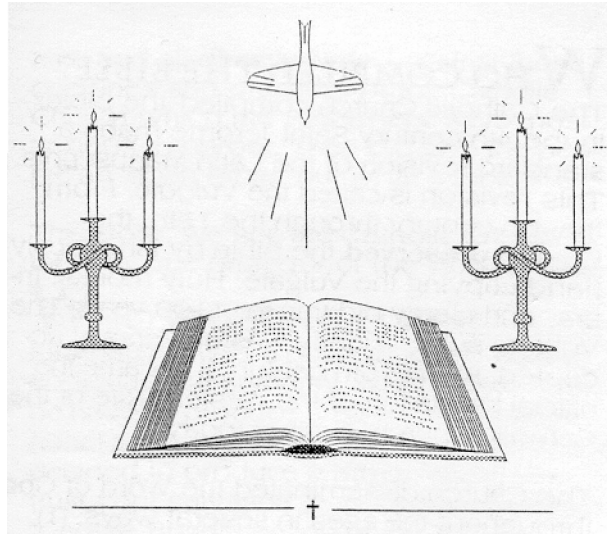


Divine Revelation



<u>RCIA Handouts:</u>	<u>Pages:</u>
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WHERE WE GOT THE BIBLE

The word *Bible* comes from the Greek word *biblia* meaning “the books”. It’s, a collection, a library, of many books or writings (scriptures). Genesis, the first, was written about 3300 years ago, (1300 BC); the last (Revelation), about 100 AD. It was written by various authors, all in their own literary styles, and languages: Hebrew, Greek and Aramaic.

WHO COMPILED THE BIBLE?

The Catholic Church compiled the Bible. In the 4th century Saint Jerome made a standard revision of the Latin Manuscripts. This revision is called the *Vulgate*. From the 4th century through the 15th, the Church **preserved** the Bible by laboriously hand copying the Vulgate. Holy monks, friars, and clergy did this for 1100 years! The Vulgate subsequently was universally accepted. In the 16th century it became the official translation of the Western Rite of the Catholic Church. It still is today.

The Church disseminated the Word of God throughout the ages in several ways: (1) by duplicating the Sacred Scriptures, (2) by preaching the word through its priests and monks, (3) through plays and dramas on the Gospel, and (4) through painting, sculpture, stained glass windows and the like. Every effort was made to make the Scriptures known to all the people.

There were two classes of people in those times: those who could read Latin, and those who could read nothing. So there was little **need** to translate the Bible into the vernacular. But in its zeal to make the sacred texts as widely known as possible, the Church **encouraged** popular, approved translations in the vernacular as early as the 7th century. The claim that Wycliffe was the first to translate the Bible into English is

demonstrably false. There were English translations of the Bible long before Wycliffe.

There were over 600 Catholic Bible editions – 200 in the vernacular – before the first Protestant version appeared. Further, *the first book ever printed* was the Catholic Gutenberg Bible of 1456. Historians have noted that the Catholic Church exhausted all reasonable means to spread the Gospel message. The Church is the true preserver and protector of the sacred word, by duplicating it, by preaching it, and by preserving it from the beginning.

WHERE ARE THE ORIGINAL MANUSCRIPTS OF THE BIBLE TODAY?

The original books of the Bible do not exist today. There are two reasons: (1) the early persecutors of the Church destroyed everything they could get their hands on including some of the sacred writings, (2) the books of the old and new testaments were written on a very fragile material called *papyrus* made from the bark of a reed, which perished over time.

Accordingly, when the Catholic Church had to translate and disseminate the Bible, it had to vouch for the accuracy and integrity of it – each copy individually!

HOW WAS IT COMPILED?

Pope Damasus I directed the Council of Rome in 382 to compile the first New Testament. The bishops at the Council of Carthage in 397 AD, under the direction of Saint Augustine, confirmed and approved Pope Damasus's work as well as that of the 393 AD Council of Hippo. It settled and declared the inspired books of the New Testament (NT), as well as the Old Testament (OT). This OT, known as the Alexandrian Canon, included the Deuterocanonicals (Tobit, Judith, Wisdom, Sirach, Baruch, 1 & 2 Maccabees).

From the earliest times, the Christian Church recognized the Alexandrian Canon as the **true** OT. Today we call this the Septuagint, after the 70 scholars who reportedly translated those OT books into Greek. The Septuagint is the Bible Our Lord Himself read and quoted as Greek was the common language of the Mediterranean. For 1500 years no one disputed the Sacred Scriptures of the Deuterocanonicals until Luther rejected them. He did this on the basis of a revised canon produced by the Jews after the Christian era began.

That is, the Protestant OT is based on the Pharisaical canon used by Hebrew-speaking, *non-Christian* Jews in Palestine. They produced that canon in 90 AD in the city of Jamnia. It was this *non-Christian* council at Jamnia that discarded the 7 Sacred Scriptures of the Deuterocanonicals.

IS IT TRUE THE CATHOLIC CHURCH CHAINED THE BIBLE?

Yes, for the same reason banks chain pens. The earliest manuscripts of the Bible we have today date back to the 4th century. It was during this time the church began the laborious task of copying the sacred writings. Done primarily by monks, that work was vouched for by the Catholic Church. Monks copied the Bible onto *parchment* (sheepskin), a more durable material than papyrus. Bible scholars estimate that it took approximately 427 sheepskins to make one Bible, the equivalent of 10 years of wages at that time. Therefore, the Bible was a precious and rare thing. The Church chained the Bible to prevent it from being stolen. It was located in the church so *everyone* could read it.

DID THE CATHOLIC CHURCH TRY TO STOP DISSEMINATION OF THE BIBLE IN LUTHER'S TIME?

Nothing could be further from the truth. The Bible is the Word of the Lord and is true spiritual nourishment for Christians. The one who reads it will be blessed (Rev. 1:3) and as St. Jerome wrote, "To be ignorant of the Scripture is to be ignorant of Christ."

That's why the Church put so much labor into making copies and making the copies available to the people in their own languages and in public places as we said above. Indeed, at the time of the Reformation there were 14 translations of the Bible in German alone, **all authorized** and **approved** by the Catholic Church. In addition, the Church had also approved 11 Italian, 10 French, and 2 Bohemian translations, and one Flemish and one Russian translation. The Catholic Church did all it could to prevent corrupted translations from spreading. The sole purpose was to assure that people would know the Word of God and not that of mere men, just as today people reject the Jehovah's Witness *New World Translation*.

Luther's Bible was heretical because: (1) he inserted the word *alone* in Romans 3:28 to distort the meaning, ie., he made it read "For we hold that a man is justified by faith *alone* apart from the observance of the law." (Compare with James 2:24), (2) he rejected the Deuterocanonicals as uninspired, and (3) he eliminated the books of Hebrews, James, Jude and Revelation.

Asked by whose authority he changed the Bible after 1500 years, Luther declared, "By my authority." That is, he simply made it up!

The Catholic Church believes the Bible is *equally inspired*: not *selectively inspired* as Luther did. The Church could not allow anyone to arrogate to himself authority granted by the Lord Jesus Christ to His Church and to the Church alone. Therefore it excommunicated Luther and condemned his Bible.

DID THE CATHOLIC CHURCH BAN AND BURN BIBLES?

Yes, just as the Protestants did. The Catholic Bible is the inspired Word of God. Printers, editors and apprentices are not inspired: they can make mistakes. As a result, corrupted editions of the King James Bible (KJB) were produced. To cite a few:

The first KJB was printed in 1611. It had a verse (Exodus 14:10) that was duplicated.

The KJB printed in 1717, referred to as the *Vinegar Bible*, contained the chapter heading "Parable of the Vinegar" instead of "Parable of the Vineyard."

The KJB printed in 1795, referred to as the *Wicked Bible*, omitted the word *not* in Exodus 20:14, which then read "Thou shall commit adultery."

The KJB also printed what became known as the *Murderer's Bible*, by misquoting Mark 7:27 as "...let the children first be killed..." instead of, "...let the children first be filled...".

The Catholic Church banned these Bibles and disposed of them the same way Protestants did: they burned them!

The Catholic Church also banned corrupted bibles such as the Tyndale and Wycliffe Bibles. These bibles contained not only gross translation errors, but they also contained heretical commentaries in an attempt to undermine the Church. According to Saint Thomas More: "finding errors in Tyndale's book (Bible) was like studying to find water in the sea." King Henry VIII, himself, in 1531 passed an edict prohibiting and expelling the Tyndale Bible from among his subjects.

According to Allnatt, in *The Bible and the Reformation*, "It has long been a notorious act that all the early Protestant versions of the Bible literally swarmed with gross and flagrant corruptions – corruptions consisting in the *willful* and *deliberate mistranslations* of various passages of the sacred text, and all directly aimed against those doctrines and practices of the Catholic Church which the 'Reformers' were most anxious to uproot. They did give the people an 'open Bible', but what a Bible!"

Therefore, we see the Catholic Church is the only *true protector* of the Word of God.

WHO WAS KING JAMES?

King James was a political leader not an ecclesiastical authority. What authority did he have to produce a Bible? Absolutely none! Suppose the President of *our* country decided to produce a Bible. Would you trust your salvation to the "Bill Clinton" or "George Bush" version of the Bible?

SO?

So when you study or discuss the Bible, ask:

1. Where did **my** Bible come from? Where did **your** Bible come from? Does it contain all the books of the OT that Christ read from?
2. If the “Bible alone” is the source of truth, why did Christ wait 300 years for it to be compiled, and 1500 years for it to be mass printed? How were the people during this period saved if they didn’t have the Bible to guide them? Why did Christ decide not to command someone to write down what He taught so all the generations could read it? That’s what Mohammed did.
3. Why did only five of the twelve apostles write books of the Bible?
4. Why did Christ tell the apostles to go forth and **preach** (Matthew 28:20)? Why did he not tell them to go forth and **write** His gospel?
5. If the Catholic Church is **not** an infallible teacher, how do you know which writings are divinely inspired and which translation speaks divine truth?
6. If each individual reader is guided by the Holy Spirit to interpret correctly, why are there 23,000 denominations disagreeing with each other about what the Sacred Texts mean?
7. If you believe one translation is the word of God and your neighbor believes a different translation is, how do you know which – if either – speaks for God?

