



Sola Scriptura



Sola Fide



Sola Gratia



Solus Christus



Soli Deo Gloria

# Why We're Protestant

Wednesday Nights @ 6:15PM  
September 3–October 1, 2025

## Sola Scriptura

### Q1: What are the five solas and why do they matter?

A1: The five solas encapsulate the Protestant understanding of salvation and help to clarify where our tradition departs from Roman Catholicism.

### Q2: What is Sola Scriptura and where does Catholicism differ?

A2(a): Sola Scriptura affirms both that Scripture is the sole infallible rule of faith and practice and that scripture is sufficient by itself to establish the church and equip the saints.

A2(b): Catholics, by contrast, hold that in addition to Scripture, the Lord left an infallible magisterium—comprised of the Pope and valid bishops—who can both clarify the teaching of Scripture and (possibly) deliver new revelation.

### Q3: Why should we reject Rome's claim to an infallible magisterium?

A3: We should reject Rome's claim to an infallible magisterium both because they lack Scriptural warrant for this view and because the magisterium has declared false doctrines.

**Matthew 16:13-20**—Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” <sup>14</sup> And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” <sup>15</sup> He said to them, “But who do you say that I am?” <sup>16</sup> Simon Peter replied, “You are the Christ, the Son of the living God.” <sup>17</sup> And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. <sup>18</sup> And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. <sup>19</sup> I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” <sup>20</sup> Then he strictly charged the disciples to tell no one that he was the Christ.



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**John 21:15-17**—<sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” <sup>16</sup> He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” <sup>17</sup> He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

**Galatians 2:7-8**—On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup> (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles),

**Acts 15:13, 19**—After they finished speaking, James replied, “Brothers, listen to me....<sup>19</sup> Therefore my judgment is that we should not trouble those of the Gentiles who turn to God.

**Ephesians 4:11-12**—And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ,

**Acts 2:42**—And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.

**Genesis 49:10**— The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

**Matthew 1:25**—but knew her not until she had given birth to a son. And he called his name Jesus.



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**Matthew 2:13**—Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.”

**Matthew 4:18**— While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen.

**Matthew 7:3**—Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye?

**Matthew 12:46-50**— While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. <sup>48</sup> But he replied to the man who told him, “Who is my mother, and who are my brothers?” <sup>49</sup> And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! <sup>50</sup> For whoever does the will of my Father in heaven is my brother and sister and mother.”

**Matthew 13:55**— Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?

**Matthew 14:3**— For Herod had seized John and bound him and put him in prison for the sake of Herodias, his brother Philip’s wife,



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## Q4: Why should we accept Sola Scriptura?

A4: We should accept Sola Scriptura because we know the Bible is an infallible source of knowledge for faith and practice, the Bible declares itself to be sufficient, and we have no reason to believe any other source of knowledge is likewise infallible.

[2 Timothy 3:16-17](#)—All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be complete, equipped for every good work.

## Q5: How have critics objected to Sola Scriptura?

A5: Critics have leveled at least four objections to Sola Scriptura: (i) The objection from orthodoxy, (ii) the objection from multiple interpretations, (iii) the objection from the canon; (iv) the objection from Scripture's teaching on tradition.

[2 Thessalonians 2:15](#)—So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.