

DIVINE REVELATION "BY LETTER" (2 Thessalonians 2:15):

The Bible



Divine Revelation

Revelation is defined literally as the **uncovering or disclosure of something that is hidden**. The Bible itself addresses the meaning of revelation.

Hebrews 1:1-2

In times past, God spoke in partial and various ways to our ancestors through the prophets; **in these last days, he spoke to us through a son**, whom he made heir of all things and through whom he created the universe,

1 Corinthians 2:9-10

But as it is written: "What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him," this **God has revealed to us through the Spirit.**

Matthew 16:17

Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For **flesh and blood has not revealed this to you**, but my heavenly Father."

Matthew 11:27

All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and **anyone to whom the Son wishes to reveal him**.

2 Peter 1:21

for no prophecy ever came through human will; but rather **human beings moved by the holy Spirit spoke under the influence of God**.

Romans 1:19

For what can be known about God is evident to them, because **God made it evident to them.**

Because the Bible is an important source for God's revelation, we should know:

- ✓ where the Bible comes from;
- ✓ what books are included in the Bible;
- ✓ how God uses the Bible to reveal Himself; and
- ✓ how do we interpret the information in the Bible.

The Catholic Church, through her teaching arm, at **the Second Vatican Council** also defined what is meant by revelation:

Constitution on Divine Revelation, No. 2

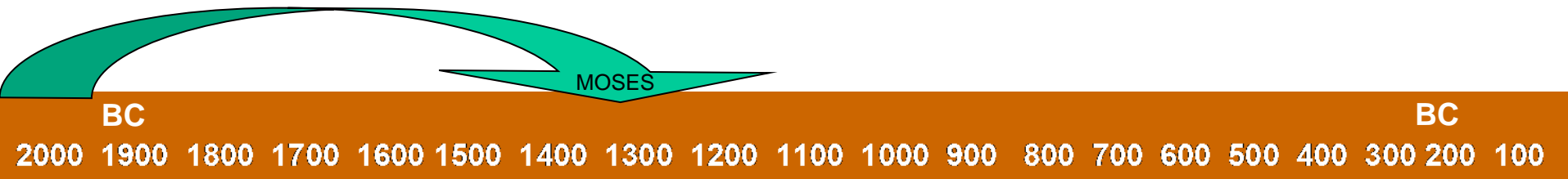
In his goodness and wisdom **God chose to reveal himself** and to **make known to us the hidden purpose of his will** by which, through Christ the Word made flesh, people have access to the Father in the Holy Spirit and come to share in the divine nature. Through this revelation, therefore, **the invisible God** out of the abundance of his love **speaks to his people as friends and lives among them**, so that he may invite them into **fellowship with Himself**.



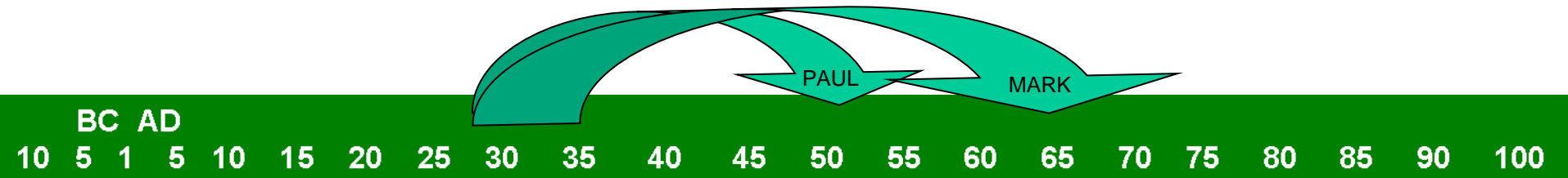
The Bible: Written Revelation

The Word of God revealing Himself to His People through the sacred authors was first of all oral. Periods of **oral transmission** varied.

The revelation of Genesis, from prehistory to the time of Moses is an example of oral transmission.



The period from the resurrection and ascension of Jesus (about 30 AD) until some of Paul's letters (about 51 AD) or the writing of the first Gospel, Mark's (about 65 AD), is another example of oral transmission of revelation.



The Word of God as eventually **written down** is contained in the Bible. The Bible is the collection of sacred books, written through the inspiration of the Holy Spirit and recognized by the Church as such.

BC

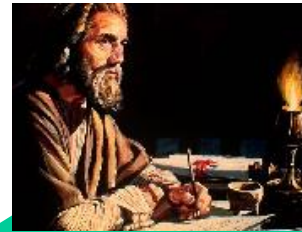


Old Testament patriarchs, prophets, kings, etc., received and proclaimed God's Word.

AD



Jesus and His Apostles preached and taught.



Evangelists, Paul, Peter, James, etc., wrote down what they received . . .



Bishops, Fathers, Doctors continued to preach and teach also . . . to this very day . . .



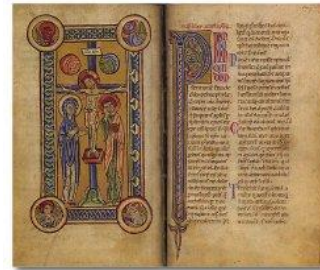
The two divisions of the Bible are called Testaments, the **Old Testament (or the Hebrew Scriptures)** written before the coming of Jesus Christ,



and the **New Testament**, written after the life, death and resurrection of Jesus.

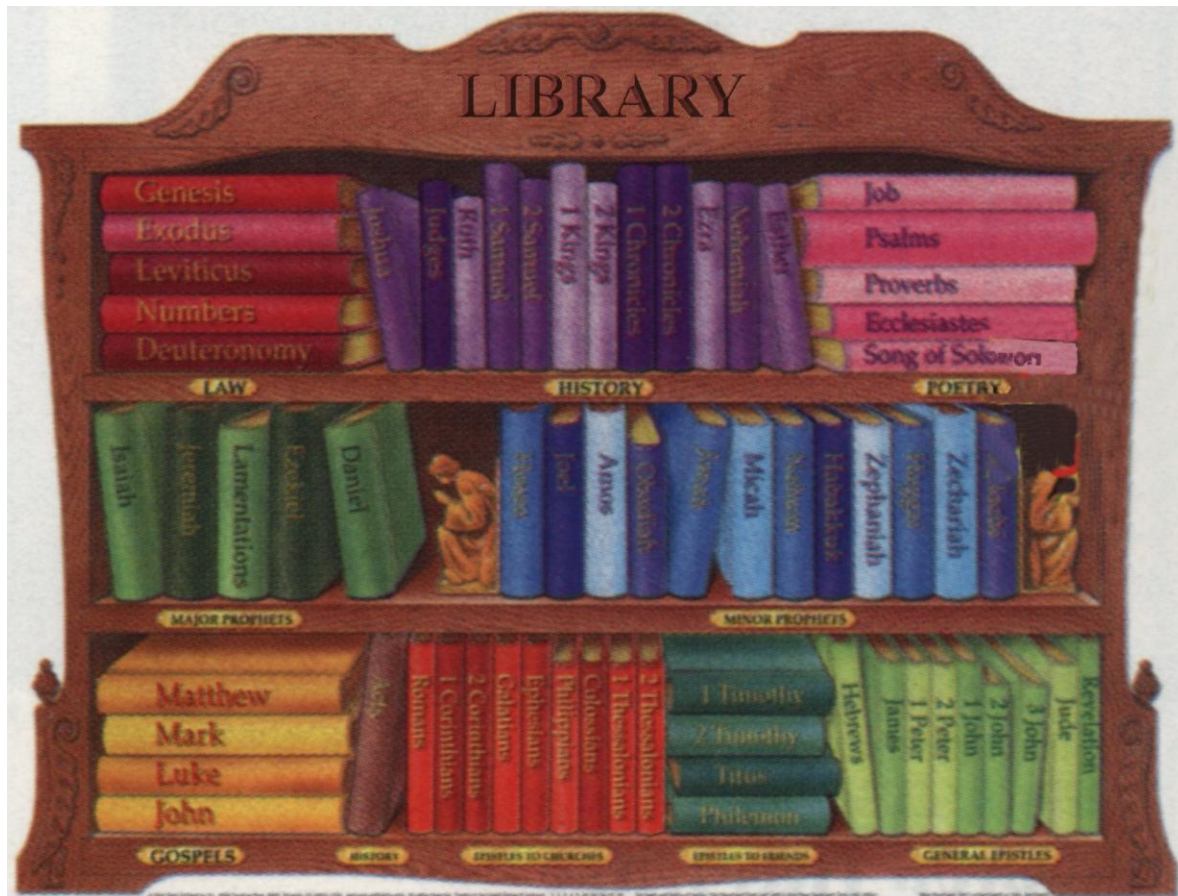


The **canon** of the Bible refers to the definitive list of the books which are considered to be divine revelation and included in the Bible. ("Canon" [Gk. kanon] means a reed; a straight rod or bar; a measuring stick; something serving to determine, rule, or measure.) Over the centuries, the different faith communities which use the Bible (e.g., Jews, Catholics, Protestants) have developed different canons, i.e., different lists of which books belong in the Bible "library."



106-108
The Lindisfarne Gospels, Germany, 3rd quarter of 10th c.

The **title** of this collection of sacred books comes from the Latin *biblia*, which in turn comes from the Greek, *ta biblia*. The Greek word means "The Books." Hence, the Bible is a library of books rather than a single book.



The **original language** of the Old Testament was predominantly Hebrew, with some later books having been written in Greek and Aramaic. The entire Old Testament was translated into Greek well before the time of Christ. The New Testament was entirely written in Greek. Not a single original manuscript (i.e., autograph) for either Testament exists today.

This library contains among its books, many **kinds and types of literature**. There are law books or literature (e.g. Leviticus), there are books of history (e.g. the books of Kings and Chronicles), poetry (e.g. Song of Songs) and hymn books (e.g. Psalms), parables or stories (e.g. Job), biography (e.g. Gospels), prophetic (e.g. Revelation), collections of sayings (e.g. Proverbs), etc.

Much printed currently within this library is **not a part of the revelation** of the Word of God. The writers of the books of the Bible did not title the books (with the possible exception of Mark's Gospel).

Hence the ***titles*** of the books are not the Word of God. The sacred authors did not write in ***paragraphs*** or use ***punctuation*** or ***label sections*** or ***outline*** their books.

Cardinal Stephen Langton created the ***chapters*** of both the Old and New Testaments in the Latin version of the Bible in 1228.

