

PETER AND THE PAPACY
DEFENDING THE FAITH SERIES: VOLUME 3
by Gary Michuta

Introduction

CCC 880 "When Christ instituted the Twelve, 'he constituted [them] in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them.' Just as 'by the Lord's institution, St. Peter and the rest of the apostles constitute a single apostolic college, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successors of the apostles, are related with and united to one another."

Three Main Areas to Establish

- 1) Jesus gave Peter a primacy or headship among the Apostles (Petrine Primacy)
- 2) The Apostles' ministry continues through their successors (Apostolic Succession).
- 3) Peter died in Rome (making the bishop of Rome Peter's successor).

Arguments Against the Papacy

Against Point #1 - Jesus gave Peter a primacy...

- The word "pope" is not in the Bible.
- Christ established an invisible Church
 - **Luke 17:20-21**, "Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation' nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you" (NIV).
- No Apostles was greater than the others
 - **Luke 22:24-26**, "Now there arose a dispute among them, which of them was reputed to be the greatest. But he said to them, 'The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is chief as the servant.'"
- Peter calls himself a "fellow presbyter"

- **1 Peter 5:1-2**, "So I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. Tend the flock of God in your midst, (overseeing) not by constraint but willingly, as God would have it, not for shameful profit but eagerly."

Against Catholic Proof texts

- **Matthew 16:13-20**, "13 When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" 14 They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter said in reply, "You are the Messiah, the Son of the living God." 17 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. 18 **And so I say to you, you are Peter [Greek, Petros], and upon this rock [Greek, Petra] I will build my church**, and the gates of the netherworld shall not prevail against it. 19 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." 20 Then he strictly ordered his disciples to tell no one that he was the Messiah."
 - *Petros = "small stone, pebble" and Petra = "large foundation stone."*
 - Jesus is not equating Peter with the Rock, but contrasting him.
 - "Simon, you're a little stone, BUT upon this huge immovable foundation stone (namely, Me or your faith in me) I will build my Church."
 - The Greek is the inspired text, not some supposed Aramaic text and the Greek text distinguishes between Peter and "rock."
- God is the "rock" in the Old Testament
 - **Genesis 49:24**, "By the power of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel..."
 - **Deuteronomy 32:15**, "They spurned the God who made them and scorned their saving Rock."
 - **Deuteronomy 32:31**, "Indeed, their "rock" is not like our Rock, and our foes are under condemnation."
 - **1 Samuel 2:2**, "There is no Holy One like the LORD; there in no Rock like our God."

- **2 Samuel 22:1**, "This is what he sang: I "O LORD, my rock, my fortress, my deliverer."
- **Psalms 18:32**, "Truly, who is God except the LORD? Who but our God is the rock?"
- **Psalms 62:7**, "God alone is my rock and my salvation..."
- Christ is the ROCK
 - **1 Corinthians 10:3**, "...for they drank from a spiritual rock that followed them, and the rock was the Christ..."
 - **1 Peter 2:8**, "A stone that will make people stumble, and a rock that will make them fall."
- Christ is the foundation
 - **1 Corinthians 3:11**, "...for no one can lay a foundation other than the one that is there, namely, Jesus Christ."
 - **Ephesians 2:19-20**, "So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone."
 - CONCLUSION: The "rock" of Matthew 16:18 must be Christ "the rock"
- "I will give you the keys to the kingdom of heaven."
 - These are the keys of knowledge
 - Luke 11:52, "Woe to you, scholars of the law! **You have taken away the key of knowledge.** You yourselves did not enter and you stopped those trying to enter."
 - And it was Simon Peter who was the first to preach the gospel to the gentiles.
 - Acts 15:7, "My brothers, you are well aware that from early days God made his choice among you **that through my mouth the Gentiles would hear the word of the gospel and believe.**"
 - Peter doesn't have the "keys of the kingdom" ... Jesus does.

