

Sacred Scripture and Sacred Tradition vs Sola Scriptura

Sacred Tradition (From the Catechism)

- 76 In keeping with the Lord's command, the Gospel) was handed on in two ways:
 - orally "by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received - whether from the lips of Christ, from his way of life and his works, or whether they had learned it at the prompting of the Holy Spirit";
 - in writing "by those apostles and other men associated with the apostles who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing".

. . . continued in apostolic succession

Here is a little bit more about Tradition from the Catechism:

- 78 This living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it. Through Tradition, "the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes." "The sayings of the holy Fathers are a witness to the life-giving presence of this Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and her prayer."
- 83 The Tradition here in question comes from the apostles and hands on what they received from Jesus' teaching and example and what they learned from the Holy Spirit. The first generation of Christians did not yet have a written New Testament, and the New Testament itself demonstrates the process of living Tradition.

Tradition is to be distinguished from the various theological, disciplinary, liturgical or devotional traditions, born in the local churches over time. These are the particular forms, adapted to different places and times, in which the great Tradition is expressed. In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's Magisterium.

- **Sacred Scripture**
 - The Catholic Church has a Bible with 73 books...46 in the old and 27 in the New
 - The holder of a King James Bible has 39 books in the old and 27 in the New
- It's important to remember that when you read the term "Scripture" in the NT, its referring to the Old Testament
 - "All scripture is inspired by God"
 - 2 Tim 3:16
- We believe that the Holy Spirit is the primary author, and that specific men were the instrumental authors. Because God is the primary author, Sacred Scripture is inerrant...without error...it is true for everything the Sacred Authors are asserting to be true
- The Catechism links Sacred Scripture to Sacred Tradition...they are linked....they go together

More Catechism

- 80 "Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal."
- 81 "Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit."

"and [Holy] Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching."

82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."

- An example of reading Scripture in the context of Tradition, and reading without
 - When Jesus said in John chapter 6,
 - "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you."
 - If you have Sacred Tradition alongside this passage from Sacred Scripture you get this:
 - A Sacrament – The Real Presence of Christ in the Eucharist
 - The body, blood, soul and divinity of our Lord Jesus Christ
 - That by Sacred Tradition has been handed on for the last 2000 years
 - If you only have Scripture alone...disconnected from Sacred Tradition, you end up with this:
 - No Sacrament
- Sacred Tradition is kind of the "holy context" by which Sacred Scripture is to be read and understood
- Also important is that Tradition came first. Before one word of the New Testament was written down, the early Church was celebrating "the breaking of the bread," they were performing the sacraments as Jesus commanded, they were expanding the laity by baptism, and expanding their own numbers by the laying on of hands...Christianity was in action decades before the first word of the New Testament was written down

So Sacred Tradition is the "handing on" the life of the Church...it's all encompassing. As the Catechism says in relation to Tradition, "the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes."

Some examples of what has been handed on for 2000 years are:

- The Church
 - The Church was living out the commands of Jesus for decades before the New Testament was written down
- The Oral Gospel
 - Which gives us the context of the words of Christ
- Authoritative Teaching
 - This comes from the those who have authority from Christ Himself to give authoritative teaching
- Sacred Scripture – it comes from Sacred Tradition
 - It was written down decades after Jesus spoke the words and did the deeds

- The Liturgy that we find in the Mass
 - It came about from Jesus telling the apostles to “Do this in memory of me”
- The Sacraments – Those grace supplying deeds, instituted by Christ...NOT by man.

All of this has been handed on through Apostolic Succession. This means the Apostles handed on to their successors these things, who handed them on to their successors,

Here is what the Catechism teaches about the Magisterium

- **85** "The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ."⁴⁷ This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.
- **86** "Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith."
- **88** The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these.

