

## The Bible

- **What are the lost chapters of the bible? Are they real? (Like, Enoch, for example.)**

There are no “lost chapters or books”? The Canon of Sacred Scripture by definition is complete:

It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of the sacred books. (Cf. DV 8 § 3) This complete list is called the canon of Scripture. It includes 46 books for the Old Testament (45 if we count Jeremiah and Lamentations as one) and 27 for the New Testament.

- **The four Gospel writers relate some of the same accounts of Jesus but tell them differently (the "synoptic" Gospels). So, how can we be sure of what Jesus actually said and taught in those times?**

The 4 Gospels give us a 3- dimensional understanding of Jesus’ Ministry. We see the truth through four lenses written with four methods and perspectives. They tell the story differently because the authors experienced them differently. That does not make anyone more or less true than the next.

Also, Jesus taught in many places throughout His three years of ministry, so He likely said many of the same things to different audiences. Truth is unchanging, so He likely explained that truth in similar ways and at different times. Remember that the Gospels were also written at different times to different audiences using different literary styles which may account for the different approaches, especially in the Gospel of John. *The Dogmatic Constitution On Divine Revelation - Dei Verbum* “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 to be put into sacred writings (5) 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" (2 Tim. 3:16-17, Greek text). (DV 11)

“However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what

meaning the sacred writers really intended, and what God wanted to manifest by means of their words.” (DV 12)

“To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another.” (DV 12)

“But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God.” (DV12)

“In Sacred Scripture, therefore, while the truth and holiness of God always remains intact, the marvelous "condescension" of eternal wisdom is clearly shown, "that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting.” (DV 13)