians 2:15, 2 Timothy 2:2). Accepted traditions were also perceived by the Church as cohesive in nature. The proper interpretation of the Scriptures was seen as part of the faith of the Church, and seen indeed as the manner in which Biblical authority was upheld (see Book of Acts 15:28-29). The meaning of Scripture was seen as proven from the Faith universally held in the churches (see Phil 2:1, Acts 4:32), and the correctness of that universal Faith was seen as proven from the Scriptures and apostolic Sacred Tradition (see 2 The 2:15, 2 The 3:6, 1 Corinthians 11:2). The Biblical canon itself was thus viewed by the Church as part of the Church's Tradition, as defined by its leadership and acknowledged by its laity.

The Catholic *Dei verbum* and the papal encyclicals *Providentissimus Deus* by Pope Leo XIII and *Divino afflante Spiritu* by Pope Pius XII set out Catholic teaching on tradition versus individual interpretation.<sup>[37][38]</sup>

The Catholic Church teaches that Christ entrusted the preaching of the Gospel to the apostles, who handed it on orally and in writing, and according to the *Catechism of the Catholic Church*, "the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time. This living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it."<sup>[39]</sup> "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches."<sup>[40]</sup> For the Eastern Orthodox too, "the Holy Bible forms a part of Holy Tradition, but does not lie outside of it. One would be in error to suppose that Scripture and Tradition are two separate and distinct sources of Christian Faith, as some do, since there is, in reality, only one source; and the Holy Bible exists and found its formulation within Tradition."<sup>[41]</sup>

The 1978 Evangelical declaration *Chicago Statement on Biblical Inerrancy*, conversely, states:

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us. We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.<sup>[42]</sup>

## Critiques

Following the Protestant Reformation, *sola scriptura* has come under serious critique by Catholic and Orthodox Christians. In his *The Shape of Sola Scriptura*, the Reformed Christian writer Keith A. Mathison mentions several recent examples of such critics.<sup>[43]</sup> In response, Mathison distinguishes what he considers

to be the true doctrine of *sola scriptura* from the "subjective and individualistic version" of the doctrine that most Protestants have adopted.<sup>[44]</sup>

The American Catholic author and television presenter Patrick Madrid wrote that *Sola scriptura* is self-referentially incoherent, as the Bible itself does not teach *sola scriptura*, and therefore the belief that the Scriptures are the only source of Christian belief is self-contradicting given that it cannot be supported without extra-scriptural doctrine.<sup>[45]</sup>

In the 2008 book *Catholicism and Science*, the authors Peter M.J. Hess and Paul Allen wrote that *sola scriptura* is "inherently divisive", citing the Marburg Colloquy where Martin Luther and Huldrych Zwingli debated the real presence of Christ in the Eucharist on scriptural grounds but were unable to reach agreement on Sacramental Union. Hess and Allen argue that, when Scripture is seen as the only source of infallible teaching, its interpretation is subject to fallible interpretation, and without an infallible interpreter, a certainty of Christian belief is not possible.<sup>[46]</sup>

The Catholic *Encyclopedia of Theology* notes that, since the 27 books that make up the New Testament canon of Scripture are not based on a Scriptural list that authenticates them to be inspired, their legitimacy would be impossible to distinguish with certainty without appealing to another infallible source, such as the Magisterium of the Catholic Church, which assembled and authenticated this list at the Synod of Rome in 382 A.D. Before this, a compiled and authenticated Bible as it is now known did not yet exist.<sup>[47]</sup>

The American Catholic writer Dave Armstrong wrote that there are several examples of Jesus and his Apostles accepting oral and extrabiblical tradition in the New Testament:<sup>[48]</sup>