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Where We Got the Bible, Rev. Henry G. Graham, TAN Books, (Available from St. Joseph Radio)

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Is the Bible a Catholic Book?

**By Msgr. Richard M. McGuinness
and Rev. John A. Quill**

The Catholic Church gave us the Christian Bible, beginning with the Apostles who, as the first Catholic bishops, adopted the Old Testament from Judaism and then, under divine inspiration, wrote much of the New Testament. With respect to the Bible, we can say that the Church is like a mother with two children: one by adoption, the Old Testament, the other her very own, the New Testament.

The Church united the twenty-seven books of the New Testament to the forty-six of the Old. The latter were those of the Septuagint, the Greek translation of the Hebrew Scriptures done between 280-100 B.C. in Alexandria, for the Greek-speaking Jews of the world. It was chiefly from this translation that Christ and his Apostles read and quoted. Its list of inspired books is called the Alexandrian Canon.

During the first three-hundred-and-fifty years of Christianity, many Christian writings were considered to be inspired. Some were gospels, others epistles, others acts and apocalypses. Many claimed an Apostle as author. Some were even read during Mass. Some were orthodox in teaching, many were not.

In the fourth century, during the reign of Emperor Diocletian, a persecution was unleashed against the Church. Christians, under pain of death, were ordered to turn over to the state all Christian writings for burning. Many refused and were martyred. But, a question troubling Church leaders was: Which books were truly inspired by God and worth dying for? If Christians sacrifice their lives for sacred books, they had better be sure which ones had God as their principal author.

This persecution led popes and bishops to study the sacred books, to determine which were inspired and which were not.

The persecution subsided, and under the new emperor, Constantine, Christianity was legalized. Nonetheless, the Church persisted in her task, with the result that at the local Councils of Hippo (A.D. 390) and Carthage (A.D. 397), the bishops declared that only twenty-seven of the many sacred books were inspired. These, together with the forty-six books of the Septuagint, formed the canon of Sacred Scripture. This decision was approved by Pope Siricius.

In A.D. 405, Pope Innocent I published a complete list of the books of the Bible, identical to that of the Councils. In A.D. 419, the Council of Carthage, under St. Augustine, reconfirmed Innocent's list and those of the councils of 393 and 397. To this council, Pope Boniface I gave his approval. Finally, Pope Gelasius I, in A.D. 494, issued a list of inspired books identical to those of the councils mentioned

above and of Innocent I. The Council of Florence, in 1442, under Pope Eugenius IV, reconfirmed this same canon.

There was virtually no controversy over the books in the Bible until 1517, when Martin Luther decided to omit from the Bible seven Old Testament books and parts of two others.

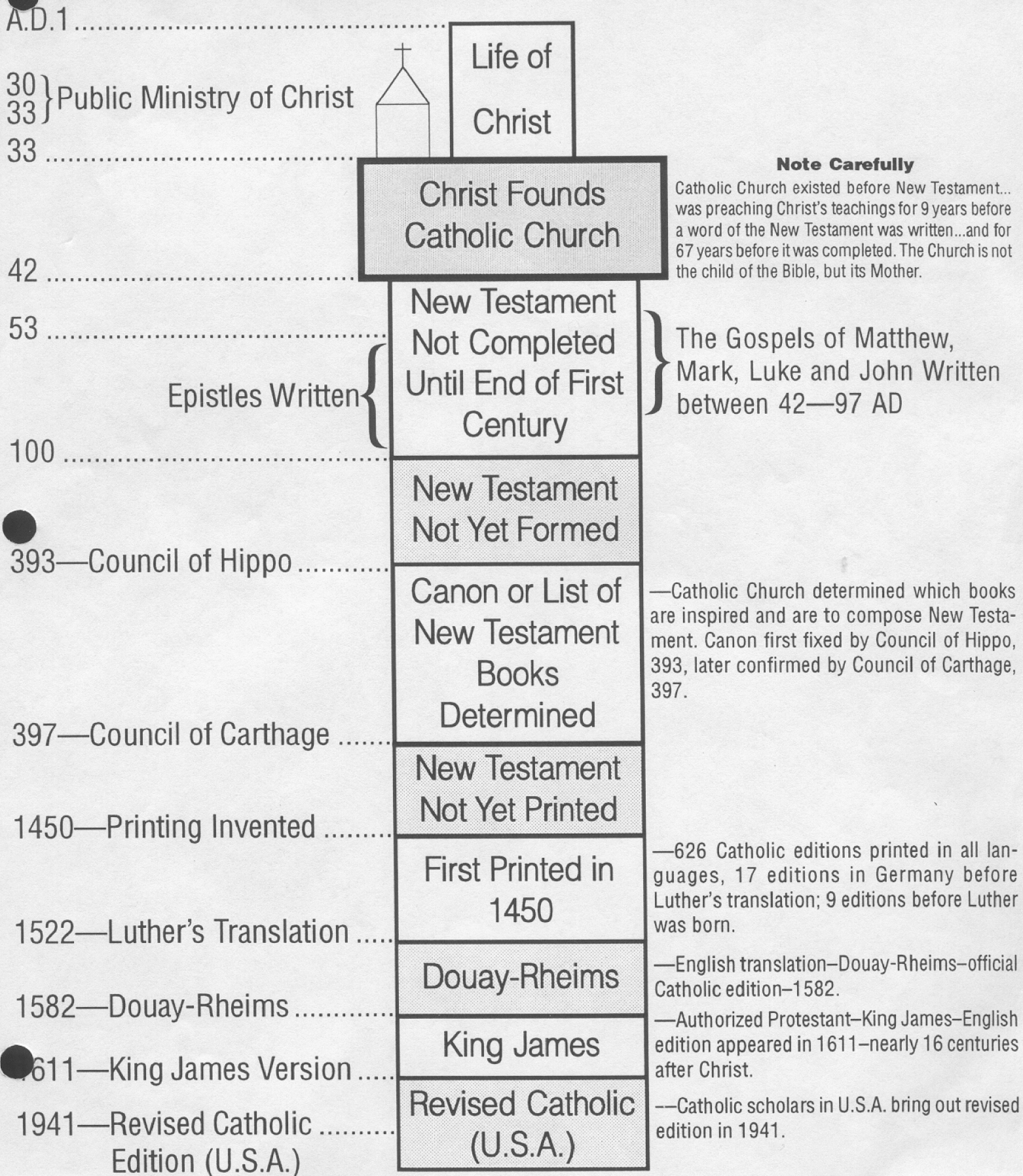
From the fifth through the fourteenth centuries, monks copied by hand great numbers of Catholic Bibles. On average, it took about ten months to make a copy. Often, copies were beautifully illustrated. Although most were in Latin, the language of the educated, some vernacular translations were also copied. Between 1450, the year printing was invented, and 1522, when Luther began his German translation, there were 626 Catholic editions of the Bible in Latin and 198 in other languages. Copies, of course, were even more numerous. So, the Catholic Church utilized her monks and the printing press, before Luther, to disseminate the Bible.

Those who could not read – the vast majority – could hear the Bible read in church, see its stories and mysteries depicted in stone and glass in cathedrals, and watch it acted out in the mystery and morality plays of the time. So concerned was the Church that the Bible be available to people, that copies were chained in the churches so they could not be stolen. Only heretical editions and faulty translations of the Scriptures were forbidden to the faithful. In this way the Church reminded people that the Bible is indeed God's word.

The Catholic Church has always encouraged her people to read Scripture. Pope Leo XIII, in 1898, granted an indulgence to the faithful who spend a quarter of an hour a day reading Scripture. Other popes have also encouraged Catholics to read Scripture. Most recently, the Second Vatican Council said: "It is for the bishops, 'with whom the apostolic doctrine resides' suitably to instruct the faithful entrusted to them in the correct use of the divine books, especially of the New Testament, and in particular of the Gospels. They do this by giving them translations of the sacred text which are equipped with necessary and really adequate explanations. Thus the children of the Church can familiarize themselves safely and profitably with the Sacred Scriptures, and become steeped in their spirit" (*Constitution on Divine Revelation*, No. 25).

The Making of the New Testament

The Catholic Church—Mother of the Bible



BIBLE TIMELINE BAND

Turquoise	History of the Early World The color of the earth viewed from space.	Genesis 1 - 11
Burgundy	The Patriarchs God's blood covenant with Abraham.	Genesis 12 – 50
Tan	Israel in Egypt The desert experiences of Egypt & the Exodus.	Exodus, Numbers
Green	Conquest of Canaan The green hills of Canaan.	Joshua
Bone	The Judges The jawbone Samson used on the Philistines.	Judges
Purple	United Kingdom The first kings of Israel: Saul, David, Solomon.	1 & 2 Samuel
Black	Divided Kingdom Prophecy in Israel's & Judah's darkest period.	1 Kings
Baby Blue	The Exile Israel singing the blues in Babylon.	2 Kings
Yellow	The Return Judah returning home to brighter days.	Ezra, Nehemiah
Clear	The Maccabean Revolt The oil used when the Temple was repurified.	1 Maccabees
Red	Jesus The Messiah The blood of the Lamb shed for the world.	Luke
White	The Church The light of the world.	Acts

c 1995

Explanation of Packet Contents

The Bible Timeline Band, laminated card and enclosed study helps are to be used together to familiarize yourself with the “big picture” of salvation history. Once you have become familiar with the twelve periods of Bible history and fourteen historical books, you will have laid the groundwork for a lifelong adventure in the Bible.

Bible Timeline Band and Laminated Card

- The Timeline Band consists of colored beads that act as a memory device in memorizing the twelve historical periods of salvation history and the fourteen historical books. Each historical period is represented by a separate bead as indicated on the pocket-size laminated card. Each color was chosen to help remember a specific time period (i.e., turquoise is the color of earth viewed from space so it corresponds to “Creation and Early World”).

