

Some notes about: **“Critics against the inerrancy of Scripture from Early Church until the Reformation”**, essay presented at Pilzen Europe CELC meeting, June 2018, by the Ukrainian Lutheran Church.

“But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse! 9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God’s curse!” Galatians 1: 8, 9

Main questions:

1. How Scriptures inerrancy was abandoned
2. There is a “direct relationship between the belief in inspiration and the authority of the Bible, and the application of this belief in practice and in action” p. 1. When one changes, that affects the other.

Apostolic period: “it can be said that the Apostolic period is a unique example of dogmatic and practical faithfulness to the written Word of God, where there is no doubt about the inspiration and authority of Scripture, and where exactly the written Word is the sole, authoritative basis for ministry.” p.2

Period of Early Church Fathers (end of 1-st - beginning of the 5th century): “like the Apostles and New Testament writers who recognized the inspiration and authority of the OT, the Fathers of the Church, along with all the books of the OT, also recognized the inspiration, inerrancy and authority of NT books.” p.2,3

At the same time (during III century) the first errors began to appear: methods of interpretation (allegorical), and the beginning of “oral tradition”. p.3

Middle Ages

The growth of “Sacred Tradition” and the Papacy: “The official church passed that historical rubicon, when the authority of the church ceased to be perceived below the authority of the Scriptures, and the authority of the Scripture itself was placed under the authority of the Universal Church.” p. 5

“It is very important to note here that the primary reason for the spiritual fall of churches in the Middle Ages is precisely the practical attitude to the inspiration, authority and inerrancy of the Bible, which, in the end, has also distorted its dogmatic attitude. One of the obvious results

of this is the established dogmatic views on Holy Scripture and the practical attitude to its authority in the most common traditional Christian denominations - the Catholic Church and the Orthodox Church." p. 5,6

Reformation Period

"...still close to the reformation times even churches, that had a wrong ideas on the interpretation of the Bible still saw it as a inerrant Word of God." p.6

Martin Luther: "SOLA SCRIPTURA": "On the contrary to such views (*liberal*), Luther taught in the Large Catechism, "I and my neighbor and, in short, all people may err and deceive. But God's Word cannot err. (Cat. Maj. IV: 57)." p.8

Conclusion:

"Two things were closely tied for reformers – the inspiration of the Bible and its inerrancy. One cannot stay strong without the other. Inspiration proves the inerrancy and inerrancy proves the inspiration." p. 8

FINAL QUESTIONS:

We are here from countries with different church history and traditions.

1. In what way these differences influenced our church practices and traditions?
2. In what way these differences appear among the churches of our fellowship?
3. How can we see around us – in the world and Churches" the rejection of Bible inerrancy?