The Bible Rooted in History
Medieval thru Reformation

1) **Medieval Church 600-1517**
   a) History
      i) In church history the medieval church comprised the period from about 600 to 1517. The collapse of the western Roman Empire in the fifth century left an enormous vacuum in Western Europe. The political, economic, social, moral, and intellectual structures of an immense civilization no longer existed. Undeniably, the institutionalized Roman Catholic Church filled this vacuum. The papacy gained legitimacy, monasticism became entrenched, Islam exploded across the Mediterranean, and the Crusades resulted. As the church grew in influence and power though, it became corrupt and ineffective. This is the story of the medieval church.[1]
      ii) Protestant church historians generally maintain that institutionalized Roman Catholicism began with Gregory's appointment as bishop of Rome in 590. Though he refused the title of pope, administratively he organized the papal system of government that characterized the entire medieval period. Thus all the major bishoprics of the West looked to him for guidance and leadership. He likewise standardized the liturgy and theology of the burgeoning Roman church. Doctrines such as the veneration of Mary, purgatory, an early form of transubstantiation, and praying to departed saints found their infant pronouncements in his writings.[2]
   b) View of Scripture
      i) **Gregory the Great**
         (1) wrote *Commentary on Job*, in which he refers to Hebrews 12:6 as "Scripture" (*CJ*, 9:189), the term used for divinely inspired writings in the New Testament (2 Tim. 3:16). He, being the first medieval pope, set the tone for the succeeding centuries just as he epitomized the preceding ones.[3]
      ii) **Louis Gaussen**
         (1) summarized the view of Scripture in the early Middle Ages well:
            (a) With the single exception of Theodore of Mopsuestia, (c. A.D. 400), that philosophical divine whose numerous writings were condemned for their Nestorianism in the fifth ecumenical council … it has been found impossible to produce, in the long course of the *eight first centuries of Christianity*, a single doctor who has disowned the plenary inspiration of the Scriptures, unless it be in the bosom of the most violent heresies that have tormented the Christian Church; that is to say, among the Gnostics, the Manicheans, the Anomeans, and the Mahometans [Muslims]. (Gaussen, *T*, 139–40.)[4]
      iii) **Anselm of Canterbury (1033–1109)**
         (1) In his famous *Cur Deus Homo?* (chapter 22), Anselm continued to state the orthodox view of inspiration when he wrote, "And the God-man himself originates the New Testament and approves the Old. And, as we must acknowledge him to be true, so no one can dissent from anything contained in these books" (*SABW*, 287–88). As Archbishop of Canterbury, Anselm addressed the question of authority in another treatise, where he said, "What is said in Scripture … I believe without doubting, of course" (*TFE*, 185).[5]
      iv) **The Victorines (Twelfth Century)**
         (1) The Victorines were noted Christian teachers in the Abbey of St. Victor in Paris; they followed the historical and literal approach to biblical interpretation. Victorine representatives included Hugh (d. 1142), Richard (d. 1173), and Andrew (d. 1175), and their respect for Scripture was based on the belief of their predecessors—that the Bible is the divinely inspired Word of God (Ramm, *PBI*, 51).[6]
      v) **Thomas Aquinas (c. 1225–1274)**

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[1] Eckman, James P. *Exploring Church History*. Wheaton, IL: Crossway, 2002. Print.
[2] Eckman, James P. *Exploring Church History*. Wheaton, IL: Crossway, 2002. Print.
[3] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.
[4] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.
[5] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.
[6] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

(1) The foundations for late medieval theology were laid by such outstanding scholars as the categorizer Peter Lombard (c. 1100–c. 1160) and the encyclopedist Albert the Great (c. 1193 or 1206–1280). But the greatest spokesman of scholasticism was Thomas Aquinas, who clearly set forth the orthodox doctrine of inspiration. In his *Summa Theologica* Aquinas states, "The Author of Holy Scripture is God." Although he asks the question of "senses" of Scripture, he *assumes* the "inspiration" of both the Old and New Testaments. He concurred with the traditional view that the Scriptures are "divine revelation" (*ST* 1.1.1, 8; 2) and "without error" (*ST* 2.6.1).[7]

c) Church Councils and Purpose

i) **The First Council of Nicea (325)**

(1) The First Council of Nicea was called by the professing Christian Emperor Constantine, who desired to unite the church and solidify his empire. The council affirmed the Trinity and upheld the full deity of Christ as eternal and of the same nature as the Father. The council also formulated the famous Nicene Creed, a condemnation of the heresy of arianism (which denied Christ's deity and thereby divided Christendom).