- Revelation 3:7, "The holy one, the true, **who holds the key of David**, who opens and no one shall close, who closes and no one shall open, says this..."
- **The power to bind and loose was given to all the Apostles, not just Peter**
 - **Compare**
 - Matthew 16:19, "**Whatever you [Peter] bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.**"
 - Matthew 18:18, "Amen, I say to you [Apostles], **whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.**"
- **John 21:15-17**, "When they had finished breakfast, Jesus said to Simon Peter, "**Simon, son of John, do you love me more than these?**" He said to him, "Yes, Lord, you know that I love you." He said to him, "**Feed my lambs.**" He then said to him a second time, "**Simon, son of John, do you love me?**" He said to him, "Yes, Lord, you know that I love you." He said to him, "**Tend my sheep.**" He said to him the third time, "**Simon, son of John, do you love me?**" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." (Jesus) said to him, "**Feed my sheep.**"
- **The Jerusalem Council - Acts 15:1-21**
 - **James give the decision**
 - Acts 15:19-20, "It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood."
 - **Appeals to Scripture**
 - Acts 15:15-19, "**The words of the prophets agree with this, as is written:** 'After this I shall return and rebuild the fallen hut of David; from its ruins I shall rebuild it and raise it up again, so that the rest of humanity may seek out the Lord, even all the Gentiles on whom my name is invoked.

Thus says the Lord who accomplishes these things, known from of old.'
[quoting Amos 9:10-11].

- **Peter, The First Pope, Was Fallible**
 - **Matthew 16:23**, "He turned and said to Peter, "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do."
 - **Galatians 2:11, 13-14**, " And when Kephias came to Antioch, **I opposed him to his face because he clearly was wrong**...And the rest of the Jews (also) acted hypocritically along with him, with the result that even Barnabas was carried away by their hypocrisy. **But when I saw that they were not on the right road in line with the truth of the gospel, I said to Kephias in front of all**, "If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

2) The Apostles' ministry continues through their successors (Apostolic Succession).

- **THERE IS NO EVIDENCE THAT THE APOSTLES LEFT SUCCESSORS**

3) Peter did not die in Rome

- **1 Peter 5:13**, "The chosen one at Babylon sends you greeting, as does Mark, my son."

ANSWERING OBJECTIONS

- **Response: "The Kingdom of God is within you"**
 - The last words of Luke 17:21 is .."γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."
 - Context: The Jews were expecting a political military Messiah who would re-establish the kingdom and destroy Israel's enemies.
 - **Luke 17:20**, "Asked by the Pharisees when the kingdom of God would come, he said in reply, "The coming of the kingdom of God cannot be observed, 21 and no one will announce, '**Look**, here it is,' or, 'There it is.' For **behold**, the kingdom of God **is among you**." 22 Then he said to his disciples, "The days will come when you will long to see one of the days of the Son of Man, but you will not see it" (NAB).¹
 - "entos" (ἐντὸς) - means "in the midst" "among" perhaps "within"
 - Jesus seems to be contrasting the first "Behold" or "look" ["Look, here it is..."] with the second "For behold, the kingdom of God..." Therefore, "in your midst" would be more appropriate than "within you." The same Greek word *idou* is used in both places.
 - A larger majority translate this verse as "the kingdom of God is among you" or "in your midst"
- **Response: All the Apostles are equal.**
 - **Luke 22:24-26**, "Now there arose a dispute among them, which of them was reputed to be the greatest. But he said to them, 'The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is

¹ *idou gar hē basileia tou theou entos humōn estin* 'for behold, the kingdom of God is among you'. *idou* contrasts emphatically with the preceding *idou* and introduces the clause which explains why the preceding delimitations of the coming of the kingdom are to be rejected.

greatest among you become as the youngest, and him who is chief as the servant."

