

## Discussion On Authority

1. What constitutes authority in religious matters?
2. Is the Bible alone sufficient?
3. Do we need the sayings of the Pope and human traditions?
4. Can one understand the Bible without the aid of the Catholic church?
5. Was Simon Peter the first Pope?

You are invited to hear these questions and others discussed by:

Vin Lewis ( A Roman Catholic from New York)

and

Wesley Simons ( minister of the Stoney Creek church of Christ; Elizabethton, TN.)

Date: Jan. 9&11, 1996

Time: 2:00-3:00pm

Place:

***ARISE TO TRUTH***  
ON WZAP (690) AM

Invite your friends to listen.



December 17, 1995

Wesley Simons  
Rt. 5, Box 2275  
Elizabethton, TN. 37643

Dear Vin,

Please send the answers to the questions to the address at the top of the page. My phone number is (423) 474-2248. The number at the radio studio is (540) 669-6900. If you need any more information, please let me know.

In the Master's service,

Wesley Simons

Dear Vin,

It was good to talk to you the other night. I am looking forward to our discussion on authority. I am desirous of knowing more clearly your position. In an effort to do this, I am sending you a series of questions. I hope that you will answer these and get them back to me as soon as possible.

There is much confusion in the Catholic church at this time. This will allow me to see from whence you are coming. Thank you for your help.

1. When did Peter become pope?
2. Was Paul subject to pope Peter?
3. Can one be married and be a pope?
4. What was pope Peter's first ex-cathedra statement?
5. Is the pope infallible when he is not speaking ex-cathedra?
6. Can fallible men interpret the Bible for themselves and be right in the sight of God?
7. If one faithfully follows the Bible only, can he go to heaven?
8. Are all statements from the pope infallible?
9. Are all statements from the Catholic church infallible?
10. Are the bishops and priest infallible?
11. Are the members of the Catholic church infallible?
12. Name one thing that I must believe to be saved that is not found in the Bible.
13. Can the pope ever be told that he is wrong?
14. Can one become a Christian and go to heaven without being a Catholic?
15. Can the Bible produce a Christian without the aid of the Catholic church?
16. Is the plan of salvation found anywhere in the Bible? If so, where?

17. How does faith come?
18. Is the Bible the word of God's grace?
19. Do we have in the Bible all things that pertain unto life and godliness?
20. Do you believe in modern day revelation?
21. Are there Christians outside the Catholic church?
22. Are all responsible people who are not Catholics lost?
23. Do all Catholics follow the pope?
24. Are all Catholics who do not follow the pope lost?
25. Are all Catholics who do not follow the oral traditions of the Catholic church lost?
26. Name one oral tradition that I must obey or be lost.
27. Can one come to the knowledge of God without the teachings of tradition and the sayings of the pope?
28. Can one come to believe in Christ without the teachings of tradition and the sayings of the pope?
29. Give the verse that teaches that we are to have a pope.
30. Give the verse that teaches papal succession.
31. Give the verse that teaches papal infallibility.
32. Name one ex-cathedra statement that has been made since the Bible was written that I must obey or be lost.

In The Masters service

Wesley Simons

# Northern Oaks Church of Christ

17435 Redland Road, San Antonio, TX 78247 (210) 496-1346  
Darrell Conley, Minister

December 11, 1995

Wesley Simonds  
Rt. 5, Box 2275  
Elizabeton, TN 37643

Dear Wesley,

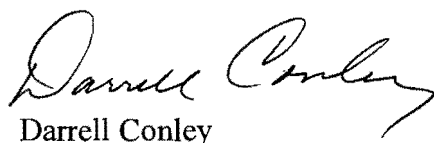
Sorry to have taken so long to get these to you. As you know, we have recently moved and things are very disorganized. In the disorganization, I lost your address and could not remember where you lived. I was very grateful for your message on my machine that supplied what I had lost. The weekend was extremely busy with a wedding rehearsal Friday night, a wedding, and two other functions I had to attend on Saturday, and a general business meeting, and a chili supper after church Sunday night. Tomorrow, I have cataract surgery on my right eye. So I am getting these in the mail to you today.

Don't worry about the missing chart numbers. There are no charts that correspond to them, except the four charts on Pa's Old Gun, which I do not have on computer.

I think you asked me about the quote from the Campbell-Purcell Debate. I have found it and here it is from page 232: "He says, the methods of electing the pope are various. But let that pass; the method is nothing. It is with his authority we are concerned. He has wasted much time in building up a house of sand, to show how easily he could demolish it, by showing that the pope is not infallible; whereas, I have repeatedly told him, that the Catholic church has never taught that the pope's infallibility was an article of faith."

Hope this material is helpful. Let me know how the debate goes.

Yours in the good fight,

  
Darrell Conley

## FIRST NIGHT AFFIRMATIVE

### I. INTRODUCTION:

- A. Good evening Mr. Luther, Dr. Narvaez, gentlemen moderators, ladies and gentlemen.
1. Welcome to the first evening of this discussion of these important matters.
  2. You are to be commended for your interest in things that transcend this present world.
  3. I trust that all of us who are here are interested in truth. I assure you that my interest and the interest of my brethren is in truth.
    - a. We believe the Lord's statement in **John 8:31-32** *Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, <sup>32</sup>and you will know the truth, and the truth will set you free."* NAB. (In this debate I will be quoting the Scriptures from Catholic approved versions, namely the New American Bible, unless stated otherwise).
    - b. We want to do as the noble Bereans did in **Acts 17:11** *These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so.*
    - c. I trust that all of us are interested only in what God's word teaches. Our soul salvation depends on the acceptance of the truth.
    - d. I want to be true to God's Word. If I am teaching or practicing something that is not according to the Word of God, I want to change. What is important is not my pride or my past beliefs, but what God says.
  4. I am convinced my opponents are sincere men. In the past few months, I have gotten to know and like them. I consider them my friends. I intend to treat them as such.
  5. We agree on a number of things religiously.
    - a. We believe in the Father, Son, and Holy Spirit.
    - b. We believe in the incarnation of Jesus Christ and in His virgin birth.
    - c. We believe in the miracles that He performed while on the earth.
    - d. We believe in the things He taught.
    - e. We believe that He died for our sins, that He was buried, that He was raised from the dead the third day, and some forty days later ascended into heaven to be seated on the right hand of the Father.
    - f. We believe that ten days later He sent the Holy Spirit upon the apostles on the Day of Pentecost as He had promised in **John 14:26** *The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that (I) told you.*
    - g. We believe in the Scriptures both OT and NT, that they are the Word of God, and inerrant as they were given by the HS.
    - h. We believe that Christ built His church as He had promised.
    - i. We believe that He built only one church and that salvation is in that church.
    - j. We believe that faithful obedience is necessary to salvation, not faith only.
    - k. We repudiate such modern immoral practices as abortion and homosexuality.
    - l. We agree on these things and on many more.

