

SOUTHWESTERN ASSEMBLIES OF GOD UNIVERSITY
HARRISON SCHOOL OF GRADUATE STUDIES
SCHOOL OF DISTANCE EDUCATION

THE REFORMATION'S LEGACY OF *SOLA SCRIPTURA*

PRESENTED TO BRUCE ROSDAHL, Ph.D.

IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE COURSE

REFORMATION THEOLOGY

THE 5313-90

BY

JOSEPH PASTORI

DATE DUE: MARCH 21, 2015

DATE SUBMITTED: MARCH 28, 2015

CONTENTS

INTRODUCTION	1
God Communicates with Humanity	1
Contributions of the Reformation	2
THE NEED FOR REFORMATION	3
Nature of Divine Revelation	3
Review of Scriptural Perspective	4
Emergence of Church Tradition	5
THE IMPACT OF REFORMATION	6
A Backlash against Unscriptural Practices	6
A Return to First Principles	7
The Central Guiding Principle	8
THE HEART OF EVANGELICAL DOCTRINE	8
The Value of History and Tradition	9
A Balance of Application	9
CONCLUSION	10
BIBLIOGRAPHY	11

INTRODUCTION

“In the beginning was the Word, and the Word was with God, and the Word was God.”¹ So John begins his gospel by summarizing creation and Christ’s relationship to it. The evangelist describes the eternally preexistent Second Person of the Trinity as “the Word.” No doubt that identification carries many facets of theological meaning. Still, he didn’t write, “In the beginning was the Anointed One,” or “In the beginning was the Son.” John, from the very beginning of his book, establishes an intimate link that God has to his written revelation by relating it to the human revelation of his Son. Christ, in human form, he describes as the Word having become flesh.² He strengthens this link by writing of Christ at his glorious appearing in this way: “He was clothed with a robe dipped in blood, and His name is called the Word of God.”³ The God who communicated to humanity through his Son,⁴ whom he associated with his Word, continues to do so through his written revelation, the Holy Scriptures.

God Communicates with Humanity

The basic assumption of theology is that God has disclosed knowledge about himself, thus revealing that which was formerly hidden.⁵ John R. Higgins suggests three reasons why he

¹ John 1:1 (New King James Version, here and in all future references unless otherwise noted)

² John 1:14

³ Revelation 19:13

⁴ Hebrews 1:1-2

⁵ John R. Higgins, "God's Inspired Word," in *Systematic Theology*, ed. Stanley M. Horton (Springfield, MO: Logion Press, 2007), 61.

chose to reveal Himself through the written word. First, because it provides an objective measurable standard; second, to guarantee completion and continuity of God's self-revelation; and third, in order to preserve a record of God's truth.⁶ The canon of Scripture, also described as special revelation, according to Steve Hayes, is the only form of revelation recognized as authoritative by Protestants, as opposed to natural theology based on human reason.⁷ Only through God's Scripture alone (*sola Scriptura*) does humanity discover the common elements of the gospel and recognize the greatness of human need before God and come to understand the greatness of his glory.⁸

Contributions of the Reformation

The Reformation, an effort that coincided with the rise of the humanist movement in sixteenth century Europe, sought to address corruption in the Roman Catholic Church by returning to an earlier form of Christianity with renewed emphasis on the study of the Scriptures and the teachings of the church fathers.⁹ The heart of the Reformation's aims could be summarized by four distinct sayings, which became a rallying cry for the movement: *sola Scriptura* (by Scripture alone), *sola gratia* (by grace alone), *sola fide* (by faith alone), and *solo Christo* (through Christ alone).¹⁰ While all of these theological developments have had a profound impact on the advancement of Evangelical Christianity, this paper proposes that the

⁶ Ibid., 78-79

⁷ Steve Hayes, "Natural Theology in Byzantine Theology," *Journal of Biblical Apologetics* 1 (2000): 18-19.

⁸ James R. White, *Scripture Alone* (Minneapolis, MN: Bethany House, 2004), 25.

