

OCIA Revelation: Scripture and Tradition

Heb. 1:1-4

1 In times past, God spoke in partial and various ways to our ancestors through the prophets;
2 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,
3 who is the refulgence of his glory,
the very imprint of his being,
and who sustains all things by his mighty word.
When he had accomplished purification from sins,
he took his seat at the right hand of the Majesty on high,
4 as far superior to the angels
as the name he has inherited is more excellent than theirs.

Revelation: “the self-disclosure of the living God and his plan to save us.”¹

- We cannot love what we do not know. God revealed himself to us as Three in One and One in Three so that we could know him and his plan for us to be adopted sons and daughters of God the Father.
- We come to know God through what he has revealed about himself: namely through the Word of God in the Scriptures and through the teachings of his Church in the Sacred Tradition.

¹ USCCA pg. 17

Heb. 1 - “Partial & Varied Ways”

Patriarchs – God reveals himself by making covenants with his people.

- Covenant is an exchange of persons that, once ratified, cannot be taken back. God binds his people to himself and himself to his people no matter what.
- Genesis 12-15: To Abraham: God will make a great nation out of Abraham, to make a great kingdom out of Abraham, to bless the whole world through Abraham.

Moses – God reveals his mysterious name: “I Am who Am” which hints at his self-existence and self-sufficiency. He is Being itself.

Exodus 3: 12-15

12 God answered: I will be with you; and this will be your sign* that I have sent you. When you have brought the people out of Egypt, you will serve God at this mountain.

13“But,” said Moses to God, “if I go to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what do I tell them?”

14God replied to Moses: I am who I am.* Then he added: This is what you will tell the Israelites: I AM has sent me to you.

15God spoke further to Moses: This is what you will say to the Israelites: The **LORD**, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.

This is my name forever;
this is my title for all generations.

Prophets: an ongoing deepening of the nature of the personal relationship that God desires to have with his people.

The New Covenant.

31 See, days are coming—oracle of the **LORD**—when I will make a new covenant with the house of Israel and the house of Judah.

32 It will not be like the covenant I made with their ancestors the day I took them by the hand to lead them out of the land of Egypt. They broke my covenant, though I was their master—oracle of the **LORD**.

33 But this is the covenant I will make with the house of Israel after those days—oracle of the **LORD**. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people.

34 They will no longer teach their friends and relatives, “Know the **LORD**!” Everyone, from least to greatest, shall know me—oracle of the **LORD**—for I will forgive their iniquity and no longer remember their sin.

Heb. 1 - “Through a Son... the refulgence of his glory, the very imprint of his being.”

John 1:1-18

¹In the beginning was the Word,
and the Word was with God,
and the Word was God.

²He was in the beginning with God.

³All things came to be through him,
and without him nothing came to be.

What came to be ⁴through him was life,
and this life was the light of the human race;

⁵the light shines in the darkness,
and the darkness has not overcome it.

⁶A man named John was sent from God. ⁷He came for testimony, to testify to the light, so that all might believe through him. ⁸He was not the light, but came to testify to the light. ⁹The true light, which enlightens everyone, was coming into the world.

¹⁰ He was in the world,
and the world came to be through him,
but the world did not know him.

¹¹ He came to what was his own,
but his own people did not accept him.

¹² But to those who did accept him he gave power to become children of God, to those who believe in his name, ¹³ who were born not by natural generation nor by human choice nor by a man's decision but of God.

¹⁴ And the Word became flesh
and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son,
full of grace and truth.

¹⁵ John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" ¹⁶ From his fullness we have all received, grace in place of grace, ¹⁷ because while the law was given through Moses, grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him.

- Analogy to Dating & Marriage

Dei Verbum 7-11

- Fullness of Revelation has been entrusted to the Catholic Church. She is the guardian of the apostolic deposit of faith from the beginning.
 - Divine Revelation is closed. Unlike the OT, we are expecting no further Revelation from God to his Church. We have been entrusted everything we need to be saved.
 - We come to understand Divine Revelation more deeply over the centuries (Seed → Tree).
 - Private Revelation cannot add to or improve the message Christ entrusted to the Apostles... it can only help believers live in a particular time and place the message of revelation more fully.
- Divine Revelation is handed on via Scripture and Tradition: Christ commissioned the apostles to preach the Gospel – the source of all saving truth and moral teaching - to all men.
 - By their oral preaching and by their observances that they handed on, we have the apostolic tradition. They lived with Christ Himself, and they knew what his intent was with transmitting the message of salvation!
 - They left bishops as their successors and gave them the authority to teach what was handed on to them... not to add or change the message.
- Scripture: the divinely revealed realities that have been committed to writing under the inspiration of the Holy Spirit and the authorship of God and of human authors.
 - “In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted.”²
 - The books of Scripture “must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation.”³

² DV 11

³ DV 11

- Tradition: received through the oral preaching of the Apostles and developed in the Church with the guidance of the Holy Spirit.
 - There has been a growth in the understanding that has been passed down. The Sacred Tradition is the Church's living teaching, the liturgy, and practices *ad memoriam*.
 - For the first 400 years of the Church, there was no official canon of scripture... it was all oral tradition. These oral traditions might entirely overlap with scripture, but they are communicated differently.
- Teaching Office: sacred scripture and sacred tradition form one deposit of faith that has been committed to the Church.
 - "The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively of the living teaching office of the Church... which serves [the Word of God]."⁴
 - This teaching office is called the Magisterium. There are also multiple ways to interpret the scriptures: literal and spiritual (allegorical, moral, and anagogical).

⁴ DV 10