Enclosed Study Helps

- **“14 Chronological Books of Bible History” Chart**

The first step to understanding the Bible chronologically is to identify which of the seventy-three books are of historical nature. The term “historical” refers simply to those books that keep the story moving from one event to another. The historical books provide us with continuity, or give us an ordered account of connected events from Genesis to Revelation.

There are twelve historical books in the Old Testament and, for the sake of simplicity, two historical books in the New Testament. These fourteen books will take you on an adventure through twelve periods of Bible history. They are numbered 1 – 14 in the large boxes on this chart. The other books of the Bible are charted where they occur in the chronological framework.

- **“Reading Through the Bible Historically” Check List**

Use this check list as you read through the fourteen historical books to get the “big picture.” Either read one chapter per day to read through in one year, or read four chapters each day to finish in three months. We recommend reading it in three months to grasp the overall picture as quickly as possible.

After you have read through the fourteen historical books once, then go back and read them again but this time incorporate a few of the non-historical books. For example, while reading the historical book of 2 Samuel, one may want to intersperse a few Psalms, or during the reading of 2 Kings, read Isaiah or a couple of the smaller prophets like Jonah or Micah. Take your time and think through the story.

- **“Outline of Bible Periods”**

This two-page outline of the twelve periods of Bible history touches on the major events of each period and references the corresponding Scripture passages.

Additional Suggestions

- It is also recommended to read through the Bible with a copy of the new *Catechism of the Catholic Church*. When questions of faith or morality come up, the index of the Catechism is valuable for finding official Church doctrine. The sacred Scriptures along with the sacred Tradition make up the full deposit of faith.
- A more in-depth study of these twelve historical periods is available on a four-hour video presentation “The Great Adventure: A Journey Through the Bible” by Jeff Cavins. This two-tape video series is great for individual, group or parish Bible study. It comes with a study helps packet and blank Old Testament Timeline for students to create along with Mr. Cavins as he teaches on the video. Contact St. Joseph Communication for ordering information (800) 526-2151.

Reading Through The Bible Historically

Check off each Bible reading as completed.

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| — — — — | 1. Gen. 1, 2, 3, 4 |
| — — — — | 2. Gen. 5, 6, 7, 8 |
| — — — — | 3. Gen. 9, 10, 11, 12 |
| — — — — | 4. Gen. 13, 14, 15, 16 |
| — — — — | 5. Gen. 17, 18, 19, 20 |
| — — — — | 6. Gen. 21, 22, 23, 24 |
| — — — — | 7. Gen. 25, 26, 27, 28 |
| — — — — | 8. Gen. 29, 30, 31, 32 |
| — — — — | 9. Gen. 33, 34, 35, 36 |
| — — — — | 10. Gen. 37, 38, 39, 40 |
| — — — | 11. Gen. 41, 42, 43 |
| — — — — | 12. Gen. 44, 45, 46, 47 |
| — — — | 13. Gen. 48, 49, 50 |
| — — — — | 14. Ex. 1, 2, 3, 4 |
| — — — — | 15. Ex. 5, 6, 7, 8 |
| — — — — | 16. Ex. 9, 10, 11, 12 |
| — — — — | 17. Ex. 13, 14, 15, 16 |
| — — — — | 18. Ex. 17, 18, 19, 20 |
| — — — — | 19. Ex. 21, 22, 23, 24 |
| — — — — | 20. Ex. 25, 26, 27, 28 |

- — — — 21. Ex. 29, 30, 31, 32
- — — — 22. Ex. 33, 34, 35, 36
- — — — 23. Ex. 37, 38, 39, 40
- — — — 24. Num. 1, 2, 3, 4
- — — — 25. Num. 5, 6, 7, 8
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- — — — 32. Num. 33, 34, 35, 36
- — — — 33. Josh. 1, 2, 3, 4
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- — — — 35. Josh. 9, 10, 11, 12
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- — — — 39. Judg. 1, 2, 3, 4
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- — — — 45. 1 Sam. 1, 2, 3, 4
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- — — — 51. 1 Sam. 25, 26, 27, 28
- — — — 52. 1 Sam. 29, 30, 31
- — — — 53. 2 Sam. 1, 2, 3, 4
- — — — 54. 2 Sam. 5, 6, 7, 8
- — — — 55. 2 Sam. 9, 10, 11, 12
- — — — 56. 2 Sam. 13, 14, 15, 16
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- — — — 58. 2 Sam. 21, 22, 23, 24
- — — — 59. 1 Kings 1, 2, 3, 4
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- — — — 72. Ezra 5, 6, 7
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- — — — 74. Neh. 1, 2, 3, 4
- — — — 75. Neh. 5, 6, 7, 8
- — — — — 76. Neh. 9, 10, 11, 12, 13
- — — — 77. 1 Macc. 1, 2, 3, 4
- — — — 78. 1 Macc. 5, 6, 7, 8
- — — — 79. 1 Macc. 9, 10, 11, 12
- — — — 80. 1 Macc. 13, 14, 15, 16
- — — — 81. Luke 1, 2, 3, 4
- — — — 82. Luke 5, 6, 7, 8
- — — — 83. Luke 9, 10, 11, 12
- — — — 84. Luke 13, 14, 15, 16
- — — — 85. Luke 17, 18, 19, 20
- — — — 86. Luke 21, 22, 23, 24
- — — — 87. Acts 1, 2, 3, 4
- — — — 88. Acts 5, 6, 7, 8
- — — — 89. Acts 9, 10, 11, 12

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90. Acts 13, 14, 15

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91. Acts 16, 17, 18, 19

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92. Acts 20, 21, 22

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93. Acts 23, 24, 25

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94. Acts 26, 27, 28

Outline of Bible Periods

1. History of the Early World – 2000 B.C. (Turquoise)

Ø Creation	Gen.1:1-2:4
Ø Adam and Eve	Gen. 2:5-25
Ø Fall of Man	Gen. 3:1-24
Ø Promise of Hope (Protoevangelium)	Gen. 3:8-24
Ø Cain Kills Abel	Gen. 4:1-16
Ø Birth of Seth	Gen. 4:25-26
Ø The Flood	Gen. 6:1-9:17
Ø God's Covenant with Noah	Gen. 9:1-17
Ø The Tower of Babel	Gen. 11:1-9

2. The Patriarchs 2000-1675 B.C. (Burgundy)

Ø God Gives Abram a Three-Fold Promise	Gen. 12:1-9
Ø God's First Covenant with Abram (Land)	Gen. 15:1-21
Ø God's Second Covenant with Abraham (Royal Dynasty)	Gen. 17:1-11
Ø Destruction of Sodom and Gomorrah	Gen. 18:16-19:38
Ø Birth of Isaac	Gen. 21:1-7
Ø God's Third Covenant with Abraham (World-Wide Blessing)	Gen. 22:1-19
Ø Jacob Gets Esau's Blessing from Isaac	Gen. 27:1-46
Ø Jacob's Name Changed to Israel	Gen. 32:22-31
Ø Joseph Sold into Egyptian Slavery	Gen. 37:12-36

3. Israel in Egypt 1675-1275 B.C. (Tan)

Ø Children of Israel are Made Slaves	Ex. 1:1-22
Ø Infant Moses Hidden in the Bulrushes	Ex. 2:1-10
Ø Moses Killed an Egyptian and Flees	Ex. 2:11-15
Ø Moses and the Burning Bush	Ex. 3:1-6:30
Ø Moses, Pharaoh and the Ten Plagues	Ex. 7:1-11:10
Ø The Passover	Ex. 12:1-51
Ø The Exodus	Ex. 12:33-14:31
Ø Covenant at Mount Sinai	Ex. 19:1-31:18
Ø Worship of the Golden Calf	Ex. 32:1-35

4. Conquest of Canaan 1280-1220 B.C. (Green)

Ø Spies Sent out from Kadesh-Barnea	Num. 13:1-33
Ø Forty Years Wandering in the Wilderness	Num. 14:1-24:25
Ø Sin of Baal of Peor	Num. 25:1-18
Ø Deuteronomic Covenant	Deut. 29:1-29

Ø Death of Moses	Deut. 31:1-34:12
Ø Joshua's Invasion of Canaan	Josh. 1:1-6:27
Ø Covenant Renewed at Mount Ebal	Josh. 8:35
Ø Division of the Land by Tribes	Josh. 13:7-19:51
Ø Joshua's Farewell Address	Josh. 23:1-16

5. The Judges 1220-1050 B.C. (Bone)

Ø Israel Fights Remaining Canaanites	Judg. 1:1-2:23
Ø Deborah Defeats Sisera	Judg. 4:1-5:31
Ø Gideon Defeats the Midianites	Judg. 6:1-9:57
Ø Jephthah Defeats the Ammonites	Judg. 10:6-12:7
Ø Samson	Judg. 13:1-16:31
Ø Everyone Did as He Saw Fit	Judg. 17:1-21:25
Ø The Story of Ruth	Ruth 1:1-4:22
Ø Birth of Samuel	1 Sam. 1:1-20
Ø Samuel Subdues the Philistines	1 Sam. 7:1-17

6. United Kingdom 1050-930 B.C. (Purple)

Ø Israel Asks for a King	1 Sam. 8:1-22
Ø Samuel Anoints Saul as King	1 Sam. 9:1-10:27
Ø Samuel Privately Anoints David as King	1 Sam. 16:1-23
Ø David and Goliath	1 Sam. 17:1-31
Ø David Becomes King of Israel	2 Sam. 1:1-5:25
Ø God's Covenant with David	2 Sam. 7:1-29
Ø Solomon Anointed King	1 Kgs. 1:28-2:12
Ø Solomon Builds the Temple	1 Kgs. 5:1-8:66
Ø Downfall of Solomon	1 Kgs. 11:1-43