(2) In addition, Nicea set forth numerous canons that claim to be universally binding on the whole church. These include that bishops should only be appointed by other bishops (Can. 4), that excommunication is to be done by a bishop (Can. 5), and that bishops have jurisdiction over their own geographical areas (Can. 6).[2] Likewise, "it is before all things necessary that they [who convert to the church] should profess in writing that they will observe and follow the dogmas of the Catholic and Apostolic Church" (in Schaff, *CC*, 19).

ii) **The First Council of Constantinople (381)**

(1) The First Council of Constantinople was convened by Emperor Theodosius I (r. 379–395) to unite the church. It reaffirmed the Nicene Creed, proclaimed the deity of the Holy Spirit, and united the Eastern Church (which had been divided by the arian controversy). Theodosius is said to have "founded the orthodox Christian state. Arianism and other heresies became legal offenses, sacrifice [to pagan gods] was forbidden, and paganism almost outlawed" (in Cross, ed., *ODCC*, 1361).

(2) The practices of Theodosius I were later codified by Emperor Theodosius II (404–450) into the "Theodosian Code" (proclaimed in 438). This was later superseded by the Justinian Code (539), which added the "Novella" that provides the classic formula for the relation of church and state, in which the church would take care of religious matters and the state, civil matters. This code was later expanded into the *Corpus Juris Civilis* (*Body of Civil Law*), and during the latter Middle Ages this became the basis for Western canon law (ibid., 771), considered binding on all churches under the Roman Church's administration.

iii) **The Council of Ephesus (431)**

(1) Ephesus condemned nestorianism (which affirms two natures and two persons in Christ). Since Christ is one person with two natures, the council concluded that Mary was truly the mother of God, i.e., the God-bearer, the one who gave birth to the person (Jesus) who is God *and* man. Extracts from Cyril to Nestorius in Session I read:

(2) This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin, the Mother of God, not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word being personally united is said to be born according to the flesh. (in Schaff, *SLNPNF*, 14.198)

iv) **The Council of Chalcedon (451)**

(1) Chalcedon was called by Emperor Marcian (396–457) to deal with the eutychian (monophysite) heresy that merged the two natures of Christ, making a logically incoherent combination of an infinite/finite nature. Of five-hundred-plus bishops present, only two were from the West (plus

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[7] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[2] The claim that this canon gives the bishop of Rome primacy over the whole church is without justification. The context makes clear that it speaks only about different bishops having jurisdictions in their respective areas, naming three centers—Alexandria, Antioch, and Rome. "Let the ancient customs in Egypt, Libya and Pentapolis prevail, that the Bishop of Alexandria have jurisdiction in all these, since it is customary for the Bishop of Rome also. Likewise in Antioch and the other provinces, let the Churches retain their privileges" (see Schaff, *CC,* 15). As Karl Joseph von Hefele put it, "It is evident that the Council has not in view here the primacy of the bishop of Rome over the whole Church, but simply his power as a patriarch" (ibid, 16).

two papal delegates). Eutyches (c. 375–454) had said, "I confess that our Lord was of two natures before the union, but after the union I confess one nature" (in ibid., 258). The council agreed with Archbishop (Pope) Leo I (r. 440–461) to "anathematize" this as "absurd," "extremely foolish," "extremely blasphemous," and "impious" (ibid.). They reaffirmed the decisions of all three previous general councils (in Session IV) as well as "the writings of that blessed man, Leo, Archbishop of all the churches who condemned the heresy of Nestorius and Eutyches, [to] shew what the true faith is" (ibid., 260). The presence of an archbishop (bishop over bishops) represents a new state in the long development of the Roman episcopal hierarchy, which eventually culminated in his supposed infallible authority at Vatican I (1870).

(2) The council also asserted its authority in the excommunication of Bishop Dioscorus (d. 454), declaring, "On account of your disregard of the divine canons, and your disobedience to his holy ecumenical synod," you are "deposed from the episcopate and made a stranger to all ecclesiastical order" (ibid., from Session III).

