

- 1) 2 Timothy 3:14-17
  - a) But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. **All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.**
- 2) John 10:35
  - a) " If he called them gods to whom the word of God came, **and scripture cannot be broken,**"
  - b) In this verse, Jesus himself is saying that Scripture cannot contain error or be proven incorrect.
- 3) 2 Peter 1:20-21
  - a) " First of all you must understand this, that **no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.**"
- 4) Matthew 26:54, 56
  - a) **"But how then would the Scriptures be fulfilled that say it must happen in this way?"... But this has all taken place that the writings of the prophets might be fulfilled.**
  - b) Jesus is clearly saying here that the words written in Scripture must be fulfilled!
- 5) Matthew 4:4
  - a) "But he answered, "It is written, `Man shall not live by bread alone, **but by every word that proceeds from the mouth of God.**"
- 6) Matthew 5:18
  - a) "For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished."
- 7) Psalms 12:6
  - a) "And the words of the LORD are flawless, like silver purified in a crucible, like gold refined seven times."
- 8) Psalms 119:89
  - a) "Forever, O LORD, thy word is firmly fixed in the heavens."
- 9) Proverbs 30:5
  - a) "Every word of God is flawless; he is a shield to those who take refuge in him."
- 10) Matthew 22:29
  - a) "Jesus replied, "You are **in error because you do not know the Scriptures** or the power of God."
- 11) Mark 12:24
  - a) " Jesus replied, "Are you not **in error because you do not know the Scriptures** or the power of God?"
- 12) Catholic Catechism **107** The inspired books teach the truth. "Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures."

- 13) Catholic Catechism **136** God is the author of Sacred Scripture because he inspired its human authors; he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth (cf. DV 11).
- 14) Catholic Catechism **106** God inspired the human authors of the sacred books. "To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing **whatever he wanted written, and no more.**"
- 15) **"The Catechism trusts the biblical word. It holds the Christ of the Gospels to be the real Jesus.** It is also convinced that all the Gospels tell us about this same Jesus and that all of them together help us, each in its own way, to know the true Jesus of history, who is no other than the Christ of faith." -Pope Benedict XVI Gospel, Catechesis, Catechism: Sidelights on The Catechism of the Catholic Church 64
- 16) **Scott Hahn states, "For Benedict, "the biblical books are, precisely, historical books.(16) This is the basic assumption of all his work, especially his work in Christology. In Jesus of Nazareth he accepts the historical reliability not only of the Synoptic Gospels-Matthew, Mark, and Luke-but also of John, which he suggests originates with an "eyewitness". (17) He accepts the Gospel testimony concerning Jesus as factually correct, as an accurate reflection of Jesus' teaching and as "a written record of the most ancient catechesis." (18)**
- a) 16 -Pope Benedict XVI Magisterium
- b) 17 -Pope Benedict XVI Jesus 11, 227
- c) 18 -Pope Benedict XVI Gospel, Catechesis, Catechism: Sidelights on The Catechism of the Catholic Church 61
- 17) **"I credit biblical tradition with greater truthfulness than I do the attempts to reconstruct a chemically pure historical Jesus in the retort of historical reason. I trust the tradition in its entirety. I know that the Jesus of the Gospels is the real Jesus." -Pope Benedict XVI Dogma 9-10**
- 18) **Alternately, by faith the theologian not only can trust the basic reliability of the historical texts but also is able to see the internal unity of Scripture, the connections and patterns that exist within and between texts. -Pope Benedict XVI Jesus xviii-xix**
- 19) **Thus while the events recorded in the Bible are factual, their meanings far transcend "historical facticity "because God in his Spirit is their author. Indeed, because God is acting in the biblical narrative, "the events carry within themselves a surplus meaning...giving them significance for all time and for all men." -Pope Benedict XVI Way 148**
- 20) VATICAN II-DOGOMATIC CONSTITUTION ON DIVINE REVELATION *DEI VERBUM* SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 18, 1965

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verbum\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html)

6. As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason (see Rom. 1:20); but teaches that it is through His revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, **with solid certitude and with no trace of error**, even in this present state of the human race. (7)

11. **Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit.** For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), **holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.**(1) In composing the sacred books, God chose men and while employed by Him (2) they made use of their powers and abilities, so that with Him acting in them and through them, (3) they, as true authors, consigned to **writing everything and only those things which He wanted.** (4)

**Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings** (5) for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).