⁹ Tim Grass, "Bible, Church, and Tradition in the 16th Century Reformation," *Journal of European Baptist Studies* 3, no. 2 (January 2003): 21.

¹⁰ Ibid.

greatest legacy of the Reformation was the principle of *sola Scriptura*, by Scripture alone, which remains a bedrock principle of the Evangelical church today.

THE NEED FOR REFORMATION

Because the Bible constitutes God’s revelation of his divine character, it, in its totality, reflects his divine nature. Higgins points to the “infallibility” and “inerrancy” of the Scriptures, stating that early Christians generally agreed on these things. He writes further, “Although these terms may not have always been used, the early church fathers, the Roman Catholic theologians, the Protestant Reformers, modern Evangelicals (and therefore ‘classical’ Pentecostals), all have affirmed a Bible that is entirely true, without room for falsehood or error.”¹¹ As such, the Scriptures can rightly assert that they present the entirety of God’s self-revelation and can speak with all authority with regard to matters of faith and practice for the believer.¹² Inasmuch as professing believers hold this conviction in common, then it provides a universal, objective mode of revelation and instruction for the body of Christ, differences of interpretation notwithstanding. However, challenges to this view developed over the centuries, raising questions about the ultimate source of truth, doctrine, and divine revelation. This lack of agreement served as a significant source of concern and distress among those whose conviction was to “contend earnestly for the faith which was once for all delivered to the saints” (Jude 3b).

Nature of Divine Revelation

¹¹ Higgins, “God’s Inspired Word,” 101.

¹² *Ibid.*, 92

The very nature of Scripture, insofar as it reflects the character of the Creator, is eternal, and as such, it's possesses an enduring quality or "survivability."¹³ Likewise, according to William W. Menzies, "The divine source and authority of the Scripture assure us that the Bible is also infallible, that is, incapable of error and therefore not capable of misleading, deceiving, or disappointing."¹⁴ Higgins asserts that Scripture's accuracy extends to all persons, locations, events, and other information, having had extensive archaeological support in upholding its credibility,¹⁵ thereby making it a permanent record that God has preserved for humanity.¹⁶

Review of Scriptural Perspective

Furthermore, Scripture itself affirms the reliability of its divine character. Peter emphasizes the divine inspiration of the authors of Scripture (2 Peter 1:20-21), to the degree that they reflect God's own intentions and represent in essence "the voice of the Holy Spirit."¹⁷ Higgins adds, "The authority of the written Word is anchored in the authority of Jesus. Since He is presented as God incarnate, His teachings are true and authoritative. Therefore, Jesus' teaching on Scripture determines its rightful claim to divine authority."¹⁸ Likewise, Paul, rather than

¹³ Ibid., 88

¹⁴ William W. Menzies, *Bible Doctrines: A Pentecostal Perspective*, ed. Stanley M. Horton (Springfield, MO: Logion Press, 1993), 26.

¹⁵ Higgins, "God's Inspired Word," 87.

¹⁶ Ibid., 79

¹⁷ Menzies, *Bible Doctrines*, 21-22.

¹⁸ Higgins, "God's Inspired Word," 90.

resting on human reason, made the Scriptures the foundation for his theology.¹⁹ Kittel et al. make the point most effectively when writing, “The ground slips beneath one’s feet, however, if one thinks one need not stand by what is written alone to know the will of God.”²⁰

Emergence of Church Tradition

That ground stood firm during the early years of Christianity. According to Higgins, “Verbal plenary inspiration was the view of the Early Church. During the first eight centuries of the Church, no major church leader held to any other view.”²¹ However, another view started to emerge during the Middle Ages that challenged Scripture as the sole source of authority.²² The “supplementary view,” also known as the “two-source theory,” according to Richard Bauckham, “holds that Scripture is not only formally, but also materially insufficient. The full content of revelation is to be found, not in Scripture alone, but in Scripture and unwritten apostolic traditions.”²³ Even after the outset of the Reformation, Bruce Corley et al. add that “the Council of Trent (1545-63) declared that the church was guardian over unwritten tradition and the interpretation of Scripture.”²⁴ This development opened the door to doctrinal error, unscriptural practices, and abuses of papal authority, causing widespread corruption over the years.