Verses within chapters in the Latin version of the Old Testament were the work of the Dominican friar Santes Pagnini in 1528. The verses for the Greek New Testament were created by the Protestant Robert Estienne in 1555. Some brief books have no chapters but only verses (e.g., Philemon).

The Church has always believed that **the Word of God is not wholly contained** in the library of the Bible. As the opening of the Gospel of John proclaims, the Word of God existed eternally and became flesh in Jesus to dwell among us (John 1:1-14).

The Church, birthed by the Holy Spirit on Pentecost, existed, grew before, during and after the New Testament was written and the books of the Bible determined. The Church recognizes that the books of the Bible are but **one source of information** about God's revelation, although a very important source. The Word of God and the Spirit of Truth are too dynamic to be limited to the written Word only.

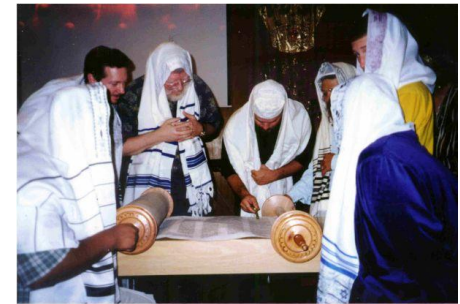
The Bible is the book of the Church; we are not a Church of the Bible. The Church existed (30 AD) before the Bible and gave birth to it in faith and in Council (397 AD).

The Hebrew Scriptures: The Old Testament



It will serve now to list in comparable columns the canons of the Old Testament as accepted by both Roman Catholics and Protestant Evangelicals.

Jews have the same canon as Protestants.



The lists are divided into the groups as taught by the respective faith groups. The books with asterisks are those of the Catholic canon which are considered canonical, but are labeled apocryphal by Protestants and Evangelicals.

HEBREW SCRIPTURES

The Palestinian Canon

The Law

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

The Prophets

Earlier Prophets

Joshua

Judges

1 Samuel

2 Samuel

1 Kings

2 Kings

Later Prophets

Isaiah

Jeremiah

Ezekiel

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

CATHOLIC CANON

The Alexandrian Canon
or The Septuagint (LXX)

The Pentateuch

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

The Historical Books

Joshua

Judges

Ruth

1 Samuel

2 Samuel

1 Kings

2 Kings

1 Chronicles

2 Chronicles

Ezra

Nehemiah

*

Tobit

*

Judith

Esther

*

1 Maccabees

*

2 Maccabees

The Wisdom Books

Job

Psalms

Proverbs

Ecclesiastes

Song of Songs

*

Wisdom

*

Sirach

PROTESTANT CANON

The Palestinian Canon

The Pentateuch

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

The Historical Books

Joshua

Judges

Ruth

1 Samuel

2 Samuel

1 Kings

2 Kings

1 Chronicles

2 Chronicles

Ezra

Nehemiah

Esther

The Poetical Books

Job

Psalms

Proverbs

Ecclesiastes

Song of Songs

HEBREW SCRIPTURES

The Palestinian Canon

The Writings

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra
Nehemiah
1 Chronicles
2 Chronicles

CATHOLIC CANON

The Alexandrian Canon
or The Septuagint (L XX)

The Prophetical Books

Isaiah
Jeremiah
Lamentations
* **Baruch**
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

PROTESTANT CANON

The Palestinian Canon

The Prophetical Books

Isaiah
Jeremiah
Lamentations

Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

**Protestant Christian
"apocryphal" books**

Sirach (Ecclesiasticus)
Wisdom of Solomon
Baruch
Tobit
Judith
Greek Esther (Esther 10:4–10)
Greek Daniel

Song of the Three Young Men, Dan 3:24–90;
Susanna, Dan 13;
Bel and the Dragon, Dan 14

1 Maccabees
2 Maccabees
1 Esdras
2 Esdras
Prayer of Manasseh

**Protestant Christian
"pseudepigrapha" books**

**Catholic Christian
"deuterocanonical" books**

Sirach (Ecclesiasticus)
Wisdom of Solomon
Baruch
Tobit
Judith
Greek Esther
Greek Daniel

1 Maccabees
2 Maccabees

**Catholic Christian
"apocryphal" books**

Old Testament works

Enoch Literature; Esdras Literature (1–2 Esdras); Baruch Literature (2–3 Baruch);
Psalms of Solomon; Testaments of the Twelve Apostles; Sibylline Oracles;
Letter of Aristeus to Philocrates; Assumption of Moses;
Maccabean Literature (3–4 Maccabees); Prayer of Manasseh

New Testament works

Didache; Apocalypses of Peter, Paul, Thomas; 1–2 Clement;
Gospels of Thomas, Philip, Peter, Hebrews; Hermas;
Acts of Pilate; Barnabas; Protoevangelium of James;
To the Laodiceans; Various Papyruses; To Seneca;
Epistola Apostolorum; Acts of John, Paul, Andrew, Thomas.

Historical and Geographical Background for the Development of the Two Old Testament Canons

The development of two Old Testament canons raises questions which are rooted both in history and geography. The roots of the double Old Testament canon in history center around **the beginning of the Diaspora** or dispersion of the Jewish communities outside Israel about 600 BC. This occurred at the time of **the Babylonian Captivity**--the conquering of the Israelites by the Babylonian king, Nebuchadnezzar about 605 BC and the Jews being taken to Babylon as captives.

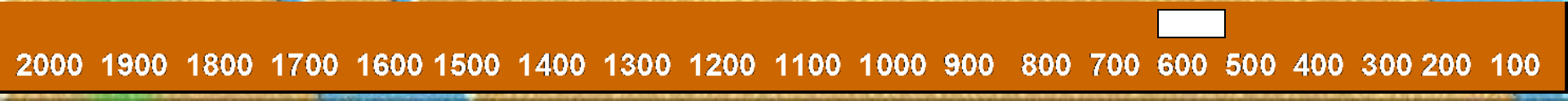
2 Kings 24:12

Then Jehoiachin, king of Judah ... **surrendered to the king of Babylon**, who, in the eighth year of his reign, took him captive.

The Fertile Crescent



605 538



2 Kings 25:1-7

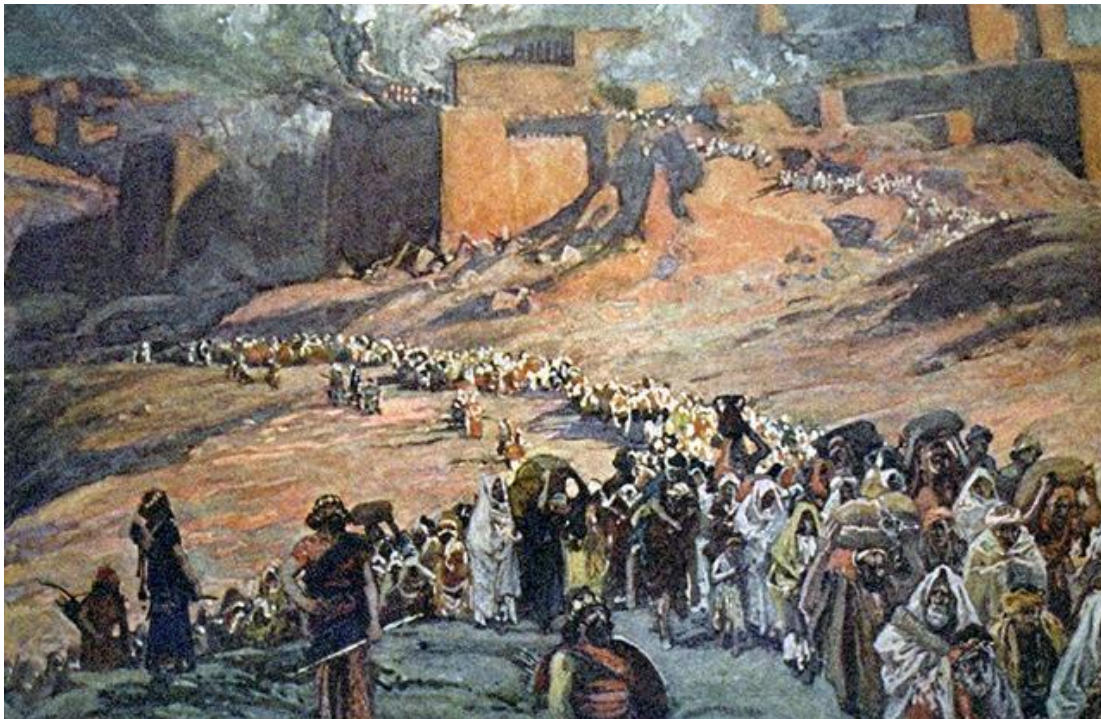
In the tenth month of the ninth year of Zedekiah's reign, on the tenth day of the month, Nebuchadnezzar, king of Babylon ... **advanced against Jerusalem** ... The king was therefore arrested ... (Nebuchadnezzar) blinded Zedekiah, bound him with fetters, and had him **brought to Babylon.**



The Israelites and their king were taken into captivity.

2 Chronicles 36:20

Those who escaped the sword he **carried captive to Babylon**, where they became his and his sons' servants until the kingdom of the Persians came to power.



Jeremiah 52:28-30

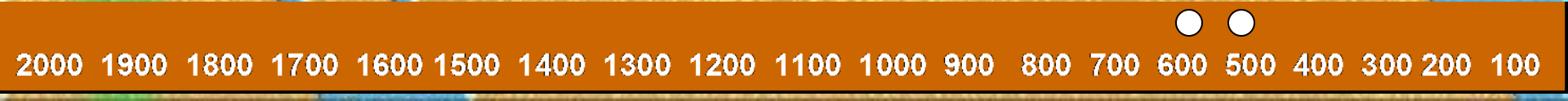
This is the number of **the people whom Nebuchadnezzar led away captive**: in his seventh year, three thousand and twenty-three people of Judah; in the eighteenth year of Nebuchadnezzar, eight hundred and thirty-two persons from Jerusalem; in the twenty-third year of Nebuchadnezzar, Nebuzaradan, captain of the guard, exiled seven hundred and forty-five people of Judah: four thousand six hundred persons in all.

A "remnant", a few, remained in Israel.

2 Kings 25:12

But some of the country's poor, Nebuzaradan, captain of the guard, **left behind** as vinedressers and farmers.

The Fertile Crescent



Jeremiah 40:11

... the king of Babylon had **left a remnant** in Judah ...

