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Dear Brother

This is the Holy Bible ass.

I hope that cover it.

Thanks

God bless you

Aida

Lesson 5:

The Holy Bible:

1-Tradition was the secret of Evangelism strength, for it is following Jesus Christ steps and the apostle’s. essential way in Evangelism.

Writing the Gospel was not actually the aim of the disciples. And the Church purpose of establishing an authoritative list of books, which were to be received as sacred Scripture, was to protect the church from the spurious books that claimed apostolic authorship. Which was the work of heretics such as the Gospel of Thomas, which its teachings originated from outside the Church.

The Church as we know it was the place before the Bible as we know it was in place. By the time the Church settled the Cannon of Scripture, it was already in its faith and worship.

And as structure of the Church authority, it was Orthodox Bishops, gathered together in various Councils who settled the canon.

From the fathers of the church

St. Vincent

Suggested, the true faith could be Recognize by a double recourse—to Scripture and Tradition.

It is the only, primary and ultimate, canon of Christian

Truth.

The Apostolic Tradition of Faith:

Was the indispensable guide in the understanding of Scripture and the ultimate warrant of right interpretation. The Church was not an external authority, which had to judge over the Scripture, but rather the keeper and guardian of that Divine truth which was stored and deposited in the Holy Writ

. Tradition was in the Early Church, first of all, a hermeneutical principle and method. Scripture could be rightly and fully assessed and understood only in the light and in the

context of the living Apostolic Tradition, , not because Tradition could add anything to what has been manifested in the Scripture, but because it provided that living context.

Theologians call this teaching." It encompasses what the Apostles lived, saw, witnessed and later recorded in the books of the New Testament. The bishops and presbyters, whom the Apostles appointed as their successors, followed their teaching to the letter. Those who deviated from this apostolic teaching were cut off from the Church. They were considered heretics and schematics, for they believed differently from the Apostles and their successors, thus separating themselves from the Church. This brings into focus the Church as the center of unity of all Christians.

Only in the historical Church can we see, feel, and live the presence of the Holy Trinity in the World. In describing this reality St. Paul writes:

This teaching or Apostolic Tradition was transmitted from the Apostles themselves to their successors, the bishops and the presbyters.

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 St. Augustine

Says, “Because for you I am a Bishop, with you I am a Christian”. He deeply felt that he was appointed by God to deposit this Holy Tradition to the people as a Bishop, and at the same time he practiced this Holy Tradition with them as one of them; as a fellow Christian.

 Felt that it was improper to set the Creed down on paper.

St. Basil's:  appeal to "unwritten tradition" was actually an appeal to the faith of the Church

Tradition is an extension of the life of Christ into the life of the Church.

It is the continuous presence of the Holy Spirit.

Tradition is an indispensable guide and companion in the study and interpretation of the Holy Writ. At this point he was following in the steps of St. Irenaeus, St.Athanasius, in the similar way especially the liturgical witness, of the Church.

Tradition of the Church. It could be said that Tradition, as an historical event, begins with the Apostolic preaching and is found in Scriptures, but it is kept, treasured, interpreted, and explained to the Church by the Holy Fathers, the successors of the Apostles this "interpretive" part of the Apostolic preaching is called "Patristic Tradition."

Apostolic Preaching or Tradition is organically associated with the Patristic Tradition and vice versa. This point must be stressed since many theologians in the Western churches either distinguish between Apostolic Tradition and Patristic Tradition, or completely reject Patristic Tradition.

The East views the Bible, ecumenical councils, liturgy and icons as integral parts of an indivisible whole, Holy Tradition. Thus liturgy and iconography, for example, are not seen as only teaching tools or worse, ‘decoration’ that can be thrown away.

 An Eastern Church has been described as ‘heaven on earth’, and that is exactly what it is: a place where heaven and earth meet.

TRADITION:

Webster’s New World Dictionary: “Tradition is the handing down orally of customs, beliefs, stories, etc… from generation to generation”

It does not mean “Imitation.”

Terminology:

The Greek term is paradosis and the verb is paradido. It means giving, offering, and delivering, performing charity.

Theological terms: it means any teaching or practice, which has been transmitted from generation to generation throughout the life of the Church. More exactly, paradosis is the very life of the Holy Trinity as it has been revealed by Christ Himself and testified by the Holy Spirit.

Means an experience, an entire life – not simply a series of teachings, but the living out of those teachings that have come from God who has revealed Himself to us. Tradition is the living out of the revelation of God by His people” (What We Believe, by Fr. Daniel Anderson.