6. But, of course, we do not agree with them religiously on everything; otherwise we would not be here discussing our differences.
7. Both my opponents and I believe deeply in our respective positions, and although we will treat each other with courtesy and dignity, we will, within the bounds of such courtesy and dignity, press our respective positions vigorously. Please do not mistake such for lack of respect.
8. Please do not be offended when one of us points out that we do not believe in the doctrine, worship, or practice of the church our opponent belongs to.
  - a. This is the very thing we are here to discuss.
  - b. If we agreed, we would not be having this debate.
9. Please weigh what each speaker says carefully in the light of God's Word. If it is the truth, accept it. If it is not, reject it.

## II. THE PROPOSITION

- A. Resolved: The church of which I am a member is the one true church of Christ in which alone is to be found salvation (and which recognizes the Bible as the only authority in faith and practice).
- B. This being my proposition, I have the responsibility of defining its terms:
  1. The church of which I am a member is commonly known as the church of Christ, a designation that merely describes what I believe it to be: the church that Christ built, Christ's church.
  2. But that is not its exclusive name. Any Scriptural designation is acceptable: the church, church of God, church of the Lord, body of Christ, etc.
  3. By these terms I do not mean a denomination or a sect. We do not claim to be members of a part of the church, but rather members of the church itself.
  4. We are not protestant, Jew, or Catholic (although we believe the church to which we belong to be universal, consisting of all of the saved of every nation).
  5. We are a group of people who have obeyed the simple gospel of Christ as it is found in the New Testament and who have been added to the Lord's church as were the people on the day of Pentecost and following. **CHART # 8** *Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, What are we to do, my brothers? 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....He testified with many other arguments, and was exhorting them, Save yourselves from this corrupt generation. Those who accepted his message were baptized, and about three thousand persons were added that day....And every day the Lord added to their number those who were being saved* (New American Bible).
    - a. Note that what they did to be saved was that which put them in the church.
    - b. What they did after having believed what Peter had preached was to repent and be baptized for the remission of sins.
    - c. Nowhere in the Bible do man enter the church except by believing in Christ, repenting, and being baptized.
    - d. Catholics teach that one becomes a member of the church through baptism.
      - (1) They accept, in addition to immersion, having water poured or sprinkled on

the candidate.

- (2) But they accept immersion in water into the name of the Father, Son, and Holy Spirit, for the remission of sins as we do it, as valid baptism which puts one into the church. **Chart # 7. "By Baptism Christians become children of the Church, no matter who pours upon them the regenerating waters"** (*Faith of Our Fathers*, Cardinal Gibbons, p. 62).
- e. Belief in the gospel, repentance from sin, and baptism saves one from his past sins, puts one into the church which is the body of Christ, puts one into Christ.

#### CHART # 9

- (1) Galatians 3:26-27 *For through faith you are all children of God in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ.* NAB
- (2) Romans 6:3-4 *Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.* NAB
- f. The church is the body of the saved, the called out.
  - (1) Eph. 5:23 *For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body.*
  - (2) Eph. 1:22-23 *And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.*
6. We recognize the Bible as the only authority in faith and practice.
  - a. By the Bible I mean the 39 books of the OT and the 27 books of the NT.
  - b. II Tim. 3:16-17 *All Scripture is inspired by God and useful for teaching, for reproof, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work* (Confraternity Version).
  - c. What can be used to do that? All Scripture.
  - d. We believe that both Old and New Testaments are inspired of God, but that we live today under the law of the New Testament, the Old Testament law having been taken out of the way at the death of Christ.

### III. IDENTITY OF THE CHURCH.

- A. How does one identify the true church of Christ, the church which Jesus built?
- B. **CHART 10: "If it is not identical in belief, government, and etc. with the primitive church, then it is not the Church of Christ."** *Catholic Facts*, John Francis Noll, Our Sunday Visitor Press, Huntington, Indiana, 1927.
- C. I agree entirely. One identifies the church of Christ by discovering what the primitive church was like in belief, government, worship, etc.
  1. It is not sufficient, as the quote from *Catholic Facts* shows, to trace church succession through nearly 2,000 years if the organization can be shown to be different in belief, government, etc., from the primitive church.
  2. If it is not identical with the primitive church, then it is not the Church of Christ.
  3. The only inspired documents that were written during the apostolic day of the primitive church are the books of the NT. It is therefore to them that we must go to



discover the belief, government, worship, etc. of the primitive church.

4. Anything outside of the NT is not inspired.
5. Anything written later than the first century is too late because departures from the primitive church had already begun.
  - a. Galatians 1:6-9 *I am amazed that you are so quickly forsaking the one who called you by (the) grace (of Christ) for a different gospel <sup>7</sup>(not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. <sup>8</sup>But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed! <sup>9</sup>As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed!*
  - b. 2 Thes. 2:1-7 *We ask you, brothers, with regard to the coming of our Lord Jesus Christ and our assembling with him, <sup>2</sup>not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand. <sup>3</sup>Let no one deceive you in any way. For unless the apostasy comes first and the lawless one is revealed, the one doomed to perdition, <sup>4</sup>who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God, claiming that he is a god-- <sup>5</sup>do you not recall that while I was still with you I told you these things? <sup>6</sup>And now you know what is restraining, that he may be revealed in his time. <sup>7</sup>For the mystery of lawlessness is already at work. But the one who restrains is to do so only for the present, until he is removed from the scene.*

6. Therefore the only authoritative source for information on the primitive church is the inspired, inerrant, revelation of Jesus Christ, His New Testament.

D. Since the church is the group of all those who are saved, whom the Lord adds to the church when He saves them from their past sins, then whatever reproduces Christians, reproduces the church.

1. The seed of the kingdom (the church) is the word of God. Luke 8:11 *This is the meaning of the parable, The seed is the word of God.*
2. I Peter 1:22-25 *Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a [pure] heart. You have been born anew, not from perishable but from imperishable seed, through the living and abiding word of God, for: "All flesh is like grass, and all its glory like the flower of the field; the grass withers, and the flower wilts; but the word of the Lord remains forever." This is the word that has been proclaimed to you.*
3. Rom. 1:16 *For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek.*

E. What was the primitive church like, the church during the life of the apostles?

1. At first, God's Word was to be found in inspired men. John 14:26 *The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that (I) told you.*
2. Those men on whom the apostles laid hands and conferred miraculous spiritual gifts such as prophecy, miraculous knowledge, etc. were able by inspiration to also preach the gospel. Acts 8:18 *When Simon saw that the Spirit was conferred by the*

*laying on of the apostles' hands, he offered them money and said, "Give me this power too, so that anyone upon whom I lay my hands may receive the holy Spirit."*