¹⁹ Robert Morey, “Introduction: Conflict between Natural and Revealed Theologies,” *Journal of Biblical Apologetics* 9 (2003); 5.

²⁰ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964), 409.

²¹ Higgins, “God’s Inspired Word,” 100-101.

²² Richard Bauckham, “Tradition in Relation to Scripture and Reason,” in *Scripture, Tradition, and Reason: A Study in the Criteria of Christian Doctrine: Essays in Honor of Richard P.C. Hanson*, eds. Richard Bauckham and Benjamin Drewery (Edinburgh; T&T Clark, 1998), 120.

²³ Ibid.

²⁴ Bruce Corley, Steve Lemke, and Grant Lovejoy, *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, Second ed. (Nashville, Broadman & Holman, 2002), 198.

THE IMPACT OF REFORMATION

Though many forerunners had risen in the years prior to the Reformation,²⁵ White states that movement formally began on October 31, 1517 with Martin Luther nailing his Ninety-five Theses to the Wittenburg Church door. John L. Thompson et al. state the issue vividly: “Early reformers reacted viscerally whenever they saw human traditions, especially ecclesiastical traditions, rivaling or subverting the clear teachings of Christ and the apostles as found in the Bible, particularly when those traditions imposed laws or requirements that had no biblical foundation but terrified the consciences of Christians, who feared that any breach of these spurious laws and traditions might result in the loss of salvation.”²⁶

A Backlash against Unscriptural Practices

Luther took issue with the Roman Catholic Church for placing tradition in an authoritative position surpassing Scripture, challenging the church’s view that it held exclusive authority regarding matters of Scriptural interpretation and faith.²⁷ As he puts it, “The Romanists want to be the only masters of Holy Scripture, although they never learn a thing from the Bible all their life long. They assume the sole authority for themselves, and, quite unashamed, they play about with the words before our very eyes, trying to persuade us that the pope cannot err in

²⁵ J.H. Merle D’Aubigné, *History of the Reformation in the Sixteenth Century*, trans. Henry Beveridge and H. White, vol. 1, Collin’s Select Library (Glasgow; London: William Collins; R. Groomsbridge & Sons, 1862), 60-70.1

²⁶ John L. Thompson, Timothy George, and Scott M. Manetsch, eds., *Genesis 1-11: Old Testament, Vol. 1 Reformation Commentary on Scripture* (Downers Grove, IL: IVP Academic, 2012), xliii.

²⁷ Vincent Bacote, Laura C. Migueléz, and Dennis L. Okholm, *Evangelicals & Scripture: Tradition, Authority, and Hermeneutics* (Downers Grove, IL: InterVarsity Press, 2004), 24.

matters of faith, regardless of whether he is righteous or wicked.”²⁸ This caused Luther to lose confidence in the Catholic Church’s authority once and for all.²⁹

A Return to First Principles

Just as the disciples found understanding regarding the life and ministry of Christ in the context of Old Testament Scriptures rather than in contemporary sources, the reformers sought to return to the Bible,³⁰ in keeping with the principles embraced by sixteenth century humanism. Abraham Friesen sites Erasmus as an example, whose “quest led him back to Christ’s own words and their interpretation by the apostles.”³¹ Alister McGrath notes that the reformers also embraced the idea of ascribing priority to source texts. He writes, “The Reformation saw a new importance being attached to Scripture—or, perhaps an ancient view of the importance of Scripture being recovered.”³² John Calvin applied a humanist approach to his theology by reading the Bible to discern the intent of the authors, with the conviction that the Holy Spirit coordinated their efforts.³³ He adds, “First we affirm that we desire to follow Scripture alone as rule of faith and religion, without mixing with it any other thing which might be devised by the opinion of men apart from the Word of God, and without wishing to accept for our spiritual government any other doctrine than what is conveyed to us by the same Word without addition

²⁸ Martin Luther, “To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate,” In *A Reformation Reader*, ed. Denis R. Janz (Minneapolis: Fortress Press, 2008), 100.