The magisterium's role is not only to protect the Church from error, which could come about from misinterpretation of Scripture, it also expounds upon the truth. It is not revelation, but only expounds on those things found in revelation or connected to it logically or historically, basically all things on faith and morals

- Again, the Magisterium word that simply means the teaching authority of the Church, given to it by Christ Himself. This authority resides in the Successor to St. Peter, who we call the Pope, and the Successors of the Apostles, who are the bishops.
- Where did Christ give this authority to Peter and the Apostles? Here are a few passages:
 - *When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter said in reply, "You are the Messiah, the Son of the living God." Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." Then he strictly ordered his disciples to tell no one that he was the Messiah.*
 - Matthew 16: 13-20
 - Later on, Jesus gave authority to all of the apostles
 - *Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*
 - Matthew 18: 18
 - Luke records where Jesus told His disciples
 - *Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.*
 - Luke 10:16

- The apostles even had the authority to forgive sins
 - *"Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."*
 - John 20:23

- So, Christ gave the leaders of His Church authority AND He promised the Holy Spirit would bring these leaders to all truth
 - *But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.*
 - John 16:13-15

We say that the Church has been given the gift of infallibility, meaning that when the Church, namely the Pope, or the Pope in unison with the Bishops is teaching with authority, that it cannot error on matters of faith and morals

Infallibility guarantees the objective possibility of professing the truth faith

So to summarize: The Catholic faith is guided by Sacred Scripture and Sacred Tradition, as interpreted by the Magisterium of the Church Christ founded.

- Sola Scriptura (side note: always be careful to use the definitions provided by others. Make every effort to accurately describe their beliefs, even though they may not pay you the same courtesy)
 - According to John MacArthur, pastor-teacher of Grace Community Church in Sun Valley, California He is also the chancellor emeritus of The Master's University in Santa Clarita, California, and The Master's Seminary in Los Angeles, California. And, he's the author of a paper entitled "Scripture, Tradition, and Rome", which he wrote in 2009
 - He defines Sola Scriptura as
 - Sola Scriptura is "The Reformation principle of sola Scriptura has to do with the sufficiency of Scripture as our supreme authority in all spiritual matters. Sola Scriptura simply means that all truth necessary for our salvation and spiritual life is taught either explicitly or implicitly in Scripture.
 - John MacArthur, "Scripture, Tradition, and Rome"

- According to Dr. Norman Geisler, author, prolific Christian apologist who was professor, dean, president, chancellor at a number of Evangelical Seminaries
 - The perspicuity of Scripture does not mean that everything in the Bible is perfectly clear, but rather the essential teachings are. Popularly put, in the Bible the main things are the plain things and the plain things are the main things...this is not to say that there is no usefulness to Christian tradition, but only that it is of secondary importance

- Another key aspect of Sola Scriptura is private interpretation that gets asserted by many Protestants
 - – Prof Herman Hanko
 - professor of New Testament and Church History in the Theological School of the Protestant Reformed Churches in Grandville, Michigan.
 - He says “the interpreter of Scripture is the man who comes to Scripture in humility, seeking to be taught by the Holy Spirit that he may take Christ as his all-sufficient Savior”
 - This is a key concept...the bible, privately interpreted, is the SOLE rule of faith
- So based on these prominent protestant scholars, Sola Scriptura , or the Bible Alone has these qualities:
 - Scripture is the sole authority for doctrine and practice
 - Its sufficient for all faith and morals
 - Its clear on the main things
 - And, interpretation is up to the individual, as opposed to a Church or group of people

Sola Scriptura has three major problems: Its unbiblical, it conflicts with history, and it has inherent logical problems

- The first issue we have with Sola Scriptura is: It’s unbiblical: Nowhere in Scripture does Scripture call itself the sole rule of faith
 - Scripture Does tell us that Sacred Tradition / The Oral Gospel is to be held alongside Sacred Scripture
 - Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.
 - 2 Thess 2:15
 - but the word of the Lord remains forever." This is the word that has been proclaimed to you
 - 1 Peter 1:25
 - Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. Guard this rich trust with the help of the Holy Spirit that dwells within us.
 - 2 Tim 1:13-14
 - For it would have been better for them not to have known the way of righteousness than after knowing it to turn back from the holy commandment handed down to them.
 - 2 Peter 2:21
 - We instruct you, brothers, in the name of (our) Lord Jesus Christ, to shun any brother who conducts himself in a disorderly way and not according to the tradition they received from us
 - 2 Thess 3:6
 - I praise you because you remember me in everything and hold fast to the traditions, just as I handed them on to you
 - 1 Cor 11:2
- These passages contradict the idea that the Bible alone is the sole authority for matters of the faith
- The Bible confirms that not everything Jesus did is recorded in Scripture
 - There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written
 - John 21:25
- This passage contradicts the idea that the Bible alone is sufficient for matters of the faith
- Some people argue: If it’s not in Scripture it’s not necessary. The problem is, while the Bible records the words revealed, it’s the living Tradition of the Church that provides the context