3. As the NT began to be written by Matt., Mk., Lk, John, Peter, Paul, James, and Jude the word of God was to be found in both oral and written forms.
4. It is in the completed NT that we find the only reliable picture of the original church of Christ.
  - a. He is the head of the church.
    - (1) Eph. 5:23 *For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body.*
      - (a) The church has only one head.
      - (b) It is not a monstrosity with two heads.
  - b. He is the founder of the church.
    - (1) Matt. 16:18 *upon this rock I will build my church.*
    - (2) I'm sure we will be coming back to this passage later in this debate.
  - c. He is the foundation of the church. 1 Cor. 3:11 *for no one can lay a foundation other than the one that is there, namely, Jesus Christ.*
  - d. It was established in Jerusalem, approximately AD 30, on the first Day of Pentecost after His resurrection as recorded in Acts 2.
    - (1) Its establishment was prophesied in Isa. 2:2-3 *In days to come, the mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it; many peoples shall come and say: "Come, let us climb the Lord's mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths." For from Zion shall go forth instruction, and the word of the Lord from Jerusalem.*
    - (2) Christ alluded to this prophecy in Luke 24:47 *that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem.*
    - (3) He told his apostles to tarry in Jerusalem til they were *clothed with power from on high.*
    - (4) When Peter defended his preaching at the house of Cornelius to the brethren in Jerusalem, he referred to the day of Pentecost as "the beginning." Acts 11:15.
  - e. The terms of admission were announced on that day of Pentecost.
    - (1) After his hearers had heard and believed the gospel he had preached, Peter told them to *Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins;* Acts 2:38.
    - (2) When they did this they were added by the Lord to His church, Acts 2:47.
  - f. Note that this baptism was administered to those who were adults and capable of believing and repenting.
  - g. The baptism of the NT was immersion.
    - (1) That is what the word means. Grimm/Thayer Greek Lexicon and Bauer/Arndt/Gingrich Lexicon define it by words like dip, plunge, submerge, immerse.

3. DEACONS WERE SERVANTS UNDER THE ELDERS, 1 TIM. 3:8-13.
4. EVANGELISTS WERE SIMPLY PROCLAIMERS OF THE GOSPEL, AS THE WORD INDICATES, 2 TIM. 4:1-5.
5. MEMBERS WERE KNOWN AS DISCIPLES, CHRISTIANS (ACTS 11:26), BELIEVERS, SAINTS, CHILDREN OF GOD, BRETHREN.
6. THE CHURCHES WERE KNOWN AS CHURCHES OF CHRIST (ROM. 16:16), CHURCHES OF GOD (1 COR. 1:2) AS CONGREGATIONS, AND AS THE CHURCH, THE CHURCH OF THE LORD, THE CHURCH OF GOD IN THE AGGREGATE.

C. THERE WAS NO HIERARCHY, NO POPE OR PONTIFF, NO CARDINAL, NO ARCHBISHOP, NO PRIEST.

XI. THE CHURCH OF WHICH I AM A MEMBER IS IDENTICAL TO IT.

XII. CHART 10: "If it is not identical in belief, government, and etc. with the primitive church, then it is not the Church of Christ." *Catholic Facts*, John Francis Noll, Our Sunday Visitor Press, Huntington, Indiana, 1927.

XIII. CONCLUSION:

A. You have seen the Scriptural proof of what the primitive church was like. CHART # 6.

1. This is what the church was in its purity.
2. Illus. of drinking from a stream.
3. CHART 10: "If it is not identical in belief, government, and etc. with the primitive church, then it is not the Church of Christ." *Catholic Facts*, John Francis Noll, Our Sunday Visitor Press, Huntington, Indiana, 1927.

B. We invite you to go to the source.

1. Back of all the innovations of the Catholic Church.
2. Back to the simplicity of the NT church.
3. Speak where the Bible speaks; be silent where the Bible is silent.
4. If it is not in the Scripture, then it is a doctrine and tradition of man.
5. Restore the NT church by once again planting the seed of the kingdom, the word of God. God's eternal law is that seed will bring forth after its kind.
6. Do what those in the first cent. did to become Christians.
  - a. They heard the gospel. Rom. 10:17
  - b. They believed the gospel. Mark 16:15-16
  - c. They were immersed in water for the remission of their sins. Acts 2:38.
  - d. This put them into the church, into Christ, into the body of Christ.
    - (1) Gal. 3:26-27
    - (2) Rom. 3:3-4
7. Then worship as the NT church worshipped:
  - a. They taught the word.
  - b. They observed the LS.
  - c. They prayed to the Father through the Son.
  - d. They gave as God had prospered them.
  - e. They sang songs of praise to God.
8. They had only congregation organization of a plurality of elders (bishops, pastors),

deacons, evangelists, members.

9. The churches of Christ are the restored church of the NT.

## SECOND NIGHT AFFIRMATIVE

### I. INTRODUCTION:

- A. I do not enjoy controversy. But I am here because I love truth and if I want to be a good soldier of Jesus Christ, I must be willing to defend truth.
- B. The proposition: Resolved: The church of which I am a member is the one true church of Christ in which alone is to be found salvation (and which recognizes the Bible as the only authority in faith and practice).
- C. I want to deal especially with the latter half of the proposition.

### II. Matters left over from last night.

- 1. Mike persists in misunderstanding our position.
  - a. When we talk about respecting the silence of the Bible, we mean that what is not taught explicitly or implicitly (explain) is implicitly forbidden.
  - b. Hebrews 7:12-14 *For when the priesthood is changed, it is necessary that a change of law be made also. For he of whom these things are said is from another tribe, from which no one has ever done service at the altar. For it is evident that our Lord has sprung out of Juda; and Moses spoke nothing at all about priests when referring to this tribe.* Confraternity
  - c. If Mike and other Catholics would accept the inspired principle taught in this passage, their whole edifice would collapse.
  - d. Mike seems to believe what his great-granduncle, Martin Luther, believed. Christians are allowed to do anything in religion that is not **explicitly** forbidden in Scripture.
  - e. "Nothing in Bible that says don't baptize babies."
  - f. "At no time does the Bible say...that you cannot pour water over the head of a person instead of immersing them....There is no verse in the Bible that says you can't pour the water over a person and that be a valid baptism."
  - g. "The church has the authority, and this is well established in the Bible, to determine by what means, in what ways (what we refer to as sacraments. And baptism is one of them) may be administered. No place in the Bible where it says the church does not have that ability. [Refers to the Council in Acts 15. He mentions their teaching that the Gentiles must refrain from blood and things strangled. He left out fornication and idolatry. I'm sure fornication omission was an oversight, but Catholics are a little sensitive when it comes to idolatry. Contrary to reason and Biblical evidence, they omit the second commandment against graven images in their lists of the 10 commandments, and divide the 10th into two in order to retain the original number. I'll deal with this more when I am in the negative. No one denies that the teaching of the inspired men who met as recorded in Acts 15 is authoritative. He has to show that the uninspired men who run the Cath. church have that kind of authority. He can't do it.
- 2. "If it's not in the Bible, Darrell can't talk about it."
  - a. That is a perversion of what we believe.
  - b. Although the Bible itself is our only authority in faith and practice, we do not