Ezekiel 33:27

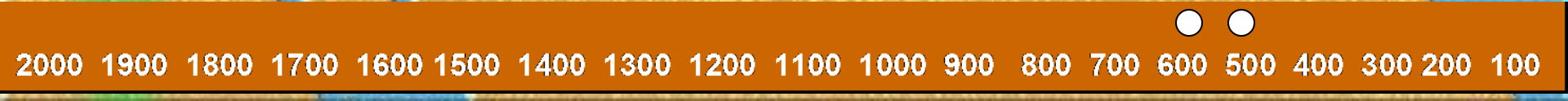
Thus the word of the Lord came to me: Son of man, **they who live in the ruins on the land of Israel** reason thus: ... Tell them this: Thus says the Lord God: As I live, those who are in the ruins I swear shall fall by the sword; ...

Not all Israelites went into captivity in Babylon. A number of **Israelites went to Egypt.**

2 Kings 25:26

Then all the people, great and small, left with the army commanders and **went to Egypt** ...

The Fertile Crescent



2 Kings 25:22

As for **the people whom he had allowed to remain** in the land of Judah, Nebuchadnezzar, king of Babylon, appointed as their governor Gedaliah, son of Ahikam, son of Shaphan.

Jeremiah 42:14

... **we will go to Egypt**, where we will see no more war, hear the trumpet alarm no longer, nor hunger for bread; there we will live.

Jeremiah 43:7

Against the Lord's command **they went to Egypt** and arrived at Tahpanhes ...

While in captivity, Babylon was captured by Cyrus of Persia.

2 Chronicles 36:20

... the Persians came to power.

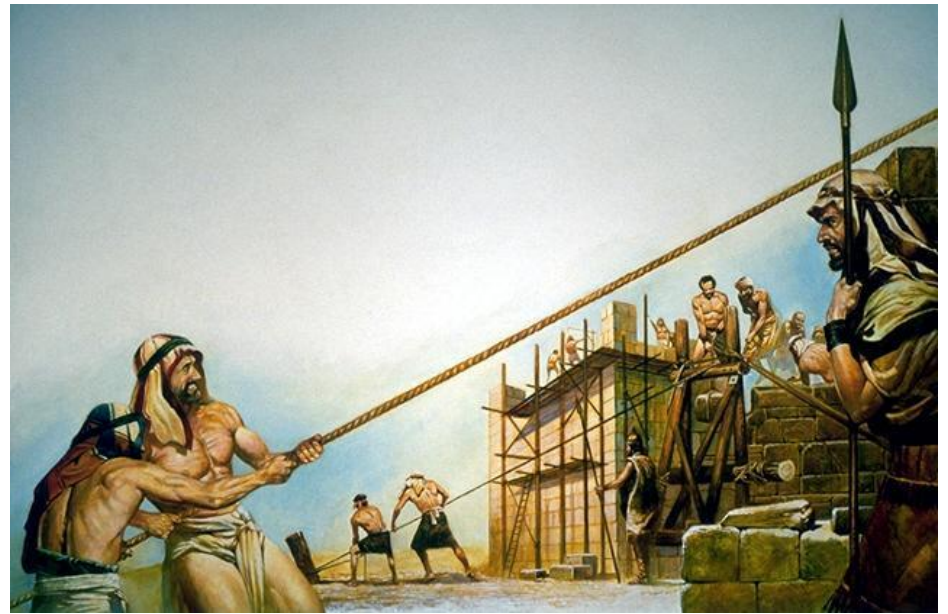
2 Chronicles 36:23

Thus says Cyrus, king of Persia: "All the kingdoms of the earth the Lord, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. **Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!"**

With Cyrus' proclamation, the captivity of the Israelites came to an end. The Jews began their return to Israel.

Ezra 1:5

Then the family heads of Judah and Benjamin and the priests and Levites--everyone, that is, whom God has inspired to do so--prepared **to go up to build the house of the Lord in Jerusalem.**



Ezra and Nehemiah recorded the return of the Israelites to Jerusalem.

Ezra 7:28

I therefore took courage and, with the hand of the Lord, my God, upon me, I gathered together Israelite family heads **to make the return journey with me.**

Nehemiah 2:11

When I had **arrived in Jerusalem**, I first rested there for three days.

Many Israelites went on to Egypt from Babylon instead of returning to Israel. History records a substantial Hebrew population in northern Egypt.

The roots of the double Old Testament canon in geography center around the fact that a great number of Israelites departing Babylon fled to northern Egypt.

They became part of the **city of Alexandria** after Alexander the Great conquered the region and founded the city. There were ultimately more Jews in Alexandria at the time of Christ than lived in Palestine -- as there are more Jews in the United States today than in Israel and more Jews in New York City than in Jerusalem.




1 Maccabees 1:1,4

After Alexander the Macedonian, Philip's son, who came from the land of Kittim, had defeated Darius, king of the Persians and Medes, he became king in his place, having first ruled in Greece. ... He collected a very strong army and **conquered provinces, and rulers, and they became his tributaries.**





 *The Empire of Alexander the Great. Alexander's conquests united Eurasia from Greece to India into a cultural and, briefly, a political unity.*



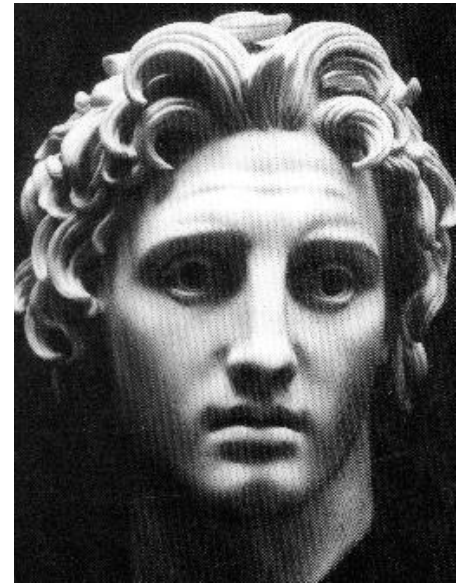
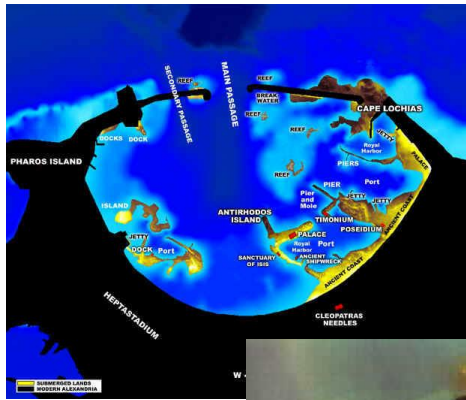
The Fertile Crescent



Alexandria



Alexander founded the city of Alexandria in 332 BC. He wanted to make the city the finest port in the ancient world. The city numbered chiefly Greeks, Jews, and Egyptians. It was the capital of Egypt. Most notable among the boasts of the city was **the Library**--the greatest collection of books in the ancient world in 3rd century BC.



Alexander



In Alexandria, Demetrius of Phaleron was the librarian of Ptolemy II Philadelphus (285-246 BC); he wanted copies of the Jewish Law for **the Library of Alexandria**. Such is perhaps the beginning of a Greek translation of the Torah. Historians do know that the compilation of a full translation of the Torah was made in the early 3rd century BC.

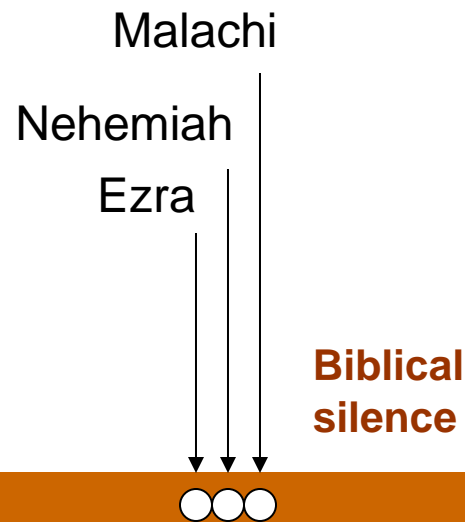


As the first semblance of a Hebrew canon is collected, the language was dying such that it was considered dead by 135 AD. It was dying sufficiently by the time of Christ that Jesus and his contemporaries used **Aramaic**, a Semitic language which had replaced Hebrew as the common language of the Jewish people.

The term **Septuagint**, Latin for the number 70 (LXX), may represent the number of translators. The term stands for not only the Pentateuch in Greek, but **the entire body of Hebrew scripture translations and compositions dating from possibly before 300 BC.**



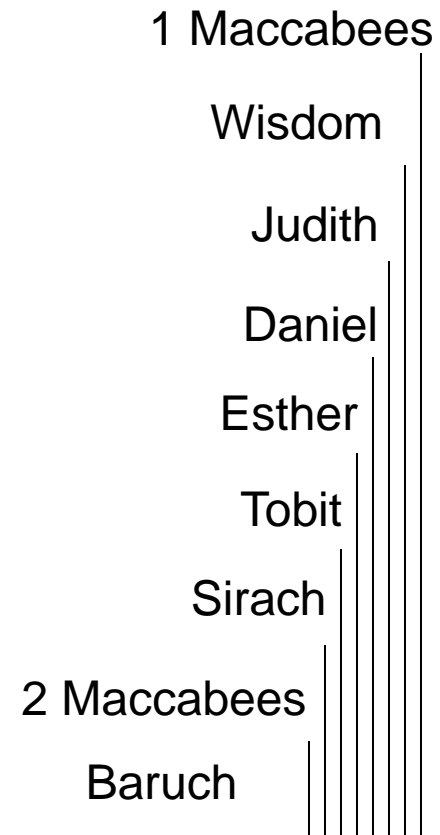
In **Palestine**, with the return of Ezra from exile (458 BC) and Nehemiah (445 BC), and the prophecy of Malachi (433 BC) there is established **biblical silence**--no further known divine revelation.



There is **no biblical silence in the Greek Septuagint**: the Septuagint conveys the original text of some books (Wisdom, 2 Maccabees) and the basic canonical form of others, either in part (Esther, Daniel, Sirach) or as a whole (Tobit, Judith, Baruch, and 1 Maccabees).