(3) The most controversial canon (28) affirms that "Constantinople, which is New Rome … enjoys equal privileges with the old imperial Rome" and hence "should in ecclesiastical matters also be magnified as she is, and rank next after her" (ibid., 287). Though this was rejected by "Archbishop Leo" of the old Rome, of historic importance is the statement that gives the reason any primacy was given to Rome in the first place: "The Fathers rightly granted privileges to the throne of the old Rome, because it was the royal city" (ibid.). This confirms the interpretation of Irenaeus's (c. 125–c. 202) statement that the primacy of Rome was reflective, not authoritative; that is, Rome was given more *respect* (not authority) because it was in the empire's capital and, therefore, more reflective of the whole church than any other, since representatives from around the empire would naturally consort there. Louis-Sébastien le Nain de Tillemont (1637–1698) spoke to the point: "This canon seems to recognize no particular authority in the Church of Rome, save what the Fathers had granted it, as the seat of the empire" (in ibid., 288).

v) **The Second Council of Constantinople (553)**

(1) Constantinople II, convoked by Emperor Justinian I (c. 483–565), issued fourteen anathemas, the first twelve directed at Theodore of Mopsuestia (c. 350–428). A later insert places Origen's name in the eleventh anathema, which was accepted by later popes. Among the heresies condemned are arianism, nestorianism, eutychianism, and monophysitism (Stats. I-XI) and also adoptionism (XII). Mary's perpetual virginity was affirmed, she being called the "ever-virgin Mary, the Mother of God" (Stats. V and XIV).

(2) Karl Joseph von Hefele (1809–1893) recorded that this "Fifth Ecumenical Council should strike the name of the reigning Pope [Virgilius] from the diptychs [double-leafed tablets] as the father of heresy" (in Schaff, op. cit., 305).[3]

vi) **The Third Council of Constantinople (680)**

(1) Constantinople III, convened by Emperor Constantine IV (Pogonatus—r. 668–685), upheld the "five holy ecumenical councils" (ibid., 345). In addition, it reaffirmed that Christ had two natures united in one person and that he had two wills, one human and one divine, which had a moral unity resulting from the complete harmony between the two natures of the God-man (in opposition to the monothelites). The council also referred to Mary as "our Holy Lady, the holy, immaculate, ever-virgin and glorious Mary, truly and properly the Mother of God" (ibid., 340). Macarius, Archbishop of Antioch (d. c. 684), was condemned, along with "Honorius, some time Pope of Old Rome" (ibid., 342, Session XIII). Catholic apologists have not agreed on an explanation for the dilemma of how an allegedly infallible pope can err when teaching doctrine. One scholar (Pennacchi) thought the council erred and the pope was right. Another (Baronius) held, contrary to fact, that manuscripts have been corrupted—even most Roman Catholic scholars reject this, pointing to the manuscript and citation evidence.[4] Thus, most are left with the claim that Pope

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[3] Virgilius (d. 610) subsequently recanted after the council condemned him; he died on the way home, but only after he approved of the action of the council, which he "by the [alleged] authority of the Apostolic See" had forbidden them to do (see Schaff, ibid., 321–23).
[4] Philip Schaff (1819–1893) listed thirteen lines of evidence that the records are accurate (ibid., 351–52).

Honorius I (r. 625–638) was not speaking *ex cathedra* at the time; this, however, seriously undermines the claim of papal infallibility, since the pope *was* teaching on doctrine, and if his teaching was not infallible, then there is no meaningful distinguishable criteria as to when the pope is speaking *ex cathedra*. If a pope can be fallible sometimes when affirming doctrine, then how can we be sure he is really infallible at other times when affirming doctrine? In fact, *how can we be sure he was infallible when he pronounced his own infallibility in 1870*?

(2) This council claimed to be not only "illuminated by the Holy Spirit" (ibid., 350) but also "inspired by the Holy Spirit" (ibid., 347), purportedly providing "a definition, clean from all error, certain, and infallible" (foreshadowing Vatican I—ibid., 350). Notable from the church/state standpoint[5] is that following the council, the emperor posted an "imperial edict" in the church, noting "heresy" and warning that "no one henceforth should hold a different faith, or venture to teach one will [in Christ] and one energy [operation of the will]. In no other than the orthodox faith could men be saved" (ibid., 353). Punishments also were listed.