7. Divided Kingdom 930-722 B.C. (Black)

Ø Rehoboam Refuses Advice of Elders	1 Kgs. 12:1-15
Ø Kingdom Divides into Two Kingdoms (930 B.C.)	1 Kgs. 12:16-20
Ø Northern Kingdom – Israel, Jeroboam is King	1 Kgs. 12:16-20
Ø Southern Kingdom – Judah, Rehoboam is King	1 Kgs. 14:21-31
Ø Jehoshaphat, King of Judah	2 Chr. 17:1-20:37
Ø Ahab, King of Israel	1 Kgs. 16:29-22:40
Ø Elijah the Prophet	2 Kgs. 1:1-2:18
Ø Jonah the Prophet	Jonah 1:1-4:11
Ø Isaiah Prophecies Fate of Jerusalem and Judah	Isa. 1:1-66:24

8. The Exile 722-538 B.C. (Baby Blue)

Ø Israel Led Captive by King of Assyria (722 B.C.)	2 Kgs. 17:1-41
Ø Tobit and his Son Tobias	Tobit 1:1-14:15
Ø Josiah's Reform in Judah	2 Kgs. 22:1-23:30
Ø Jeremiah Speaks of Fall/Restoration of Jerusalem	Jer. 1:1-52:34
Ø Judah Led Captive by King of Babylon (586 B.C.)	2 Kgs. 25:1-30
Ø Lamentations	Lam. 1:1-5:22
Ø Ezekiel Prophecies	Ezek. 1:1-44:31
Ø Shadrach, Meshach and Abednego	Dan. 3:1-30
Ø Daniel in the Lion's Den	Dan. 6:1-28

9. The Return 538-430 B.C. (Yellow)

Ø The Exiles Return to Jerusalem	Ezra 1:1-2:70
Ø The Temple is Rebuilt by Zerubbabel	Ezra 3:1-6:22
Ø Ezra Returns from Babylon	Ezra 7:1-8:36
Ø Problem with Mixed Marriages	Ezra 9:1-10:44
Ø Queen Esther	Esther 1:1-10:3
Ø Nehemiah Returns/Rebuilds Walls of Jerusalem	Neh. 3:1-4:23
Ø Ezra Reads the Law to the People	Neh. 8:1-9:38
Ø Prophets Haggai, Zechariah, Malachi	Hag., Zech., Mal.

10. The Maccabean Revolt 175-63 B.C. (Clear)

Ø Hellenism in Asia Minor	1 Mac. 1:1-9
Ø The Revolt	1 Mac. 1:10-2:70
Ø Leadership of Judas Maccabeus	1 Mac. 3:1-22
Ø Purification of the Temple	1 Mac. 4:36-61
Ø Defeat and Death of Antiochus IV	1 Mac. 6:1-16
Ø Leadership of Jonathan	1 Mac. 9:23-12:54
Ø Simon, High Priest and Ethnarch	1 Mac. 13:1-16:24

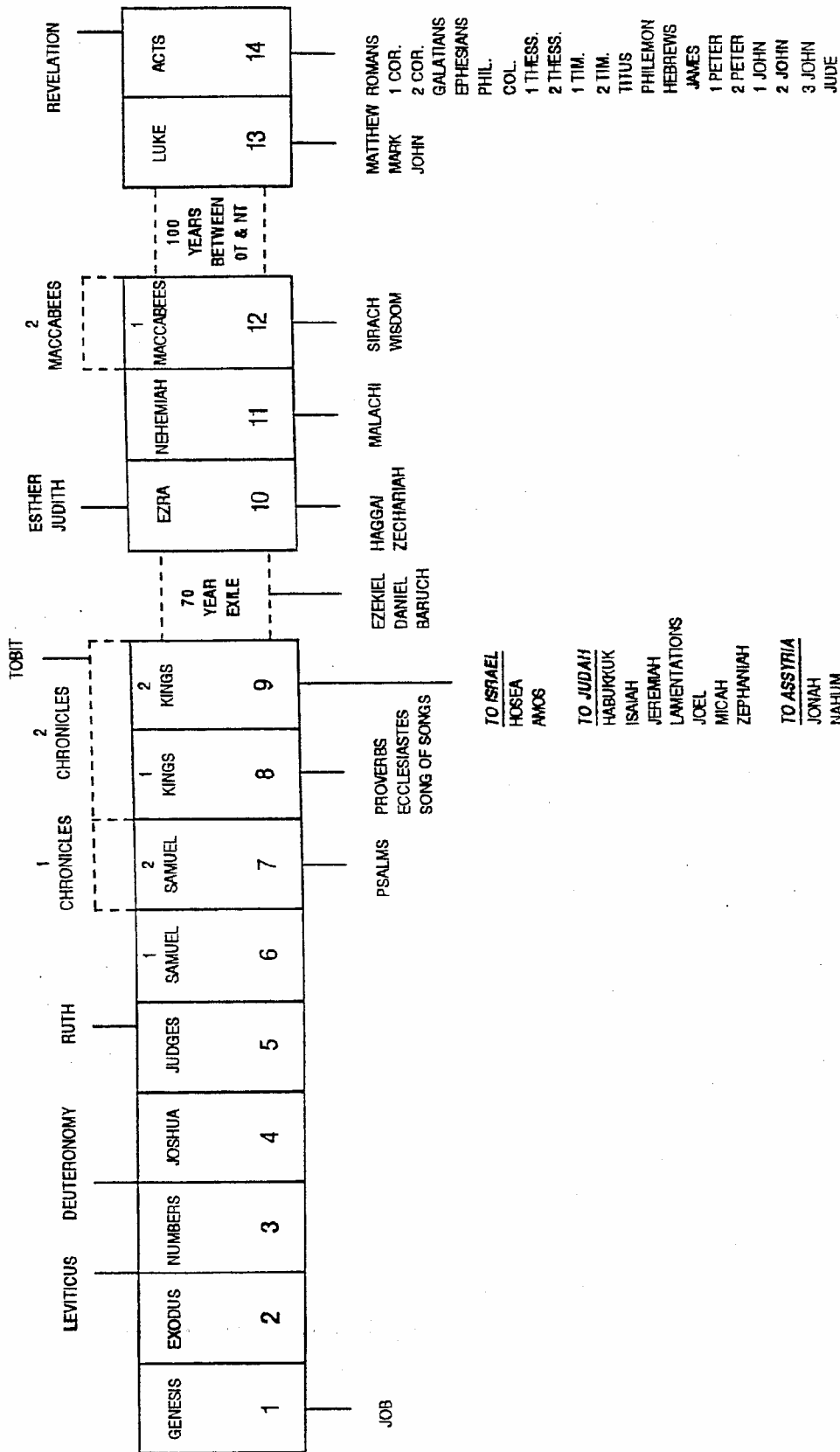
11. Jesus the Messiah ... 0-33 A.D. (Red)

Ø The Annunciation	Luke 1:26-38
Ø The Birth of Jesus	Luke 2:1-7
Ø Jesus Preaches the "Sermon on the Mount"	Luke 6:20-49
Ø Jesus Tells Parables About the Kingdom	Luke 8:4-18
Ø Jesus Begins His Last Trip to Jerusalem	Luke 17:11
Ø Jesus' Last Supper, Arrest and Trial	Luke 22:7-23:25
Ø Jesus' Crucifixion and Death	Luke 23:26-49
Ø The Resurrection	Luke 24:1-12
Ø Jesus' Ascension	Luke 24:44-53

12. The Church ... 33-63 A.D. (White)

Ø Witness in Jerusalem (33-35 A.D.)	Acts 1:1-8:4
Ø The Day of Pentecost	Acts 2:1-13
Ø Witness in Judea and Samaria (35-45 A.D.)	Acts 8:5-13:1
Ø The Conversion of Saul	Acts 9:1-31
Ø Peter Witnesses to the Gentiles	Acts 10:1-11:18
Ø Witness to the End of the Earth (45-62 A.D.)	Acts 13:1-28:31
Ø Paul's First Missionary Journey	Acts 13:1-14:28
Ø Paul's Second Missionary Journey	Acts 15:36-18:22
Ø Paul's Third Missionary Journey	Acts 18:23-21:16

14 Chronological Books of Bible History



BIBLE “CHEAT” SHEET

CHURCH

Mt. 16:18–19 - upon this rock I will build my Church
Mt. 18:17–18 - if he refuses to listen even to Church ...
Mt. 28:18–20 - go baptize and teach all nations
Mt. 16:16 - go to whole world and proclaim gospel
Lk. 10:16 – whoever hears you, hears me; rejects you, rejects me
Jn. 14:16, 26 – Holy Spirit w/ you always, teach/remind everything
Jn. 16:12 – Spirit of truth will guide you to all truth
1 Tim. 3:15 – Church is the pillar & foundation of truth

CHURCH IS BODY OF CHRIST

Col. 1:18 – he is the head of the body, the church
1 Cor. 12:20–27 – you are Christ’s body, individually parts of it
Eph. 5:30 – we are members of his body
Rom. 12:4–5 – though many, we are one body in Christ
1 Cor. 6:15 – don’t you know your bodies are members of Christ

THE CHURCH MUST BE ONE

Jn. 10:16 – there shall be one fold and one shepherd
Eph. 4:3-6 – one Lord, one faith, one baptism, one God & Father
Rom. 16:17 – avoid those who create dissensions
1 Cor. 1:10 – I urge that there be no divisions among you
Phil. 2:2 – be of same mind, united in heart, thinking one thing
Rom. 15:5 – God grant you to think in harmony w/ one another
Jn. 17:17–23 – I pray that they may be one, as we are one
Jn. 17:23 – that they may be brought to perfection as one
1 Cor. 12:13 – in one spirit we were baptized into one body
Rom. 12:5 – we, though many, are one body in Christ
Eph. 4:4 – one body, one Spirit, called to one hope
Col. 3:15 – the peace into which you were called in one body
St. Cyprian (c. 250 AD): “God is one and Christ is one, and one is His Church, and the faith is one, and His people welded together by the glue of concord into a solid unity of body. Unity cannot be rent asunder, nor can the one body of the Church, through the division of its structure, be divided into separate pieces.” *On the Unity of the Church* 23.
Tertullian (197 AD): “We are a society with a single religious feeling, a single unity of discipline, a single bond of hope.” *Apology* 39,1.
St. Hillary (4th c.): “In the Scriptures our people are shown to be made one; so that just as many grains collected into one and ground and mingled together, make one

loaf, so in Christ, who is the heavenly Bread, we know there is one body, in which our whole company is joined and united." *Treatise* 62, 13.