- **Authority = Service**
 - John 13:13-15, "You call me 'teacher' and 'master,' **and rightly so, for indeed I am**. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. **I have given you a model to follow**, so that as I have done for you, you should also do. "
- **Response: Peter said he is a "fellow presbyter"**
 - Pope is both a bishop (i.e., the bishop of Rome) and the visible head of the Church.
 - Peter calls himself a "fellow presbyter" for two reasons:
 - He is a "fellow presbyter" being a fellow bishop and priest.
 - He wishes to be an example for his fellow bishops. It would have been the height of hypocrisy for Peter to "lord" over his bishops while at the same time commanding them: "**Do not lord it over those assigned to you, but be examples** to the flock" (1 Peter 5:3).
- **Response: Petros / Petra Argument**
 - Overlapping meaning
 - **1 Corinthians 10:4**, "...and all drank the same spiritual drink, for they drank from a spiritual rock (*petra*) that followed them, and the rock was the Christ."
 - **1 Peter 2:8** [quoting Isa 8:14], "A stone (*lithos*) that will make people stumble, and a rock (*petra*) that will make them fall."
 - "These two expressions are parallel and convey the same meaning" (*USB Translator's Handbook*, 1 Peter 2:8).
 - Change in Subject

- v.17, "Jesus said **to him** ...“Blessed are **you, Simon**...revealed this **to you.**"
 - v. 18, "And so I **say to you, you** are Peter..."
 - v. 19, "I will give **you** the keys...whatever **you** bind...whatever **you** lose..."
- Demonstrable pronoun refers to the nearest preceding referent.
 - "...*this* rock.." therefore would refer to Simon, not Jesus.
- Jesus is equating "Peter" with "rock" not contrasting them.
 - Matthew 16:18 has the conjunctive "and" (Greek, *kai*), not an adversative "but" (Greek, *alla* or *de*).
 - All major (and minor) translations that I have been able to check have "and" instead of "but."
- If "rock" refers to Christ (or faith in Christ) it would be redundant
 - Of course, *Christ* would found the *Christian* Church. Who else would Christ's Church be build on? But Matthew 16 is not talking about the essential character or Faith of the Church, but it's structure. The Church will be build upon Peter.
- The Greek text points to the Aramaic.
 - In Aramaic, there is only one word for "rock" = *kepa*. Therefore, this passage would read, "you are *kepa* and upon this *kepa* I will build my Church."
 - This indicates a word-play in the Aramaic that is hidden in the Greek.
- Is an appeal to Aramaic warranted?
 - Jesus is quoted as speaking Aramaic in several passages
 - "*Abba*" - Mark 14:36,
 - "*Eli, Eli, lema sabachthani?*" - Matthew 27:46
 - "*Talitha kum*" - Mark 5:41

- "Ephphatha," - Mark 7:34
 - See Fr. Stanley Jaki's, *And On This Rock: Witness Of One Land & Two Covenants* (Front Royal, VA: Christendom Press) for the underlying Aramaic in Matthew 16.
- **John 1:42**, "Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called **Kephas**" (which is translated Peter)."
 - *Kephas* is *kepa* put into Greek letters.
 - Therefore, Jesus must have said, "You are *kepa* and upon this *kepa* I will build my Church."
- **Response: Only God is called the "rock"**
 - **Isaiah 51:1-3**, "Look to **the rock** [LXX, *petra*] from which you were hewn, to the pit from which you were quarried; **Look to Abraham, your father**, and to Sarah, who gave you birth"
 - **1 Corinthians 10:3**, "...for they drank from a spiritual rock that followed them, and the rock was the Christ..."
 - **1 Peter 2:8**, "A stone that will make people stumble, and a rock that will make them fall."
 - God is "the Shepherd"
 - **Genesis 49:24**, "By the power of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel..."
 - **Psalms 2:9**, " With an iron rod you shall shepherd them, like a clay pot you will shatter them."
 - **Psalms 23:1**, "The Lord is my shepherd..."
 - **Psalms 80:2**, " Shepherd of Israel, listen, guide of the flock of Joseph!"
 - **Isaiah 40:10**, "Like a shepherd he feeds his flocks..."