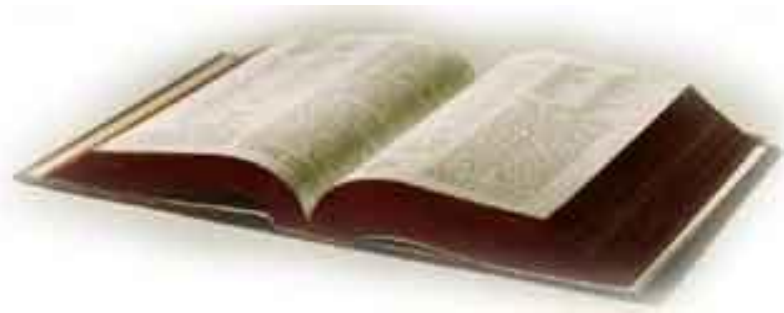
**No
Biblical
silence**



2000 1900 1800 1700 1600 1500 1400 1300 1200 1100 1000 900 800 700 600 500 400 300 200 100

While the Septuagint was a collection of the books of the Old Testament and an attempt at a canon, it was **not a fixed canon in the first century**. It was a popular translation of scripture because Greek was the common language of the entire Mediterranean world by the time of the Apostolic Church.

It is not surprising that this is **the translation--and canon--used by Christ and the New Testament writers: 300 of 350 quotations from the Old Testament in the New Testament are from the Septuagint**. The remainder are often paraphrases of either the Hebrew or the Greek only.



A group, perhaps a school, of **Jewish rabbis**, unsaved by Christian standards, collected a **Hebrew canon at Jamnia**, in Palestine, by the **end of the first century**. It is believed they may have been equally pressured to this canon by the demands of the Christian Church of the time. They collected a **still unfixed canon** of between 22 and 24 books.



Old Testament canon:
Alexandrian Canon
45/46 books

Hebrew Scriptures:
Palestinian Canon
22/24 books



Historians place **the fixed canon** for both the Alexandrian and Palestinian translations at **the end of the second century**. Bishop Melito of Sardis recorded the first known list of the Septuagint canon in **170 AD**. The Septuagint canon contained 45/46 books (Lamentation was once considered a part of Jeremiah); the Palestinian canon contained 39 books.

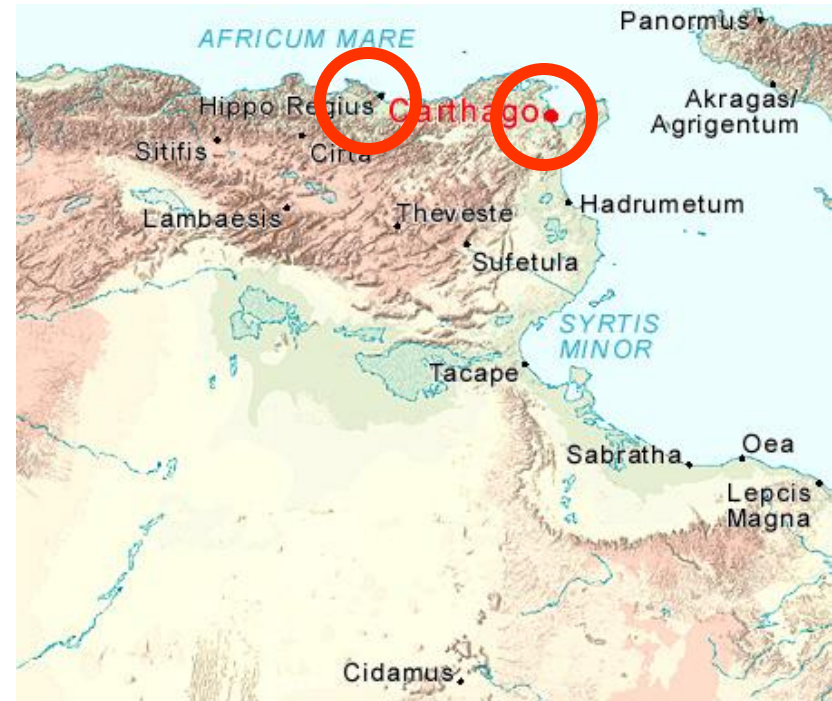
170 AD Melito of Sardis



100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000

Two church councils, local and hence not ecumenical or worldwide councils, **Hippo (in north Africa), 393 AD**, and **Carthage (also in north Africa), 397 AD**, from which Protestants and Evangelicals take as the authority for their canon of the New Testament, 27 books, approved the Alexandrian canon of the Greek Septuagint, 46 books, as the canon for the Old Testament.

New Testament canon: 27 books
Old Testament canon: 46 books
The Septuagint
The Alexandrian Canon

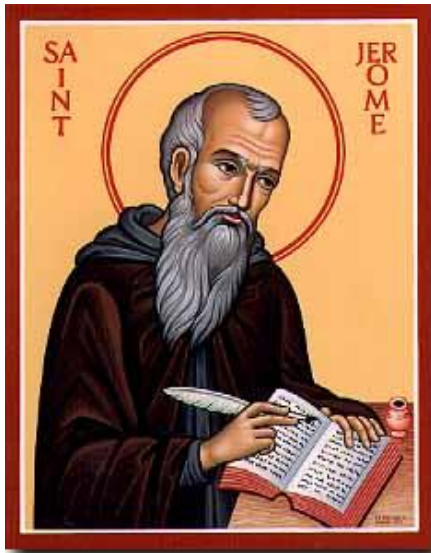


393 397



100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000

The first **translation of the Bible from Greek to Latin**, now the common language (the vulgar or "Vulgate") of the Mediterranean world, was made by **Jerome, in Rome, in 383-384 AD**. He based his translation on the Hebrew text of the Palestinian canon, but translated from the Greek Septuagint canon those books not found in the Palestinian canon. Jerome's Old Testament canon for the Latin Vulgate contained the books of the Alexandrian canon, 46 books.



Old Testament canon: 46 books
The Septuagint
The Alexandrian Canon



383-4



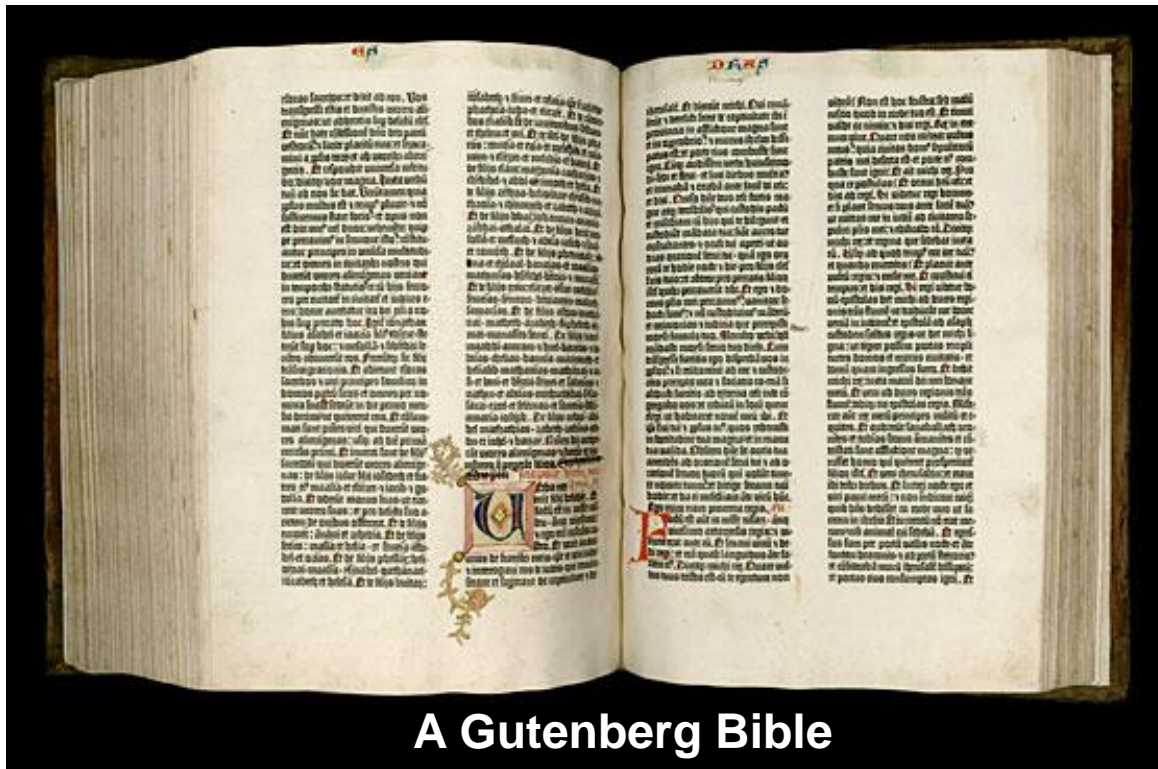
Catholics accepted the canon of the Bible--**the Alexandrian canon of the Old Testament**--as a matter of uncontested faith. Since it was not a matter of controversy for sixteen centuries, there was no need to define the canon as infallible truth.

Duke Papyrus 740.
Fragment of a fourth century
Septuagint manuscript. Psalm 89:4-7.

...I will establish thy seed forever,
and build up thy throne to all generations.
The heavens shall declare thy wonders,
O Lord; and thy truth in the assembly of the
saints. For who in the heavens shall be
compared to the Lord? And who shall be
likened to the Lord among the sons of
God? God is glorified...



It is interesting to note that the **Gutenberg Bible**, the first printed Bible, was the **Latin Vulgate Bible** with the **Alexandrian canon**, **46 books**, of the Greek Septuagint.



A Gutenberg Bible

Old Testament canon:
46 books
The Alexandrian Canon
The Septuagint

1453-1455

When **Martin Luther** proposed the Palestinian canon, **39 books**, in Hebrew in **1529** as the Old Testament canon;



Luther:
Old Testament canon: 39 books
Palestinian Canon
Jamnia Rabbis
Martin Luther

Pope Pius IV

Council of Trent:
Old Testament canon: 46 books
Alexandrian Canon
The Septuagint



the **Catholic Church**, following the model of refuting error and defining biblically unrevealed truth set in Acts 15--accepting the Holy Spirit as revealing authority--defined, at the Council of Trent, **1563**, the Old Testament canon of **46 books** following the Alexandrian Greek Septuagint.