²⁹ Timothy George, *Theology of the Reformers* (Nashville, Broadman & Holman Publishing Group, 2013), 81.

³⁰ Mark R. Saucy, “Canon as Tradition: The New Covenant and the Hermeneutical Question,” *Themelios* 36, no. 2 (August 2011): 237.

³¹ Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission* (Grand Rapids, William B. Eerdmans Publishing Co., 1998), 14.

³² Alister E. McGrath, *Reformation Thought*, Fourth ed. (Malden, MA: Wiley-Blackwell, 2012), 91.

³³ Corley et al., *Biblical Hermeneutics*, 200.

or diminution, according to the command of our Lord.”³⁴ Thus, Calvin communicated the essence of the Reformation’s core conviction.

The Central Guiding Principle

McGrath points out that the priority of *sola Scriptura* was central to aligning the church with the beliefs and practices of “the Golden Age of Christianity,” as he puts it. “If the doctrine of justification by faith alone was the material principle of the Reformation, the principle of *Scriptura sola* was its formal principle. If the reformers dethroned the pope, they enthroned Scripture.”³⁵ He adds that, according to this rule, any prerogative that the church may have to authority, it holds insofar as it is found in Scripture.³⁶ George observes that *sola Scriptura*, in practice as well as principle, preserves the authority of Scripture, preventing it from becoming subordinate to the church, thereby diminishing its authority.³⁷ Francis Schaeffer summarizes the issue well: “For the Reformation, final and sufficient knowledge rested in the Bible—that is, Scripture alone, in contrast to Scripture plus anything else parallel to the Scriptures, whether it be the Church or a natural theology.”³⁸

THE HEART OF EVANGELICAL DOCTRINE

This principle holds now, as it did then. According to Bacote et al., “In taking their stand on the Bible as the norming norm, evangelicals claim the legacy of the Reformation.”³⁹

³⁴ J.K.S. Reid, *Calvin: Theological Treatises* (Louisville, KY; John Knox Press, 1954), 26

³⁵ McGrath, *Reformation Thought*, 91

³⁶ *Ibid.*, 100.

³⁷ George, *Theology of the Reformers*, 81.

³⁸ Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, vol. 1 (Westchester, IL: Crossway Books, 1982), 218.

³⁹ Bacote, et al., *Evangelicals & Scripture*, 23.

They point out that for Evangelicals, the Bible remains the focal point both in personal life and church life.⁴⁰ They hold to this as a central article of faith.⁴¹ Maintaining this priority of *sola Scriptura* provides the key that will keep the church sound in doctrine and practice. R. Albert Mohler rightly states, “Scripture alone is the final and controlling authority for all true Christian teaching and doctrinal formation.”⁴²

The Value of History and Tradition

However, faithful adherence to the principle of *sola Scriptura* doesn’t mean that contemporary Evangelicals cannot find value in church history and elements of tradition. Believers do no injustice to this principle by recognizing valid knowledge that can be gained from other sources in support of the Bible. According to Millard Erickson, “There is positive value to tradition: it can assist us to understand Scripture and its application. The Fathers do have something to say, but their writings must be viewed as commentaries on the text, not as biblical text itself.”⁴³ George agrees with this, maintaining that, “*Sola Scriptura* was not *nuda Scriptura*.”⁴⁴ In other words, the Bible doesn’t exist in isolation, cut off from the rest of God’s activity in the church.⁴⁵ Choosing Scripture doesn’t mean that one rejects history and/or tradition or vice versa.

A Balance of Application

⁴⁰ Ibid., 192.

⁴¹ Corley et al., *Biblical Hermeneutics*, 172.