12. For all of what has been said about **the way of interpreting Scripture is subject finally to the judgment of the Church**, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

Article 6:

7. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 2, "On Revelation:" Denzinger 1785 and 1786 (3004 and 3005).

Article 11:

1. cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 2 "On Revelation:" Denzinger 1787 (3006); Biblical Commission, Decree of June 18, 1915: Denzinger 2180 (3629): EB 420; Holy Office, Epistle of Dec. 22, 1923: EB 499.

4. Leo XIII, encyclical "Providentissimus Deus," Nov. 18, 1893: Denzinger 1952 (3293); EB 125.

5. cf. St. Augustine, "Gen. ad Litt." 2, 9, 20:PL 34, 270-271; Epistle 82, 3: PL 33, 277: CSEL 34,

**21) The Encyclical "Providentissimus Deus" Given by His Holiness Pope Leo XIII November 18, 1893** Given at St. Peter's, at Rome, the 18th day of November, 1893, the eighteenth year of Our Pontificate.

1. For although in **Divine revelation** there are contained some things which are not beyond the reach of unassisted reason, and which are made the objects of such revelation in order **"that all may come to know them with facility, certainty, and safety from error."**

10. Now, we have to meet the Rationalists, true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. **They deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories:** the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the Apostles at all. **These detestable errors, whereby they think they destroy the truth of the divine Books,** are obtruded on the world as the peremptory pronouncements of a certain newly-invented "free science;" a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of Holy Scripture, would faro be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honourable names their rashness and their pride. To them we must add not a few professors of other sciences who approve their views and give them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe.

14. most of all, that they may understand that **God has delivered the Holy Scriptures to the Church, and that in reading and making use of His Word, they must follow the Church as their guide and their teacher.** St. Irenaeus long since laid down, that where the charismata of God were, there the truth was to be learnt, and that Holy Scripture was safely interpreted by those who had the Apostolic succession.(33) His teaching, and that of other Holy Fathers, is taken up by the Council of the Vatican, which, in renewing the decree of Trent declares its "mind" to be this - that "in things of faith and morals, belonging to the building up of Christian doctrine, that is to be **considered the true sense of Holy Scripture which has been held**

and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and therefore that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers."(34) **By this most wise decree the Church by no means prevents or restrains the pursuit of Biblical science, but rather protects it from error,** and largely assists its real progress.

15. But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he **carefully observes the rule so wisely laid down by St. Augustine-not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires;(40)**

17. . **To prove, to expound, to illustrate Catholic Doctrine by the legitimate and skilful interpretation of the Bible,** is much; but there is a second part of the subject of equal importance and equal difficulty - **the maintenance in the strongest possible way of its full authority.** This cannot be done completely or satisfactorily except by means of the living and proper magisterium of the Church. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation. **To look upon it in any other light will be to open the door to many evil consequences. It will make the enemies of religion much more bold and confident in attacking and mangling the Sacred Books; and this vaunted "higher criticism" will resolve itself into the reflection of the bias and the prejudice of the critics.**

18. In the second place, we have to contend against those who, making an evil use of physical science, minutely scrutinize the Sacred Book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the young who are beginning their literary studies; for the young, if they lose their reverence for the Holy Scripture on one or more points, are easily led to give up believing in it altogether.

If dissension should arise between them, here is the rule also laid down by St. Augustine, for the theologian: **"Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so."(52)**

20. **It is a lamentable fact that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a**

suspicion of error, is set down with the slightest possible discussion as quite untrustworthy.

But it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it-this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author."(57) Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write-He was so present to them-that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. "Therefore," says St. Augustine, "since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictated."(58) And St. Gregory the Great thus pronounces: "Most superfluous it is to inquire who wrote these things-we loyally believe the Holy Ghost to be the Author of the book. He wrote it Who dictated it for writing; He wrote it Who inspired its execution. "(59)

21. It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error, that they laboured earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance-the very passages which in great measure have been taken up by the

**"higher criticism;" for they were unanimous in laying it down, that those writings, in their entirety and in all their parts were equally from the afflatus of Almighty God, and that God, speaking by the sacred writers, could not set down anything but what was true. The words of St. Augustine to St. Jerome may sum up what they taught: "On my part I confess to your charity that it is only to those Books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these Books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand."(60)**

22. But to undertake fully and perfectly, and with all the weapons of the best science, the defense of the Holy Bible is far more than can be looked for from the exertions of commentators and theologians alone. It is an enterprise in which we have **a right to expect the co-operation of all those Catholics** who have acquired reputation in any branch of learning whatever

