



Dei Verbum: Dogmatic Constitution on Divine Revelation

Second Vatican Council , Pope Paul VI

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Carta Encíclica (37): Dei Verbum

Os Concílios Tridentino e Vaticano I entende propor a genuína doutrina sobre a revelação divina e a sua transmissão, para que, ouvindo o anúncio da salvação, o mundo inteiro acredite, acreditando espere, esperando ame.

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Andres Mosquera Salazar says

Dei Verbum: Sobre la Divina Revelación

La constitución más corta del Concilio Vaticano II, pero con un contenido extremadamente importante para todo católico. La interpretación y transmisión de la Sagrada Escritura no puede ser tomada a la ligera. Esta constitución menciona varios factores a tomar en cuenta al momento de querer interpretar la Escritura.

«Quien desconoce la Escritura, desconoce a Jesucristo» San Jerónimo

Calvin Ohsey says

One of the well written document of Vatican II. It is a good start for the Catholic Church back 1960s to catch up with the Protestants brethren in propagating more readings, and also study on the Sacred Scripture. While on the study of Sacred Scripture, the Church started to adapted hermeneutics as the norms provided that it theology is guided and examined by the sacred teaching authority mentioned in the document. It lacks explanation on how Sacred Tradition and the Old Testament works. But, overall it is very consise and not that deep to be grasped.

Eric says

Exactly as taught.

24. Sacred theology rests on the written word of God, together with sacred tradition, as its primary and perpetual foundation.

Brian Murphy says

Wow, this is really packed with a lot of great nuggets to chew on. Its a quick read, but boy is it worth it. This is really something to meditate on so that one can come to better appreciate the great gift that the The Word of God is for us. I will definitely be reading this at least every few months and will come back here to add more thoughts.

J.T. Therrien says

The first of four documents promulgated by Pope Paul VI stemming from Vatican II, I did not find anything

outstanding in its declarations.

This document reaffirmed the Church's stance regarding Divine Revelation as found in the Bible, tradition, and the magisterium.

booklady says

As a lover of the written word and the Sacred Word above all, I am ashamed that I've taken so long to read this short and supremely succinct document from the Second Vatican Council on Divine Revelation. In the words of the synod: "Hearing the word of God reverently and proclaiming it confidently . . . (the Council sought) to set forth the authentic teaching on divine revelation and its transmission. For it wants the whole world to hear the summons to salvation, so that through hearing it may believe, through belief it may hope, and through hope it may come to come to love."¹

In *Dei Verbum*, we not only see the centrality of 'the Living Word of God preserved in the church the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place."³ This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face (see 1 John 3:2).' As my instructor for "Post-Conciliar Catholicism" class says, "God speaks one language and it's the language of Life." The Holy Spirit spoke -- and speaks -- to us through the Sacred Scriptures, but God does not limit Himself to a book or books, however Divine. His Word is living and breathing, both in on-going exegesis and constantly expanding/deepening body of wisdom regarding Sacred Scripture, as well as the living river of History and Tradition. There was no Bible at Pentecost; the Church was born with fire and water, but no book. It was formed by the Holy Spirit from the living witness of the Apostles and the believers they baptized that day. And so the Church will always consist of believers.

Yet we also now have the added gift of the Living Word of God, Jesus Christ.

And in the most famous words from this document: 'The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the "excellent knowledge of Jesus Christ" (Phil. 3:8). "For ignorance of the Scriptures is ignorance of Christ." (5) Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, with approval and active support of the shepherds of the Church, are commendably spread everywhere. And let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for "we speak to Him when we pray; we hear Him when we read the divine saying." (6)'

1. cf. St. Augustine, "De Catechizandis Rudibus," C.IV 8: PL. 40, 316.

3. cf. Leo XIII, encyclical "Providentissimus Deus:" EB 114; Benedict XV, encyclical "Spiritus Paraclitus:" EB 483.

5. St. Jerome, Commentary on Isaiah, Prol.: PL 24,17. cf. Benedict XV, encyclical "Spiritus Paraclitus:" EB 475-480; Pius XII, encyclical "Divino Afflante Spiritu:" EB 544.

6. St. Ambrose, On the Duties of Ministers I, 20,88: PL 16,50.

Thom Willis says

Short, sweet, and scriptural. Get into it.

Nicola Mansfield says

Reason for Reading: This dogmatic constitution is one of the documents of the Second Vatican Council. I am reading the Catechism of the Catholic Church this year and this document is cited for quotations extensively in the first section so I decided to read it in its entirety. It is not long, 8 printed computer pages of text plus 4 of bibliographic notes. However, this is not easy reading and is slow going yet is satisfying reading in the end. Dei Verbum is Latin for "The Word of God" and thus this document is about God's Word: the Bible.