⁴² R. Albert Mohler, Jr., “Doctrine,” in *Holman Bible Dictionary*, ed. Chad Brand et al. (Nashville: Holman Bible Publishers, 2003), 437.

⁴³ Millard J. Erickson, *Christian Theology*, Second ed. (Grand Rapids, Baker Book House, 1998), 284.

⁴⁴ George, *Theology of the Reformers*, 82.

⁴⁵ White, *Scripture Alone*, 27-28.

Maintaining a right priority in recognizing the authority of Scripture, then, lies in knowing how to balance it with other elements of faith and instruction. Erickson makes the Christian's priority very clear. If Scripture is clearly at odds with a tradition or any teaching, whether it belongs to one of the church fathers or a popular teacher of the day, Scripture carries the day, so to speak.⁴⁶ He also adds that the guidance of the Holy Spirit (representing the subjective dimension), in combination with the text of Scripture (representing the objective dimension) are both necessary to produce maturity in the believer.⁴⁷ White affirms this, observing that, without the work of the Spirit, the word of God will fail to bring about spiritual results in the believer.⁴⁸

CONCLUSION

In sharing about William Carey's theological conviction that the Bible alone had power to transform people's lives (a conviction that prompted him to partner with John Thomas to translate the Bible into Bengali), Russ Bush and Tom Nettles tell of five Kulin Brahmins who came to faith in Christ by exclusively reading the Bible.⁴⁹ It continues to have spiritual impact in the lives of sincere seekers who want to know God and see him revealed in Scripture. The Bible may have its limits, in some regards. As White puts it, "You do not understand the doctrine if you think we claim the Bible is a repository of all knowledge, divine and human. It is the rule of faith, not the Universal Encyclopedia."⁵⁰ Still, as such, it has power reaching into eternity.

⁴⁶ Erickson, *Christian Theology*, 284.

⁴⁷ *Ibid.*, 278.

⁴⁸ White, *Scripture Alone*, 78.

⁴⁹ L. Russ Bush and Tom J. Nettles, *Baptists and the Bible*, Revised and expanded (Nashville, Broadman & Holman Publishers, 1999), 113.

⁵⁰ White, *Scripture Alone*, 33.

BIBLIOGRAPHY

- Allert, Craig D. "What Are We Trying to Conserve? Evangelicalism and Sola Scriptura." *Evangelical Quarterly* 76, no. 4 (2004): 327-348.
- Awad, Najeeb George. "Should We Dispense with Sola Scriptura? Scripture, Tradition and Postmodern Theology." *Dialog: A Journal of Theology* 47, no. 1 (2008): 64-79.
- Bacote, Vincent, Laura C. Miguélez, and Dennis L. Okholm. *Evangelicals & Scripture: Tradition, Authority, and Hermeneutics*. Downers Grove, IL: InterVarsity Press, 2004.
- Barth, Karl, Geoffrey William Bromiley, and Thomas F. Torrance. *Church Dogmatics: The Doctrine of the Word of God, Part 1*. Vol. 1. New York: T&T Clark, 2004.
- Bauckham, Richard. "Scripture, Tradition, and Reason: A Study in the Criteria of Christian Doctrine." In *Scripture, Tradition, and Reason: A Study in the Criteria of Christian Doctrine: Essay in Honor of Richard P.C. Hanson*, edited by Richard Bauckham, & Benjamin Drewery, 117-145. Edinburgh: T&T Clark, 1998.
- Berkouwer, G.C. *Studies in Dogmatics: Holy Scripture*. Edited by Jack Bartlett Rogers. Grand Rapids: William B. Eerdmans Publishing Company, 1975.
- Bond, Steve. "Biblical Hermeneutics." In *Holman Illustrated Bible Dictionary*, edited by Chad Brand, Charles Draper, Archie England, Steve Bond, E. Ray Clendenen, & Trent C. Butler, 205-206. Nashville: Holman Bible Publishers, 2003.
- Brown, Colin. "Evangelical Tradition." *Evangel*, Spring 2007: 1-2.
- Buchanan, John M. "Luther's Legacy." *Christian Century*, October 17, 2012: 3.
- Bush, L. Russ, and Tom J. Nettles. *Baptists and the Bible*. Revised and Expanded. Nashville: Broadman & Holman, 1999.
- Corley, Bruce, Steve Lemke, and Grant Lovejoy. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*. 2nd ed. Nashville: Broadman & Holman, 2002.
- D'Aubigné. *History of the Reformation in the Sixteenth Century*. Translated by Henry Beveridge, & H. White. Glasgow, London: William Collins; R. Groombridge & Sons, 1862.
- Davies, Alan. "Tradition and Modernity in Protestant Christianity." *Journal of Asian & African Studies (Brill)* 34, no. 1 (February 1999): 19-32.