23. . Let them loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures - and **that therefore nothing can be proved either by physical science or archaeology which can really contradict the Scriptures. If, then, apparent contradiction be met with, every effort should be made to remove it. . Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words, or in the polemical discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not unfrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but "truth remaineth and groweth stronger forever and ever."(61)**

22) The Encyclical "Pascendi Dominici Gregis" Given by His Holiness Pope Saint Pius X September 8, 1907

**36. In the Sacred Books there are many passages referring to science or history where, according to them, manifest errors are to be found. But, they say, the subject of these books is not science or history, but only religion and morals.** In them history and science serve only as a species of covering to enable the religious and moral experiences wrapped up in them to penetrate more readily among the masses. The masses understood science and history as they are expressed in these books, and it is clear that the expression of science and history in a more perfect form would have proved not so much a help as a hindrance. Moreover, they add, the Sacred Books, being essentially religious, are necessarily quick with life.

**We, Venerable Brethren, for whom there is but one and only one truth, and who hold that the Sacred Books, "written under the inspiration of the Holy Ghost, have God for their author"[19] declare that this is equivalent to attributing to God Himself the lie of utility or officious lie, and We say with St. Augustine: "In**

**an authority so high, admit but one officious lie, and there will not remain a single passage of those apparently difficult to practice or to believe, which on the same most pernicious rule may not be explained as a lie uttered by the author willfully and to serve a purpose."[20] And thus it will come about, the holy Doctor continues, that "everybody will believe and refuse to believe what he likes or dislikes in them," namely, the Scriptures. But the Modernists pursue their way eagerly. They grant also that certain arguments adduced in the Sacred Books in proof of a given doctrine, like those, for example, which are based on the prophecies, have no rational foundation to rest on.**

**In short, to maintain and defend these theories they do not hesitate to declare that the noblest homage that can be paid to the Infinite is to make it the object of contradictory statements! But when they justify even contradictions, what is it that they will refuse to justify?**

23) Encyclical Satis Cognitum of Leo XIII, 29 June 1896

[http://www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_l-xiii\\_enc\\_29061896\\_satis-cognitum\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum_en.html)

Pope Leo XIII taught: "Wherefore, as appears from what has been said, Christ instituted in the Church a living, authoritative and permanent Magisterium, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man."

24) **DIVINO AFFLANTE SPIRITU ENCYCLICAL OF POPE PIUS XII ON PROMOTING BIBLICAL STUDIES** Given at Rome, at St. Peter's, on the 30th of September, the feast of St. Jerome, the greatest Doctor in the exposition of the Sacred Scriptures, in the year 1943, the fifth of Our Pontificate

1. In our own time the Vatican Council, with the object of condemning false doctrines regarding inspiration, declared that these same books were to be regarded by the Church as sacred and canonical "not because, having been composed by human industry, they were afterwards approved by her authority, **nor merely because they contain revelation without error, but because, having been written under the inspiration of the Holy Spirit, they have God for their author, and as such were handed down to the Church herself.**"[3]

3. Session III, Cap. 2; *Ench. Bibl.* n. 62. When, subsequently, some Catholic writers, **in spite of this solemn definition of Catholic doctrine, by which such divine authority is claimed for the "entire books with all their parts" as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scripture solely to matters of faith and morals, and to regard other matters, whether in the domain of physical science or history, as "obiter dicta" and - as they contended - in no wise connected with faith, Our Predecessor of immortal memory, Leo XIII in the Encyclical Letter *Providentissimus Deus*, published on**



**November 18 in the year 1893, justly and rightly condemned these errors** and safe-guarded the studies of the Divine Books by most wise precepts and rules.

3. The first and greatest care of Leo XIII was to set forth the teaching on the truth of the Sacred Books and to defend it from attack. **Hence with grave words did he proclaim that there is no error whatsoever if the sacred writer**, speaking of things of the physical order "went by what sensibly appeared" as the Angelic Doctor says,[5] speaking either "in figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even among the most eminent men of science."

**defending the historical truth of Sacred Scripture from their attacks.**"[8] Nor is the sacred writer to be taxed with error, if "copyists have made mistakes in the text of the Bible," or, "if the real meaning of a passage remains ambiguous." **Finally it is absolutely wrong and forbidden "either to narrow inspiration to certain passages of Holy Scripture, or to admit that the sacred writer has erred," since divine inspiration "not only is essentially incompatible with error but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and constant faith of the Church."**[9] 9. Leonis XIII *Acta* XIII, P. 357 sq.; *Ench. Bibl.* n. 109 sq.; *supra*, pp. 23-25.