St. John the Evangelist speaks about the manifestation of the Holy Trinity:

The roots and the foundations of this sacred tradition can be found in the Scriptures. For it is only in the Scriptures that we can see and live the presence of the three Persons of the Holy Trinity, the Father, the Son and the Holy Spirit.

It means biblically “delivering a deposit and receiving it”. A generation delivers the Faith and the next receives it. (As it was, and shall be, from generation to generation, and unto the ages of all ages, Amen.

(The Coptic Liturgy of St. Basil)

The sacred Tradition of the past exists for us as present living in our lives and consciousness.

Orthodox Christian:

Tradition in the early Church. While Tradition has been largely abolished in Protestant churches and distorted in the Roman Catholic Church, it has retained its authority for the Orthodox. The Church's doctrines were established by appeal to the "mind of the Fathers" and to the universal consent of the Church-guided by the Holy Spirit. The canon of books affirmed as authoritative was decided by men over a period of three hundred years.

For the Orthodox Church There is one Tradition, the Tradition of the Church, incorporating the Scriptures and the teaching of the Fathers. This is "the preaching of the truth handed down by the Church in the whole world to Her children

It considers itself to be the original church started by Christ and his apostles. For the early years of the church, much of what was conveyed to its members was in the form of oral teachings. Within a very short period of time traditions were established to reinforce these teachings. The Orthodox Church asserts to have been very careful in preserving these traditions. When questions of belief or new concepts arise, the Church always refers back to the primitive faith. They see the Bible as a collection of inspired texts that sprang out of this tradition, not the other way around; and the choices made in forming the New Testament as having come from comparison with already firmly established faith. The Bible has come to be a very important part of "Tradition", but not the only part. Tradition also includes the Nicene Creed, the decrees of the Ecumenical Councils, the writings the Church Fathers, as well as Orthodox laws (canons), liturgical books and icons.

2 Thessalonians 2:15:

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by our spoken word, or by our epistle."

Also believes that the Holy Spirit works through history to manifest truth to the Church, and that He weeds out falsehood in order that the Truth may be recognized more fully.

St. Athanasius, the Great "Pillar of Orthodoxy," who was bishop of Alexandria during the fourth century, gives the most appropriate definition of the Church's Tradition:

The Church and her Tradition, although they live in history, are beyond history. They have eternal value, because Christ, the Founder of the Church, has no beginning and no end. In other words, when the universality of the Church Tradition is mentioned, it refers to the gift of the Holy Spirit, which enables the Church to preserve until the end of time the Apostolic truth unadulterated, unbroken, and unaltered. This is true because Tradition expresses the common Orthodox mind of the whole Church against all heresies and schisms of all times.

Truly traditional: It is an essential characteristic of patristic theology that it was able to face the challenges of its own time while remaining consistent with the original Apostolic Orthodox Faith. Thus simply to repeat what the Fathers said is to be unfaithful to their spirit and to the intention embodied in their theology.

” (John Meyendorff, “Living Tradition”. St. Vladimir’s Seminary Press, 1978).

Holy Tradition in the Old Testament:

Almost two thousand years had elapsed since the creation of Adam and Eve until the written Law was given to Moses the Prophet. During this long period of time Tradition was the only source of knowledge about God and His commandments. This Holy Tradition was being transmitted faithfully from one generation to the other and the long life span of the Patriarchs was certainly a plus. During this period, holy men and women (Abel, Enoch, Methuselah, Noah, Abraham, Sarah, Melchizedek, Lot, Isaac, Rebecca, Jacob, Rachel, etc…) pleased God with their righteous lives and have been considered as examples for us to learn from and follow. (Heb 11:1-29; 1 Pet 3:1-6) Even after Holy Scriptures came to existence, God emphasized the role of Holy Tradition as He commanded the fathers to hand over verbally the teachings and stories they knew to their children. Ex 13:14-16; Deut 4:9.

“We have heard with our ears, O God, our fathers have told us, what deeds you did in their days, in days of old.” (Ps 66:1)

This is also evident from the words of King David.

Holy Tradition The New Testament Books:

There were no details in the New Testament about how to worship in church, only in the Old Testament there were detailed (Exodus, Leviticus, and Psalms).

The few references that touched upon the worship show that they worshiped Liturgically:

Observed hours of prayer (acts 3:1 in the Temple and in Synagogues (acts 18:4).

So the same Church that handed down to us the Scripture and preserved it was the very Church from which we have received our patterns of worship

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book Jon 20:30

Our Lord Jesus Christ preached and taught the people leaving to them His Divine words as spirit and life (Jon 6:63). This life was committed by the Apostles to the Church together with whatever they learned and received from the Lord Jesus Christ after His resurrection. However, they did not record all this in writing; they rather left it vivid in the Church life.