- The reference to "He shall be called a Nazarene" cannot be found in the Old Testament, yet it was "spoken by the prophets" (Matthew 2:23). This prophecy, which is considered to be "God's word", was passed down orally rather than through Scripture.
- In Matthew 23:2-3, Jesus teaches that the scribes and Pharisees have a legitimate, binding authority based "on Moses' seat", but this phrase or idea cannot be found anywhere in the Old Testament. It is found in the (originally oral) Mishnah, which teaches a sort of "teaching succession" from Moses.
- In 1 Corinthians 10:4, Paul the Apostle refers to a rock that "followed" the Jews through the Sinai wilderness. The Old Testament says nothing about such miraculous movement. But, this critic writes, rabbinic tradition does.
- "As Jannes and Jambres opposed Moses" (2 Timothy 3:8). These two men cannot be found in the related Old Testament passage (cf. Exodus 7:8ff.) or anywhere else in the Old Testament.
- In 1 Peter 3:19, the Apostle Peter describes Jesus' descent into Hell, drawing directly from a Jewish apocalyptic book, the *Book of Enoch*, which is not part of the Biblical canon in Catholic or Protestant churches.
- In the Epistle of Jude 9, a dispute is mentioned between the Archangel Michael and Satan over Moses' body, which is not mentioned elsewhere in the Bible, and is drawn from oral Jewish tradition.
- In the Epistle of James 5:17, when recounting the prayers of Elijah described in 1 Kings 17, a lack of rain for three years is mentioned, which is absent from the passage in 1 Kings.

Armstrong argues that since Jesus and the Apostles acknowledge authoritative Jewish oral tradition, Christians can therefore not dispute oral tradition's legitimacy and authority. However, as found in Scripture, Jesus also challenges some Jewish oral tradition therefore Christians, on that basis, *can* dispute *some* of that tradition's authority since they hold that Jesus' authority is greater.

# Legacy

*Sola scriptura* continues as a doctrinal commitment of conservative branches and offshoots of the Lutheran churches, Reformed churches, and Baptist churches as well as of other Protestants, especially those who describe themselves with the slogan "Bible-believing".

## See also

- Biblical criticism
- Bibliolatry
- Cessationism versus Continuationism, where *sola scriptura* is discussed with regard to the issue of charismatic gifts
- Ex cathedra
- Fundamentalist Christianity
- *Ijtihad*, the Islamic concept of interpretation of religion and law not limited by tradition
- Prima scriptura
- Qur'an alone, an Islamic movement influenced in its theory by *sola scriptura*.
- Karaite Judaism
- Nichiren Buddhism
- Wesleyan Quadrilateral

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2. Humphrey, Edith M. (15 April 2013). *Scripture and Tradition*. Baker Books. p. 16. ISBN 9781441240484. "historically Anglicans have adopted what could be called a prima Scriptura position."
3. Waltz, Alan K. (1991). "A Dictionary for United Methodists". Abingdon Press. "The Wesleyan Quadrilateral: Building on the Anglican theological tradition, Wesley added a fourth emphasis, experience. The resulting four components or "sides" of the quadrilateral are (1) Scripture, (2) tradition, (3) reason, and (4) experience. For United Methodists, Scripture is considered the primary source and standard for Christian doctrine. Tradition is experience and the witness of development and growth of the faith through the past centuries and in many nations and cultures. Experience is the individual's understanding and appropriating of the faith in the light of his or her own life. Through reason the individual Christian brings to bear on the Christian faith discerning and cogent thought. These four elements taken together bring the individual Christian to a mature and fulfilling understanding of the Christian faith and the required response of worship and service."
4. Schmidt, Richard H. (2002). *Glorious Companions: Five Centuries of Anglican Spirituality*. Wm. B. Eerdmans Publishing. p. 15. ISBN 9780802822222. "A favorite, if overworked, image among Anglicans is that of the three-legged stool, which stands only when all three legs are in place, as a visual way to think of the Anglican view of authority. We acknowledge three sources of authority, and we manage not to fall down when all three are in place. The first and most important of these is the Bible. The Articles of Religion, a Reformation-era statement of Anglican views on questions of the day, says that the Bible "containeth all things necessary to salvation," so that nothing not found in the Bible is to be required as an article of faith."
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13. "the Scripture of the Holy Ghost." Apology to the Augsburg Confession, Preface, 9 ([http://www.bookofconcord.org/defense\\_greeting.php](http://www.bookofconcord.org/defense_greeting.php))
14. "The Solid Declaration of the Formula of Concord".
15. (Tobit 6, 71; 2 Macc. 12, 43 f.; 14, 411),
16. See Bible, Canon in the Christian Cyclopedia (<http://www.lcms.org/ca/www/cyclopedia/02/display.asp?t1=C&word=CANON.BIBLE>) Archived (<https://web.archive.org/web/20091020002841/http://www.lcms.org/ca/www/cyclopedia/02/display.asp?t1=C&word=CANON.BIBLE>) October 20, 2009, at the Wayback Machine.
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## External links