3. By the Apostolic Letter *Vigilantiae*, published on October 30 in the year 1902, he founded a Council or Commission, as it is called, of eminent men, "whose duty it would be to procure by every means that the sacred texts may receive everywhere among us that more thorough exposition which the times demand, and **be kept safe not only from every breath of error, but also from all inconsiderate opinions.**"[12] 12. Cf. Leonis XIII *Acta* XXII, p. 232 ss.; *Ench. Bibl.* n. 130-141; v. nn. 130, 132; *supra*. p. 31.

37. For as the substantial Word of God became like to men in all things, "except sin,"[31] so the words of God, expressed in human language, are made like to human speech in every respect, **except error.**

38. **Hence the Catholic commentator, in order to comply with the present needs of biblical studies, in explaining the Sacred Scripture and in demonstrating and proving its immunity from all error**

**Not infrequently - to mention only one instance - when some persons reproachfully charge the Sacred Writers with some historical error or inaccuracy in the recording of facts, on closer examination it turns out to be nothing else than those customary modes of expression and narration peculiar to the ancients, which used to be employed in the mutual dealings of social life and which in fact were sanctioned by common usage.**

39. When then such modes of expression are met within the sacred text, which, being meant for men, is couched in human language, **justice demands that they be no more taxed with error than when they occur in the ordinary intercourse of daily life.**

25) First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 2 "On Revelation:"

3. It is indeed thanks to this divine revelation, that those matters concerning God which are not of themselves beyond the scope of human reason, can, even in the

present state of the human race, be known by everyone without difficulty, with firm certitude **and with no intermingling of error.**

7. **These books the Church holds to be sacred and canonical not because she subsequently approved them by her authority after they had been composed by unaided human skill, nor simply because they contain revelation without error, but because, being written under the inspiration of the Holy Spirit, they have God as their Author, and were as such committed to the Church.**

9. **In consequence, it is not permissible for anyone to interpret holy scripture in a sense contrary to this, or indeed against the unanimous consent of the fathers.**

26) **The Council of Trent The Fourth Session Celebrated on the eighth day of the month of April, in the year MDXLVI-DECREE CONCERNING THE CANONICAL SCRIPTURES**

The sacred and holy, ecumenical, and general Synod of Trent,--lawfully assembled in the Holy Ghost, the Same three legates of the Apostolic Sec presiding therein,--**keeping this always in view, that, errors being removed, the purity itself of the Gospel be preserved in the Church;** which (Gospel), before promised through the prophets in the holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with His own mouth

27) ***SPIRITUS PARACLITUS* ENCYCLICAL OF POPE BENEDICT XV ON ST. JEROME Given at St. Peter's, Rome, September 15, 1920, the seventh year of our Pontificate.**

[http://www.vatican.va/holy\\_father/benedict\\_xv/encyclicals/documents/hf\\_ben-xv\\_enc\\_15091920\\_spiritus-paraclitus\\_en.html](http://www.vatican.va/holy_father/benedict_xv/encyclicals/documents/hf_ben-xv_enc_15091920_spiritus-paraclitus_en.html)

10. Jerome also insists on the **supereminent authority of Scripture.** When controversy arose he had recourse to the Bible as a storehouse of arguments, and he used its testimony as a weapon for refuting his adversaries' arguments, **because he held that the Bible's witness afforded solid and irrefutable arguments.**

13. **Jerome further shows that the immunity of Scripture from error or deception is necessarily bound up with its Divine inspiration and supreme authority.** Jerome briefly replied that he was not so utterly **stupid nor so grossly uneducated as to imagine that the Lord's words needed any correction** or were not divinely inspired.[29]

14. "The Lord's words are true; for Him to say it, means that it is."<sup>[32]</sup> **Again, "Scripture cannot lie";<sup>[33]</sup> it is wrong to say Scripture lies, nay, it is impious even to admit the very notion of error where the Bible is concerned. <sup>34</sup> "The Apostles," he says, "are one thing; other writers" - that is, profane writers - "are another;"<sup>[35]</sup> "the former always tell the truth; the latter - as being mere men - sometimes err,"<sup>[36]</sup> and though many things are said in the Bible which seem incredible, yet they are true;<sup>[37]</sup> in this "word of truth" you cannot find things or statements which are contradictory, "there is nothing discordant nor conflicting";<sup>[38]</sup> consequently, "when Scripture seems to be in conflict with itself both passages are true despite their diversity."<sup>[39]</sup>**