- authenticate the Bible by quoting from the Bible.
- c. We use our senses, our reason, our ability to learn and know things, even in our fallibility.
- d. We gather the evidence and then using reason draw only those conclusions that are warranted by the evidence.
- e. **CHART 30. HYPOTHETICAL SYLLOGISM**

III. IF THE BIBLE TEACHES THAT HUMAN RECOGNITION OF THE FACT OF A MIRACLE, OR THE RESULT OF A MIRACLE, DOES NOT DEMAND SUPERNATURAL INSIGHT, THEN ONE CAN DETERMINE WHAT CONSTITUTES THE BIBLE WITHOUT BEING INFALLIBLE.

IV. IT IS THE CASE THAT THE BIBLE TEACHES THAT HUMAN RECOGNITION OF THE FACT OF A MIRACLE, OR THE RESULT OF A MIRACLE, DOES NOT DEMAND SUPERNATURAL INSIGHT (cf. ACTS 4:16 What shall we do with these men? For that indeed an evident miracle has been done by them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. [This was the statement of the very fallible Sanhedrin]).

V. THEREFORE, IT IS THE CASE THAT ONE CAN DETERMINE WHAT CONSTITUTES THE BIBLE WITHOUT BEING INFALLIBLE.

1. "I do not take the opinions of a man and elevate them to the level of God's Word. [Mike, that is exactly what you do. It will be Dr. Narvaez's responsibility to prove that the teachings of the RCC are God's Word. This he cannot do. They are demonstrably the opinions of uninspired men.] When it comes to my salvation the only thing I am concerned about and the only thing you had better be concerned about is the actual teachings of Jesus Christ." [Amen]
2. "Darrell referred to sprinkling and pouring which is a practice within the Cath church as a method of baptism."
  - a. The word *baptizo* means "immersion."
  - b. To say that sprinkling or pouring or method of baptism is say that sprinkling and pouring are methods of immersion. Is walking or running methods of flying? They are different acts and he can't get around that.
3. "Paul never said you had to be immersed to be validly baptized." That is exactly what he said. What do you think *baptizo* means?
  - a. Rejects the authority of lexicons in the definitions of Greek words.
    - (1) **Chart 20. "If you want to know what a verse really means, you need to look at the Greek, because the text of the New Testament is in Greek."**Karl Keating, This Rock, February 1990, page 14.
    - (2) (Yet the official Catholic Bible is Jerome's Latin Vulgate).
    - (3) I obviously have no way of being sure of what Mike is talking about since I can't rely on English dictionaries and grammars. Therefore, we can't communicate.

- (a) I am not allowed to talk about anything Mike says, since I can't talk about anything not in the Bible, and little of what Mike has said is in the Bible.
- (b) Of course, we can use Greek lexicons and grammars. If you want to counter my arguments, attack my evidence or my logic, but don't just claim I am self-contradictory because you persist in misunderstanding our acceptance of the Bible as our only authority in faith and practice.
- b. "Nothing in Bible that officially changes the day of worship from Saturday to Sunday."
  - (1) Acts 20:7 *On the first day of the week when we gathered to break bread, Paul spoke to them because he was going to leave on the next day, and he kept on speaking until midnight.* NAB
  - (2) I Cor. 16:2 *On the first day of the week each of you should set aside and save whatever he can afford, so that collections will not be going on when I arrive.* NAB
  - (3) Heb. 8:13 *When he speaks of a "new covenant, he declares the first one obsolete. And what has become obsolete and has grown old is close to disappearing.* NAB
  - (4) Heb. 10:9-10 *Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all."* NAB
  - (5) Col. 2:14, 16 *Obliterating the bond which was against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross...Let no one, then, pass judgment on you in matters of food and drink or with regard to a festival or new moon or sabbath.* NAB

## VI. THE SCRIPTURE IS THE SUPREME AUTHORITY IN RELIGION.

- A. My opponent and I agree on many things having to do with this book, the Bible.
  - 1. We agree that this book does not merely contain the word of God, but that it is the word of God.
  - 2. We both believe that this is a book inspired by the Holy Spirit and therefore it contains infallible truth, it is inerrant teaching.
  - 3. My opponent does not believe that it is the only source of divine authority. We will talk more about that later.
- B. Since we both agree that this book is the infallible, inerrant Word of God, it is important that we examine what it says about its own authority.
  - 1. When Jesus was here He promised that He would reveal all truth to His apostles. John 14:26 *The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you.*
  - 2. In John 16:13 He tells them *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.*
    - a. He will not teach just a part of it, but all of it!

- b. He will not speak on his own authority. It is dangerous for anyone to speak on his own authority: the Holy Spirit won't even do that!
3. Later, the apostles got what Jesus had promised them.
    - a. Paul says to the Ephesian elders in Acts 20:20, 27 *And I did not at all shrink from telling you what was for your benefit...for I did not shrink from proclaiming to you the entire plan of God.*
    - b. Paul had not proclaimed unto them just part of God's plan, but the entire plan of God.
    - c. Peter says in 2 Peter 1:3 *His divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power.*
    - d. In Jude 3 *Beloved, although I was making every effort to write to you about our common salvation, I now feel a need to write to encourage you to contend for the faith that was once for all handed down to the holy ones.*
    - e. Obviously, the faith, the body of faith, the revelation of divine truth had been completely given to those people of the first century.
    - f. Now in Ephesians 3:3 *[namely, that] the mystery was made known to me by revelation, as I have written briefly earlier. When you read this you can understand my insight into the mystery of Christ, which was not made known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.*
  - C. I feel sure that my opponent and I are pretty much in agreement that the apostles had been guided into all the truth.
  - D. But we assert that the NT scripture claims that these men not only received all truth, but that they wrote all truth down!
    1. John 20:30-31 *Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.*
    2. Here the NT asserts that in what is written down you have every necessary fact.
      - a. You have everything that is needed to produce belief in your heart and then life through the name of Jesus Christ.
      - b. John is saying that there is nothing else that is needed to produce belief and life that is not included in that which he had written down.
  3. **CHART 22** 2 Timothy 3:16-17 *All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, <sup>17</sup>so that one who belongs to God may be competent, equipped for every good work.*
    - a. Notice he is talking about Scripture--what had been written down.
    - b. He says that scripture can be used for teaching, for refutation, for correction, for training in righteousness, so that those who belong to God may be competent, equipped for every good work.
    - c. There is not a good work that a child of God can do in the sight of heaven that is not provided in Scripture.
    - d. Then he says: 2 Tim. 4:1-5 *I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his*