- **Ezekiel 34:12**, "As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark."
 - **Ezekiel 34:23**, " I will appoint **one** shepherd over them to pasture them, my servant David; he shall pasture them and be their shepherd."
 - **Micah 5:3**, "He shall stand firm and shepherd his flock by the strength of the LORD..."
 - **Zechariah 13:7**, "Awake, O sword, against my shepherd, against the man who is my associate, says the LORD of hosts. Strike the shepherd that the sheep may be dispersed, and I will turn my hand against the little ones."
 - **Hebrews 13:20**, "May the God of peace, who brought up from the dead the great shepherd of the sheep by the blood of the eternal covenant, Jesus our Lord,
 - **John 10:14, 16**, "I am the good shepherd...I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd."
- Men are also "Shepherds"
 - **2 Samuel 5:2**, "In days past, when Saul was our king, it was you who led the Israelites out and brought them back. And the LORD said to you, 'You shall shepherd my people Israel and shall be commander of Israel.'"
 - **2 Samuel 24:17**, "When David saw the angel who was striking the people, he said to the LORD: "It is I who have sinned; **it is I, the shepherd**, who have done wrong. **But these are sheep**; what have they done? Punish me and my kindred."
 - **Isaiah 44:28**, "I say of Cyrus: **My shepherd**, who fulfills my every wish..."

- **Psalm 78:70-71**, "He chose David his servant, took him from the sheepfold. From tending sheep God brought him, to shepherd Jacob, his people, Israel, his heritage."
 - **Jeremiah 3:15**, "I will appoint over you shepherds after my own heart, who will shepherd you wisely and prudently."
 - **Acts 20:28**, "Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers..."
 - **1 Corinthians 9:7**, "Or who shepherds a flock without using some of the milk from the flock?"
 - **1 Peter 5:2-3**, "Tend the flock of God in your midst... Do not lord it over those assigned to you, but be examples to the flock."
 - **John 21:16-17**, "Simon, son of John, do you love me? ...Feed my lambs...Tend my sheep...Feed my sheep"
- Key that harmonizes the two
 - **1 Peter 5:4**, "And when the **chief Shepherd** is revealed, you will receive the unfading crown of glory.
 - It's not "either / or" -- Either God is the one shepherd or man, but "both / and" because God is the chief Shepherd those who are authorized to minister share the same title or metaphor.
- God is the King
 - **Psalm 5:3**, "Hear my cry for help, my king, my God! To you I pray, O LORD."
 - **Psalm 10:16**, "The LORD is king forever..."
 - **Psalm 84:4**, " My home is by your altars, LORD of hosts, my king and my God!

- **Isaiah 6:5**, "...yet my eyes have seen the King, the LORD of hosts!"
 - **Isaiah 44:6**, "Thus says the LORD, Israel's King and redeemer, the LORD of hosts..."
 - **Isaiah 45:15**, "I am the LORD, your Holy One, the creator of Israel, your King."
 - **Zephaniah 3:15**, "The King of Israel, the LORD, is in your midst..."
 - **1 Timothy 6:15**, "that the blessed and only ruler will make manifest at the proper time, the King of kings and Lord of lords"
 - **Revelation 17:14**, "They will fight with the Lamb, but the Lamb will conquer them, for he is Lord of lords and king of kings, and those with him are called, chosen, and faithful."
- Men are kings
 - Judah and Israel had "kings"
 - Daniel 2:27, [to Nebuchadnezzar] "You, O king, **are the king of kings; to you the God of heaven has given dominion** and strength, power and glory;
 - God is KING and he appoints KINGS
 - God is called God
 - God - Only God is God
 - **Deuteronomy 4:35**, "All this you were allowed to see that you might know the LORD is God and there is no other."
 - **1 Timothy 2:5**, "For there is one God..."
 - God - men are called "god"

- **John 10:34-36**, "Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?"
- **Psalms 82:6-7**, "I declare: "Gods though you be, offspring of the Most High all of you, Yet like any mortal you shall die; like any prince you shall fall."
- Only the Twelve are Apostles
 - **Mark 3:14**, "He appointed **twelve (whom he also named apostles)** that they might be with him and he might send them forth to preach."
 - **Galatians 1:1**, "Paul, an apostle..."
 - Apostle - Christ
 - **Hebrews 3:1**, "Therefore, holy "brothers," sharing in a heavenly calling, reflect on Jesus, **the apostle** and high priest of our confession.."
 - **Key to harmonize**
 - **John 20:21**, "(Jesus) said to them again, "Peace be with you. As the Father has sent (*apostello*) me, so I send (*pempo*) you."
- Receiving a divine title or metaphor can show that the office is invested with divine authority.
- Christ is the Foundation
 - **1 Corinthians 3:11**, "...for no one can lay a foundation other than the one that is there, namely, Jesus Christ."
 - **Ephesians 2:19-20**, "So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone."