- Peter warns no prophesy is a matter of private interpretation
 - Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation
 - 2 Peter 1:20
 - This passage contradicts Prof Herman Hanko's statement about the interpreter of Scripture, being an individual reader of Scripture
 - Peter warns us that Sacred Scripture can be very difficult to interpret
 - And consider the patience of our Lord as salvation, as our beloved brother Paul, according to the wisdom given to him, also wrote to you, speaking of these things as he does in all his letters. In them there are some things hard to understand that the ignorant and unstable distort to their own destruction, just as they do the other scriptures.
 - 2 Peter 3: 15-16
 - These two passages contradict the idea that Scripture is clear even with the main thing
- Scripture needs authoritative interpretation
 - The NT tells us that
 - Christ left a Church to govern in His name
 - Christ promised this Church would last until the end of time
 - Christ promised the Holy Spirit would be with His Church always
 - The Church is "the pillar and foundation of truth"
 - But if I should be delayed, you should know how to behave in the household of God, which is the church of the living God, the pillar and foundation of truth
 - 1 Tim 3:15
 - If Sola Scriptura is biblical, why didn't Paul say Scripture was "the pillar and foundation of truth"?

Now there are objections you will run into making this claim

- The first Objection is this
 - 2 Timothy 3:16-17 justifies the Bible is the sole rule of faith
 - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction of righteousness."
 - Reply:
 - That verse claims scripture is "profitable" (helpful), but does not say its "sufficient".
 - The Church absolutely teaches that scripture is profitable for teaching, refutation, correction and training
 - The problem is that many people take it out of context
 - Read the context of that verse...Look especially at the preceding verses
 - Paul is laying down a guideline for Timothy to make use of Scripture and Tradition in his ministry as a Bishop. In verse 14, Paul urges Timothy to hold to the ORAL teachings he received from Paul.
 - *But you, remain faithful to what you have learned and believed, because you know from whom you learned it.* (2 Tim 3:14)
 - This follows what Paul said earlier in 2 Tim 1:13-14
 - *"Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. Guard this rich trust with the help of the holy Spirit that dwells within us."*
 - And in 2 Tim 2:1-2
 - *"So you, my child, be strong in the grace that is in Christ Jesus. And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well"*

- The point here is that this is used as a “proof text”, but the context does not support their claim
 - Prior verse and chapters talk about holding to what Paul taught...which was not yet written down and accepted as Scripture
 - If sufficient, then anything written after this verse is not needed!
 - Scholars date this letter to either the late 60’s or in the 80’s & 90’s...which means any other New Testament letter or book written after this is not needed

This next objection comes from John MacArthur, in his paper Scripture Tradition and Rome... He says:

- “Scripture... is God-breathed, never speaks of any other God-breathed authority; it never authorizes us to view tradition in an equal or superior plane of authority
 - The reply is simple:
 - St. John the apostle disagrees
 - *“And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.” (John 20:21-23)*

Sola Scriptura also goes against History.

- Professor John MacArthur
 - “The Reformation principle of sola Scriptura has to do with the sufficiency of Scripture as our supreme authority in all spiritual matters. Sola Scriptura simply means that all truth necessary for our salvation and spiritual life is taught either explicitly or implicitly in Scripture.
 - - John MacArthur, *“Scripture, Tradition, and Rome”*
 - Sola Scriptura is an invention of the Reformation
 - It did not exist for the first 1500 years of the Church. This leads us to what I think is the biggest historical issue of Sola Scriptura and it’s what I call: The Gap!

- Timeline
 - 30-33AD: Jesus dies on a cross, resurrects, and ascends to heaven
 - Around 100: John writes the book of Revelation...the last book in the Bible
 - 382: Council of Rome: Pope St. Damasus defines the Canon...the list of books that are in the Bible. Some made it in some did not
 - Somewhere around 1440, Gutenberg invents the printing press
 - 1521 at the Diet (Assembly) of Worms, Martin Luther insists Scripture must convince him of the truth...not any Church Tradition
 - Jesus gave everyone a mission...when did it start?
 - When Jesus commanded his disciples to:
 - Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you (Mt 28:19-20)

