

If the Holy Spirit can divinely inspire you to think something and write it down, it is clearly logical that the Holy Spirit can divinely inspire you to think something and speak it out loud.

The Bible was not put under one cover until the Councils of Hippo (393) and 3rd Council of Carthage (397) accepted the official list of books. Not for over 1000 years after these early Councils was the printing press invented (1450), so Bible manuscripts were quite rare and costly before the printing press came about. Between 397 and 1450 then, **how did most people learn about the contents of Scripture, and who was the authoritative figure for the early Church during these centuries? The authority clearly could not have been the Bible, but clearly was the Church Herself who preached it to the faithful. So how can Scripture have been our only guide for the centuries before copies of the Bible were readily available, and were the people who lived during those centuries all damned because they did not have access to Scripture?**

Nowhere in Scripture do we see references to Jesus writing anything down during His public life, nor does Scripture show that He ever asked His Apostles to write down what He was teaching either. If Scripture were the ONLY resource we should have for our salvation, surely Jesus and His Apostles would have written constantly, but they did not. So while Scripture is essential, tradition is also essential.

1. Are we really to think that anything Jesus did or said that didn't make it into the books of Scripture are false or should not be adhered to? **John 20:30** says, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book."
2. **John 21:25**, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen"

Nowhere in Scripture does it say Scripture alone should be accepted as revelation, and it certainly does not say we should condemn Apostolic tradition. Look all through the Gospels and you will see nothing spoken against tradition except for traditions which are human or against Scripture. Why do the Protestant reformers add this to Our Lord's words? It is forbidden to add anything to Scripture, as it is to take anything away from it. Why do the Protestant reformers also take away the traditions which are expressly authorized?

3. 1 Corinthians 11:2 "I commend you because you remember me in everything and **maintain the traditions** even as I have delivered them to you."
4. **Consider the verse, "Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle, 2 Thessalonians 2:15.** What else does this tell us than the Apostles spread the word of God not only through Epistles, but also by WORD, and that we should hold to the traditions which we are taught?
5. 2 Thessalonians 3:6, "Now we **command you**, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the **tradition** that you received from us.
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7. **Tradition as defined by the Church is “Any unwritten Apostolic doctrine”.** Consider the verse, *"If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come."* **1 Corinthians 11:34.** This clearly shows St. Paul writing important words to the Corinthians, then stating he will *"set the rest in order"* when he comes, yet we do not have writing about them elsewhere. What he said then, will it be lost to the Church? No, it has come down through tradition.
8. **Consider the verse, "Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full."** **2 John 1:12.** St. John had something worthy of being written yet he chose to speak instead. Instead of Scripture, he has made tradition.
9. Consider the verse, *"Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus."* **2 Timothy 1:13.** This is clearly St. Paul recommending to St. Timothy an unwritten Apostolic word. This is tradition!
10. **Also consider the verse, "And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."** **2 Timothy 2:2.** What is this but the Apostle speaking, the witnesses relating, and St. Timothy teaching, followed by these teaching others? This is clearly tradition.
11. **Consider the verse, "I have yet many things to say to you: but you cannot bear them now"** **John 16:12.** When did He say these things which He had to say? Was it all written? It is also said that He was forty days with them teaching them of the Kingdom of God, but we have neither all of His apparitions nor everything he told them during that time.
12. **Consider the verses, "Teaching them to observe all things whatsoever I have commanded you"** **Matthew 28:20.**
13. *"He that heareth you, heareth me"* **Luke 10:16.** This clearly shows the Apostles teaching is true revelation.
14. Ephesians 3:9-11, “and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that **through the church the manifold wisdom of God might now be made known** to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord.”

In a very real sense, each Christian is the inheritor of what he or she is taught by the people or person who taught him or her; even the Christians who say that they believe in [*sola scriptura*](#) will admit that their pastor's or parents' theology and interpretation of the Bible has influenced their understanding of Christianity. The Scriptures are replete with references to traditions which have been “handed on” - most often in the letters of Saint Paul, where he speaks of “handing on” traditions, beliefs and practices to the churches he founded.

This process of believing what was handed on to us should continue all the way back to the Apostles – who themselves believed and did certain things because they were taught them by Christ Himself! Some of these things (although not *all* of them) were eventually written down by the Apostles as Sacred Scripture.

These men were living in the very early years of the Church – some of them (called the Apostolic Fathers) were living at the same time as many of the Apostles themselves. These men were taught by the Apostles, or by men the Apostles taught. They lived very

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close to the time when Jesus walked on the earth and was teaching His followers the truth.

What these men wrote down as accurate teachings of the Church (especially if there is agreement among them) is going to be what Jesus Christ taught directly to the Apostles. It is certainly more likely to be the truth than a modern notion or idea which does not appear anywhere until much later.

It is for this reason that we use the Church Fathers – because they were early Christians who were much closer to Jesus and the Apostles, spoke the same language and lived in the same world. It is much more likely that these men would have a better understanding of the true teachings of Christ than men living many hundreds of years later.