Luther Trent
1529 1563

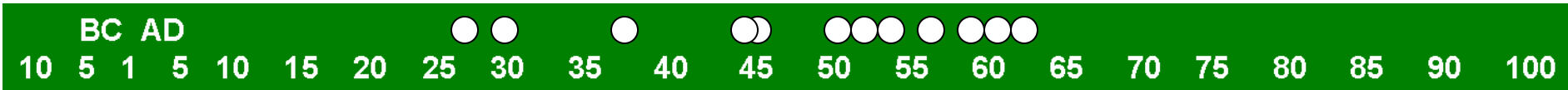


Chronology of the Apostolic Age and the Development of the New Testament Canon

A chronology is now appropriate in order to present a sequence of events both biblical and extra-biblical which affect the canon of the Bible, both Old Testament and New Testament.

It is said that no two scripture scholars will agree on one apostolic chronology. Hence what is presented here is acceptable to some but not universally. It serves to give points of reference for the events that took place and their consequences.

EVENT	DATE	WORK
Preaching of John the Baptist	27	
Outpouring of the Holy Spirit on the Church	30	
Stephen is stoned to death.	36/37	
The conversion of Paul		
Paul's first missionary journey	45/49	
Council of Jerusalem	50	
Paul's second missionary journey	50/52	
	51	1 and 2 Thessalonians written
Paul's third missionary journey	53/58	
	54-57	Galatians written
	57	1 and 2 Corinthians written
	58	Romans written
The voyage to Rome	59/60	
Paul's first Roman imprisonment	61-63	Philemon written Colossians written Ephesians written Philippians written James written



EVENT	DATE	WORK
Paul taken to Rome	63/64	
Peter in Rome	64	1 Peter written
	65	Mark written
		1 Timothy written
		Titus written
The Apostle James is martyred		
Paul's second imprisonment and death	67	2 Timothy written
Peter's death; Linus is Bishop of Rome		Hebrews written
The destruction of Jerusalem	68-70	
	70s	Matthew written;
		Luke and Acts written
Anacletus is Bishop of Rome	78	
	70s/90s	Jude written
	90s	John written
		1, 2, and 3 John written
		Revelation written
Clement is Bishop of Rome	92-101	1 Clement written
John's death at Ephesus	98	

End of the Apostolic Age



POST APOSTOLIC AGE

Council of Rabbis at Jamnia	99–100	Palestinian Canon in Hebrew
First Christian Canon of the Old Testament	c. 100	Alexandrian Canon in Greek
Melito, Bishop of Sardis	c. 170	Produced the first known Christian attempt at an Old Testament canon. His list uses the Septuagint order of books but contains only the Old Testament protocanonicals minus Esther.
Irenaeus, Bishop of Lyons	185	Developed a New Testament Canon without 3 John, James or 2 Peter)
	c. 200	Muratorian Fragment contained a canon similar to Trent (1569)
Eusebius, Bishop of Caesarea	c. 325	<i>History of the Church</i> written; referred to James, Jude, 2 Peter, and 2 and 3 John as "disputed, yet similar to most."
Council of Laodicea	c. 360	List of books similar to Trent's canon.
Pope Damasus	382	Decree listing the books of Trent's canon.
Council of Rome	382	Prompted Pope Damasus' Decree.
Council of Hippo (North Africa)	393	Approved a list of OT and NT Canon (same as later Trent)
Council of Carthage (North Africa)	397	Approved a list of OT and NT Canon (same as later Trent)
Exuperius, Bishop of Toulouse	405	Wrote to Pope Innocent I requesting a list of canonical books. Pope Innocent listed the Trent canon.



100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000

The Canon of the Bible

All Christians realize that if God has revealed Himself by communicating His will to man, man must be able to know with assurance where that revelation lies. Hence **the need for a list (i.e., canon) of books of the Bible**. In other words, man needs to know without error (i.e., infallibly) what the books of the Bible are.

There must be **an authority** which will make that decision. The canon of the Bible refers to the definitive list of the books which are considered to be divine revelation and included therein.

A canon distinguishes what is revealed and divine from what is not revealed and human. "Canon" (Gk. *kanon*) means a reed; a straight rod or bar; a measuring stick; something serving to determine, rule, or measure.

Because God did not explicitly reveal what books are the inspired books of the Bible, title by title, to anyone, we must look to His guidance in discovering the canon of the Bible.

No book of the Bible says that it is part of the Bible.

Jesus has told us that he has not revealed all truths to us.

John 16:12-13

I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will **guide you to all truth.**

Jesus then told us how he was planning to assist us in knowing other truths.

John 14:16-17

And I will ask the Father, and he will give you another Advocate to be with you always, **the Spirit of truth**, which the world cannot accept, because it neither sees nor knows it. But you know it, because it **remains with you, and will be in you.**

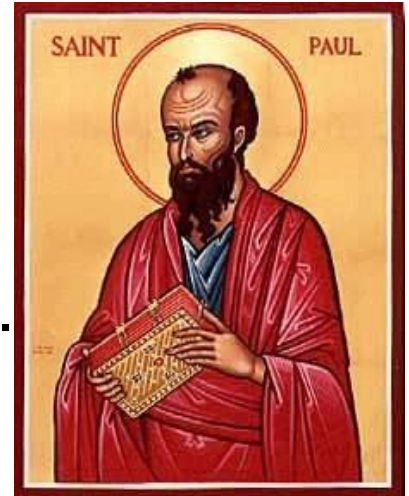
John 15:26

When the Advocate comes whom I will send you from the Father, **the Spirit of truth** that proceeds from the Father, he **will testify to me.**

The New Testament writers sensed how they handled truth-bearing under the influence of the Holy Spirit, the Spirit of Truth.

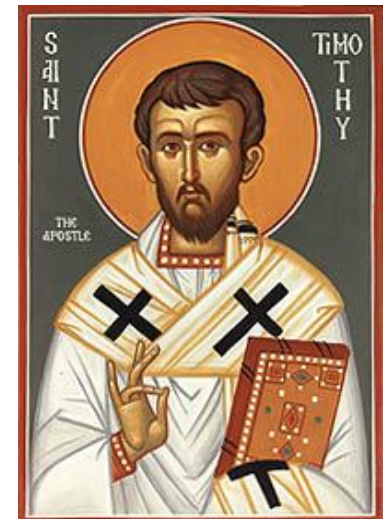
1 Corinthians 15:3-4

For **I handed on** (*paredoka*) to you as of first importance **what I also received** ..



2 Timothy 2:2

And **what you heard from me** through many witnesses **entrust** (*parathou*) to **faithful people** who will have the ability to teach others as well.



There was a constant history of faithful people from Paul's time through the Apostolic and Post Apostolic Church.

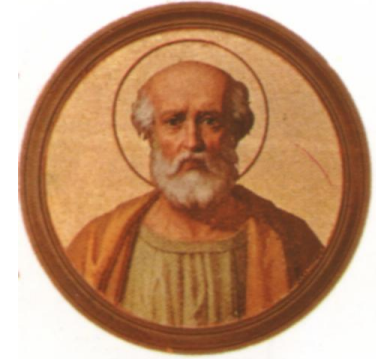
Melito, bishop of Sardis, an ancient city of Asia Minor (see Rev 3), c. 170 AD produced the first known Christian attempt at an Old Testament canon. His list maintains the Septuagint order of books but contains only the Old Testament protocanonicals minus the Book of Esther.

The **Council of Laodicea, c. 360**, produced a list of books similar to today's canon. This was one of the Church's earliest decisions on a canon.

Pope Damasus, 366-384, in his Decree, listed the books of today's canon. The **Council of Rome, 382**, was the forum which prompted Pope Damasus' Decree.



Bishop Exuperius of Toulouse wrote to **Pope Innocent I** in **405** requesting a list of canonical books. Pope Innocent listed the present canon.



The **Council of Hippo**, a local north Africa council of bishops created the list of the Old and New Testament books in **393** which is the same as the Roman Catholic list today.

The **Council of Carthage**, a local north Africa council of bishops created the same list of canonical books in **397**. This is the council which many Protestant and Evangelical Christians take as the authority for the New Testament canon of books. The Old Testament canon from the same council is identical to Roman Catholic canon today.



Another **Council of Carthage** in **419** offered the same list of canonical books.

Since the Catholic Church does not define truths unless errors abound on the matter, Catholic Christians look to the **Council of Florence**, an ecumenical council in **1441** for the first definitive list of canonical books.

The final infallible definition of canonical books for Catholic Christians came from the **Council of Trent in 1556** in the face of the errors of the Reformers who rejected seven Old Testament books from the canon of scripture to that time.

There was no canon of scripture in the early Church; there was no Bible.

The Bible is the book of the Church; she is not the Church of the Bible.

It was the Church--her leadership, faithful people--guided by the authority of the Spirit of Truth which discovered the books inspired by God in their writing. The Church did not *create* the canon, she *discerned* the canon.

Fixed canons of the Old and New Testaments, hence the Bible, were not known much before the end of the 2nd and early 3rd century.

Catholic Christians together with Protestant and Evangelical Christians hold the same *canon of the New Testament*, *27 books*, all having been originally written in the Greek language. Catholic Christians accept *the longer Old Testament canon*, *46 books*, from the Greek Septuagint (LXX) translation of the Alexandrian Canon.

Protestant and Evangelical Christians, from the Reformers onward, accept *the shorter Old Testament canon, 39 books*, from the Hebrew Palestinian Canon. Jews have the same canon as Protestants.

Canonical books are those books which have been acknowledged as belonging to the list of books the Church considers to be inspired and to contain a rule of faith and morals.

Some criteria used to determine canonicity were

- special relation to God, i.e., inspiration;
- apostolic origin;
- used in Church services, i.e., used by the community of believers guided by the Holy Spirit.

Other **terms for canonical books** should be distinguished: the protocanonical books, deuterocanonical books, and the apocryphal books.

The **protocanonical** (from the Greek *proto* meaning first) books are those books of the Bible that were admitted into the canon of the Bible with little or no debate (e.g., the Pentateuch of the Old Testament and the Gospels)

The **deuterocanonical** (from the Greek *deutero* meaning second) books are those books of the Bible that were under discussion for a while until doubts about their canonicity were resolved (e.g., Sirach and Baruch of the Old Testament, and the Johannine epistles of the New Testament).

The **apocryphal** (from the Greek *apokryphos* meaning hidden) books have multiple meanings:

complimentary meaning - that the sacred books were too exalted for the general public;

pejorative meaning - that the orthodoxy of the books were questioned;

heretical meaning - that the books were forbidden to be read; and lastly

neutral meaning - simply noncanonical books, the meaning the word has today.

Another word, ***pseudepigrapha*** (from the Greek meaning false writing) is used for works clearly considered to be false.