15. **Holding principles like these, Jerome was compelled, when he discovered apparent discrepancies in the Sacred Books, to use every endeavor to unravel the difficulty. If he felt that he had not satisfactorily settled the problem, he would return to it again and again, not always, indeed, with the happiest results.**

Yet he would never accuse the sacred writers of the slightest mistake - "that we leave to impious folk like Celsus, Porphyry, and Julian." [40] Here he is in full agreement with Augustine, who wrote to Jerome that to the Sacred Books alone had he been wont to accord such honor and reverence as firmly to believe that none of their writers had ever fallen into any error; and that consequently, if in the said books he came across anything which seemed to run counter to the truth, he did not think that that was really the case, but either that his copy was defective or that the translator had made a mistake, or again, that he himself had failed to understand. He continues:

Nor do I deem that you think otherwise. Indeed, I absolutely decline to think that you would have people read your own books in the same way as they read those of the Prophets and Apostles; the idea that these latter could contain any errors is impious. [41]

16. St. Jerome's teaching on this point serves to confirm and illustrate what our predecessor of happy memory, Leo XIII, declared to be the ancient and traditional belief of the Church touching the absolute immunity of Scripture from error:

So far is it from being the case that error can be compatible with inspiration, that, on the contrary, it not only of its very nature precludes the presence of error, but as necessarily excludes it and forbids it as God, the Supreme Truth, necessarily cannot be the Author of error.

17. Then, after giving the definitions of the Councils of Florence and Trent, confirmed by the Council of the Vatican, Pope Leo continues:

Consequently it is not to the point to suggest that the Holy Spirit used men as His instruments for writing, and that therefore, while no error is referable to the primary Author, it may well be due to the inspired authors themselves. For by supernatural power the Holy Spirit so stirred them and moved them to write, so assisted them as they wrote, that their minds could rightly conceive only those and all those things which He himself bade them conceive; only such things could they faithfully commit to writing and aptly express with unerring truth; else God would not be the Author of the entirety of Sacred Scripture. [42]

18. But although these words of our predecessor leave no room for doubt or dispute, it grieves us to find that not only men outside, but even children of the Catholic Church - nay, what is a peculiar sorrow to us, even clerics and professors of sacred learning - who in their own conceit either openly repudiate or at least attack in secret the Church's teaching on this point.

We warmly commend, of course, those who, with the assistance of critical methods, seek to discover new ways of explaining the difficulties in Holy Scripture, whether for their own guidance or to help others. **But we remind them that they will only come to miserable grief if they neglect our predecessor's injunctions and overstep the limits set by the Fathers.**

19. Yet no one can pretend that certain recent writers really adhere to these limitations. **For while conceding that inspiration extends to every phrase - and, indeed, to every single word of Scripture - yet, by endeavoring to distinguish between what they style the primary or religious and the secondary or profane element in the Bible, they claim that the effect of inspiration - namely, absolute**

truth and immunity from error - are to be restricted to that primary or religious element. Their notion is that only what concerns religion is intended and taught by God in Scripture, and that all the rest - things concerning "profane knowledge," the garments in which Divine truth is presented - God merely permits, and even leaves to the individual author's greater or less knowledge. Small wonder, then, that in their view a considerable number of things occur in the Bible touching physical science, history and the like, which cannot be reconciled with modern progress in science!

20. Therefore, from the merely external appearance of things - of which, of course, we have always to take account as Leo XIII, following in the footsteps of St. Augustine and St. Thomas, most wisely remarks - we can never conclude that there is any error in Sacred Scripture.

21. Moreover, our predecessor, sweeping aside all such distinctions between what these critics are pleased to call primary and secondary elements, says in no ambiguous fashion that "those who fancy that when it is a question of the truth of certain expressions we have not got to consider so much what God said as why He said it," are very far indeed from the truth. He also teaches that Divine inspiration extends to every part of the Bible without the slightest exception, and that no error can occur in the inspired text: "It would be wholly impious to limit inspiration to certain portions only of Scripture or to concede that the sacred authors themselves could have erred."[43]