APOSTOLIC CHURCH

Jn. 15:16 - Jesus chose special men to be his Apostles
Jn. 20:21 – Jesus gave the Apostles his own mission
Lk. 22:30 – Jesus gave them a kingdom
Mt. 16:18 – Jesus built Church on Peter, the rock
Jn. 10:16 – one shepherd to shepherd Christ's sheep
Lk. 22:32, Jn. 21:17 – Peter appointed to be chief shepherd
Eph. 4:11 – church leaders are hierarchical
1 Tim. 3:1, 8; 5:17 – identifies roles of bishops, priests, deacons
Tit. 1:5 – commission for bishops to ordain priests

AUTHORITATIVE CHURCH

Mt. 28:18-20 – Jesus delegates all power to Apostles
Jn. 20:23 – power to forgive sin
1 Cor. 11:24 – power to offer sacrifice (Eucharist)
Lk. 10:16 – power to speak with Christ's voice
Mt. 18:18 – power to legislate
Mt. 18:17 – power to discipline
St. Irenaeus (c. 200 AD): "... the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth."
Against Heresies 1, 10, 2.
Eusibius of Caesarea (4th c.): "But the brightness of the Catholic Church proceeded to increase in greatness, for it ever held to the same points in the same way, and radiated forth to all the race of Greeks and barbarians the reverent, sincere, and free nature, and the sobriety and purity of the divine teaching as to conduct and thought."
Ecclesiastical History 4, 7, 13.
St. Augustine (392 AD): "The Catholic Church is the work of Divine Providence, achieved through the prophecies of the prophets, through the Incarnation and the teaching of Christ, through the journeys of the Apostles, through the suffering, the crosses, the blood and death of the martyrs, through the admirable lives of the saints When, then, we see so much help on God's part, so much progress and so much fruit, shall we hesitate to bury ourselves in the bosom of that Church? For starting from the apostolic chair down through successions of bishops, even unto the open confession of all mankind, it has possessed the crown of teaching authority."
The Advantage of Believing 35.

INFALLIBLE CHURCH

Jn. 16:13 - guided by Holy Spirit into all truth
Jn. 14:26 - Holy Spirit to teach & remind them of everything
Lk. 10:16 – speak with Christ’s own voice
1 Tim. 3:15 – church called “pillar and foundation of truth”
1 Jn. 2:27 – anointing of Holy Spirit remains in you
Acts 15:28 – Apostles speak with voice of Holy Spirit
Mt. 28:20 – I am with you always
St. Irenaeus (c. 200): “For where the Church is, there is the Spirit of God; and where the Spirit of God, there the Church and every grace. The Spirit, however, is Truth.”
Against Heresies 3, 24, 1.

PERPETUAL CHURCH

Is. 9:6–7 – of Christ’s government there will be no end
Dan. 2:44 – God’s kingdom shall stand forever
Dan. 7:14 – his kingdom shall not be destroyed
Lk. 1:32, 33 – no end to Christ’s kingdom
Mt. 7:24 – Jesus is like a wise man who built his house on a rock
Mt. 13:24–30 – let wheat & weeds grow together until harvest
Mt. 16:18 – gates of hell will never prevail against Christ’s church
Jn. 14:16 – Holy Spirit will be with you always
Mt. 28:19 – 20 – I am with you all days

PRIMACY OF PETER

Mt. 16:18 – upon this rock (Peter) I will build my church
Mt. 16:19 – give you keys of the kingdom; power to bind & loose
Lk. 22:32 – Peter’s faith will strengthen his brethren
Jn. 21:17 – given Christ’s flock as chief shepherd
Mk. 6:7 – angel sent to announce Resurrection to Peter
Lk. 24:34 – risen Jesus first appeared to Peter
Acts 1:13-26 – headed meeting which elected Matthias
Acts 2:14 – led Apostles in preaching on Pentecost
Acts 2:41 – received first converts
Acts 3:6–7 – performed first miracle after Pentecost
Acts 5:1–11 – inflicted first punishment: Ananias & Saphira
Acts 8:21 – excommunicated first heretic, Simon Magnus
Acts 10:44–46 – received revelation to admit Gentiles into church
Acts 15 – led first council in Jerusalem
Acts 15:17 – pronounces first dogmatic decision
Gal. 1:8 – after conversion, Paul visits chief Apostle
*Gal. 2:11–14 – I opposed Cephas to his face, for his hypocrisy. Peter’s name always heads list of Apostles: Mt. 10:1–4; Mk. 3:16–19; Lk. 6:14–16; Acts 1:13
“Peter and his companions” – Lk. 9:32; 8:46; Mk. 16:7

Spoke for Apostles – Mt. 18:21; Mk. 8:29; Lk. 12:41; Jn. 6:69
Peter's name occurs 195 times, more than all the rest put together

APOSTOLIC SUCCESSION

2 Chr. 19:11 – high priest is over you in everything of Lord's
Mal. 2:7 – seek instruction from priest, he is God's messenger
Eph. 2:20 – church built upon foundation of apostles & prophets
Eph. 4:11 – God gave some as apostles, others as prophets ...
1 Cor. 12:28–29 – God designated in church: apostles ...
Acts 1:20 – let another take his office
Acts 1:25–26 – Matthias takes Judas' apostolic ministry
1 Tim. 3:1, 8; 5:17 – qualifications for bishops, priests, & deacons
1 Tim. 4:14 – gift conferred with the laying on of hands
1 Tim. 5:22 – do not lay hands too readily on anyone
Acts 14:23 – they appointed presbyters in each church
2 Tim. 2:2 – what you heard from me entrust to faithful teachers
Titus 1:5 – appoint presbyters in every town, as I directed

REAL PRESENCE OF CHRIST IN THE EUCHARIST

Jn. 6:35–71 – Eucharist promised
Mt. 26:26ff. (Mk. 14:22ff., Lk. 22:17ff.) – Eucharist instituted
1 Cor. 10:16 – Eucharist = participation in Christ's body & blood
1 Cor. 11:23–29 – receiving unworthily = guilty of his body & blood
Ex. 12:8, 46 – Paschal lamb had to be eaten
Jn. 1:29 – Jesus called "Lamb of God"
1 Cor. 5:7 – Jesus called "paschal lamb who has been sacrificed"
Jn. 4:31–34; Mt. 16:5–12 – Jesus talking symbolically about food
1 Cor. 2:14–3:4 – explains what Jesus means by "the flesh"
Ps. 27:2; Is. 9:18–20; Is. 49:26; Mic. 3:3; 2 Sm. 23:15–17; Rv. 17:6, 16 – to symbolically eat & drink one's body & blood = assault
St. Ignatius (110 AD): "(heretics) abstain from Eucharist and from prayer, because they do not confess that the Eucharist is **the Flesh of our Savior Jesus Christ ...**" *Letter to Smyrnaeans* 6, 2.
St. Justin Martyr (150 AD): "... not as common bread nor common drink do we receive these; but ... as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nourished, **is both the Flesh and Blood of that incarnated Jesus.**" *First Apology* 66, 20.
St. Irenaeus of Lyons (195 AD): "He (Jesus) has declared the cup, a part of his creation, to be **His own Blood**, from which he causes our blood to flow; and the bread, a part of creation, He has established as **His own Body**, from which He gives increase to our bodies." *Against Heresies* 5, 2, 2.
St. Cyril of Jerusalem (350 AD): "He himself, therefore, having declared and said of the Bread, 'This is My Body,' who will dare any longer to doubt? And when He

Himself has affirmed and said, 'This is My Blood,' who can ever hesitate and say it is not His Blood?" *Catechetical Lectures: Mystagogic* 4, 22, 1.

St. Cyril again: "Do not, therefore, regard the bread and wine as simply that, for they are, according to the Master's declaration, **the Body and Blood of Christ**. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by faith, not doubting that you have been deemed worthy of the **Body and Blood of Christ**." *ibid* 4, 22, 6.

BIBLE ALONE OR BIBLE PLUS TRADITION?

1 Cor. 11:2 – hold fast to traditions I handed on to you

2 Thess. 2:15 – hold fast to traditions, whether oral or by letter

2 Thess. 3:16 – shun those acting not according to tradition

Jn. 21:25 – not everything Jesus said recorded in Scripture

Mk. 13:31 – heaven & earth shall pass away, but my word won't

Acts 20:35 – saying of Jesus not recorded in gospels

2 Tim. 1:13 – follow my sound words; guard the truth

2 Tim. 2:2 – what you heard entrust to faithful men

2 Pet. 1:20 – no prophecy is a matter of private interpretation

2 Pet. 3:15–16 – Paul's letters can be difficult to grasp & interpret

1 Pet. 1:25 – God's eternal word = word preached to you

Rom. 10:17 – faith comes from what is heard

1 Cor. 15:1-2 – being saved if you hold fast to the word I preached

Mk. 16:15 – go to whole world, proclaim gospel to every creature

Mt. 23:2-3 – chair of Moses; observe whatever they tell you

St. Athanasius (360 AD): "let us note that the very tradition, teaching, and faith of the Catholic Church from the beginning, which the Lord gave, was preached by the Apostles, and was preserved by the Fathers. On this was the Church founded; and if anyone departs from this, he neither is nor any longer ought to be called a Christian..." *Four Letters to Serapion of Thmuis* 1, 28.

Origen (c. 230 AD) "The teaching of the Church has indeed been handed down through an order of succession from the Apostles, and remains in the Churches even to the present time. That alone is to be believed as the truth which is in no way at variance with ecclesiastical and apostolic tradition." *Fundamental Doctrines* 1, *preface*, 2.

TRADITION CONDEMNED?

