

# THE CANON OF THE CATHOLIC BIBLE

## HEBREW SCRIPTURES THE OLD TESTAMENT

### THE PENTATEUCH

GENESIS  
EXODUS  
LEVITICUS  
NUMBERS  
DEUTERONOMY

### WISDOM BOOKS

JOB  
PSALMS  
PROVERBS  
ECCLESIASTES  
SONGS  
WISDOM  
SIRACH

### HISTORICAL BOOKS

JOSHUA  
JUDGES  
RUTH  
1 SAMUEL  
2 SAMUAL  
1 KINGS  
2 KINGS  
1 CHRONICLES  
2 CHRONICLES  
EZRA  
NEHEMIAH  
TOBIT  
JUDITH  
ESTHER  
1 MACCABEES  
2 MACCABEES

### THE PROPHETS

ISAIAH  
JEREMIAH  
LAMENTATIONS  
BARUCH  
EZEKIEL  
DANIEL  
HOSEA  
JOEL  
AMOS  
OBADIAH  
JONAH  
MICAH  
NAHUM  
HABAKKUK  
ZEPHANIAH  
HAGGAI  
ZECHARIAH  
MALACHI

## CHRISTIAN SCRIPTURES THE NEW TESTAMENT

### GOSPELS

MATTHEW  
MARK  
LUKE  
JOHN

### HISTORICAL

ACTS OF THE  
APOSTLES

### LETTERS OF PAUL

ROMANS  
1 CORINTHIANS  
2 CORINTHIANS  
GALATIANS  
EPHESIANS  
PHILIPPIANS  
COLOSSIANS  
1 THESSALONIANS  
2 THESSALONIANS  
1 TIMOTHY  
2 TIMOTHY  
TITUS  
PHILEMON

### NON-PAULINE LETTERS

HEBREWS  
JAMES  
1 PETER  
2 PETER  
1 JOHN  
2 JOHN  
3 JOHN  
JUDE

### APOCALYPTIC

REVELATION

# The deuterocanonical books

- the religious movement in the 16th century that had for its object the [reform](#) of the Roman Catholic Church, and that led to the establishment of the Protestant churches.

# Septuagint

- **A translation of the Hebrew Bible into Greek. The legend is that 72 Jewish scholars translated the text in perfect conformity with the Jewish original. The Torah was completed first and other books followed. Dated around 250 BCE. By Jesus time is widely used in Mediterranean . Referenced often in the New Testament.**

# St. Jerome

- Lived for a time as a hermit, became a priest and served as secretary to Pope Damasus 1. Given the job of translating the Septuagint into Latin. Decided to use Hebrew text for Old Testament.
- Product Vulgate Bible.



# Renaissance 14<sup>th</sup>-17<sup>th</sup> Century

- Literally “rebirth”
- Humanism – encouraged free enquiry and criticism
- Re-discovery of the classics
- Ancient Languages studied
- Printing Press
- Historical documents studied

# Enlightenment 1620's -1780's

- (1) A desire for rationality, logic, consistency.
- (2) A rejection of emotionalism
- (3) A preference for evidence, not faith
- (4) Increased interest in science, mathematics, geometry
- (5) An admiration for Greece and Rome and an abhorrence for everything medieval.
- (6) A preference for technology and the new..

# Modernity

- Decartes and methodical doubt
- Rise of skepticism coupled with humanism
- Deism as a religious movement
- Ancient Manuscripts discovered and investigated
- Textual studies inaugurated
- Archeological excavations and study begins

# Church Teachings

- *Proverdentissimus Deus* (1893) Leo XIII
- *Divino Afflante Spiritu* (1942) Pius XII
- *Dei Verbum* (1965) Vatican Council II

# *Providentissimus Deus*

- Vatican I's *Dei Filius* - 1870
- “The church holds (the biblical texts) to be sacred and canonical, not because they have been carefully composed by a human being or afterwards approved by the authority of the Church, nor merely because they contain revelation with no trace of error, but because, **having been written by the inspiration of the Holy Spirit**, they have God for their author and have been delivered as such to the Church”

# *Providentissimus Deus*

- God is author **through inspiration**
- Understanding will only come with the Holy Spirit since it is through the Spirit that the text was written
- Scripture Study in the Church  
Language studies, textual criticism and manuscript studies encouraged/demanded

# Divino Afflante Spiritu 1942

- Prior to 1943, Catholic biblical scholars were discouraged from using original languages, archaeological discoveries, or “scientific” methods of textual analysis.
- In 1943, Pope Pius XII issued *Divino Afflante Spiritu*, an encyclical letter that required the use of original languages.