22. Those, too, who hold that the historical portions of Scripture do not rest on the absolute truth of the facts but merely upon what they are pleased to term their relative truth, namely, what people then commonly thought, are - no less than are the aforementioned critics - out of harmony with the Church's teaching, which is endorsed by the testimony of Jerome and other Fathers. Yet they are not afraid to deduce such views from the words of Leo XIII on the ground that he allowed that the principles he had laid down touching the things of nature could be applied to historical things as well. Hence they maintain that precisely as the sacred writers spoke of physical things according to appearance, so, too, while ignorant of the facts, they narrated them in accordance with general opinion or even on baseless evidence; neither do they tell us the sources whence they derived their knowledge, nor do they make other peoples' narrative their own. Such views are clearly false, and constitute a calumny on our predecessor. After all, what analogy is there between physics and history? For whereas physics is concerned with "sensible appearances" and must consequently square with phenomena, history on the contrary, must square with the facts, since history is the written account of events as they actually occurred. If we were to accept such views, how could we maintain the truth insisted on throughout Leo XIII's Encyclical - viz. that the sacred narrative is absolutely free from error?

23. And if Leo XIII does say that we can apply to history and cognate subjects the same principles which hold good for science, he yet does not lay this down as a universal law, but simply says that we can apply a like line of argument when refuting the fallacies of adversaries and defending the historical truth of Scripture from their assaults.

**24. More than this: Jerome maintains that belief in the Biblical narrative is as necessary to salvation as is belief in the doctrines of the faith; thus in his Commentary on the Epistle to Philemon he says:**

**"What I mean is this: Does any man believe in God the Creator? He cannot do so unless he first believe that the things written of God's Saints are true." He then gives examples from the Old Testament, and adds: "Now unless a man believes all these and other things too which are written of the Saints he cannot believe in the God of the Saints." [45]**

**25. Thus St. Jerome is in complete agreement with St. Augustine, who sums up the general belief of Christian antiquity when he says:**

**Holy Scripture is invested with supreme authority by reason of its sure and momentous teachings regarding the faith. Whatever, then, it tells us of Enoch, Elias and Moses - that we believe. We do not, for instance, believe that God's Son was born of the Virgin Mary simply because He could not otherwise have appeared in the flesh and 'walked amongst men' - as Faustus would have it - but we believe it simply because it is written in Scripture; and unless we believe in Scripture we can neither be Christians nor be saved. [46]**

26. Then there are other assailants of Holy Scripture who misuse principles - which are only sound, if kept within due bounds - **in order to overturn the fundamental truth of the Bible and thus destroy Catholic teaching handed down by the Fathers.** If Jerome were living now he would sharpen his keenest controversial weapons against people who set aside what is the mind and judgment of the Church, and take too ready a refuge in such notions as "implicit quotations" or "pseudo-historical narratives," or in "kinds of literature" in the Bible such as cannot be **reconciled with the entire and perfect truth of God's word, or who suggest such origins of the Bible as must inevitably weaken - if not destroy - its authority.**

27. What can we say of men who in expounding the very Gospels so whittle away the human trust we should repose in it as to overturn Divine faith in it? They refuse to allow that the things which Christ said or did have come down to us unchanged and entire through witnesses who carefully committed to writing what they themselves had seen or heard. **Not thus did Jerome and Augustine and the other Doctors of the Church understand the historical trustworthiness of the Gospels. So, too, St. Jerome: after rebuking the heretical framers of the apocryphal Gospels for "attempting rather to fill up the story than to tell it truly," [47] he says of the Canonical Scriptures: "None can doubt but that what is written took place." [48]** Here again he is in fullest harmony with Augustine, who so beautifully says: **"These things are true; they are faithfully and truthfully written of Christ; so that whosoever believes His Gospel may be thereby instructed in the truth and misled by no lie." [49]**

28. **We know what He felt about Holy Scripture: when He said, "It is written," and "the Scripture must needs be fulfilled," we have therein an argument which admits of no exception and which should put an end to all controversy.**

**30. In a word, then: Jerome's teaching on the superexcellence and truth of Scripture is Christ's teaching.**

**47. First, that from the Bible's pages we learn spiritual perfection.**

35. Id., *Epist. ad Pammachium*, 57, 7, 4. <http://www.bible-researcher.com/jerome.pammachius.html>

\*\*\*Pope Benedict XV's statement that "**unless we believe in Scripture we can neither be Christians nor be saved.**" is proven by Sacred Scripture where Jesus is speaking in Luke 16:31, "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'" and in John 5:46-47, "If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?"

If someone (Pope and Magisterium) can speak infallibly, then why can't someone write infallibly?