vii) **The Second Council of Nicea (787)**
   (1) Nicea II was called by the Emperor Constantine VI (r. 780–797) and Empress Irene (c. 752–803) and attended by legates of Pope Hadrian I (r. 772–795). Dealing with the iconoclastic controversy, it ruled in favor of venerating images:
      (a) Receiving their holy and honorable reliques with all honor, I salute and venerate these with honor.… Likewise also the venerable images of the incarnation of our Lord Jesus Christ … and of all the Saints, the Sacred Martyrs, and of all the Saints—the sacred images of all these, I salute, and venerate. (ibid., 533)
      (b) Further, "anathema to those who do not salute the holy and venerable images" and "anathema to those who call the sacred images idols" (ibid.). In zealous overkill, the council declared "to those who have a doubtful mind and do not confess with their whole heart that they venerate the sacred images, anathema!" (ibid.). They also encouraged prayer to Mary and the Saints, saying, "I ask for the intercession of our spotless Lady, the Holy Mother of God, and those of the holy and heavenly powers and those of all the Saints" (ibid.).
   (2) In theory, the council distinguished between worship of God and veneration of images, saying, "The worship of adoration I reserve alone to the supersubstantial and life-giving Trinity" (ibid., 539). However, *in practice* there is no real way to differentiate the two. Further, the Bible forbids making graven images of God or heavenly beings and bowing before them (Ex. 20:4–5).
   (3) The canons forbid the secular appointment of bishops, thus solidifying the independent authority of church over against state, and they emphasize the primacy of Peter and apostolic succession (ibid., Session II). In addition, "the holy Roman Church, which has prior rank … is the head of all the Churches of God" (ibid.).
   (4) The contemporary iconoclast's objections to the council's decisions are expressed in another council (the Iconoclastic Council of Constantinople [754]), which claimed to be the true seventh ecumenical council. They declared flatly that "Satan misguided men, so that they worshiped the creature instead of the Creator" (ibid., 543). They argued that "the only admissible figure of the humanity of Christ is bread and wine in the holy Supper" (ibid., 544). Based on Exodus 20:4, "supported by the Holy Scriptures and the Fathers, we declare unanimously, in the name of the Holy Trinity, that there shall be rejected and removed and cursed out of the Christian Church every likeness which is made out of any material and colour whatever by the evil art of painters" (ibid., 545). The council concluded: "If anyone does not accept this our Holy and Ecumenical Seventh Synod, let him be anathema" (ibid., 546). They condemned Germanus of Constantinople (d. c. 740), calling him "the double-minded worshiper of wood!" (ibid., 547).

viii) **The Fourth Council of Constantinople (869)**
   (1) Constantinople IV, the last council to be called by an emperor, explicitly affirmed the Second Council of Nicea (787) and condemned the schism orchestrated by Photius, Patriarch of

Constantinople (c. 815–c. 897). Photius challenged the *filioque* (lit.: "and the Son") clause of the Second Nicene Creed (which affirmed that the Holy Spirit also proceeded from the Son), which later became a gargantuan bone of contention between the Western and Eastern Churches (in 1054); again, the Eastern Church rejects the authority of any councils after the seventh.

ix) **The First Lateran Council (1123)**

(1) Lateran I was the first council to be called by a pope (Callistus II [r. 1119–1124]), which signals a further step in Roman Church development. First Lateran confirmed the Concordat of Worms (1122), which granted the pope, not the emperor, the sole right to invest a bishop-elect with a ring and staff and to receive homage from him before his consecration.

x) **The Second Lateran Council (1139)**

(1) Lateran II, convoked by Pope Innocent II (r. 1130–1143) for reforming the Church, condemned the schism of Arnold of Brescia (c. twelfth century), a reformer who spoke against confession to a priest in favor of confession to one another.

xi) **The Third Lateran Council (1179)**

(1) Lateran III was convened by Pope Alexander III (r. 1159–1181) to counter antipope Callistus III (John de Struma). The council affirmed that the right to elect the pope was restricted to the college of cardinals and that a two-thirds majority was necessary for the pope's election.

xii) **The Fourth Lateran Council (1215)**

(1) Lateran IV, called by Pope Innocent III (r. 1198–1216), is considered by many to be a key turning point in the development of Roman Catholicism in distinction from non-Catholic forms of Christianity. The council pronounced the doctrine of transubstantiation, the primacy of the Roman bishop, and the dogma of the seven sacraments. It also gave the Church authority to set up the office of the inquisitors, which gave the Church authority to investigate heresy and turn suspects over to the state for punishment. This was exercised in the Inquisition of Emperor Frederick II (1194–1250) and continued in full force up to the Spanish Inquisition in the fifteenth century. Pope Innocent IV (r. 1243–1254) even allowed torture to break the resistance of the accused.

xiii) **The First Council of Lyons (1245)**

(1) The First Council of Lyons was convened by Innocent IV to heal the Church's "five wounds":
   (a) moral decadence within the clergy;
   (b) the danger of the Saracens (Arab Muslims against whom the Crusaders fought);
   (c) the Great Schism with the Eastern Church;
   (d) the invasion of Hungary by the Tartars; and
   (e) the rupture between the Church and Emperor Frederick II.