HEBREW SCRIPTURES

Available at the End of the Fourth Century

**Genesis, Exodus, Leviticus, Numbers, Deuteronomy;
Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings,
1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Tobit, Judith,
Esther, 1 Maccabees, 2 Maccabees;
Job, Psalms, Proverbs, Ecclesiastes, Song of Songs,
Wisdom, Sirach;
Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel,
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,
Habakkuk, Zephaniah, Haggai, Zechariah, Malachi;
Enoch Literature; 1 Esdras, 2 Esdras; 2 Baruch, 3 Baruch;
Psalms of Solomon; Sibylline Oracles;
Letter of Aristeus to Philocrates; Assumption of Moses;
3 Maccabees, 4 Maccabees; Prayer of Manasseh**

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PROTOCANONICAL BOOKS

HEBREW SCRIPTURES

Available at the End of the Fourth Century

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Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings,
1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Tobit, Judith,
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PROTOCANONICAL AND DEUTEROCANONICAL BOOKS

HEBREW SCRIPTURES

Available at the End of the Fourth Century

Genesis, Exodus, Leviticus, Numbers, Deuteronomy;
Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings,
1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Tobit, Judith,
Esther, 1 Maccabees, 2 Maccabees;
Job, Psalms, Proverbs, Ecclesiastes, Song of Songs,
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3 Maccabees, 4 Maccabees; Prayer of Manasseh

PROTOCANONICAL AND DEUTEROCANONICAL WITH APOCRYPHAL

NEW TESTAMENT SCRIPTURES

Acts of the Apostles, Colossians, 1 Corinthians, 2 Corinthians, Ephesians, Galatians, Hebrews, James, John (Gospel), 1 John, 2 John, 3 John, Jude, Luke, Mark, Matthew, 1 Peter, 2 Peter, Philemon, Philippians, Revelation, Romans, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus

Didache; Apocalypses of Peter, Paul, Thomas; 1 Clement, 2 Clement; Gospels of Thomas, Philip, Peter, Hebrews; Hermas; Acts of Pilate; Barnabas; Protoevangelium of James; To the Laodiceans; Various Papyruses; To Seneca; Epistola Apostolorum; Testaments of the Twelve Apostles, Acts of John, Paul, Andrew, Thomas.

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PROTOCANONICAL BOOKS

NEW TESTAMENT SCRIPTURES

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PROTOCANONICAL AND APOCRYPHAL BOOKS

Inspiration of the Bible

2 Timothy 3:16

All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness,

A primary criterion for the canonicity of a book of the Bible was the belief that it was **a work inspired by God**. By definition, to inspire literally means to breathe into, upon, or in. Inspiration means any and all promptings of God's grace in and on the human psyche and specifically of the divine promptings at the origin of the books of the Bible. The divine inspiration of Sacred Scripture denotes **the special influence of God upon the human writers** of the Bible, an influence of such a nature that God is said to be the author of the biblical books.

The internal testimony of the Bible itself attests to the fact of its divine inspiration.

Exodus 17:14

Then the Lord said to Moses, "**Write this down** in a document as something to be remembered."

Exodus 34:27

Then the Lord said to Moses, "**Write down these words**, for in accordance with them I have made a covenant with you and with Israel."

Isaiah 8:1

The Lord said to me: "Take a large cylinder-seal, and **inscribe on it in ordinary letters ...** "

Isaiah 30:8

Now come, **write it** on a tablet they can keep, **inscribe it in a record**; that it may be in future days an eternal witness.

Isaiah 34:16

Look in the book of the Lord and read: No one of these shall be lacking, for the mouth of the Lord has ordered it ...

Jeremiah 36:1

In the fourth year of Jehoiakim, son of Josiah, king of Judah, this word came to Jeremiah from the Lord:
Take a scroll and write on it all the words I have spoken to you ...

Matthew 5:18

Amen, I say to you, until heaven and earth pass away, **not the smallest letter or the smallest part of a letter will pass from the law**, until all things have taken place.

Luke 24:44

He said to them, "**These are my words** that I spoke to you while I was still with you, that **everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.**"

John 5:39

You **search the scriptures**, because you think you have eternal life through them; even they testify on my behalf.

John 10:35-36

If it calls them gods to whom the word of God came, and **scripture cannot be set aside**, can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'?

Matthew 4:4

He said in reply, "It is written: 'One does not live by bread alone, but by **every word that comes forth from the mouth of God.**'"

Acts 15:15-16

The **words of the prophets agree with this, as is written**: 'After this I shall return and rebuild the fallen hut of David; from its ruins I shall rebuild it and raise it up again ...'

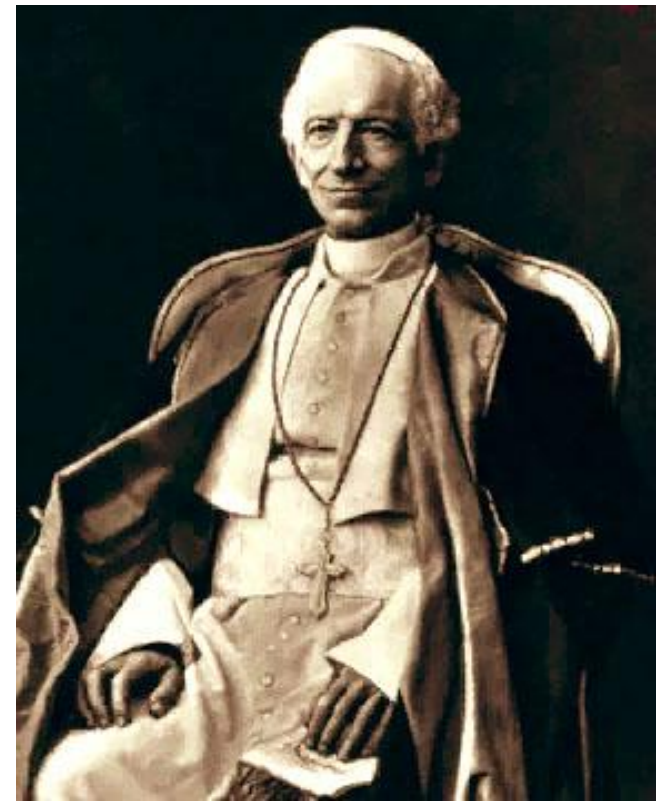
Romans 1:17

For **in it is revealed the righteousness of God** from faith to faith; as **it is written**, "The one who is righteous by faith will live."

The Catholic Church officially defined her meaning of inspiration in

the Papal Encyclical of Pope Leo XIII, *Providentissimus Deus*, in 1893.

By supernatural power God so moved and impelled the human authors to write - he so assisted them when writing – that the things 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.



Hermeneutics: Understanding Revelation

In all human communication, the receiver must create meaning from the symbols (the message) used by the communicator. All Christians must discover the meaning intended by the author(s) of the books of the Bible to understand what God is revealing. The process of discovering meaning from the Bible is called hermeneutics. All Christians recognize that how we approach the Bible determines often what we take from it.

Understanding what God would have us know from the Bible is made difficult by many factors:

The Bible contains some very ancient books;

Sometimes it is not even known who the author of a book really was;

Not knowing for certain who an author was is complicated by the period of time in which an author lived;

Since many authors were ancient Semites, their way of thinking and manner of expressing themselves differ from our own;

Since we do not possess any original manuscripts of the books of the Bible, we have to contend with copying and editing which occurred over time;

Then the issue of the multiplicity of human authors and editors complicates our understanding;

Finally, the fact of both a divine and a human author makes understanding a challenge.

Hermeneutics (from the Greek word *hermeneia* which means speech or interpretation) is used to cover a broad scope in the process of understanding. It refers to

- interpretation by speech itself, as language interprets the mind;
- the process of translation from an unintelligible language to an intelligible one (cf. 1 Cor 12:10);
- interpretation by commentary and explanation.

Catholic Christians have often been accused of not being allowed to read the Bible on their own. This could not be further from the truth. When, in history, Catholics were forbidden to read the Bible it was a particular translation which usually was unauthorized and highly illiterate in its fidelity to original sources. In other words, unauthorized versions were often just simply bad translations.

It is often said Catholics cannot interpret the Bible on their own. The **Papal Encyclical, *Divino Afflante Spiritus*, of Pope Pius XII in 1943** attempted to counteract this error by stating that there are but few texts whose understanding has been determined by the teaching authority of the Church; and Catholics do indeed have freedom to interpret the Scriptures.

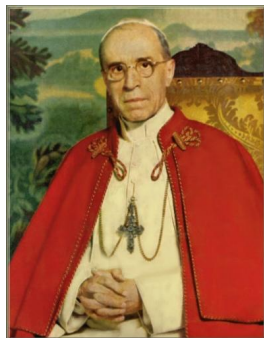
The Catholic Church has been solicitous over the way in which the Bible is interpreted. Experience teaches us that it is easy to find even contradictory meanings from the same Scripture with an unbridled approach to reading and interpreting the Bible.



The Catholic Church teaches that the first principle of hermeneutics is the literal meaning of the text.

Spiritus Paraclitus (Benedict XV, September 15, 1920)

As Jerome insisted, **all biblical interpretation rests upon the literal sense ...**



Divino Afflante Spiritus (Pius XII, September 30, 1943)

... discern and define that sense of the biblical words which is called literal ... so that the mind of the author may be made clear.... the exegete must be **principally concerned with the literal sense** of the Scriptures.

Literal Sense

The first sense then for understanding the Bible is the *literal sense*. The literal sense of Scripture is the meaning which the human author directly intended and the author's words convey.

Criteria to understand the literal sense:

The **literary form** that the author used is the first aid in determining what the author meant. If the author wrote poetry instead of history, then the literary form of poetry assists in determining the meaning intended by the author. Some other literary forms of the Bible include history, law, songs, love stories, stories (parables), etc.

The **literary history** of the biblical book or of the section of the Bible that contains the book also aids in determining the meaning intended by the author. Literary history of a book includes what is known about the author, his background, his historical period of Israel's history, etc.

An example of the Church using the literal sense of a scripture passage in order to understand what meaning we should get from it is the 6th chapter of the Gospel according to John.

Literary Form of John 6:25-69:

Most scripture scholars today affirm that John's gospel is historical in nature. Hence we believe that John strove to preserve both the words and actions of Jesus. Unlike the Synoptics, John wrote through the eyes of the faith of the late Apostolic Church in light of the way that faith translated into practice and worship.