# Divino Afflante Spiritu 1942

- It urged interpreters to “go back wholly in spirit to those remote centuries of the East with the aid of history, archaeology, ethnology, and other sciences, and accurately determine what modes of writing ... the authors of that ancient time would be likely to use, and in fact did use.”

# Divino Afflante Spiritu 1942

- By promoting the use of analytic or “critical” tools to explore the Scriptures, this encyclical launched a virtual renaissance in Catholic biblical research.

# Divino Afflante Spiritu

- Inspiration- Inerrancy-Authorship
    - Affirms divine role in the scriptures
    - Elaborates on the role of the human author
- Human author described as a “living and reasonable instrument of the Holy Spirit” who “uses his faculties and powers, (so) that from the book composed by him all may easily infer “the special character of each one and, as it were, his personal traits.”

# Divino Afflante Spiritu

- Hermeneutical Principles
  - Literal Sense – author's intention
  - Spiritual Sense
- Importance of the Literal Sense stressed
  - Need to understand the historical settings, literary styles, symbolic meanings, idiom, historical events, etc. so that the literal sense can be identified

# Dei Verbum 1965

- In 1965, the Second Vatican Council issued the Dogmatic Constitution, *Dei Verbum*. It presented what might be called an “incarnational” understanding of the Bible.
- The Bible is both the inspired Word of God ...  
“Those things revealed by God that are contained and presented in the text of Sacred Scripture have been written under the inspiration of the Holy Spirit” [11].

# Dei Verbum 1965

- Therefore, the Council taught that biblical researchers “must look for that meaning which the sacred writers, in given situations and granted the circumstances of their time and culture, intended to express and did in fact express through the medium of a contemporary literary form.

# Dei Verbum 1965

- Rightly to understand what the sacred authors wanted to affirm in their work, due attention must be paid to the customary and characteristic patterns of perception, speech, and narrative which prevailed in their time, and to the conventions which people then observed in their dealings with one another.”  
[12]

# Dei Verbum 1965

- However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, **should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.**

# ***Fundamental Principles.***

- **1. Apostolic Origin of the Gospels:** The Gospels are documents, which date back to the time of the Apostolic Preaching.
- **2. Historical Value of the Gospels:** The Gospels are documents historically reliable, as inasmuch they transmit faithfully even though not always literally what Jesus did and said.
- **3. Theological Dimension of the Gospels:** The Gospels are documents in which the evangelists interpret historical facts through the scope given by the experience of the Paschal Mystery of Our Lord Jesus Christ. Then, by impulse of the Holy Spirit they set themselves to teach (catechesis) the Good News to their communities.
- **4. The Purpose of the Gospels is Discipleship:** The main purpose of the Gospels is to instruct believers in their faith, nourishing the community in its desire to grow in wisdom and holiness. So the Gospels are meant to be instruments of discipleship. Discipleship is the relation between a Master and a disciple; therefore it is a personal relationship. And in our case it is a personal relationship between our Jesus and each and every one of us.

# The Three Stages in the Formation of the Gospel

1. The life and teaching of Jesus
2. The oral tradition
3. The written Gospels

# Dei Verbum 1965

- ... and the inspired work of human authors:  
“Seeing that, in Sacred Scripture, God speaks through human beings in human fashion, it follows that the interpreters of Sacred Scripture, if they are to ascertain what God has wished to communicate to us, should carefully search out the meaning which the sacred writers really had in mind, that meaning which God had thought well to manifest through the medium of their words.” [12]

# 1. The life and teaching of Jesus

- Jesus taught, healed, and worked miracles. He died on the cross and rose from the dead.
- His followers witnessed and remembered these things.

## 2. The oral tradition

- After the ascension of Jesus, the apostles handed on his deeds and words through preaching and teaching.
- They now had a **better understanding** of what he did and said.
  - They could look back on the whole story of Jesus' life, from the beginning of his ministry to his ascension.
  - Also, they had the gift of the **Holy Spirit**, who came to them at Pentecost and enlightened their minds.

# 3. The written Gospels

- The gospels were written by the four evangelists.
- From all the stories and memories about Jesus, passed down by word of mouth or already written down, **each evangelist selected what was suitable for his purpose.**
- At times the evangelist would **combine, summarize, or explain** these traditions.
- The end result of this work was a written gospel. Each evangelist composed his gospel with skill and creativity, but always in such a way as to tell us the honest truth about Jesus.

# Summary

- The Church holds that the Bible is God's word revealed to us by the Holy Spirit. The Church also teaches us that the Lord used human beings to convey his message of salvation and revelation.
- And while we continue to retain that what we read in the Bible is God's word, we also acknowledge the fact that in order to study the Bible we must pay attention to its human form.
- There are multiple types of literature to be found in the Bible. Hymns, lamentations, poetry, metaphors, sermons, warnings, blessings....