(2) Lyon I condemned and formally deposed Frederick II for his imprisonment of cardinals and bishops on their way to the council. It instituted minor reforms while leaving primary issues untouched.

xiv) **The Second Council of Lyons (1274)**

(1) Lyons II was called by Pope Gregory X (r. 1272–1276) to bring about union with the Eastern Church, to liberate the Holy Land, and to reform morals within the Catholic Church. Albert the Great (1206–1280) and Bonaventure (c. 1217–1274) attended, but Thomas Aquinas (1225–1274) died en route. The council (1) unsuccessfully demanded affirmation of the double procession of the Holy Spirit from the Father and the Son, which the Eastern Church rejects; (2) approved some newly founded monastic movements, including the Dominicans and the Franciscans; and (3) defined the procession of the Holy Spirit (the *filioque* clause). The Church's union with the East was short-lived, ending in 1289.[6]

xv) **The Council of Vienne (1311–1312)**

(1) The Council of Vienne was convoked by Pope Clement V (r. 1305–1314) to deal with the Templars (a military order of the Church), accused of heresy and immorality. The council announced reforms, suppressed the Templars, provided assistance for the Holy Land, encouraged missions,

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[6] The Templars had been founded in 1118 to protect pilgrims to the Holy Land.

and made decrees concerning the Inquisition (instituted formally in 1232 by Frederick II but claimed for the Church).

    xvi) **The Council of Constance (1413–1418)**

        (1) The Council of Constance was convened by John XXIII (1370–1419) in order to end the Great Schism (of having three simultaneous supposed popes), to reform the church, and to combat heresy.[7] Over two hundred propositions of John Wycliffe (1324–1384) were condemned. Reformer John Hus (c. 1372–1415), who held similar doctrines, refused to recant and was burned at the stake. The council proclaimed the superiority of an ecumenical council over the pope, declaring (in *Haec Sancta*, "Conciliar Decree"), "This Council holds its power direct from Christ; everyone, no matter his rank of office, even if it be papal, is bound to obey it in whatever pertains to faith" (cited in Cross, *ODCC*, 336–37). This ended the long history of increased authority for the Roman bishop that had begun in the second century with the emergence of one fallible bishop in each church and eventuated with one infallible bishop over all the churches.

    xvii) **The Council of Basel-Ferrara-Florence (1431–1445)**

        (1) The Council of Basel-Ferrara-Florence, called by Pope Martin V (r. 1417–1431), was a series of councils beginning with Basel (1431), moving to Ferrara (1438–1439), then Florence (1439–1443), and finally Rome (1443–1445). Its chief object was union with the Eastern Church, which sought support from the West against the Turks, who were nearing Constantinople. The controversy centered around double procession of the Holy Spirit, purgatory, and the primacy of the pope. By July 1439, there was East-West agreement on "The Decree of Union," but many bishops subsequently recanted, and the union ceased when the Turks captured Constantinople in 1453. The council and its members were later pronounced heretical.

    xviii) **The Fifth Lateran Council (1513)**

        (1) Lateran V was called by Pope Julius II (r. 1503–1513) to invalidate the decrees of the antipapal Council of Pisa (1409). Lateran V began a few minor reforms but did not treat the main issues of the coming Protestant Reformation. An Augustinian monk named Martin Luther (1483–1546) *did*, posting his Ninety-five Theses on the door of the church at Wittenburg (October 31, 1517).[8]

2) The Reformation to present 1517-2017

  a) History

    i) The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave, directly or indirectly, a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization.