Where John is clearly biographical, the literal meaning is emphasized by linguistic psychology: multiple repetition of the message in different words. Where literalness is intended, intended meaning is reinforced by recording the reaction to literal meaning by the hearers without the speaker's correction.

Literary History of John 6:25-69:

The apostle John was an eyewitness to the life and teachings of Jesus. He was one of the Twelve. He was also the last of the Apostles to write and to die. He refers to himself as the "disciple whom Jesus loved."

Following the details of the multiplication of the loaves and fishes--biographical, Jesus walking on the sea--biographical, Jesus reacts to the crowds' need for signs. Jesus takes them from manna, bread from heaven, to "true bread from heaven (v. 32)" ... "I am the bread (v. 35)." "I am the bread that came down from heaven (v. 41)." This is God saying this: "I am the bread that came down from heaven." If He was not really the bread that came down from heaven, His omnipotent and creative Word would then have made it so.

Five times in different verbal expressions, Jesus confirmed the reality of the meaning he intended.

John 6:51

I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.

John 6:53

Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you."

John 6:54

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

John 6:55

For my flesh is true food, and my blood is true drink.

John 6:56

Whoever eats my flesh and drinks my blood remains in me and I in him.

The best way a person can make a clear literal point is repetition of the same message in different ways. Jesus did this. Those around him clearly understood what he was saying--cannibalism and the drinking of blood--both forbidden by Mosaic Law.

John 6:60,66

Then many of his disciples who were listening said, "This saying is hard; who can accept it?" ... As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him.

Had these disciples mistaken the meaning of Jesus' words, Jesus, knowing their thoughts and their error, would surely have known and corrected them. He didn't. They had clearly understood his meaning--Jesus' flesh was to be really eaten; his blood to be really drunk.

The Jerusalem Catecheses (Cat. 22, Mystagogica, 4,1)
written by St. Cyril of Jerusalem (Bishop of Jerusalem
and Doctor of the Church, born about 315; died probably
18 March, 386)



“Once, when speaking to the Jews, Christ said: ‘Unless you eat my flesh and drink my blood you shall have no life in you.’ This horrified them and they left him. Not understanding his words in a spiritual way, **they thought the Savior wished them to practice cannibalism.**”

The Song of Solomon Illustrated

Chapters 4 and 7

How beautiful you are, my darling. How beautiful you are!

Your eyes are like doves behind your veil;

Your hair is like a flock of goats;

Your teeth are like a flock of newly shorn ewes;

Your lips are like scarlet thread;

Your temples are like a slice of pomegranate;

Your neck is like the Tower of David...built with rows of stones on which are hung a thousand shields. . .

Your two breasts are like two fawns, twins of a gazelle which feeds among the lilies;

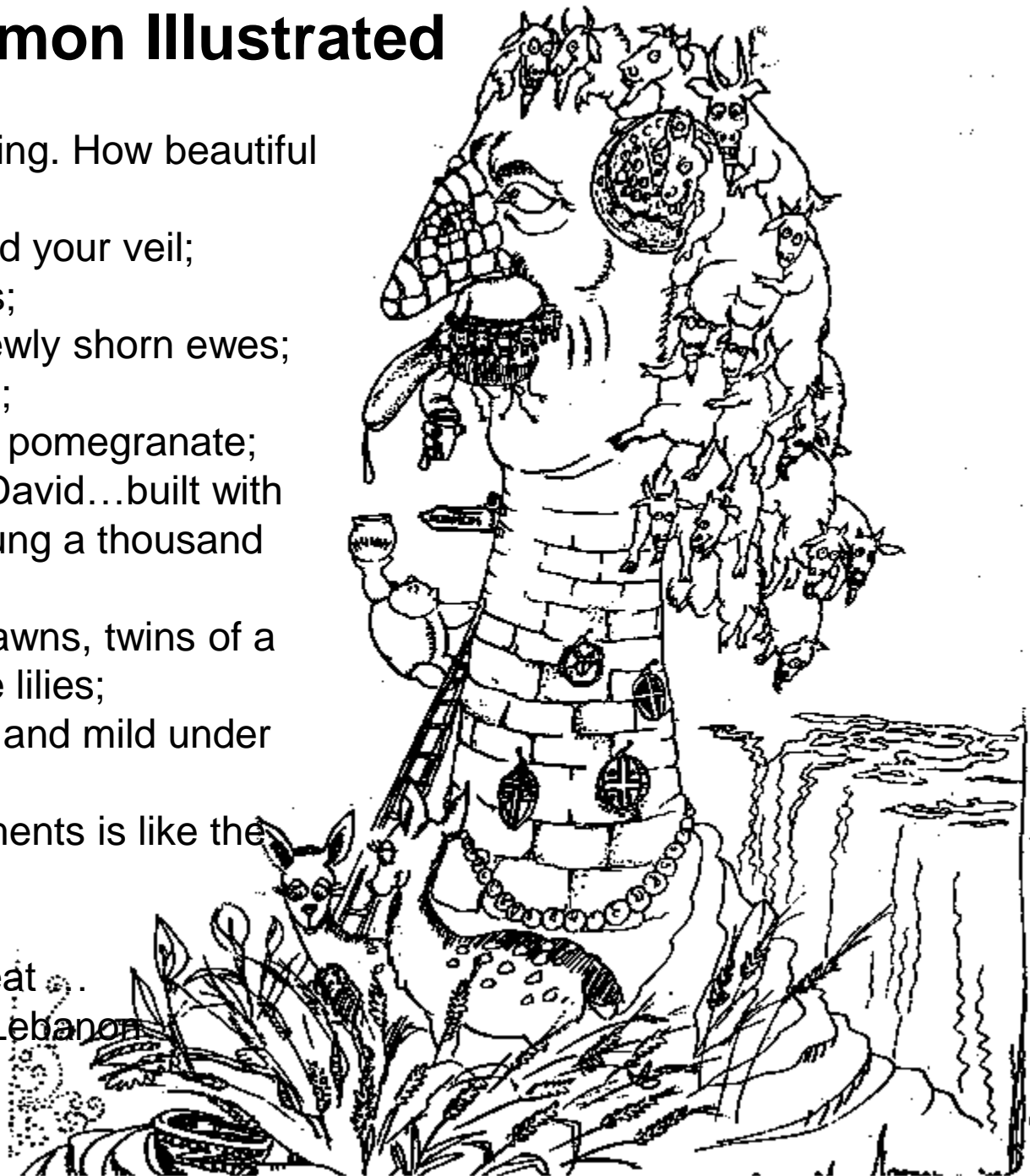
Your lips, my bride, drip honey and mild under your tongue;

And the fragrance of your garments is like the fragrance of Lebanon . . .

Your navel is a round goblet . . .

Your belly is like a heap of wheat . . .

Your nose is like the Tower of Lebanon
faces toward Damascus . . .



Fuller Sense

But the Bible has God, a divine author, besides the human author. The Church teaches that there exists a more-than-literal meaning for understanding the Bible: *a fuller sense*. The fuller sense is the deeper meaning intended by God as divine author. The fuller sense of Scripture, since it is the meaning intended by God, may not have been clearly known and intended by the human author.

Criteria to establish the fuller sense:

Because the Catholic Church holds that there are two revealing authorities of Divine Revelation, the Bible and the Holy Spirit, the fuller sense of the Bible can be found in the authoritative interpretation of those revealing authorities.

Some of these authorities are the New Testament itself, the Fathers of the Church, the Church in Council (cf. Acts 15 model), the "faithful people" faithful to what was handed down to them, etc. The Spirit of Truth is entrusted to faithful people as an authority in the Church. The fuller sense of any Scripture text has to be in agreement with the literal sense of the words. This fuller sense must be a consequential development of what the human author of the text intended to say.

An example of the fuller sense in the interpretation of Scripture is found by looking at the New Testament. In the Gospel according to Matthew, Chapter 1, verse 23, Matthew says that the conception of Jesus by Mary was a virginal conception and took place so that the words of the prophet Isaiah (7:14) might be fulfilled. Isaiah gives no evidence that the prophet had Jesus' conception in the womb of Mary in mind.

Isaiah does not speak of a virgin in the strict sense--merely an unmarried woman. Isaiah is not clear that he is even speaking to a distant future conception. The whole meaning of Isaiah's chapter appears to imply that the birth he prophesies will take place about 735 B.C. during the reign of King Ahaz the father of the future King Hezekiah.

The words of Isaiah may have literally meant the conception of the future King Hezekiah. At the time of Isaiah's words in chapter 7, the mother of the future King Hezekiah would have been unmarried.

Matthew, on the other hand, under the inspiration of the Holy Spirit, creates an interpretation of Isaiah which is definitely not literal. Matthew clearly interprets Isaiah in a fuller sense: the unmarried woman is the virgin Mary, and God-with-us is Jesus.

Typical Sense

Following the lead of Paul himself (cf. Rom 5:14) there is another way for creating meaning in the Bible: *the typical sense*. The typical sense of Bible texts is the deeper meaning that some elements (persons, places, things and events) of the Bible have because God, the divine author of the Bible, intended that these elements foreshadow/shadow further things.

Criteria to understanding the typical sense:

The typical sense of the Bible is created by continuing revelation or growth in the understanding the Word of God. Extra-biblical growth in understanding the Word of God is evidenced in the growth and development of the understanding of the Trinity, the Incarnation, etc.

Types--the typical sense--are discovered in the New Testament, or in the agreement among "faithful people" faithful to what was handed down to them--the Fathers of the Church, in worship-- the liturgy--and its development through the ages, in the documents of the Church, etc. The Catholic Church believes that the Holy Spirit is a revealing authority in the Church and reveals Himself to "faithful people" in all ages.

The other criterion for discovering the typical meaning of Scripture is understanding that any type found in the text of the Bible has to be related to the anti-type (e.g., Christ to Adam). This confirms that God planned the relationship of the type to the anti-type.