- WELS Topical Q&A: Sola Scriptura in the Bible? ([http://wayback.archive-it.org/all/20090927214347/https://www.wels.net/cgi-bin/site.pl?1518&cuTopic\\_topicID=39&culItem\\_itemID=928](http://wayback.archive-it.org/all/20090927214347/https://www.wels.net/cgi-bin/site.pl?1518&cuTopic_topicID=39&culItem_itemID=928)) (a Confessional Lutheran perspective)
- WELS Topical Q&A: Sola Scriptura? ([http://wayback.archive-it.org/all/20090927214527/https://www.wels.net/cgi-bin/site.pl?1518&cuTopic\\_topicID=39&culItem\\_itemID=12132](http://wayback.archive-it.org/all/20090927214527/https://www.wels.net/cgi-bin/site.pl?1518&cuTopic_topicID=39&culItem_itemID=12132)) (a Confessional Lutheran perspective)
- Articles on *sola scriptura* (<http://www.monergism.com/search?keywords=%22sola+scriptura%22&format=All&=Search>) from a Reformed perspective
- Bible verses on *sola scriptura* ([http://www.veritasbible.com/resources/sacred\\_scripture\\_shortcuts/categories/Scripture\\_%26\\_Tradition/Sola+Scriptura+%5BBible+alone%3F+No!%5D](http://www.veritasbible.com/resources/sacred_scripture_shortcuts/categories/Scripture_%26_Tradition/Sola+Scriptura+%5BBible+alone%3F+No!%5D)) from a Catholic perspective
- *Scripture & Tradition* ([http://www.catholic.com/library/scripture\\_tradition.asp](http://www.catholic.com/library/scripture_tradition.asp)) from a Catholic perspective
  - *Proving Inspiration* ([http://www.catholic.com/library/Proving\\_Inspiration.asp](http://www.catholic.com/library/Proving_Inspiration.asp)) refers to "sola scriptura"
  - *Scripture and Tradition* ([http://www.catholic.com/library/Scripture\\_and\\_Tradition.asp](http://www.catholic.com/library/Scripture_and_Tradition.asp)) and "*What's Your Authority?*" ([http://www.catholic.com/library/What\\_Your\\_Authority.asp](http://www.catholic.com/library/What_Your_Authority.asp)) argues

### against "sola scriptura"

- The Shape of Sola Scriptura (2001) by Keith Mathison ([https://books.google.com/books?id=w\\_PHAGr2TfgC&printsec=frontcover&source=gbs\\_v2\\_summary\\_r&cad=0#v=onepage&q&f=false](https://books.google.com/books?id=w_PHAGr2TfgC&printsec=frontcover&source=gbs_v2_summary_r&cad=0#v=onepage&q&f=false)) (himself a Calvinistic evangelical)
- A written debate on *sola scriptura* ([http://www.reformed.org/webfiles/antithesis/v1n5/ant\\_v1n5\\_issue.html](http://www.reformed.org/webfiles/antithesis/v1n5/ant_v1n5_issue.html)) between Douglas Jones and Gerald Matatics from *Antithesis Magazine*
- A formal written debate on *sola scriptura* (<http://www.bringyou.to/apologetics/a60.htm>) between Julie Staples and Apolonio Latar
- A Catholic assessment of *sola scriptura* (<http://thecatholicconvert.webs.com/solascriptura21.html>)
- An Orthodox Christian assessment of *sola scriptura* ([http://www.orthodoxinfo.com/inquirers/tca\\_sola\\_scriptura.aspx](http://www.orthodoxinfo.com/inquirers/tca_sola_scriptura.aspx))
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- "Paradosis: The Handing On of Divine Revelation" (<http://www.catholicapologetics.org/ap040100.htm>) from a Catholic perspective
- "A Disputation on Holy Scripture" by Puritan William Whitaker (1588) ([https://archive.org/stream/adisputationonho00whituoft/adisputationonho00whituoft\\_djvu.txt](https://archive.org/stream/adisputationonho00whituoft/adisputationonho00whituoft_djvu.txt))
- Citations from the Early Church Fathers on "Sola Scriptura" ([http://www.contra-mundum.org/essays/herndon/jh\\_scriptura.pdf](http://www.contra-mundum.org/essays/herndon/jh_scriptura.pdf))
- Sola Scriptura - The Sufficient and Final Authority of the Scriptures (<http://free-brethren.com/doctrines/sola-scriptura.html>), from the Free Brethren House Churches of Christ, a group in the Anabaptist tradition

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