    ii) The age of the Reformation bears a strong resemblance to the first century. Both are rich beyond any other period in great and good men, important facts, and permanent results. Both contain the ripe fruits of preceding, and the fruitful germs of succeeding ages. They are turning points in the history of mankind. They are felt in their effects to this day, and will be felt to the end of time. They refashioned the world from the innermost depths of the human soul in its contact, with the infinite Being. They were ushered in by a providential concurrence of events and tendencies of thought. The way for Christianity was prepared by Moses and the Prophets, the dispersion of the Jews, the conquests of Alexander the Great, the language and literature of Greece, the arms and laws of Rome, the decay of idolatry, the spread of skepticism, the aspirations after a new revelation, the hopes of a coming Messiah. The Reformation was preceded and necessitated by the corruptions of the papacy, the decline of monasticism and scholastic theology, the growth of mysticism, the revival of letters, the resurrection of the Greek and Roman classics, the invention of the printing press, the discovery of a new world, the publication of the Greek Testament, the general spirit of enquiry, the striving after national independence and personal freedom. In both centuries we hear the creative voice of the Almighty calling light out of darkness.[9]

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[7] Catholics widely see John XXIII as antipope.

[8] Geisler, Norman L. *Systematic Theology, Volume Four: Church, Last Things*. Minneapolis, MN: Bethany House Publishers, 2005. Print.

[9] Schaff, Philip, and David Schley Schaff. *History of the Christian Church*. Vol. 7. New York: Charles Scribner's Sons, 1910. Print.

b) View of Scripture
- **i) Martin Luther 1483-1546**
  - (1) Origin
    - (a) Like many early and medieval Fathers before him, Luther believed the Bible came from God through the instrumentality of the men God used. In this he did not deviate from the standard orthodox view of Scripture.[10]
  - (2) The Bible is the Word of God
    - (a) Luther wrote: "This is exactly as it is with God. His word is so much like himself, that the godhead is wholly in it, and he who has the word has the whole godhead" (*LW*, 52:46). He added, "It must be observed, however, that another one is the author of this book [Genesis], namely the Holy Ghost.… The Holy Spirit wanted to write this [Gen. 26:19–21] to teach us." In his exposition of 2 Peter is the statement: "Says Peter, what has been written and proclaimed in the Prophets has not been imagined nor invented by men, but holy and devout men have spoken it *through the Holy Ghost*" (Reu, *LS*, 35, 33, italics original).[11]
  - (3) The Bible is divinely authoritative
    - (a) Having come from God, the Scriptures have divine authority. Luther expressed this in no uncertain terms:
      - (i) We hope that everyone will agree with the decisions that the doctrines of men must be forsaken and the Scriptures retained. For they will neither desire nor be able to keep both, since the two cannot be reconciled and are by nature necessarily opposed to one another, like fire and water, like heaven and earth.… We do not condemn the doctrines of men just because they are the doctrines of men, for we would gladly put up with them. But we condemn them because they are contrary to the gospel and the Scriptures. (*LW*, 35:153.)[12]
  - (4) Infallible and Inerrant
    - (a) Neither does it help them to assert that at all other points they have a high and noble regard for God's words and the entire gospel, except in this matter. My friend, God's Word is God's Word; this point does not require much haggling! When one blasphemously gives the lie to God in a single word, or says it is a minor matter if God is blasphemed or called a liar, one blasphemes the entire God and makes light of all blasphemy. (*LW*, 37:26.)
    - (b) Luther also stated:
      - (i) Whoever is so bold that he ventures to accuse God of fraud and deception *in a single word* and does so willfully again and again after he has been warned and instructed once or twice will likewise certainly venture to accuse God of fraud and deception in all His words. Therefore it is true absolutely and without exception, *that everything is believed or nothing is believed.* The Holy Ghost does not suffer Himself to be separated or divided so that He should teach and cause to be believed one doctrine rightly and another falsely (ibid., 33, italics original).[13]
  - (5) The Bible is the revelation of Christ
    - (a) dismiss your own opinions and feelings, and think of the Scriptures as the loftiest and noblest of holy things, as the richest of mines which can never be sufficiently explored, in order that you may find that divine wisdom which God here lays before you in such simple guise as to quench all pride. Here you will find the swaddling clothes and the manger in which Christ lies, and to which the angel points the shepherds [Luke 2:11–12]. Simple and lowly are these swaddling clothes,[1] but dear is the treasure, Christ, who lies in them. (*LW*, 35:236.)[14]
- **ii) John Calvin 1509-1564**
  - (1) The Origin

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[10] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[11] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[12] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[13] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[1] By the phrase "simple and lowly" Luther obviously (in view of the earlier quotes) did not mean that the Bible was fallible and errant but rather simply human.