- **Revelation 21:14**, "The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb."
- **RESPONSE: "Christ gives Peter the Keys" (Matthew 16:19)**
 - See below in the "Positive Case"
- **RESPONSE: The same authority to "BIND AND LOOSE"**
 - Matthew 16:19 - Universal Jurisdiction - "my Church"
 - Matthew 18:18 - Particular Jurisdiction - reconciling a sinner with the local church.

PETER AND THE PAPACY (POSITIVE CASE)

- Josephus (*Antiq.* 15.10.3), "...a very fine cave in a mountain, under which there is a great cavity in the earth, and the cavern is abrupt, and prodigiously deep, and full of a still water; over it hangs a vast mountain, and under the caverns arise the springs of the river Jordan."
 - Matthew 16:18
 - Formal Exchange
 - "You are the **Messiah** (Christos - title / office) the **Son of the living God** (origin)
 - "Blessed are you, **Simon son of Jonah** (origin)... you are "**rock**" (Peter - title / office).
 - Three Governmental Structures of God's People
 - **PATRIARCHAL** - Abraham, Isaac, and Jacob
 - **DAVIDIC MONARCHY** - David, Solomon
 - **SYNAGOGUE / SANHEDRIN** - After the return from exile - New Testament

- **PATRIARCHAL** - Simon is likened to Abraham
 - **ABRAHAM** is the first person in the Old Testament to have their name changed by God in Genesis 17:5.
 - Abram - "Father exalted"
 - Abraham - "Father of a multitude."
 - **SIMON PETER** is the first person to have their named changed by Jesus.
 - Simon "that hears"
 - Peter "rock"
 - **ABRAHAM** is the only person in Scripture to be liken to a rock (a divine metaphor).
 - **Isaiah 51:1-3** - "Look to the rock...Look to Abraham your father..."
 - **SIMON PETER** is the only person in the NT to be liken to a rock.
 - **Matthew 16:17** - "You are Peter... upon this rock."
- **MONARCHICAL**
 - God had promised David that his kingdom and house would remain forever ('Your house and your kingdom shall endure forever before me; your throne shall stand firm forever' (2 Samuel 7:16, also Psalms 89:4-5, 110:1-2, 132:11, Jeremiah 33:17).
 - The office of Prime Minister in Isaiah 22
 - Isaiah 22:6-7, "I will depose you from your office, And I will pull you down from your station."
 - **Signs of the office (given to Eliakim)**
 - "And I will clothe him with your tunic..."
 - "And tie your sash securely about him."
 - I will entrust him with your authority, **And he will become a father** to the inhabitants of Jerusalem and to the house of Judah.

- “Then I will set **the key of the house of David** on his shoulder, When he opens no one will shut, When he shuts no one will open.”
 - Although all the ministers had authority, only the Prime Minister had the jurisdiction over the affairs of the kingdom, under the King.
 - Compare Matthew 16:19 and Matthew 18:18.
- **SANHEDRIN** - The Great Bet Din ("Bind and loose")
 - The Prince of the Sanhedrin (Hebrew: ha-nasi), who was the supervisor or president.
 - Crispus may have been *ha-nasi* of the Sanhedrin in Corinth (Act 18:8).
 - “[bind and loose]... can be used to describe either doctrinal authority (declaring something to be forbidden or permitted) or disciplinary powers (banished, i.e., excommunication, or the lifting of the same...It is not feasible to make too sharp a line of demarcation between doctrinal and disciplinary authority; **both were in the hands of one individual in Judaism**” Rudolf Bultmann, *History of the Synoptic Tradition*, p. 139
 - "There were three levels of courts in Temple times. The highest court in Israel was the Great Sanhedrin, which was composed of 71 judges who sat in the Temple in Jerusalem. This corresponded to the 70 elders and officers who assisted Moses in dispensing justice during biblical times (Num. 11:16–17). Headed by the *nasi* (president), the Great Sanhedrin exercised sweeping judicial, legislative, and executive powers and was the only court that could try “a tribe, a false prophet, and a *Kohen Gadol* (High Priest)” (Sanh. 1:5)..." (The JPS Guide to Jewish Tradition).
 - **Numbers 11:24-25**, " So Moses went out and told the people what the LORD had said. Gathering **seventy elders** of the people, he had them stand around the tent. ²⁵ The LORD then came down in the cloud and spoke to him. Taking some of the spirit that was on Moses, he bestowed it on the seventy elders; and as the spirit came to rest on them, they prophesied.
 - **Exodus 24:1**, "Moses himself was told, “Come up to the LORD, you and Aaron, with Nadab, Abihu, and seventy of the elders of Israel. You shall all

