

2 Peter 3:15-16 - So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures.

1 Timothy 5:17-18 - Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; for the scripture says, “You shall not muzzle an ox when it is treading out the grain,” and, “The laborer deserves his wages.”

Luke 1:1-4 - 1 Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed.

CATECHISM OF THE CATHOLIC CHURCH, 1992.

105 God is the author of Sacred Scripture. “The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit.” (DV 11).

“For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.” (DV 11).

106 God inspired the human authors of the sacred books. “To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more.” (DV 11)

107 The inspired books teach the truth. “Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that 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.” (DV 11)

108 Still, the Christian faith is not a “religion of the book.” Christianity is the religion of the “Word” of God, a word which is “not a written and mute word, but the Word which is incarnate and living.” (St. Bernard) If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, “open [our] minds to understand the Scriptures.” (Cf. Lk 24:45.)

109 In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words. (Cf. DV 12)

110 In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression." (DV 12)

111 But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written." (DV 12)

126 We can distinguish three stages in the formation of the Gospels:

1. the life and teaching of Jesus. the Church holds firmly that the four Gospels, "whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day when he was taken up." (DV 19)

2. the oral tradition. "For, after the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed." (DV 19)

3. the written Gospels. "The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesized or explained with an eye to the situation of the churches, the while sustaining the form of preaching, but always in such a fashion that they have told us the honest truth about Jesus." (DV 19)

VATICAN II, *Dei Verbum*, 1965.

11. Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.(1) 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.

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that 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. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind."

12. However, since God speaks in Sacred Scripture through men in human fashion, 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.

19. Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day He was taken up into heaven. Indeed, after the Ascension of the Lord the Apostles handed on to their hearers what He had said and done. This they did with that clearer understanding which they enjoyed after they had been instructed by the glorious events of Christ's life and taught by the light of the Spirit of truth. The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus. For their intention in writing was that either from their own memory and recollections, or from the witness of those who "themselves from the beginning were eyewitnesses and ministers of the Word" we might know "the truth" concerning those matters about which we have been instructed.

INNOCENT I, *Consueti tibi* to the Bishop Exsuperius of Toulouse of Rouen, 405.

DS 213 - Others, however, which were written by a certain Leucius, under the name of Matthias or of James the Less, or under the name of Peter and John [or which were written by Xenocharides and Leonidas the philosophers under the name of Andrew], or under the name of Thomas, and if there are any others, you know that they ought not only be repudiated but also condemned.

St. AUGUSTINE, *On Christian Doctrine*, 397.

II, 8, 12 Now, in regard to the canonical Scriptures, he must follow the judgment of the greater number of Catholic churches; and among these, of course, a high place must be given to such as have been thought worthy to be the seat of an apostle and to receive epistles. Accordingly, among the canonical Scriptures he will judge according to the following standard: to prefer those that are received by all the Catholic churches to those which some do not receive. Among those, again, which are not received by all, he will prefer such as have the sanction of the greater number and those of greater authority, to such as are held by the smaller number and those of less authority.

COUNCIL OF LAODICEA, *Canon 59*, ca. 360

EB 11 - Private Psalms should not be read publicly in Church, nor non-canonical books, but only the canonical books from the Old and New Testament.

MURATORIAN CANON, ca. 170

EB 2 ...In this mode he declares not only visual and auditory testimony, but also written, which narrates in an ordered manner the marvelous works of the Lord.

EB 4 ...and even more diffused, [the letter] to the Romans...

EB 7 In regards to the Pastor, in reality this has been written recently, in our days from Erma, while the bishop Pius, his brother sat on the chair of the Church of the City of Rome. For this reason the book is very useful to read, but it cannot be read publicly in the Church to the people, not in between the prophets, whose number is complete, nor amongst the apostles.