- DeVries, Pieter. "The Glory of the Cross." Edited by Joel R. Beeke. *Puritan Reformed Journal* 3, no. 3 (2011): 18-23.
- Erickson, Millard J. *Christian Theology*. 2nd edition. Grand Rapids, MI: Baker Book House, 1998.
- Friesen, Abraham. *Erasmus, the Anabaptists, and the Great Commission*. Grand Rapids: William B. Eerdmans Publishing Company, 1998.
- George, Timothy. *Theology of the Reformers*. Revised Edition. Nashville: Broadman & Holman Publishing Group, 2013.
- George, Timothy, and David S. Dockery, . *Theologians of the Baptist Tradition*. Nashville: Broadman & Holman Publishers, 2001.
- Gibbs, Lee W. "Biblical Interpretation in Medieval England and the English Reformation." In *A History of Biblical Interpretation, Volume 2: The Medieval through the Reformation Periods*, edited by Alan J. Hauser, Duane F. Watson, & Schuyler Kaufman, 372-402. Grand Rapids: William B. Eerdmans Publishing Company, 2009.
- Grass, Tim. "Bible, Church and Tradition in the 16th Century Reformation." *Journal of European Baptist Studies* 3, no. 2 (January 2003): 20-32.
- Hauser, Alan J., and Duane F. Watson. "Introduction and Overview." In *A History of Biblical Interpretation, Volume 2: The Medieval through the Reformation Periods*, edited by Alan J. Hauser, Duane F. Watson, & Schuyler Kaufman, 1-85. Grand Rapids: William B. Eerdmans Publishing Company, 2009.
- Hayes, Steve. "Natural Theology in Byzantine Theology." *Journal of Biblical Apologetics* 1 (2000): 18-23.
- Higgins, John R. "God's Inspired Word." In *Systematic Theology*, edited by Stanley M. Horton. Springfield, MO: Logion Press, 2007.
- Hindson, Edward E., and Howard Eyrich. *Totally Sufficient*. Eugene, OR: Harvest House, 1997.
- Janz, Denis R., ed. *A Reformation Reader: Primary Texts with Introductions*. Second Edition. Minneapolis: Fortress Press, 2008.
- Kelly, Joseph F. "Scripture and Tradition in the Early Irish Church." In *Scripture, Tradition, and Reason: A Study in the Criteria of Christian Doctrine: Essays in Honor of Richard P.C. Hanson*, 146-173. Edinburgh: T&T Clark, 1998.
- Kittel, Gerhard, Geoffrey W. Bromiley, and Gerhard Friedrich, . *Theological Dictionary of the New Testament*. Grand Rapids: Eerdmans, 1964.
- MacArthur, John. *Reckless Faith: When the Church Loses Its Will to Discern*. Wheaton, IL: Crossway Books, 1994.