worship at some distance." (Seventy plus Nadab and Abihu = seventy-two).

- **The Jerusalem Council**

- THE QUESTION AT THE COUNCIL (**ACTS 15:1-2, 4-6**): "¹ "Some who had come down from Judea were instructing the brothers, '**Unless you are circumcised according to the Mosaic practice, you cannot be saved.**' ² Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question... ⁴ When they arrived in Jerusalem, they were welcomed by the church, as well as by the apostles and the presbyters, and they reported what God had done with them. ⁵ But some from the party of the Pharisees who had become believers stood up and said, "**It is necessary to circumcise them and direct them to observe the Mosaic law.**" ⁶ The apostles and the presbyters met together to see **about this matter.**"

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- The Question is: Do Gentile converts first need to become Jews (through the O.T. ceremonial law) in order to become Christians?

- **Acts 15:7**, "**AFTER MUCH DEBATE** had taken place, **Peter got up** and said to them, "My brothers, you are well aware that from early days **GOD MADE HIS CHOICE** among you that **THROUGH MY MOUTH** the Gentiles would hear the word of the gospel and believe."

- Peter alludes to the episode in Acts 10 where he receives a vision, and goes to Cornelius, sees the manifestation of the spirit and baptizes them.

- **Acts 10:34-35, 47-48** "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him... [after seeing that the gentiles received the Holy Spirit, Peter said]..."Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as

we have?" He **ORDERED THEM TO BE BAPTIZED** in the name of Jesus Christ.

- **Acts 15:8-11**, "And God, who knows the heart, bore witness by granting them the holy Spirit just as he did us. He made no distinction between us and them, for by faith he purified their hearts. **WHY, THEN, ARE YOU NOW PUTTING GOD TO THE TEST** by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear? On the contrary, **WE BELIEVE THAT WE ARE SAVED THROUGH THE GRACE OF THE LORD JESUS, IN THE SAME WAY AS THEY.**"
- **Acts 15:12**, "**THE WHOLE ASSEMBLY FELL SILENT**, and they listened while Paul and Barnabas described the signs and wonders God had worked among the Gentiles through them.
- **Acts 15:13**, "**AFTER THEY HAD FALLEN SILENT**, James responded, "My brothers, listen to me."
 - James Appeals To Two Things:
 - Peter's declaration
 - **Acts 15:14**, "Symeon has described **how God first concerned himself with acquiring from among the Gentiles** a people for his name."
 - Scripture (Amos)
 - **Acts 15:15-18**, "The words of the prophets agree **with this**, as is written: 'After this I shall return and rebuild the fallen hut of David; from its ruins I shall rebuild it and raise it up again, so that the rest of humanity may seek out the Lord, even all the Gentiles on whom my name is invoked. Thus says the Lord who accomplishes these things, known from of old.'
- Disciplinary
 - **Acts 15:19**, "**It is my judgment**, therefore, that we ought to stop troubling the Gentiles who turn to God,²⁰ but tell them by letter to avoid pollution

from idols, unlawful marriage, the meat of strangled animals, and blood.
²¹ For Moses, for generations now, has had those who proclaim him in every town, as he has been read in the synagogues every sabbath."

- **Acts 15:22-23**, "**Then** the apostles and presbyters, in agreement with the whole church, **decided to choose representatives** and to send them to Antioch with Paul and Barnabas...This is the letter delivered by them..."

- **John 21 - "Feed my sheep"**

WHO IS THE GREATEST? The kings and those in authority will be servants.