*kingly power: <sup>2</sup>proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. <sup>3</sup>For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers <sup>4</sup>and will stop listening to the truth and will be diverted to myths. <sup>5</sup>But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry.*

e. CHART 28 HYPOTHETICAL SYLLOGISM

- VII. IF THE BIBLE IS INSPIRED OF GOD, AND IF IT CLAIMS TO BE INFORMATIONALLY SUFFICIENT TO EQUIP US UNTO EVERY GOOD WORK, THEN, IT IS WRONG FOR ANYONE TO CLAIM TO HAVE INFORMATION FROM GOD THAT IS NOT FOUND IN THE BIBLE.
- VIII. IT IS THE CASE THAT THE BIBLE IS INSPIRED OF GOD, AND IT IS THE CASE THAT THE BIBLE CLAIMS TO BE INFORMATIONALLY SUFFICIENT TO EQUIP US UNTO EVERY GOOD WORK. (2 TIM. 3:16-17; ACTS 20:32 *And now I commend you to God and to the word of his grace, who is able to build up and give the inheritance among all the sanctified.* Confraternity).
- IX. THEREFORE, IT IS WRONG FOR ANYONE TO CLAIM TO HAVE INFORMATION FROM GOD THAT IS NOT FOUND IN THE BIBLE.
1. The scripture claims to be the rule. I Cor. 14:37 *If anyone thinks that he is a prophet or a spiritual, let him recognize that the things I am writing to you are the Lord's commandments.* (Confraternity Version).
    - a. *The things I am writing*--that's not oral teaching here; that's the scripture.
    - b. He says they *are the Lord's commandments.*
      - (1) If they are the Lord's commandments, they have authority.
      - (2) If they are the Lord's commandments, they have supreme authority. *Let him recognize that the things I am writing to you are the Lord's commandments.*
  2. The Scriptures claim to be the only rule, and they pronounce an anathema upon all of those who would not abide within the limits of Scripture.
    - a. I Cor. 4:6 *I have applied these things to myself and Apollos for your benefit, brothers, so that you may learn from us not to go beyond what is written, so that none of you will be inflated with pride in favor of one person over against another.*
    - b. We must not go beyond that which is included in the inspired writings of the apostles and the prophets.
  3. It claims to be the rule for everybody. It is addressed to all, not just a few.
    - a. Rom. 1:7 *To all the beloved of God in Rome, called to be holy.*
    - b. I Cor. 1:2 *To you who have been sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ.*
    - c. In 2 Cor. 1:1, Eph. 1:1, and Phil. 1:1 you get the impression that these books that were written by these inspired men were addressed to ALL people to be a guide or

a rule for them.

4. I am sure no one here who has any respect for Christianity will deny the authority of Jesus Christ.
  - a. He is the head of the church, the head of the body, Col. 1:18; Eph. 1:22-23.
  - b. All authority is vested in Him, Matt. 28:18.
  - c. In John 12:48, he says ***Anyone who rejects me and refuses my words has his judge already: the word itself that I have spoken will be his judge on the last day.*** New Jerusalem Bible.
  - d. This NT of Jesus Christ is the supreme authority because this is that by which we will be judged in the last day.
  - e. But somebody says, "He said 'The words that I have spoken' and you don't have all the words that Jesus spoke!" But we have all that He will use in judgment!
  - f. Rev. 20:12 ***I saw the dead, great and small alike, standing in front of his throne while the books lay open. And another book was opened, which is the book of life, and the dead were judged from what was written in the books, as their deeds deserved.***
    - (1) They were judged from what was **written** in the books.
    - (2) In John 12, Jesus said that the words He had spoken would judge you.
    - (3) All of those words by which we will be judged have been written in the books.
      - (a) Everything that Jesus uttered that is authoritative and that is to be recognized as the rule, everything that is the standard, everything by which we are to be judged in the last day has been written down in the books, not simply passed down by word of mouth.
      - (b) We are not going to be judged by that which has been passed down orally from mouth to mouth.
      - (c) We're going to be judged by this book!

A. Let us ask the inspired writers of the Bible why they wrote this Book.

1. Luke, why did you write?
  - a. Luke 1:3-4 ***I also have determined, after following up all things carefully from the very first to write for thee, most excellent Theophilus, and orderly account that thou mayst understand the certainty of the words of which thou hast been instructed.*** Confrat. Version.
    - (1) He wrote this book so Theophilus wouldn't have to rely on what he had heard.
    - (2) He wrote this book so that he could know the **certainty** of those things he had heard.
  - b. Acts 1:1-2 ***In the former book, O Theophilus, I spoke of all that Jesus did and taught from the beginning until the day when he was taken up.*** Con. Ver.
    - (1) The Gospel of Luke did not contain every detail of the life of Christ, because John said that the world would not contain the books that would be written!
    - (2) He had written all necessary things that we need to know about the life and teachings of Jesus.
2. John, why did you write?
  - a. Jno. 20:30-31 ***Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in***

*his name.* Con. Ver.

(1) In 1 Jno. 1:1-4 *I write of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. And the Life was made known and we have seen, and now testify and announce to you, the Life Eternal which was with the Father, and has appeared to us. What we have seen and have heard we announce to you, in order that you also may have fellowship with us, and that our fellowship may be with the Father, and with his Son Jesus Christ. And these things we write to you that you may rejoice, and our joy may be full.* Con. Ver.

(2) 1 John 2:1 *My dear children, these things I write to you in order that you may not sin.* Con. Ver.

3. Paul, why did you write?

a. Eph. 3:3-4 *How that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ.* Con. Ver.

(1) He wrote that we may perceive his understanding.

(2) We can reach an understanding of the mysteries that the apostle Paul had unveiled to him.

b. 1 Cor. 14:37 *...the things I am writing to you are the Lord's commandments.* Con. Ver.

c. Rom. 16:25-26 *According to the revelation of the mystery which has been kept in silence from eternal ages, which is manifested now through the writings of the prophets according to the precepts of the eternal God.* Con. Ver. [Could not be the OT prophets because the mystery was kept veiled, but **now** is manifested by these prophets.]