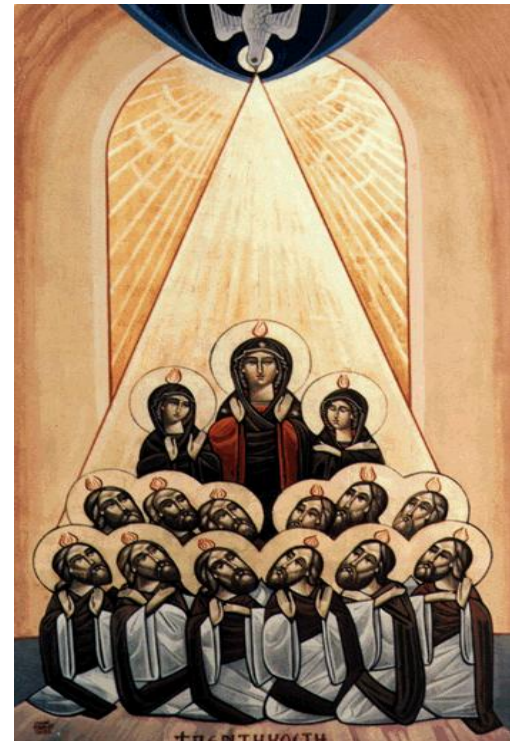
An example of the typical meaning in the Bible is in Paul's writings. Paul appears to delight in establishing types between the New Testament and the Old Testament. In 1 Cor 10:6 Paul typifies those events which occurred to the Israelites in the desert of Sinai throughout the Exodus to those things that happen to Christians.

Another example of a type--the typical meaning in the Bible--is the bronze serpent raised by Moses in the desert. The evangelist John presents raising the bronze serpent as a type of Christ crucified (3:14).

Major Church Pronouncements on the Bible

Pentecost (30/33AD)

The beginning of the Church; the Church exists before a determination of a canon or a definitive list of books of what was later called the Bible. The NT was not even written yet. The Bible is the book of the Church, the church is not a church of the Bible.



Melito, Bishop of Sardis (c. 170)

Produced the first known Christian attempt at an Old Testament canon. His list maintains the Septuagint order of books but contains only the Old Testament protocanonicals minus the Book of Esther.



Council of Laodicea (c. 360)

A local council of the church in union with Rome produced **a list of books of the Bible similar to the Council of Trent's canon**. This was one of the Church's earliest decisions on a canon.

Council of Rome (382)

Local church council under the authority of Pope Damasus, (366-384) gave **a complete list of canonical books of the OT and NT which is identical with the list later approved by the Council of Trent**.

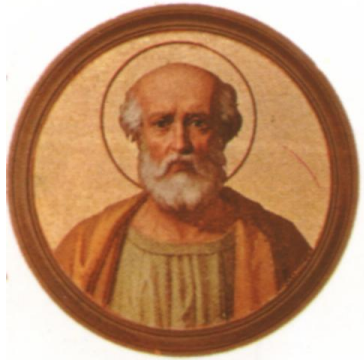
Council of Hippo (393)

Local North African Church council in union with and under the authority of the Bishop of Rome **approved a list of OT and NT canon same as later approved by the Council of Trent**.



Council of Carthage (397)

Local North African Church council in union with and under the authority of the Bishop of Rome **approved a list of OT and NT canon** (same as later approved by the Council of Trent)



Pope Innocent I, Bishop of Rome (401- 417)

Responded to a request by Exuperius, Bishop of Toulouse, with **a list of canonical books of Scripture**; this list was the same as later approved by the Council of Trent.

Council of Carthage (419)

Local North African Church council in union with and under the authority of the Bishop of Rome **approved a list of OT and NT canon** (same as later approved by the Council of Trent)

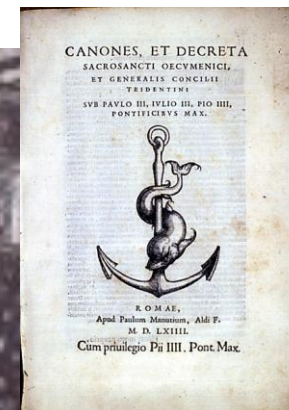
Council of Florence (1441), an ecumenical council.

Complete list of OT and NT canon was drawn up; this list later adopted by the Fathers of the Council of Trent.



Council of Trent (1545-1563)

Trent was an ecumenical council called to respond to the heresy of the Reformers. **The canon of OT and NT received final definitions:** 46 books in the OT; 27 in the NT; "Henceforth the books of the OT and the NT, protocanonical and deuterocanonical alike, in their entirety and with all their parts, comprise the canon and are held to be of equal authority." The ancient **Vulgate edition of the Bible was called the authoritative edition of the Bible.**



Vatican I Council (1869-1870)

Reaffirmed the decree of Trent. The **Church holds the books of Holy Scripture as sacred and canonical**, not because she subsequently approved them, nor because they contain revelation without error, but precisely because "having been written by the inspiration of the Holy Spirit, they have God as their author and, as such, they have been handed down to the Church itself."



***Providentissimus Deus* (1893), Pope Leo XIII, Bishop of Rome, 1878-1903**

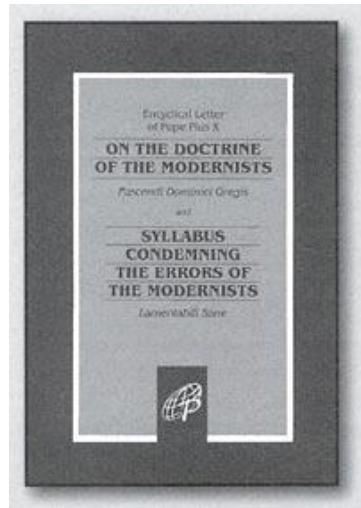
Inaugurated a **new era in Roman Catholic biblical studies.**

Presented a **plan for biblical study**; **Defined inspiration**: "By supernatural power God so moved and impelled the human authors to write - he so assisted them in writing - that the things he ordered and those only they first rightly understood, then willed faithfully to write and finally expressed in apt words and with infallible truth."



Pascendi Dominica Gregis (1907), Pope Pius X, Bishop of Rome, 1903-1914

Refuted the errors of the Modernists; Scored erroneous teaching on the origin and nature of the Sacred Books, on inspiration; on the distinction between the purely human Christ of history and the divine Christ of faith; on **the origin and growth of the Scriptures.**



Spiritus Paraclitus (1920), Pope Benedict XV, Bishop of Rome, 1914-1922

Commends modern critical methods in biblical studies.

All biblical interpretation rests upon the literal sense. Goal of biblical studies is to learn spiritual perfection, to arm oneself to defend the faith, to preach the word of God fruitfully.

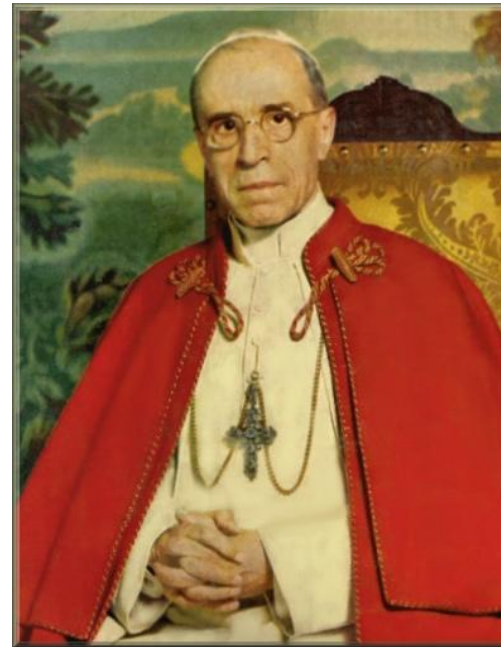
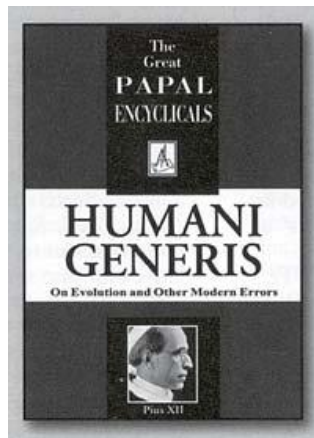


***Divino Afflante Spiritus* (1943), Pope Pius XII, Bishop of Rome, 1939-1958**

Permitted scholars to use original text of Scriptures. No claim was made that the Vulgate is always an accurate translation, but that it is free from any errors in faith or morals. The scholar must be principally concerned with the literal sense of the Scriptures; search out and expound the spiritual sense; avoid other figurative senses. Literary criticism should be employed. Stated that there are but few texts whose sense was determined by the authority of the Church (only seven biblical passages have been definitively interpreted in defending traditional doctrine and morals--Jn 3:5, Lk 22:19, 1 Cor 11:24, Jn 20:22, Jn 20:23, Rom 5:12, Ja 5: 14); this counteracts the frequent misunderstanding that Catholics have no freedom interpreting the Scriptures.

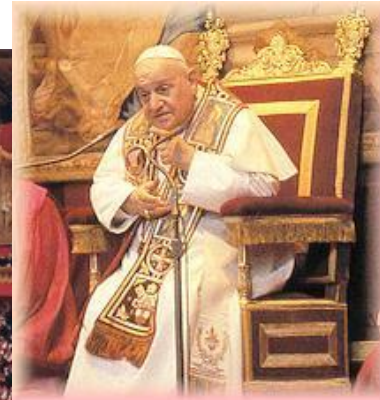
Pope Pius XII, Bishop of Rome, 1939 - 1958

Instructs scholars on evolution, polygenism and OT historical narratives



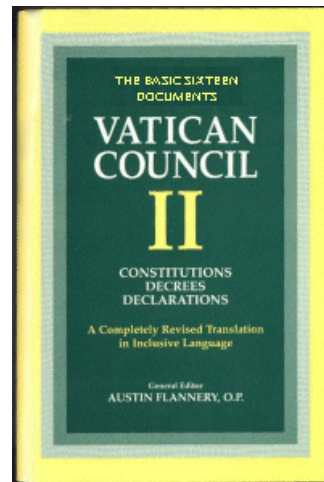
Vatican II Council (1962-1965) *On Divine Revelation*

The decree declares that there is **one source of Divine Revelation, Jesus Christ**; that there are two modes of handing on revelation: **Holy Scripture and Holy Tradition**: "In a certain way merge into a unity and tend toward the same end," and "it is not from Sacred Scripture alone that the Church draws her certainty about everything that has been revealed."



Concerning Inerrancy of Scripture: "The books of Scripture must be acknowledged as **teaching firmly, faithfully, and without error** that truth which God wanted put into the sacred writings for the sake of our salvation."

Emphasized that "in order to see what God wanted to communicate in Scripture, we must **investigate the intention of the sacred author**, and one way to do this is by **paying attention to the literary form employed by the sacred writer.**"



- Questions or comments?
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