  It can thus be said many years have elapsed since the Pentecost (the birthday of the Church) until the writing and gathering of the Holy Books of the New Testament. During these years Holy Tradition played a major role in transmitting the faith and in the discernment of the apostolic writings from the heretical ones.

Holy tradition is older than the written Holy Scripture of the New Testament

and that the New Testament recognition was actually a product of Holy Tradition.

Thus says the Lord: “Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; Then you will find rest for your souls.” (Jer 6:16).

We heard this voice which came from heaven when we were with Him on the holy mountain.” (2Pet 1:18).

“Those who from the beginning were eyewitnesses and ministers of the word” (Luke 1:2).

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 When the 11 Apostles wished to fill the place of Judas, they determined to choose one “of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when He was taken up from us – one of these men must become with us a witness to His resurrection.” (Acts 1:21-22).

St. Paul received many direct visions and revelations, but the Lord

Jesus Christ, through the Church, delivered the Eucharist to him.

Holy Tradition in the Apostolic Age:

The Apostles revealed that one of the sources of the authority of their apostleship was the Holy Tradition they had received through their discipleship to our Lord Jesus Christ. They were eyewitnesses to the events of His life and His saving deeds. St. John states, “That which was from the beginning, which we have heard, which we have seen with our eyes which we have looked upon and touched with our hands, concerning the word of life” (1Jn 1:1)

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 The Essence of Holy Tradition:

Our Lord Jesus Christ did not deliver a written document to His disciples and Apostles, but rather He prepared them to follow Him and to accept His dwelling within their hearts. They heard Him teach, followed Him everywhere, saw Him praying, comforting the people, treating the sinners kindly, healing the sick, and giving life to the dead. They saw Him celebrate the last supper and He granted the peace after His Resurrection. In the end, He sent them His Holy Spirit not only to remind them of His own words and help them follow His example but rather to attain unity with Him.

The early Church depended almost entirely on oral and liturgical Tradition for its knowledge of the Christian faith.

2-verses in the Holy Bible that explain what inspiration really means:

2Timothy 3:16-17

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All Scripture is inspired by God and profitable for teaching, for reproof, for correction, training in righteousness; that the man of God may be adequate, for equipped for every good work.

2Peter 1:20-21:

"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

Revelation 22:18:

I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll.

Job 32:8:

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

John 16:13:

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"However, when He, the Spirit of truth, has come, He will guide you into all truth"

1 Thess 2:13:

"For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God".

1 Peter 1:23,25:

But the word of the Lord endures forever. And this is the word which by the gospel is preached unto you."

Acts1:16

Men and brethren, this scripture had to be fulfilled; which the Holy Spirit spoke before by the mouth of David

MT 10:20:

For it is not you who speak, but the Spirit of your Father who speaks in you.

So the Holy Spirit was not only guiding them in writing but in speaking also.

Inspiration: Definition: Thing written.

Doctrine of Inspiration:

It is implicit of the Christian faith that the bible is the word of God, though written by mortal men, it was only through Divine Inspiration that such complete unity could be achieved, while in no way sacrificing the individuality of each writer.

The Bible the foregoing means that if the thoughts are inspired then must the words also be so, in whatever language the Holy Scripture is given. For the God of inspiration is also the God of history and languages.

Justin Martyr: In the defense of the inspiration, tradition which as being opposed to scripture:

It is reasonable to return to our forefathers, for they have precedence over your teachers in a great way, first in time, second they have taught us nothing from their own private opinions, they have not differed with one another, nor have they attempted to overturn each others position, they received from God the knowledge that they also taught to us. For neither by nature nor by human conception is it possible for men to know things that are so great and Devine. it is only possible by the gift that descended from above upon the holy men., and use these righteous men as an instrument like a harp or lyre.Thereby,the Divine Spirit could reveal to us the knowledge of things Divine and Heavenly

Accordingly, they have taught us in succession as though with one mouth and one tongue, in harmony with each other concerning God, the creation, the formation of man, the immorality of the human soul and the judgment that is to be after this life

Our orthodox Church understands the Holy Bible as the Inspired written and living Tradition, which begins with Adam and stretches through time to all its members in the flesh today.

It is impossible to overestimate the importance of the doctrine of the divine inspiration and preservation of the Holy Scriptures.

The Bible is the divine revelation and communication of God's own mind and will to men, in pure words.