4. Peter, why did you write? 2 Pet. 1:14-21. He said he was reminding them *that even after my death you may often have occasion to call these things to mind...that no prophecy is made by private interpretation. For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the Holy Spirit.*

5. Jude, why did you write? Jude 3 *I found it necessary to write to you, exhorting you to contend earnestly for the faith once for all delivered to the saints.*

#### CHART 1: THE SCRIPTURES FURNISH:

ALL NECESSARY THINGS THAT JESUS DID (JOHN 20:30-31)

ALL NECESSARY THINGS THAT JESUS TAUGHT (ACTS 1:1-2)

CERTAINTY OF HIS ACTIONS AND TEACHINGS (LUKE 1:3-4)

FAITH IN JESUS AS THE CHRIST (JOHN 20:30-31)

CONFIDENCE IN THE NAME OF JESUS (JOHN 20:30-31)

FELLOWSHIP WITH THE APOSTLES (I JOHN 1:3)

BY THAT IS FULL (I JOHN 1:4)

PROTECTION AGAINST SIN (I JOHN 2:1)

BLESSINGS OF GOD (REVELATION 1:3)

REVELATION OF THE MYSTERIES (ROM. 16:25-26; EPH. 3:3)

COMMANDMENTS OF GOD (I COR. 14:37)

UNDERSTANDING EQUALLING PAUL'S (EPHESIANS 3:4)

MEMORY OF WHAT APOSTLES PREACHED (II PETER 1:15)

TEACHING OF THE HOLY GHOST (II PETER 1:21)

HOW TO KNOW TRUE PROPHETS (II JOHN 10; ACTS 17:11)

EVERY GOOD WORK (II TIMOTHY 3:16-17)

WHAT ELSE MUST ONE KNOW OR HAVE?

### CONCLUSION

- A. This is why the church I belong to accepts the Bible as its only authority in faith and practice.
- B. This is why we speak where the Bible speaks, and are silent where the Bible is silent.
- C. This is why we call Bible things by Bible names, and do Bible things in Bible ways.
- D. We are people of the Book--that book that is God's Word--that Book that will judge us in the last day.
- E. Look to the Book to find the identifying characteristic of the NT church.
  1. Illustration of watermelon in Cordele Ga.

## THIRD NIGHT

### I. INTRODUCTION:

- A. I first want to explain why I have not declared victory in this debate.
  - 1. I think it is out of place. Unlike others, I think you can arrive at the right conclusion by yourself. I leave it to your judgment.
  - 2. John 5:31 *If I bear witness of myself, my witness is not true.* (ASV)
  - 3. If that was true of the Lord, it is doubly true of lesser men.
- B. Luther and Dr. Narvaez have cited scripture in attempting to answer my arguments.
  - 1. Don't be misled into thinking that the Catholics do that because they have derived their doctrine from Scripture.
  - 2. The answers to our questions show that they don't think the Bible is necessary at all.
  - 3. They merely use the Bible (or misuse it) because they know we consider it authoritative and they are trying to shake our conviction of its sufficiency and of the description of the apostolic church that is found in it.
  - 4. They really should just assert that what the Catholic Church teaches is true because the Cath. Ch. says it is true. The whole structure is built on the doctrines and traditions of men.
- C. But we appeal to you on the basis of Scripture. (See next page)

**CHART 1: THE SCRIPTURES FURNISH:**

**ALL NECESSARY THINGS THAT JESUS DID (JOHN 20:30-31)**

**ALL NECESSARY THINGS THAT JESUS TAUGHT (ACTS 1:1-2)**

**CERTAINTY OF HIS ACTIONS AND TEACHINGS (LUKE 1:3-4)**

**BELIEF IN JESUS AS THE CHRIST (JOHN 20:30-31)**

**LIFE IN THE NAME OF JESUS (JOHN 20:30-31)**

**FELLOWSHIP WITH THE APOSTLES (I JOHN 1:3)**

**JOY THAT IS FULL (I JOHN 1:4)**

**PROTECTION AGAINST SIN (I JOHN 2:1)**

**BLESSINGS OF GOD (REVELATION 1:3)**

**REVELATION OF THE MYSTERIES (ROM. 16:25-26; EPH. 3:3)**

**COMMANDMENTS OF GOD (I COR. 14:37)**

**UNDERSTANDING EQUALLING PAUL'S (EPHESIANS 3:4)**

**MEMORY OF WHAT APOSTLES PREACHED (II PETER 1:15)**

**TEACHING OF THE HOLY GHOST (II PETER 1:21)**

**HOW TO KNOW TRUE PROPHETS (II JOHN 10; ACTS 17:11)**

**EVERY GOOD WORK (II TIMOTHY 3:16-17)**

**WHAT ELSE MUST ONE KNOW OR HAVE?**

## CHART 2

**"If only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death blow of her claim of infallibility."**

Cardinal Gibbons, Faith of Our Fathers, p. 61.

CHART 3

**"The Catholic Church cannot be reformed. The doctrine is perfect and hence, can never be reformed."**

Cardinal Gibbons, Faith of Our Fathers, page 61.