- Did he mean go and do this now? Or did he mean: Wait a few decades until Matthew writes what I just said down?
- It is estimated that the first book of the New Testament was either the letter of James or one of Paul's letter to the Galatians, was written somewhere around 50AD
- So, IF Sola Scriptura is true, when did it become the rule of faith?
- It could not have been between 33 and when the first book or letter was written, because only Sacred Tradition / the oral Gospel was the means of transmitting the Christian faith
- It could not have been even before 100, because all of the books of the New Testament weren't written yet, but there was still the Sacred Tradition / oral gospel transmitting the Christian faith
- It really couldn't have been before 382AD, because there were a lot of books people considered inspired, but weren't. the Bible as we have it today, was not defined until 382, but there was still Sacred Tradition / oral gospel transmitting the Christian faith.
- It could not have been until someone was able to read the Bible...there was quite a bit of illiteracy, and a distinct lack of books, since the printing press wasn't invented yet until 1440
- John MacArthur calls it a Reformation principle...
- So, in what year, did Sola Scripture become a doctrine? 1521
- Now when prepping for this class I looked up some counter arguments to my point...the main one is that Sola Scriptura is taught in the Bible and the early Church Fathers taught it as well. And that this so-called fact should "send shivers up my Catholic spine". There is a glaring problem with this assertion: For approximately 17-20 years the early Christian Church was operating, growing with zero New Testament books
 - St. Paul's letter to the Galatians is thought by scholars to be the earliest NT writing...written somewhere around the year 50AD
- The key question to ask then is this:
 - If sola scriptura is taught in Scripture, and taught by the earliest Church Fathers, then
 - If you were alive in the 45AD, what would the source of your theology be?
 - Given Paul wrote his letter to the Galatians around 50AD, would you be Sola Old Testament?
 - Which Old Testament books would you consider inspired?
 - Pharisees? Sadducees? The Septuagint?
 - What about in the 52? Was the early Church Sola St. Paul's letter to the Galatians?
 - In 55AD, Sola Galatians, first Corinthians and James?
- The Gap – the period of time when the Church was operating without a New Testament, does not support the idea of Sola Scriptura
- Sola Scriptura is an invention of man, a tradition of man and man alone that began during the reformation
- Sola Scriptura goes against history

Lastly, Sola Scriptura goes against reason

- Sola Scriptura is unreasonable because its self-refuting. The very nature of Sola Scriptura requires it to be explicitly found in the Bible itself!
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- All Christians, have their version of Sacred "traditions" whether they admit it or not
- Meaning.... they are basing their salvation on something NOT found in Scripture
- Where in the Bible is the Holy Table of Contents?
- Where, within the Books of the Bible, does it list, which books belong in the Bible?
- If the follower of Sola Scriptura is going to bet his or her entire salvation on the Bible alone, should they not be able to provide, from Scripture, the list of books belong in Scripture

- Every person who trusts the Bible to be true trusts the Catholic Church's decisions as to which books belong or don't belong in the Bible
- Martin Luther admitted this:
 - "Yes, we ourselves find it difficult to refute it, especially since we concede—as we must—that so much of what they say is true: that the papacy has God's Word and the office of the apostles, and that we have received Holy Scripture, Baptism, the Sacrament, and the pulpit from them. What would we know of these if it were not for them?" [Martin Luther, A.D. 1537; LW 24:304].
- It was the Catholic Church that compiled the Bible
 - The version of the Scriptures used by Jesus and the Apostles was the Septuagint, it was the version used by the Greek speaking Jews
 - If you start with the Septuagint, and consider that there were writings from Matthew, Mark, Luke, John, Paul, Peter, James, but also there were other writings that were considered for the New Testament as well
 - Writings of Clement
 - The Didache
 - What is known as the Gnostic Gospels of Mary, Truth, Judas, etc
 - It was the Catholic Church that did the heavy lifting, being guided by the Holy Spirit, of recognizing what was inspired literature, of what should, and should not be, "read in Church."
 - 382: Pope St. Damasus compiled the list of books as we have them today.
 - The list of books was confirmed by subsequent councils for the next 1000 years
 - It was the Council of Trent that infallible defined the books as we have them today, because Luther took 7 of those books and put them into the appendix of his translations and called them "Apocrypha" or not-inspired.
 - The follower of Sola Scriptura is betting their salvation on something NOT found in Scripture...the acceptance of which books belong in the Bible
 - At no point in Scripture will you find God saying directly, or through a prophet or apostle, which books are to be accepted as His holy word
- Also: If the follower of Sola Scriptura has a current King James Bible, then they hold to a tradition of man that finds its roots in a decision of Martin Luther:
 - Why?
 - Because that version is missing 7 books.
 - Remember, I just said Luther took 7 books and put them into the appendix of his translation of the Bible, which He calls "Apocrypha"
 - But those books had been historically considered inspired up until that time
 - he took them out and put them into his appendix
 - Baruch, Judith, Wisdom, Sirach, Tobit, 1&2 Maccabees, and additional parts of Daniel and Esther.
 - Luther those 7 books in his appendix...primarily because they contained doctrines he opposes, like Purgatory, which is found in 2nd book of Maccabees.
 - Those books, were later removed from Protestant translations of the Bible in the 1700's by the Protestant Bible Societies that were printing Bibles to get them into the hands of the common folk.
 - So, if they have a KJV, which is missing the 7 books in the version of Scriptures used by Jesus and the Apostles, then they conform to their version of a Sacred Tradition.
 - We also see that the Bible is NOT clear on the main things...nowhere in the Bible does it specify the main things. We can certainly guess what some of the main things are...yet...we don't agree on them
 - Examples of three "main things" that should be plain

