

Living in the Kingdom

Lesson 2: Revelation and Authority God Speaks to Us Today through Scripture, Tradition and the Magisterium



CCC 37, 50-53
DV 2

Heb 1:1-2
CCC 65, DV 4

CCC 66-67, DV 5

2 Tim 2:2
CCC 75-77

CCC 78-80
Acts 2:42

Mt 23:2-3
Jn 20:30, 21:25
2 Tim 3:8,
Jude 9

1 Tim 3:15

2 Tim 3:16
CCC 101-104

1. **Reason and revelation:** By natural reason man can know God with certainty from his works, but with great difficulty. In revelation God speaks so that men may respond to him, know him, and love him far beyond their own natural capacity. God reveals himself gradually, in deeds and words.
2. Throughout salvation history God spoke to His people through 3 offices: prophet, priest and king. Jesus is the fullness of revelation and God's perfect Word; he embodies these three roles perfectly.
3. There will be no further Revelation, though there will be growth of understanding of revelation. "Private revelations" may help to better live our faith, but do not belong to the deposit of faith. "Revelations" that claim to surpass biblical revelation are not from God. Revelation requires a response and an obedience of faith.
4. The transmission of revelation: Jesus sent the apostles to preach the gospel (apostolic tradition); and the apostles left bishops as their successors until the end of time (apostolic succession).
5. The gospel was handed on in two ways: orally and in writing. The living transmission of doctrine, life and worship (Tradition), is distinct from Scripture. Sacred Tradition and Sacred Scripture are bound closely together and make up a single deposit of the Word of God.
6. *Sola scriptura*: is the Bible our only source of authority in matters of faith? No! The Bible does not teach *sola scriptura* but shows the importance of tradition: Jesus approved the authority of the Pharisees and the "chair of Moses"; Jesus did many other things not written in the gospels. NT writers appeal to tradition as legitimate authority.
7. Early Christians did not have their own Bible but *heard* the Gospel through the teaching of the apostles. The early Church did not have a NT, written between 50 - 90 A.D. There were several versions of the NT until the canon was closed at the Council of Carthage in 397 A.D.
8. The authority of the early Christians was the oral tradition of the apostles – the *Church*, which existed before the NT.
9. *Sola scriptura*: a tradition of men not taught in Scripture. Not biblical, not Jewish, not Christian, but a Protestant innovation which has splintered Christianity into thousands of denominations.
10. Priest, prophet and king in the Church today. The Holy Spirit is:
 - a. The inspirator of **Sacred Scripture** (Prophetic - *truth*) giving us the inerrancy of the canon.
 - b. The animator of **Sacred Tradition** (Priestly - *life*) giving us the efficacy of the sacraments.
 - c. The guarantor of the **Magisterium** (Kingly – *way*) giving us the infallibility of the magisterium in interpreting the Bible.
11. **Sacred Scripture:** God speaks to men in human words, like the eternal Word became man. The Church finds nourishment and strength in

<p>DV 11, CCC 105-108</p>	<p>Sacred Scripture – the word of God.</p> <p>12.Inspiration and Inerrancy: The Scriptures are written under the inspiration of the Holy Spirit and have God as their author. God inspired the human authors of the Bible and made full use of their own faculties and powers. “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.”</p>
<p>2 Pet 1:20 CCC 109-110</p>	<p>13.Interpreting Scripture: To understand the Bible, we must understand what the human authors meant and their time and culture.</p> <p>14.The Canon of Scripture:</p> <ol style="list-style-type: none"> a. 46 OT books: Torah, Prophets, Writings, Deuterocanonical books; b. 27 NT books: Gospels, Acts, Pauline Epistles, Catholic Epistles, Revelation.
<p>CCC 121-123</p>	<p>15.The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked or replaced by the New Testament.</p>
<p>CCC 125-126</p>	<p>16.The New Testament: the Gospels are the heart of all the Scriptures. They are historical documents that faithfully hand on the life and teachings of Jesus.</p>
<p>CCC 128-130</p>	<p>17.Typology shows us the unity of God’s plan in the two testaments. God’s works in the OT prefigure what He has done in the fullness of time in Jesus, though the OT retains its own intrinsic value. The NT lies hidden in the OT, and the OT is unveiled in the New.</p>
<p>CCC 111-114</p>	<p>18.Three Criteria for the Interpretation of Scripture:</p> <ol style="list-style-type: none"> a. Content and unity of the whole Scripture b. Read Scripture within the Tradition of the Church c. Analogy of Faith: the coherence of truths among themselves
<p>CCC 116-117</p>	<p>19.The 4 senses of Scripture:</p> <ol style="list-style-type: none"> a. The literal sense: the plain meaning of the Scriptures. b. The allegorical sense: the fulfillment of biblical events in Christ. c. The moral sense: the application of the Bible to the Christian life. d. The anagogical sense: the fulfillment of the Scriptures in eternity.
<p>CCC 131-133</p>	<p>20.The Word of God is the support and vigor of the Church, strength for our faith, and food for the soul. All Christians should frequently read the Bible. Ignorance of the Scriptures is ignorance of Christ.</p>
<p>CCC 83</p>	<p>21.Sacred Tradition: not transitory customs but the teachings and authority of Jesus and the apostles entrusted to the Church. Apostolic tradition does not pervert the teachings of Jesus but <i>preserves them</i>.</p>
<p>CCC 84 2 Thess 2:15, 1 Cor 11:2</p>	<p>22.The Bible and Tradition are not different or competing revelations but two ways that the Church hands on the gospel, making up together the <i>deposit of faith</i>. Sacred Tradition is best seen in the Church’s liturgy.</p>
<p>CCC 85-86, 880-92</p>	<p>23.The magisterium – the pope together with the bishops – is responsible for interpreting the Word of God. Guided and protected from error by the Holy Spirit, it teaches infallibility in matters of faith and morals.</p>
<p>CCC 88-94</p>	<p>24.Dogmas are the Church’s authentic interpretation of Scripture. They are lights along the path of faith and require obedience of faith. All dogmas are interconnected in the organic unity of the faith.</p>