[14] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

        (a) Calvin believed the Bible found its ultimate source in God; the very words of the Bible came from the mouth of God, albeit through the instrumentality of men of God.[15]

    (2) The very words of God

        (a) We owe to Scripture the same reverence which we owe to God; because it has proceeded from Him alone, and has nothing belonging to man mixed with it.…The Law and the prophets are not a doctrine delivered according to the will and pleasure of men, but dictated by the Holy Spirit. (Urquhart, *IAHS*, 129–30.)[16]

    (3) The transmission of the text

        (a) There is this difference between the apostles and their successors, they were sure and authentic amanuenses of the Holy Spirit; and, therefore, their writings are to be regarded as the oracles of God, whereas others have no other office than to teach what is delivered and sealed in the holy Scriptures (ibid., 4.8.9).[17]

    (4) Inerrant

        (a) So long as your mind entertains any misgivings as to the certainty of the word of God, its authority will be weak and dubious, or rather will have no authority at all. Nor is it sufficient to believe that God is true, and cannot lie or deceive, unless you feel firmly persuaded that every word which proceeds from him is sacred, inviolable truth (ibid., 3.2.6).[18]

iii) Ulrich Zwingli 1484-1531

    (1) The articles and opinions below I, Ulrich Zwingli, confess to having preached in the worthy city of Zurich as based upon the Scriptures which are called inspired by God, and I offer to protect and conquer with the said articles, and where I have not now correctly understood said Scriptures I shall allow myself to be taught better, but only from said Scripture.[19]

iv) John Knox 1513-1572

    (1) established Calvinism as the official affiliation of Scotland, believed in the inspiration and authority of Scripture, as did his mentor. It was Knox's disciples who trained King James I of England, during whose reign the famous King James (Authorized) Version of the Bible was produced (in 1611).[20]

v) Francis Turretin 1623-1687

    (1) "We believe that the Word contained in these [canonical] books has proceeded from God, and receives its authority from him alone, and not from men." This confession was published in a somewhat modified and abridged form and used by the Waldenses as *A Brief Confession of Faith of the Reformed Churches of the Piedmont* (1655).[21]

c) Church Councils

  i) **The Council of Trent (1545–1563)**

    (1) The Council of Trent was called to counter the Reformation. Trent declared many of the characteristic doctrines of Roman Catholicism, including the equal validity of tradition with Scripture, the seven sacraments, transubstantiation, good works as necessary for justification, purgatory, indulgences, the veneration of saints and images, prayers to the dead (saints), and the canonicity of eleven apocryphal books. Many Protestants believe Rome apostatized at this point by a denial of the true gospel; others see it as a significant deviation from biblical and historic orthodoxy but not a total apostasy.[8]

  ii) **The First Council of the Vatican (1870)**

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[15] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[16] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[17] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[18] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[19] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[20] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[21] Geisler, Norman L. *Systematic Theology, Volume One: Introduction, Bible*. Minneapolis, MN: Bethany House Publishers, 2002. Print.

[8] At the center of the debate is whether the total *sufficiency* of Christ's sacrifice and the complete *necessity* of God's grace (both of which Trent confesses) are sufficient to merit the label *orthodox,* or whether the Reformation doctrine of the *exclusivity* of faith (*sola fidei*) is necessary for soteriological orthodoxy (see discussion in Geisler and McKenzie, *RCE,* chapter 12).

      (1) Vatican I, called by Pope Pius IX (r. 1846–1878), denounced pantheism, materialism, and atheism. It also pronounced papal infallibility, rejecting Antoninus of Florence's (1389–1459) formula that the pope "using the counsel and seeking for help of the universal Church" cannot err. Instead, it ruled that the pope's definitions are "irreformable of themselves, and not from the consent of the Church" when speaking *ex cathedra*, that is, as the pastor and doctor of all Christians.

iii) **The Second Council of the Vatican (1962–1965)**

      (1) Vatican II attempted ecumenicity (with Eastern Orthodox and Protestant observers), instituted ritualistic changes (like mass in local languages), pronounced reforms, declared inclusivism for "separated brethren," and accepted the salvation of sincere non-Christians.

         (a) *In all of this, it is not difficult to see the parallel between increasingly authoritarian church government and the increase of unorthodox views.*[22]

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[22] Geisler, Norman L. *Systematic Theology, Volume Four: Church, Last Things*. Minneapolis, MN: Bethany House Publishers, 2005. Print.