- (1) Real Presence of Christ in the Eucharist
 - *“Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.”* John 6:53
 - Catholics and Orthodox Christians believe in the real presence but many protestants do not
- (2) Baptism
 - Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you
 - Matthew 28:19-20
 - Peter (said) to them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit
 - Acts 2:38
 - That sounds like we must be baptized, right?
 - But if that's the case why are there different beliefs among Christians on the topic of Baptism?
 - Necessary: Catholics, Anglican, Lutheran
 - Not Necessary: Baptists, Methodist, Presbyterian
- (3) How about the subject of salvation itself? Certainly, there is no more “main thing” than our salvation? Right
 - Yet, many Protestants hold to “Once saved always saved”
 - Some Protestants do not
 - Some protestants believe that you are saved by faith alone, and other believe we are saved by faith plus works (i.e. following what Jesus has commanded)
- There can be no more main things than these, but to claim they are the plain things denies the reality that so many people have differing beliefs.... this is the fruit of Sola Scriptura - Differing beliefs
- Because Sola Scriptura is not biblical, not historical (prior to the reformation), nor reasonable
- Ultimately, the problem occurred when people severed the biblical, historical and reasonable link between Sacred Scripture and Sacred Tradition
- A really good quote came from one of my professors, Dr. John Bergsma
 - “Without Sacred Tradition to anchor us to the truth, the interpretation of the Bible is held hostage by the most persuasive biblical scholar.”
- If we cast aside Sacred Tradition, we end up with
 - A multitude of denominations
 - A multitude of Scriptural interpretations
 - A multitude of opinions
 - Books removed from the Bible
 - Mere prayer services
 - Missing to no sacraments
 - And a multitude of people claiming authority
- The biggest loss for my Protestant friends is when the reformers disconnected Scripture from Sacred Tradition, they lost out on not just the truth, but also the grace giving sacraments, especially the Holy Eucharist...the body, blood, soul and divinity of our Lord...they lost out on the Real Presence of Christ in the Eucharist

Objection / Reply:

Jesus condemned Tradition...Just look at Mark 7: 6-9

He (Jesus) responded, "Well did Isaiah prophesy about you hypocrites, as it is written: 'This people honor me with their lips, but their hearts are far from me; In vain do they worship me, teaching as doctrines human precepts.' You disregard God's commandment but cling to human tradition." He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition!"

- So here Jesus is calling out the Pharisees who set aside the 4th commandment, to Honor your Father and Mother, with something called the Corbin Rule, which allowed a Jew to take money that would have been used to support your parents, to keep it and instead give a portion to the Temple (which benefited the Pharisees!). That is why Jesus called them out.
- This objection against Sacred Tradition is a strawman argument, because no Catholic would view what Jesus condemned as a Sacred Tradition.
- St. Paul:
 - *Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.*
 - 2 Thess 2:15
- Nobody would believe the traditions St Paul is supporting are the same kind of traditions Jesus is condemning