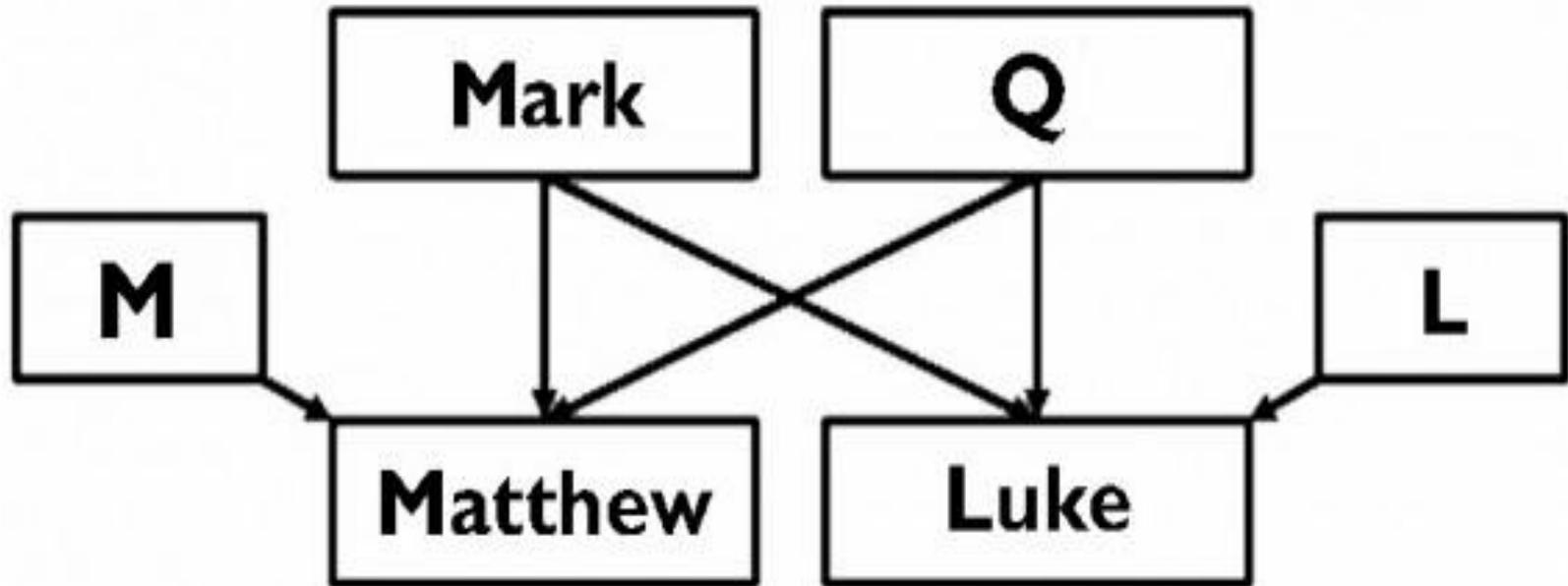
# Summary

- We have to grasp the type of literature to fully understand the message. The gospel is not a modern biography for we do not have access to the sources used by the evangelists to compose the gospels. Furthermore, the gospels leave out stages in Jesus life. The gospel is not a chronicle written as events took place otherwise it would be difficult to explain certain discrepancies among the four canonical gospels.
- The Gospel is a theological reinterpretation of what Jesus said and did. Notice when we say theological we mean a reflection based on divine inspiration.

# Summary

- The gospels presuppose the existence of a community in need of instruction, so it is an error to go looking in the gospels for proof that will make legitimate this or that tradition in the Church, as many fundamentalists do. An existing community gave birth to the gospels not the other way around.

# Synoptic Problem



**Synoptics - Four Source Theory**

# Gospel Mark Week One

Title & Introduction 1:13 and Jesus and the First Disciples 1:14-3:6

- I. The Title (1:1)
- II. Introduction: The Preparation for Jesus' Public Ministry (1:2-13)
  - A. Jesus' forerunner, John the Baptist (1:2-8)
  - B. Jesus' baptism by John the Baptist (1:9-11)
  - C. Jesus' temptation by Satan (1:12-13)
- III. Jesus' Early Galilean Ministry (1:14-3:6)
  - A. Introductory summary: Jesus' message (1:14-15)
  - B. Jesus' call of four fishermen (1:16-20)
  - C. Jesus' authority over demons and disease (1:21-45)
  - D. Jesus' controversies with Jewish religious leaders in Galilee (2:1-3:5)
  - E. Conclusion: Jesus' rejection by the Pharisees (3:6)