CHART 4

**"By Baptism Christians become children of the Church, no matter who pours upon them the regenerating waters"**

*Faith of Our Fathers, Cardinal Gibbons, p. 62*

**CHART 5**

**REVELATION OF DIVINE TRUTH**

**ALL ORAL**

**IN MEN!**

**MIRACLES TO CONFIRM WORD  
SPECIAL REVELATIONS**

**MARK 16:20; HEBREWS 2:1-4  
ACTS 20:20-27; 2 PETER 1:3; JUDE 3**

**2 THESSALONIANS 2:15;**

**EPHESIANS 3:1-5;**

**EPHESIANS 4:11-13**

**'TIL**

**ALL WRITTEN**

**IN THE BOOK!**

**NO MIRACLES!**

**NO REVELATIONS!**

**2 TIMOTHY 3:16-17; GALATIANS 1:7-8;**

**LUKE 10:26; 1 CORINTHIANS 13:9-11**

**"THAT WHICH IS PERFECT"**

**"PUT AWAY CHILDISH THINGS"**

## CHART 6 THE NEW TESTAMENT CHURCH

- I. CHRIST ITS FOUNDER, MATT. 16:18.
- II. CHRIST ITS FOUNDATION, 1 COR. 3:11.
- III. CHRIST ITS HEAD, EPH. 5:23.
- IV. ESTABLISHED ON PENTECOST IN JERUSALEM (NOT ROME) ACTS 2; ISAIAH 2:2-3; LUKE 24:47; ACTS 11:15.
- V. TERMS OF ADMISSION SAME AS SALVATION.
  - A. HEARD GOSPEL, ACTS 2:37; ROM. 10:17.
  - B. BELIEVED, ACTS 2:37; MARK 16:16.
  - C. REPENTED, ACTS 2:38; ACTS 17:30.
  - D. BAPTIZED, ACTS 2:38; MARK 16:16; GAL. 3:27.
    - 1. OF ADULTS, ACTS 2:38; MARK 16:16.
    - 2. IMMERSION, COL. 2:12; ROM. 6:4; ACTS 8:38.
  - E. ADDED BY LORD TO CHURCH, (THE CALLED OUT, CHRIST'S BODY) ACTS 2:47; EPH. 1:22-23.
- VI. WORSHIP OFFERED TO GOD THROUGH CHRIST.
  - A. TEACHING, ACTS 2:42; ACTS 20:7.
  - B. PRAYER, ACTS 2:42. (NO PRAYERS TO MARY OR "SAINTS")
  - C. SINGING, COL. 3:16; EPH. 5:19. (VOCAL).
  - D. GIVING, 1 COR. 16:1-2; 2 COR. 9:6-7.
  - E. LORD'S SUPPER, ACTS 2:42; 20:7; 1 COR. 11:23-26. (A MEMORIAL OF THE DEATH OF CHRIST. NO MASS, NO TRANSUBSTANTIATION)
- VII. GOVERNMENT.
  - A. IN HEAVEN, CHRIST RULES AS HEAD OF CHURCH.
  - B. ON EARTH, NO ORGANIZATION LARGER THAN THE LOCAL CHURCH, 1 PET. 5:2.
    - 1. LOCAL CHURCH MADE UP OF MEMBERS, ELDERS, DEACONS, PHIL. 1:1.
    - 2. OVERSEEN BY ELDERS (PRESBYTERS, ALSO CALLED BISHOPS [OVERSEERS], PASTORS [SHEPHERDS]. ACTS 20:17, 28.
    - 3. DEACONS WERE SERVANTS UNDER THE ELDERS, 1 TIM. 3:8-13.
    - 4. EVANGELISTS WERE SIMPLY PROCLAIMERS OF THE GOSPEL, AS THE WORD INDICATES, 2 TIM. 4:1-5.
    - 5. MEMBERS WERE KNOWN AS DISCIPLES, CHRISTIANS (ACTS 11:26), BELIEVERS, SAINTS, CHILDREN OF GOD, BRETHREN.
    - 6. THE CHURCHES WERE KNOWN AS CHURCHES OF CHRIST (ROM. 16:16), CHURCHES OF GOD (1 COR. 1:2) AS CONGREGATIONS, AND AS THE CHURCH, THE CHURCH OF THE LORD, THE CHURCH OF GOD IN THE AGGREGATE.
  - C. THERE WAS NO HIERARCHY, NO POPE OR PONTIFF, NO CARDINAL, NO ARCHBISHOP, NO PRIEST.
- VIII. THE CHURCH OF WHICH I AM A MEMBER IS IDENTICAL TO IT.

CHART 7

**"By Baptism Christians become children of the Church, no matter who pours upon them the regenerating waters"** (*Faith of Our Fathers, Cardinal Gibbons, p. 62*).

## CHART 8

**ACTS 2:37-38, 40-41, 47**

**Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, What are we to do, my brothers? 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....He testified with many other arguments, and was exhorting them, Save yourselves from this corrupt generation. Those who accepted his message were baptized, and about three thousand persons were added that day....And every day the Lord added to their number those who were being saved (New American Bible).**

CHART 9

**Galatians 3:26-27 For through faith you are all children of God in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ. NAB**

**Romans 6:3-4 Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. NAB**

CHART 10

**"If it is not identical in belief, government, and etc. with the primitive church, then it is not the Church of Christ."**

**Catholic Facts, p. 27**

## CHART 11

**"And history shows only too plainly that the Church in their sense of the term, has varied in the doctrine, taught dogmas at various times and at various places at the same time, inconsistent with each other, and therefore to a considerable extent erroneous."**



## CHART 12

**Galatians 1:6-9** I am amazed that you are so quickly forsaking the one who called you by (the) grace (of Christ) for a different gospel <sup>7</sup>(not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. <sup>8</sup>But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed! <sup>9</sup>As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed! NAB

**2 Thes. 2:1-7** We ask you, brothers, with regard to the coming of our Lord Jesus Christ and our assembling with him, <sup>2</sup>not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand. <sup>3</sup>Let no one deceive you in any way. For unless the apostasy comes first and the lawless one is revealed, the one doomed to perdition, <sup>4</sup>who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God, claiming that he is a god-- <sup>5</sup>do you not recall that while I was still with you I told you these things? <sup>6</sup>And now you know what is restraining, that he may be revealed in his time. <sup>7</sup>For the mystery of lawlessness is already at work. But the one who restrains is to do so only for the present, until he is removed from the scene. NAB

CHART 13

**"For several centuries after the establishment of Christianity Baptism was *usually* conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion."**  
Cardinal Gibbons, *The Faith of Our Fathers*, p. 228.

CHART 14

2 TIMOTHY 3:16-17

OUR POSITION

THEIR POSITION

ALL SCRIPTURE IS...

ALL SCRIPTURE IS **NOT**...

THAT THE MAN OF GOD

THAT THE MAN OF GOD

MAY BE **COMPLETE**,

MAY BE COMPLETE,

FURNISHED **COMPLETELY**

FURNISHED COMPLETELY

UNTO **EVERY** GOOD WORK

UNTO EVERY GOOD WORK

WHICH IS TRUE?

CHART 20

**"If you want to know what a verse really means, you need to look at the Greek, because the text of the New Testament is in Greek."**

Karl Keating, This Rock, February 1990, page 14.

**CHART 21**  
**THE APOSTOLIC CHURCH HAD**

**NO PRIESTS  
NO ACOLYTES  
NO CARDINALS  
NO POPES  
NO Nuncios  
NO BEADS  
NO IMAGES  
NO RELICS  
NO INCENSE  
NO SPRINKLING  
NO SACRAMENTS  
NO CHRISM  
NO ROSARY  
NO SHRINES  
NO CRUSADES  
NO PENANCE  
NO CANDLES  
NO PRAYING TO MARY  
NO LENT  
NO ASHES  
NO MASS  
NO PRAYING TO "SAINTS"  
NO CELIBACY  
NO CRUCIFIX  
NO PURGATORY  
NO ARCHBISHOPS  
NO INFANT BAPTISM  
NO CHRISTMAS  
NO CLERGY/LAITY  
NO HOLY WATER  
NO INSTRUMENTAL MUSIC  
NO INQUISITION  
NO CONFESSIONAL  
NO MONASTERIES**

**AND 1000 OTHER THINGS!**

**THE ROMAN CATHOLIC CHURCH TODAY IS NOT KIN TO  
APOSTOLIC CHURCH!**

## **2 TIMOTHY 3:16-4:5**

**"ALL SCRIPTURE IS INSPIRED BY GOD AND USEFUL FOR TEACHING, FOR REPROVING, FOR CORRECTING, FOR INSTRUCTING IN JUSTICE: THAT THE MAN OF GOD MAY BE PERFECT, EQUIPPED FOR EVERY GOOD WORK.**