1 Cor. 11:2 – commends them for following Apostolic tradition

2 Thess. 2:15 – commands them to keep traditions

2 Thess. 3:16 – shun those acting not according to tradition

FAITH ALONE OR FAITH PLUS WORKS?

Jam. 2:24 – a man is justified by works and not by faith alone
Jam 2:26 – faith without works is dead
Gal 5:6 – only thing that counts is faith working in love
1 Cor. 13:2 – faith without love is nothing
Jn. 14:15 – if you love me, keep my commandments
Mt. 19:16-17 – if wish to enter into life, keep commandments

HAVE YOU BEEN SAVED?

Past Event (I have been saved)

Rom 8:24 – for in hope we were saved
Eph. 2:5, 8 – by grace you have been saved through faith
2 Tim. 1:9 – he saved us, called us, according to his grace
Tit. 3:5 – he saved us through bath of rebirth, renewal by Holy Spirit

Present Process (I am being saved)

Phil. 2:12 – work out your salvation with fear and trembling
1 Pet. 1:9 – as you attain the goal of your faith, salvation

Future Event (I will be saved)

Mt. 10:22 – he who endures to the end will be saved
Mt. 24:13 – he who perseveres to the end will be saved
Mk. 8:3-5 – whoever loses his life for my sake will save it
Acts 15:11 – we shall be saved through the grace of Jesus
Rom. 5:9-10 – since we are justified, we shall be saved
Rom. 13:11 – salvation is nearer now than first believed
1 Cor. 3:15 – he will be saved, but only as through fire
1 Cor. 5:5 – deliver man to Satan so his spirit may be saved
Heb. 9:28 – Jesus will appear second time, to bring salvation

GOOD WORKS

Mt. 7:21 – not lord lord, but he who does the will of father
Mt. 19:16-17 – to have life, keep the commandments
Jn. 14:21 – he who keeps my commandments loves me
Rom. 2:2-8 – eternal life by perseverance in good works
Gal. 5:4-6 – nothing counts but faith working through love
Eph. 2:8-10 – we are created in Christ Jesus for good works
Phil. 2:12-13 – work out salvation with fear and trembling
Jas. 2:14-24 – a man is justified by works & not faith alone

JUDGED ACCORDING TO DEEDS

Rom. 2:5-8 – God will repay each man according to his works
2 Cor. 11:15 – recompense accord to what did in body

2 Cor. 11:15 – their end will correspond to their deeds
1 Pet. 1:17 – God judges impartially according to one’s works
Rev. 20:12-13 – dead judged according to their deeds
Col. 3:24-25 – will receive due payment for whatever you do

ASSURANCE OF SALVATION?

Mt. 7:21 – not everyone saying “Lord, Lord” will inherit
Mt. 24:13 – those who persevere to the end will be saved
Rom. 11:23 – remain in his kindness or you will be cut off
Phil. 2:12 – work out your salvation in fear and trembling
1 Cor. 9:27 – drive body for fear of being disqualified
1 Cor. 10:11-12 – those thinking they are secure, may fall
Gal. 5:4 – separated from Christ, you’ve fallen from grace
2 Tim. 2:11-13 – must hold out to end to reign with Christ
Heb. 6:4-6 – describes sharers in Holy Spirit who then fall away
Heb. 10:26-27 – if sin after receiving truth, judgment remains

REGENERATIVE BAPTISM

Jn. 3:5, 22 – born of water & Spirit; Apostles begin baptizing
Tit. 3:5 – saved us through bath of rebirth & renewal by Holy Spirit
Acts 2:37-38 – repent, be baptized, receive gift of Holy Spirit
Acts 22:16 – get selves baptized and sins washed away
1 Cor. 6:11 – you were washed, sanctified, justified
Rom. 6:4 – baptized into death; live in newness of life
1 Pet. 3:21 – baptism ... now saves you
Heb. 10:22 – heart sprinkled, bodies washed in pure water

HEALTH AND WEALTH GOSPEL?

Mt. 10:38 – no “take cross and follow me” = not worthy of me
Rom. 8:16-17 – heirs with Christ, if only we suffer with him
Rom. 8:18 – present suffering nothing compared w/ future glory
Phil. 1:28-29 – granted to believe, also to suffer for him
Col. 1:24 – filling up what is lacking in Christ sufferings
Heb. 12:5-7 – whom God loves, he disciplines as sons
Heb. 12:11 – discipline seems painful, but brings righteousness
1 Pet. 1:6 – for a while you must suffer various trials
1 Pet. 2:19-21 – suffering = grace; Jesus suffered as our example

DIVINITY OF JESUS

Jn. 1:1 – the Word was God
Jn. 1:14-15 – glory of Father’s only Son, full of grace and truth

Jn. 8:19 – if you knew me, you would know my Father
Jn. 8:58-59 – I assure you, before Abraham was, I AM
Jn. 10:30-33 – the Father and I are one (See Ex. 3:14, 20:7, Lev. 19:12, 24:14-16)
Jn. 10:38 – the father is in me and I am in the Father
Jn. 12:45 – whoever sees me sees the one who sent me
Jn. 14:8-12 – whoever has seen has seen the Father
Jn. 20:28 – Jesus accepts Thomas’s “my Lord and my God”
Col. 2:9 – in him dwells whole fullness of deity bodily
Acts 20:28 – church of God he acquired w/ his blood
Eph. 1:7 – in him we have redemption by his blood
1 Jn. 1:7 – blood of his Son Jesus cleanses from all sin
Tit. 2:13 – glory of our great God and Savior, Jesus Christ

TIME OF SECOND COMING UNKNOWN

Mt. 24:44 – be prepared, Jesus coming at unexpected hour
Mt. 25:13 – stay awake, you know neither the day nor hour
Mk. 13:35-37 – watch, unknown when lord of house coming
Lk. 12:46 – master will come at unexpected day and hour
1 Thess. 5:2-3 – day of Lord will come like thief in night
2 Pet. 3:9-10 – day of Lord will come like a thief
Rev. 3:3 – if not watchful, will come like a thief
Mt. 24:36 – no one but Father alone knows day and hour

HOLY SPIRIT A PERSON, NOT A FORCE

Jn. 14:26 – “he will teach you all things”
Acts 8:29 – “And the Spirit said to Philip, ‘Go up ...’”
Acts 13:2 – “Holy Spirit said, ‘Set apart for me ...’”
Rom. 8:27 – “Spirit intercedes for the saints ...”
1 Cor. 2:11 – no one understands thoughts of God, but Spirit
1 Cor. 12:11 – Spirit apportions to each as he wills
Eph. 4:30 – “do not grieve the Holy Spirit of God, ...”

MARY

Lk. 1:28, 30 – angel: “full of grace, found favor with God”
Lk. 1:40 – Elizabeth: “most blessed among women”
Lk. 1:48 – Mary: “all generations will call me blessed”

Mother of God

Lk. 1:43 – Elizabeth calls her “mother of my Lord” = God
Mt. 1:23 – virgin bear a son, Emmanuel = “God is with us”
Lk. 1:35 – child born will be called holy, the Son of God
Gal. 4:4 – God sent his Son, born of a woman

Assumption

Gen. 5:24 – (Heb. 11:5) – Enoch taken to heaven without dying

2 Kgs. 2:11 – Elijah assumed into heaven in fiery chariot
Mt. 27:52 – many saints who had fallen asleep were raised
1 Thess. 4:17 – caught up to meet the Lord in the air
1 Cor. 15:52 – we shall be instantly changed at last trumpet
Rom. 6:23 – for the wages of sin is death
Rev. 11:19-12:1 – ark in heaven = woman clothed with sun

Immaculate Conception

Lk. 1:28 – hail full of grace (highly favored) Lord is with you
Lk. 1:30 – you have found favor with God
Lk. 1:37 – for with God nothing shall be impossible
Gen. 3:15 – complete enmity between woman & Satan, sin
Ex. 25:11-21 – ark made of purest gold for God's word
*Lk. 1:47 – my spirit rejoices in God my savior

Perpetual Virginity

Lk. 1:34 – how can this be, since I do not know man
Lk. 2:41-51 – age 12, Jesus evidently only son of Mary
Mk. 6:3 – “the son of Mary” not “a son of Mary”
Mt. 27:56 – Mary the mother of James & Joseph is also
Jn. 19:25 – Mary the wife of Clopas
Jn. 19:26 – entrusted Mary to John, not a younger sibling
Jn. 7:3-4 – brothers advise like elders: “go to Judea, manifest self”
Mk. 3:21 – set out to seize him, “he is out of his mind”
Mt. 28:20 – I am with you always, until end of age
1 Tim. 4:13 – until I arrive, attend to reading, teaching ...
1 Cor. 15:25 – he must reign until has enemies underfoot
Lk. 1:80 – John in desert until day of his manifestation
Ex. 13:2; Nb. 3:12 – consecrate first-born that opens womb
Ex. 24:20 – first-born among your sons you shall redeem

REPETITIOUS PRAYER

1 Kgs. 18:25-29 – example of vain repetition: call Baal for hours
Mt. 26:44 – Jesus prayed a third time, saying same thing again
Lk. 18:13 – collector kept beating breast & praying: be merciful
Rev. 4:8 – repeat day & night, “Holy, holy, holy is the Lord”
1 Thess. 5:17 – pray without ceasing

CALL NO MAN FATHER? (*Mt. 23:9)

Acts 6:14, 7:2 – St. Stephen calls Jewish leaders “fathers”
Acts 21:40, 22:1 – St. Paul calls Jerusalem Jews “fathers”
Rom. 4:16-17 – Abraham called “the father of us all”
1 Cor. 4:14-15 – I became your father in Christ through gospel
1 Tim. 1:2 – my true child in the faith
Tit. 1:4 – my true child in our common faith
Heb. 12:7-9 – we have earthly fathers to discipline us

Lk. 14:26 – if anyone comes to me without hating his father ...
1 Thess. 2:1 – we treated you as a father treats his children
Philem. 10 – whose father I became in my imprisonment
1 Jn. 2:13, 14 – I write to you, fathers, because you know him

