

### Ten After Ten – Session 3: God comes to meet man

50. Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.
51. (God's) will was that men should... thus become sharers in the divine nature.
52. By revealing himself God wishes to make (mankind) capable of responding to him, and of knowing him, and of loving him far beyond their own natural capacity.
53. God communicates himself to man gradually. He prepares him to welcome by stages the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ.
54. (God) manifested himself to our first parents from the very beginning. He invited them to intimate communion with himself and clothed them with resplendent grace and justice.
55. This revelation was not broken off by our first parents' sin...he wishes to give eternal life to all those who seek salvation by patience in well-doing.
56. The covenant with Noah after the flood gives expression to the principle of the divine economy toward the "nations."
58. The Bible venerates several great figures among the Gentiles: Abel the just, the king-priest Melchizedek—a figure of Christ—and the upright "Noah, Daniel, and Job." Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to "gather into one the children of God who are scattered abroad."
60. The people descended from Abraham would be the trustees of the promise made to the patriarchs. They would be the root onto which the Gentiles would be grafted, once they came to believe.
61. The patriarchs, prophets, and certain other Old Testament figures have been and always will be honored as saints in all the Church's liturgical traditions.
62. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge.
63. Israel is the priestly people of God.

64. God forms his people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts...purification from all their infidelities, a salvation which will include all the nations.

65. Christ, the Son of God made man, is the Father's one, perfect, and unsurpassable Word. In him he has said everything; there will be no other word than this one.

66. The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ. Yet even if Revelation is already complete, it has not been made completely explicit.

67. So-called "private" revelations...do not belong, however, to the deposit of faith.