- **Luke 22:24-27**, "**Then an argument broke out** among them about which of them **should be regarded as the greatest**. He said to them, "**The kings of the Gentiles lord it over them and those in authority over them** are addressed as 'Benefactors'; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and **the leader as the servant**. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves."

CONFER A KINGDOM... TWELVE THRONES

- **Luke 22:28**, "It is you who have stood by me in my trials; and **I confer a kingdom on you**, just as my Father has conferred one **on me**, that you may eat and drink at my table in my kingdom; and **you will sit on thrones judging the twelve tribes of Israel.**"

PROPHECY ABOUT SIMON'S FALL AND RESTORATION.

- **>>Luke 22:31-32**, "Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers."

PROPHECY ABOUT SIMON'S THREE DENIALS

- Luke 22:33-34, "He said to him, "Lord, I am prepared to go to prison and to die with you." But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me."
 - According to the context, Simon's "strengthening" of the brothers is contrasted with Satan's introduction of instability (i.e., "sifting like wheat").
 - "... Satan has demanded to sift all of you like wheat, **BUT I have prayed** that your faith... **strengthen your brothers.**"
 - **CCC882**, "The *Pope*, Bishop of Rome and Peter's successor, 'is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful...'"
 - **Luke 5:4-10** After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. When Simon Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." For astonishment at the catch of fish they had made seized him and all those with him..." "Do not be afraid; from now on you will be catching men."
- **CONCLUSION**
 - Peter's Primacy
 - We've seen how Peter is made the "rock" and given the Keys making him the Prime Minister who is over the other ministers (Apostles). He is also

the who unifies and strengthens the rest of the Apostles (Luke 22) by a singular personal prayer of Christ. Finally, he is appointed to be shepherd over Christ's flock, both the apostles and faithful in John 21.

○ Succession

- Matthew 16:17-19 - All three layers (Patriarchal, Kingdom, Sanhedrin) point to an office that involves succession. Indeed, Isaiah 22 actually illustrates a succession taking place.
- ALL THE APOSTLES held offices.
 - Judas' death leaves open an office, which Matthias takes.
 - Acts 1:20, 24-25, "For it is written in the Book of Psalms: 'Let his encampment become desolate, and may no one dwell in it.' And: '**May another take his office.**'... Then they prayed, "You, Lord, who know the hearts of all, show which one of these two you have chosen **to take the place in this apostolic ministry from which Judas turned away** to go to his own place."
 - NASB, " ...to occupy this ministry and apostleship from which Judas turned aside to go to his own place."
 - "office" = "τὴν ἐπισκοπὴν" "*episkopen*" - bishopric (KJV).
 - Timothy receives the office of bishop through the laying on of hands.
 - **Numbers 27:19-20**, "And the LORD replied to Moses, "Take Joshua, son of Nun, a man of spirit, and lay your hand upon him. Have him stand in the presence of the priest Eleazar and of the whole community, and commission him before their eyes. Invest him with some of your own dignity, that the whole Israelite community may obey him."

- **Exodus 34:9**, "Now Joshua, son of Nun, **was filled with the spirit of wisdom, since Moses had laid his hands upon him**; and so the Israelites **gave him their obedience**, thus carrying out the LORD'S command to Moses."
 - **1 Timothy 4:11-16**, " **Command and teach these things.** Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity. Until I arrive, attend to the reading, exhortation, and teaching. **Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate.** Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone."
- History
 - 1 Clement - "**Our apostles knew through our Lord Jesus Christ that there would be strife for the office of bishop.** For this reason, therefore, having received **perfect foreknowledge**, they appointed those who have already been mentioned **and afterwards added the further provision that, if they should die, other approved men should succeed to their ministry**" (*Letter to the Corinthians* 42:4–5, 44:1–3)
 - Irenaeus of Lyon - " "It is possible, then, for everyone in every church, who may wish to know the truth, to contemplate the tradition of the apostles which has been made known to us throughout the whole world. **And we are in a position to enumerate those who were instituted bishops by the apostles and their successors down to our own times...**But since it would be too long to enumerate in such a volume as this **the successions of all the churches**, we shall confound all ...by pointing out here the successions of the bishops of the greatest and most ancient church known to all, **founded and organized at Rome by the two most glorious apostles, Peter and Paul**—that church which has the tradition and the faith with which comes down to us after having been announced to men by the apostles. For with this Church, **because of its superior origin, all churches must agree,**

that is, **all the faithful in the whole world**. And it is in her that the faithful everywhere have maintained the apostolic tradition... [lists Popes from Peter to his own day]" (Against Heresies, 3:3:1-2).