SCANDALS IN THE CHURCH

Jer. 32:32-35 – OT leaders & priests offered child sacrifices
2 Kgs. 23:7 – OT cult prostitutes in the temple of the Lord
Jn. 4:22 – in spite of their infidelity, salvation is from Jews
Mk. 14:43-46 – Judas betrayed Jesus
Mk. 14:66-72 – Peter denied him
Jn. 20:24-25 – Thomas refused to believe his resurrection
Mk. 14:50 – they all left him and fled in garden of Gethsemane
Rom. 3:3-4 – will their infidelity nullify fidelity of God? No!
2 Tim. 2:13 – if we are unfaithful, God remains faithful
Mt. 13:24-30 – parable of the weeds among the wheat
Mt. 13:47-48 – parable of net that collects good and bad

CELIBACY

Eph. 5:21-33 – marriage is good: holy symbol of Christ & church
Mt. 19:12 – celibacy praised by Jesus, who was celibate
Jer. 16:1-4 – Jeremiah told not to take wife & have children
1 Cor. 7:8 – St. Paul was celibate
1 Cor. 7:32-35 – celibacy recommended for full-time ministers
2 Tim. 2:3-4 – no soldier gets entangled in civilian pursuits
1 Tim. 5:9-12 – pledge of celibacy taken by older widows

FASTING (*1 Tim. 4:3)

Mk. 7:19 – Christ declared all foods clean
1 Tim. 4:4-5 – everything created by God is good
Dan. 10:3 – Daniel refused to eat choice foods for 3 weeks
Mt. 9:15 – Christ's followers will fast once he is gone
Mt. 6:16-18 – Jesus gave regulations concerning how to fast

PURGATORY

Mt. 5:48 – be perfect as your heavenly Father is perfect
Heb. 12:14 – strive for that holiness w/o which cannot see God
Jam. 3:2 – we all fall short in many respects
Rev. 21:27 – nothing unclean shall enter heaven
1 Jn. 5:16-17 – degrees of sins distinguished
Jm. 1:14-15 – when sin reaches maturity gives birth to death

2 Sam. 12:13-14 – David, though forgiven, still punished for sin
Mt. 5:26 – you will not be released until paid last penny
Mt. 12:32 – sin against Holy Spirit unforgiven in this age or next
Mt. 12:36 – account for every idle word on judgment day
2 Macc. 12:44-46 – atoned for dead to free them from sin
1 Cor. 3:15 – suffer loss, but saved as through fire
1 Pet. 3:18-20; 4:6 – Jesus preached to the spirits in prison
2 Tim. 1:16-18 – Paul prays for dead friend Onesiphorus

HELL

Is. 33:11, 14 – who of us can live with the everlasting flames
Mt. 25:41 – depart, you accursed, into the eternal fire
Mt. 25:46 – these will go off to eternal punishment
Lk. 3:16-17 – the chaff he will burn in unquenchable fire
2 Thess. 1:6-9 – these will pay the penalty of eternal ruin

ORIGINAL SIN

Gn. 2:16-17 – the day you eat of that tree, you shall die
Gn 3:11-19 – God’s punishment for eating of the tree
Rom. 5:12-19 – many became sinners through one man’s sin
1 Cor. 15:21-23 – by a man came death; in Adam all die
Eph. 2:1-3 – we all once lived in the passions of our flesh

INFANT BAPTISM

Jn. 3:5; Mk. 16:16 – baptism required for entering heaven
Rom. 5:18-19 – all are born with Adam’s sin & need baptism
Mk. 10:14 – let children come; to such belongs the kingdom
Lk. 18:15 – people were bringing even infants to him ...
Col. 2:11-12 – baptism has replaced circumcision
Jos. 24:15 – as for me and my house, we will serve Lord
Mt. 8:5ff.. – servant healed because of centurion’s faith
Mt. 15:21ff.. – daughter healed because of Canaanite woman’s faith
Lk. 7:1f. – just say the word, and let my servant be healed
Acts 16:31 – believe in Lord Jesus you & house will be saved
Acts 16:15 – she was baptized, with all her household
Acts 16:33 – he and all his family were baptized at once
1 Cor. 1:16 – I baptized the household of Stephanas
St. Hippolytus of Rome (c. 215 AD): “Baptize first the children; and if they can speak for themselves, let them do so. Otherwise, let their parents or other relatives speak for them.” *The Apostolic Tradition*, 21.
Origen (post 244 AD): “the Church received from the apostles the tradition of giving baptism also to infants.” *Commentary on Romans* 5, 9.

In 252 AD, the Council of Carthage condemned the opinion that infants must wait until the eighth day after birth to be baptized, as was the case with circumcision. *St. Cyprian of Carthage, Letter 64 (59), 2.*

CONFIRMATION

Acts 19:5-6 – Paul imposed hands on baptized, received Holy Spirit
Acts 8:14-17 – laid hands upon them, they received Holy Spirit
2 Cor. 1:21-22 – put seal on us & given Holy Spirit in our hearts
Eph. 1:13 – you were sealed with the promised Holy Spirit
Heb. 6:2 – instruction about baptism & laying on of hands

CONFESSION

Mt. 9:2-8 – Son of Man has authority to forgive sins
Jn. 20:23 – whose sins you forgive/retain are forgiven/retained
Jn. 20:22 – breathed on them, “receive Holy Spirit” (recall Gn. 2:7)
2 Cor. 5:17-20 – given us the ministry of reconciliation
Jm. 5:13-15 – prayer of presbyters forgives sin
Mt. 18:18 – whatever you bind & loose on earth, so it is in heaven

ANOINTING THE SICK

Mk. 6:12-13 – anointed with oil many sick, cured them
Jm. 5:14 – presbyters pray over sick, anoint, sins forgiven

HOLY ORDERS

Acts 20:28 – Holy Spirit appointed you overseers, to tend church
Lk. 22:19 – do this in memory of me
Jn. 20:22 – As Father sent me, I send you ... receive Holy Spirit
Acts 6:6 – the apostles prayed and laid hands on them
Acts 13:3 – they laid hands on them & sent them off
Acts 14:22 – they appointed presbyters in each church
1 Tim. 4:14 – gift received through laying on of hands of presbyterate
2 Tim. 1:6 – gift of God you have through imposition of hands
Tit. 1:5 – appoint presbyters in every town, as I directed you

MATRIMONY

Mt. 19:5 – leave father & mother, join wife, two become one flesh
Mk. 10:7-12 – what God joined together, no man separate
Eph. 5:22-32 – union of man & wife image of Christ & Church
1 Thess. 4:4 – acquire a wife for yourself in holiness & honor

DIVORCE AND REMARRIAGE

Mal. 2:14-16 – for I hate divorce, says the Lord
Mt. 5:32-33 – to divorce or marry divorced wife is adultery
Mt. 19:4-6, 9 – to divorce wife and remarry is adultery
Mk. 10:11-12 – if either divorces and remarries = adultery
Lk. 16:18 – to divorce & remarry or marry divorced = adultery
Rom. 7:2-3 – wife consorts = adulteress if living, but not if dead
1 Cor. 7:10-11 – if wife separates, stay single or reconcile

CONTRACEPTION

Gn. 1:27-28 (Gn. 9:1; 35:11) – be fruitful and multiply
Ps. 127:3-5 – children gift from God, blessed is a full quiver
1 Chr. 25:4-5 – God gave 14 sons & 3 daughters to exalt him
1 Chr. 26:4-5 – God indeed blessed Obed-Edom with 8 sons
Hos. 9:10-17 – Israel is punished with childlessness
Ex. 23:25-26 – blessings promised: no miscarrying, barrenness
Dt. 7:13-14 – you will be blessed: no male or female barrenness
Gn. 38:9-10 – Onan killed for spilling seed on ground
Dt. 25:5-10 – penalty for defying Levirate law: not death
Lv. 20:13 – if man lies with man, put to death (wasting seed)
Note: no penalty prescribed for lesbian actions or relations between single man & single woman (Dt. 22:28-29)
Lv. 20:15 – if man lies with animal, put to death (sterile sex)
Lv. 20:16 – if woman lies with animal, put to death (sterile sex)
Lv. 21:17-20 – crushed testicles is called a defect & blemish
Dt. 23:1 – no one who is castrated shall enter the assembly
Dt. 25:11-12 – punishment for potential damage to genitals
Rom. 1:25-27 – natural function of women (= childbearing)
1 Tim. 2:11-15 – women saved through the bearing of children
Acts 5:1-11 – Ananias/Saphira slain – withholding part of gift
Gal. 6:7 – God is not mocked – accepting pleasure, denying fruit
Mt. 21:19, Mk. 11:14 – Jesus cursed fruitless fig tree
Gal 5:20, Rv. 9:21, 21:8 – Greek pharmakeia = abortifacient potions
1 Cor. 6:19-20 – body temple of Holy Spirit, glorify God in body

HOMOSEXUALITY

Gn. 1 – complementarity of sexes reflects God's inner beauty
Gn. 2 – transmission of life through total self-donation – one flesh
Gn. 19 – original sin deteriorates to Sodom's sin, destroyed
Lv. 18:22 – called abomination, cut off from people (v. 29)
Rom. 1:27 – called unnatural, shameful, and a perversity
1 Tim. 1:10 – those who engage in such acts called "sinners"

DRINKING WINE

Prov. 20:1 – wine is a mocker, unwise to be led astray by it
Is. 25:6 – God will provide feast of rich foods & choice wines
Is. 5:11 – woe to those rise early & run after strong drink
Is. 5:22 – woe to those who are heroes at drinking wine
Lk. 7:33-34 – Son of Man eats & drinks: behold
Jn. 2:2-9 – miracle at Cana: water turned into good wine
Eph. 5:18 – do not get drunk with wine, that is debauchery
1 Tim. 5:23 – drink a little wine for the sake of your stomach