The document can be found [here](#).

The document is divided into the following chapters:

Preface (1)

Revelation Itself (2–6)

Handing On Divine Revelation (7–10)

Sacred Scripture, Its Inspiration and Divine Interpretation (11–13)

The Old Testament (14–16)

The New Testament (17–20)

Sacred Scripture in the Life of the Church (21–26)

Brief summary notes in my own words or "quotes" from the chapters, basically for my own reference but shared here as a record of my reading:

Preface - The present council wishes to show the "authentic doctrine on divine revelation" that the whole world may hear and believe it.

Chapter 1 - God revealed Himself to us. In the Old Testament God prepared the way for the promise of the Saviour and the Gospel. Jesus is the eternal Word, "the Word made flesh". Jesus fulfilled revelation through his works, deeds, death and resurrection. No further public revelation will come before the second coming. Man commits himself to God freely and God's divine revelation communicates the decisions regarding eternal salvation. God can be known through the light of human reason.

Chapter 2 - Jesus orally commissioned the Apostles to preach the Gospel to all men. This commission was fulfilled and through the Holy Spirit the message was committed to writing. The Apostles handed over their authority to bishops as their successors. The apostolic tradition is preserved by an "unending succession". Through study and contemplation the Church moves forward in divine truth. Sacred Tradition and Sacred Scripture are divinely connected. Tradition is the word of God entrusted to Jesus and the Holy Spirit passed on to the Apostles; Scripture is the word of God consigned to writing under the guidance of the Holy Spirit. Therefore it is not from scripture alone that the Church has knowledge of everything that has been revealed. The interpretation of the word of God has been given exclusively to the Church who was given the authority by Jesus Christ. Therefore sacred tradition, sacred scripture and the teaching authority of the Church are linked together as one and cannot stand without each other; they are all under the action of the Holy Spirit working towards the salvation of souls.

Chapter 3 - All scripture, Old and New, was inspired by the Holy Spirit and thus has God as the author. Therefore all scripture must be without error and is divinely inspired and the writings are for the sake of salvation. However, since the word of God was transcribed through humans, in order to see it clearly one must take into account what meaning the sacred writers intended and what God wanted manifested by their words. Also literary forms must be taken into consideration. All texts are written in different literary forms such as historical, prophetic, poetry, etc and one must take into account the customs and characteristics of the social era in which the sacred writers lived. Since this is all taken under the guidance of the Holy Spirit all of scripture must be taken as a whole and it is the duty of the Church to carry on "the divine commission and ministry of guarding and interpreting the word of God."

Chapter 4 - In God's plan of salvation he chose for Himself a people whom he could trust. He entered a covenant with Abraham, then through Moses , with the people of Israel. God spoke to them through words, deeds and the mouths of prophets. The Old Testament, divinely inspired "remain(s) permanently valuable ." The main purpose of the Old Testament is to prepare the way for the coming of the Christ, messiah and redeemer. Even though some parts of the OT have been proven by Jesus to be incomplete or temporary and thus shows the mystery of our salvation. The OT should be read "with reverence".

Chapter 5 - The word was made flesh. "Christ established the Kingdom of God on Earth". The New Testament is a witness of this history. The Gospels have a special importance amongst the scriptures. The four Gospels are of apostolic origin. The four Gospels pass on what Jesus actually taught and did for men to acquire eternal salvation. Each Gospel picks some things from the many but always proclaiming the whole truth.

Chapter 6 - "The Church has always venerated the divine Scriptures" and like the Christian religion itself all the preaching of the Church must be nurtured by the Scriptures. The Scriptures should always be easily accessible to all. The Church guided by the Holy Spirit always wants to move ahead to a deeper understanding of the Scriptures and therefore encourages study of the Fathers of the Church. Theology of the written word together with sacred tradition, in the light of faith constantly strengthens and rejuvenates our understanding of the Word. The clergy, including deacons and teachers of the catechism, must diligently read the Scriptures and continue careful study. Translations of the Scriptures should include necessary and appropriate explanations and footnotes so that the Children of the Church can become conversant with the Scripture and distribute the word to others. These footnotes should also be accessible to the non-Christian. Thus through reading and study of the Scripture the word of God may be spread among the nations.

♥ Ibrahim ♥ says

It can be read here online:

http://www.vatican.va/archive/hist_co...

and in Arabic it is here:

<http://www.christusrex.org/www1/ofm/1...>