- Macchia, Frank D. "A Reply to Rickie Moore." *Journal of Pentecostal Theology* 8, no. 17 (2000): 15-19.
- Mays, James Luther. *Harper's Bible Commentary*. San Francisco: Harper & Row, 1988.
- McGrath, Alister E. *Reformation Thought: An Introduction*. Fourth Edition. Malden, MA: Wiley-Blackwell, 2012.
- Menzies, William W. "The Scriptures Inspired." In *Bible Doctrines: A Pentecostal Perspective*, edited by Stanley M. Horton. Springfield, MO: Logion Press, 1993.
- Mohler, R. Albert. "Doctrine." In *Holman Illustrated Bible Dictionary*, edited by Chad Brand, Charles Draper, Archie England, Steve Bond, E. Ray Clendenen, & Trent C. Butler, 436-437. Nashville: Holman Bible Publishers, 2003.
- Moore, Rickie D. "A Letter to Frank Macchia." *Journal of Pentecostal Theology* 8, no. 17 (2000): 12-14.
- Morey, Robert A. "Is Natural Theology Fideistic?" *Journal of Biblical Apologetics* 1 (2000): 4-6.
- Morey, Robert. "Introduction: Conflict between Natural and Revealed Theologies." *Journal of Biblical Apologetics* 9 (2003): 5.
- Nettles, Tom. *Ready for Reformation?: Bringing Authentic Reform to Souther Baptist Churches*. Nashville: Broadman & Holman Publishers, 2005.
- Neusner, Jacob, Alan J. Avery-Peck, and William Scott Green, . *The Encyclopedia of Judaism*. Boston: Brill, 2000.
- Newman, Scott. "The Scandal of Reason—Part II a Response to Post-Modern Evangelicalism." *Conservative Theological Journal* 2, no. 4 (1998): 46-63.
- Noble, T.A. "Scripture and Experience." *Themelios* 23, no. 1 (October 1997): 30-39.
- Packer, J. I. "'Sola Scriptura' in History and Today." In *God's Inerrant Word*, edited by John Warwick Montgomery, 43-62. Minneapolis: Bethany Fellowship, 1974.
- Pitkin, Barbara. "John Calvin and the Interpretation of the Bible." In *A History of Biblical Interpretation, Volume 2: The Medieval through the Reformation Periods*, edited by Alan J. Hauser, Duane F. Watson, & Schuyler Kaufman, 341-371. Grand Rapids: William B. Eerdmans Publishing Company, 2009.
- Reid, J.K.S. *Calvin: Theological Treatises*. Louisville, KY: Westminster John Knox Press, 1954.
- Saucy, Mark R. "Canon as Tradition: The New Covenant and the Hermeneutical Question." *Themelios* 36, no. 2 (August 2011): 216-237.

- Schaeffer, Francis A. *The Complete Works of Francis A. Schaeffer: A Christian Worldview*. Vol. 1. Westchester, IL: Crossway Books, 1982.
- Stanger, Carol Ann Lloyd. "Legacy of the Protestant Reformation." *Calliope* 22, no. 8 (2012): 46.
- Thompson, John L., Timothy George, and Scott M. Manetsch. *Genesis 1-11: Old Testament*. Vol. 1. Downers Grove, IL: IVP Academic, 2012.
- Timmann, Mjaaland. "Apocalypse and the Spirit of Revolution: The Poland Legacy of the Early Reformation." *Political Theology* 14, no. 2 (2013): 155-173.
- Ward, W.R. "The Protestant Frame of Mind." *History Today* 40, no. 9 (1990): 18-24.
- White, James R. *Scripture Alone*. Minneapolis: Bethany House, 2004.
- Williams, Daniel H. "The Search for Sola Scriptura in the Early Church." *Interpretation* 52, no. 4 (1998): 354-366.
- Woodling, Lucy. "Henry VIII and Religion." *History Review*, no. 62 (December 2008): 42-47.
- Yong, Amos. *In the Days of Caesar: Pentecostalism and Political Theology: The Cadbury Lectures 2009*. Grand Rapids: William B. Eerdmans Publishing Company, 2010.
- Zens, Jon. "Scripture or Tradition?: A Review of One Key Issue Found in Catholic Documents." *Journal of Biblical Apologetics*, 2001: 46-49.