COMMUNION OF SAINTS

Eph. 1:22-23 – he is head of the church, which is his body
Eph. 5:21-32 – Christ is head of church, savior of the body
Col. 1:18, 24 – he is the head of the body, the church
1 Cor. 12:12-27 – if one suffers, all suffer; if one honored, all rejoice
Rom. 12:5 – we are 1 body in Christ, individual parts of one another
Eph. 4:4 – one body, one Spirit, called to one hope
Col. 3:15 – you were called in one body
Rom. 8:35-39 – death cannot separate us from Christ
Rom. 12:10 – love one another with mutual affection
1 Thess. 5:11 – encourage, build up one another
Gal. 6:2 – bear one another's burdens
Gal. 6:10 – let us do good to all, especially those in family of faith

INTERCESSORY PRAYER TO SAINTS

Rom. 15:30 – join me by your prayers to God on my behalf
Eph. 4:3 – pray for us
2 Thess. 1:11 – we always pray for you
2 Thess. 3:1 – finally, brothers, pray for us
Eph. 6:18 – making supplication for all the saints & for me
Tob. 12:12 – angel presents Tobit & Sarah's prayer to God
Rev. 5:8 – angel offers prayers of the holy ones to God
Mk. 12:26-27 – he is God of the living, not of the dead
Mk. 9:4 – Jesus seen conversing with Elijah and Moses
Lk. 23:43 – this day you will be with me in paradise
Rev. 6:9-11 – martyrs under altar want earthly vindication
Heb. 12:1 – we are surrounded by a cloud of witnesses
Lk. 16:19-30 – departed rich man intercedes for brothers
Rev. 20:4 – saw the souls of those who had been beheaded
Wis. 3:1-6 – the souls of the just are in the hand of God
1 Tim. 2:1-7 – offer prayers, petitions for all men
1 Pet. 2:5 – be a holy priesthood to offer sacrifices through Christ
Mk. 10:18 – only God is good

Mt. 25:23 – well done my good and faithful servant
Jn. 10:11-16 – I am good shepherd; one flock, one shepherd
Jn. 21:15-16 – feed my lambs, tend my sheep
Eph. 4:11 – he gave some as apostles others as pastors
Heb. 3:1, 7:24, 9:12 – Jesus eternal high priest; one sacrifice
1 Pet. 2:5 – be a holy priesthood to offer sacrifices through Christ
Rev. 1:6, 5:10 – he made us a kingdom of priests for God

VENERATION OF SAINTS

Tob. 12:16 – Tobiah & Tobit fall to ground before Raphael
Mt. 18:10 – angels in heaven always behold face of God (We venerate angels because of their great dignity, which comes from their union with God. Saints also are united with God.)
1 Jn. 3:2 – we shall be like him, for we shall see him as he is
1 Thess. 1:5-8 – you became an example to all the believers
Heb. 13:7 – remember leaders, consider/imitate their faith and life

RELICS

2 Kgs. 13:20-21 – contact with Elisha's bones restored life
Acts 5:15-16 – cures performed through Peter's shadow
Acts 19:11-12 – cures through face cloths that touched Paul

STATUES

Ex. 25:18-19 – make two cherubim of beaten gold
Num. 21:8-9 – Moses made bronze serpent and put on pole
1 Kgs. 6:23-29 – temple had engraved cherubim, trees, flowers
1 Kgs. 7:25-45 – temple had bronze oxen, lions, pomegranates

THE CANON OF THE BIBLE

Thinking Christians realize that if God has revealed Himself to man, we must be able to know *with assurance* where that revelation can be found. Since we are staking our salvation on the truth of God's word, **we need to know exactly and infallibly which books contain divine truth.** Otherwise we might look to the words of men for the Word of God. Thus we need an authoritative list (canon) of the inspired books of the Bible. "Canon" means a measuring standard. The **canon of Scripture** refers to a standard, or official list of inspired books that make up the Bible.

THE OLD TESTAMENT (OT)

Why do Catholic and Protestant Bibles have a different number of books in the OT?

The Protestant OT is based on the **Palestinian** (or Hebrew) **canon** used by Hebrew-speaking Jews in Palestine. The Catholic OT is based on the **Alexandrian** (or Greek) **canon** used by the Greek-speaking Jews throughout the Mediterranean, including Palestine.

The city of Alexandria in Egypt possessed the greatest library in the ancient world and during the reign of Ptolemy II Philadelphus (285-246 BC), a translation of the entire Hebrew Bible into Greek was begun by 70 or 72 Jewish scholars – according to tradition – six from each of the twelve tribes. From this Alexandrian translation (completed between 250-125 BC) we get the term "Septuagint," Latin for 70 (LXX), the number of translators.

This Greek translation of the OT was very popular because Greek was the common language of the entire Mediterranean world by the time of Christ. Hebrew was a dying language. (Jews in Palestine usually spoke Aramaic), and so it is not surprising that **the Septuagint was the translation used by Jesus and the New Testament writers.** In fact, 300 quotations from the OT found in the New Testament are from the Septuagint. Remember also that the entire New Testament was written in **Greek.**

The Septuagint contains 46 books. The Hebrew canon contains only 39. The Hebrew canon contains only 39. **Why are there seven fewer books in the Hebrew canon?**

The Hebrew canon was established by Jewish rabbis at Jamnia, in Palestine about the year 100 A.D., perhaps in reaction to the Christian Church, which was using the Alexandrian canon. The Jews at Jamnia rejected seven books from the Hebrew canon found in the Septuagint – **Wisdom, Sirach, Judith, Baruch, Tobit, and 1 and 2 Maccabees** (as well as portions of Daniel and Esther) – chiefly on the

grounds that *they could not find any Hebrew versions of these books* which the Septuagint supposedly translated into Greek. ¹⁰

The Christian Church continued to use the Septuagint. When the Church officially decided which books comprise the canon of the Bible (Councils of Hippo, 393 A.D., and Carthage, 397 A.D.), **it approved the 46 books of the Alexandrian canon as the canon for the OT.** For sixteen centuries the Alexandrian canon was a matter of uncontested faith. Each of the seven rejected books is quoted by the early Church Fathers as “Scripture” or as “inspired,” **right along with the undisputed books.** ¹¹

In 1529 Martin Luther proposed the Palestinian canon of 39 books in Hebrew as the OT canon. Luther found justification for removing the seven books from the Bible in the old concerns of St. Jerome and the Council of Jamnia that the Greek books had no Hebrew counterparts. However, research into the Dead Sea Scrolls found at Qumran has *discovered ancient Hebrew copies of some of the disputed books,* ¹² making their rejection unsupportable on those grounds.

But here is the real question: ***Which OT would you rather use – the OT used by Jesus, the NT writers and the early Church, or the OT used by the Jews who rejected Christ and persecuted Christianity?***

If your Bible includes the seven books, you follow Jesus and the early Church. If your Bible omits the seven books, you follow the non-Christian Jews at Jamnia and Martin Luther – a man who wanted to throw out even **more** books (James, Esther, Revelation), and who deliberately added the word “alone” to Sacred Scripture in his German translation of Romans 3:28.

THE NEW TESTAMENT (NT)

The first word of the NT was written about 50 A.D. (1 Thess), the last word between 90-100 A.D. (Rev), for a total of 27 books, all of which are accepted as canonical and inspired by Catholics and Protestants alike. The question is, **who determined the NT canon of inspired books?** The Bible didn't fall from heaven preprinted, so where did we get it? How do we know we can trust every book?

Various bishops developed lists of inspired books:

Mileto, Bishop of Sardis, c. 175 A.D.
St. Irenaeus, Bishop of Lyons, 185 A.D.
Eusebius, Bishop of Caesarea, c. 325 A.D.

Pope Damasus in 382 A.D., prompted by the Council of Rome, wrote a decree listing the present OT and NT canon of 73 books.

The Council of Hippo (in North Africa) in 393 A.D. approved the present OT and NT canon of 73 books.

The Council of Carthage (in North Africa) in 397 A.D. approved the same OT and NT canon. *This is the council which many Protestants and Evangelicals take as the authority for the NT canon of books.*

Pope St. Innocent I (407-417) in 405 A.D., approved the 73-book canon and **closed the canon of the Bible.**

The canon of the Bible was officially determined in the fourth century by Catholic councils and Catholic popes. Until the canon was decided, there was much debate. Some were of the opinion that certain canonical books, **Hebrews, Jude, Revelation, 2 Peter**, were *not inspired*, while others held that certain noncanonical books, **Shepherd of Hermas, Gospels of Peter and Thomas**, the **letters of Barnabas** and **Clement**, were *inspired*. The formal Church decision settled the matter for the next 1100 years. Not until the Reformation was there any more debate about the contents of the Bible.

Historically, **the Catholic Church used her authority to determine which books belonged to the Bible, and to assure us that everything in the Bible is inspired.** Apart from the Church, we simply have no way of knowing either truth.

Martin Luther himself admits, *“We are obliged to yield many things to the Papists (Catholics) – that they possess the Word of God which we received from them, otherwise we should have known nothing at all about it.”*¹³ Luther is admitting that Christians owe their Bible to the efforts of the Catholic Church.

Luther’s statement supports our argument that **without the decisions of the Church, we would not know which books of the Bible are inspired.** As St. Augustine says, *“I would put no faith in the Gospels unless the authority of the Catholic Church directed me to do so.”*¹⁴ St. Augustine recognizes that the only way to determine which books are inspired is to accept the teaching authority of the Catholic Church.

10 The Council of Jamnia used four criteria to determine their canon. They accepted only those books which were: (1) written in Hebrew; (2) in conformity with the Torah; (3) older than the time of Ezra (c. 400 B.C.); and (4) written in Palestine.

11 Some of the Fathers include Polycarp, Irenaeus, Clement, and Cyprian. For a collection of patristic quotations from each of the disputed books, see “The Fathers Know Best: Old Testament Canon” in the October 1993 issue of THIS ROCK magazine (Vol. 4, No. 10, pp. 25-27).

12 *NEW CATHOLIC COMMENTARY ON HOLY SCRIPTURE* (Nashville, Tenn.: Thomas Nelson, 1975), p. 22.

13 *COMMENTARY ON ST. JOHN*, Ch. 16.

14 *CONTRA EPISTOLAM MANICHAEI*, 5, 6.