- Peter died in Rome
 - All the evidence points to Rome.
 - History points to the Church in Rome having authority over other Churches.
 - Letter of Clement of Rome to the Church in Corinth.
 - Irenaeus - "...**all churches must agree**, that is, **all the faithful in the whole world**."

PAPAL INFALLIBILITY

Infallibility 101

- Objections
 - "Humans can't be infallible"
 - "Papal Infallibility makes the Pope Inspired like Scripture."
- APOLOGETIC GOAL #1 - SHOW THEM THE LOGIC OF INFALLIBILITY.
 - The Church is infallible because Christ is infallible and he promised:
 - **Matthew 16:18**, "...the gates of hades would not prevail against the Church"
 - **Matthew 28:20**, "He would be with us all time even to the close of the age"
 - **1 Timothy 3:15**, "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."

- APOLOGETIC GOAL #2 - EXPLAIN THE SPECIAL CIRCUMSTANCES WHEN AN DECISION OF THE POPE IS REGARDED AS INFALLIBLE
 - **CCC 891** "The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful - who confirms his brethren in the faith he proclaims by a definitive act a doctrine pertaining to faith or morals. . . . The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine "for belief as being divinely revealed," and as the teaching of Christ, the definitions "must be adhered to with the obedience of faith." This infallibility extends as far as the deposit of divine Revelation itself."
 - OBJECTION: "How can you Catholics believe that the Pope is infallible when there were so many wicked Popes?"
 - Matthew 23:2-3, "The scribes and the Pharisees have taken their seat on the chair of Moses. **Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice.**"
 - Infallibility vs. Impeccability
 - **Infallibility** has to do with right teaching, no errors.
 - **Impeccability** has to do with right living, living in accord with those teachings.
 - Immoral Pope only prove that they are not impeccable (they can sin), but that's a different issue from infallible (cannot error in an *ex cathedra* pronouncement).
 - OBJECTION: "Peter, the first Pope, was not infallible. Paul rebukes Peter for teaching false doctrine in Galatians 2:11-16:
 - "And when Kephas came to Antioch, I opposed him to his face **because he clearly was wrong**. 12 For, until some people came from James, he used to eat with the Gentiles; but when they came, he began to draw back and separated himself, because he was afraid of the circumcised. 13

And the rest of the Jews (also) acted hypocritically along with him, with the result that even Barnabas was carried away by their hypocrisy. 14 But **when I saw that they were not on the right road in line with the truth of the gospel**, I said to **Kephas** in front of all, "If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" 15 We, who are Jews by nature and not sinners from among the Gentiles, 16 (yet) who know that **a person is not justified by works of the law but through faith in Jesus Christ**, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. "

- Galatians 2:15, "**We**, who are Jews by nature and not sinners from among the Gentiles, 16 (yet) **who know** that **a person is not justified by works of the law but through faith in Jesus Christ, even we** have believed in Christ Jesus that **we** may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. "

- Claims of papal fallibility

- **Ronald Knox to Arnold Lunn**, ""Has it ever occurred to you how few are the alleged 'failures of infallibility'? I mean, if somebody propounded in your presence the thesis that all the kings of England have been impeccable, you would not find yourself murmuring, 'Oh, well, people said rather unpleasant things about Jane Shore . . . and the best historians seem to think that Charles II spent too much of his time with Nell Gwynn.' Here have these popes been, fulminating anathema after anathema for centuries—certain in all human probability to contradict themselves or one another over again. Instead of which you get this measly crop of two or three alleged failures!" (Fr. Ronald Knox and Sir Arnold, *Difficulties*, p. 127).