**"I CHARGE THEE, IN THE SIGHT OF GOD AND CHRIST JESUS, WHO WILL JUDGE THE LIVING AND THE DEAD BY HIS COMING AND BY HIS KINGDOM, PREACH THE WORD, BE URGENT IN SEASON, OUT OF SEASON; REPROVE, ENTREAT, REBUKE WITH ALL PATIENCE AND TEACHING. FOR THERE WILL COME A TIME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE; BUT HAVING ITCHING EARS, WILL HEAP UP TO THEMSELVES TEACHERS ACCORDING TO THEIR ON LUSTS, AND THEY WILL TURN AWAY THEIR HEARING FROM THE TRUTH AND TURN ASIDE RATHER TO FABLES."**

**(CONFRATERNITY VERSION)**

CHART 24

*The Catholic Fact Book*, p. 95

"The Ten Commandments are as follows:

- 1. I am the Lord, your God, you shall not have other gods before me. (Ex. 20:2-3)**
- 2. You shall not take the name of the Lord, your God in vain. (Ex. 20:7)**
- 3. Remember to keep holy the Sabbath day. (Ex. 20:8-9).**
- 4. Honor your father and your mother. (Ex. 20:12)**
- 5. You shall not kill. (Ex. 20:13)**
- 6. You shall not commit adultery. (Ex. 20:14)**
- 7. You shall not steal. (Ex. 20:15)**
- 8. You shall not bear false witness against your neighbor. (Ex. 20:16)**
- 9. You shall not covet your neighbor's wife. (Ex. 20:17)**
- 10. You shall not covet your neighbor's house. (Ex. 20:17)"**

## CHART 25

### **Romans 7:7**

What then can we say? That the law is sin? Of course not! Yet I did not know sin except through the law, and I did not know what it is to covet except that the law said, "You shall not covet."

### **Romans 13:9**

The commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and whatever other commandment there may be, are summed up in this saying, (namely) "You shall love your neighbor as yourself."



## HYPOTHETICAL SYLLOGISM

- I. IF THE DIVINE MEANS OF DISTRIBUTING INFALLIBILITY PERISHED (CEASED) WITH THE DEATH OF THE LAST MAN TO WHOM THE APOSTLES HAD (BY LAYING ON OF HANDS) GIVEN INFALLIBILITY (IN TEACHING, PROPHECYING), THEN THERE ARE NO INFALLIBLE PEOPLE LIVING TODAY.
  
- II. IT IS THE CASE THAT THE DIVINE MEANS OF DISTRIBUTING INFALLIBILITY PERISHED (CEASED) WITH THE DEATH OF THE LAST MAN TO WHOM THE APOSTLES HAD (BY LAYING ON OF HANDS) GIVEN INFALLIBILITY (IN TEACHING, PROPHECYING).
  
- III. THEREFORE, IT IS THE CASE THAT THERE ARE NO INFALLIBLE PEOPLE LIVING TODAY.

CHART 27

HYPOTHETICAL SYLLOGISM

- I. IF JESUS SAID THAT FALLIBLE MEN CAN KNOW INFALLIBLE TRUTH, THEN IT IS THE CASE THAT WE CAN KNOW THE TRUTH IN OUR FALLIBILITY.
  
- II. IT IS THE CASE THAT JESUS SAID THAT FALLIBLE MEN CAN KNOW INFALLIBLE TRUTH. (cf. JOHN 8:32).
  
- III. THEREFORE, IT IS THE CASE THAT WE CAN KNOW THE TRUTH IN OUR FALLIBILITY.

CHART 28

HYPOTHETICAL SYLLOGISM

- I. IF THE BIBLE IS INSPIRED OF GOD, AND IF IT CLAIMS TO BE INFORMATIONALLY SUFFICIENT TO EQUIP US UNTO EVERY GOOD WORK, THEN, IT IS WRONG FOR ANYONE TO CLAIM TO HAVE INFORMATION FROM GOD THAT IS NOT FOUND IN THE BIBLE.
  
- II. IT IS THE CASE THAT THE BIBLE IS INSPIRED OF GOD, AND IT IS THE CASE THAT THE BIBLE CLAIMS TO BE INFORMATIONALLY SUFFICIENT TO EQUIP US UNTO EVERY GOOD WORK. (2 TIM. 3:16-17; ACTS 20:32).
  
- III. THEREFORE, IT IS WRONG FOR ANYONE TO CLAIM TO HAVE INFORMATION FROM GOD THAT IS NOT FOUND IN THE BIBLE.

CHART 29

CATEGORICAL SYLLOGISM

- I. ALL CLAIMS THAT IMPLY THAT ONE HAS A RIGHT TO DO WHAT IS NOT EXPLICITLY PROHIBITED IN THE BIBLE ARE CLAIMS THAT ARE FALSE. (JOHN 20:30-31; ACTS 1:1-2).
  
- II. THE CLAIM THAT WE CAN TODAY HAVE A POPE, PRAY TO "SAINTS," PRAY TO MARY, ETC., IS A CLAIM THAT WE HAVE A RIGHT TO DO WHAT IS NOT EXPLICITLY PROHIBITED IN THE BIBLE.
  
- III. THEREFORE, THE CLAIM THAT WE CAN TODAY HAVE A POPE, PRAY TO "SAINTS," PRAY TO MARY, ETC., IS A CLAIM THAT IS FALSE.

CHART 30

HYPOTHETICAL SYLLOGISM

- I. IF THE BIBLE TEACHES THAT HUMAN RECOGNITION OF THE FACT OF A MIRACLE, OR THE RESULT OF A MIRACLE, DOES NOT DEMAND SUPERNATURAL INSIGHT, THEN ONE CAN DETERMINE WHAT CONSTITUTES THE BIBLE WITHOUT BEING INFALLIBLE.
  
- II. IT IS THE CASE THAT THE BIBLE TEACHES THAT HUMAN RECOGNITION OF THE FACT OF A MIRACLE, OR THE RESULT OF A MIRACLE, DOES NOT DEMAND SUPERNATURAL INSIGHT (cf. ACTS 4:16).
  
- III. THEREFORE, IT IS THE CASE THAT ONE CAN DETERMINE WHAT CONSTITUTES THE BIBLE WITHOUT BEING INFALLIBLE.

CHART 31

HYPOTHETICAL SYLLOGISM

- I. IF IT IS THE CASE THAT I CAN KNOW THE IDENTIFYING CHARACTERISTICS OF THE ORIGINAL NEW TESTAMENT CHURCH, THEN IT IS THE CASE THAT I CAN KNOW IF/WHEN A RELIGIOUS ORGANIZATION IS NOT THE ORIGINAL NEW TESTAMENT CHURCH.
  
- II. IT IS THE CASE THAT I CAN KNOW THE IDENTIFYING CHARACTERISTICS OF THE ORIGINAL NEW TESTAMENT CHURCH.
  
- III. THEREFORE, IT IS THE CASE THAT I CAN KNOW IF/WHEN A RELIGIOUS ORGANIZATION IS NOT THE ORIGINAL NEW TESTAMENT CHURCH.

CHART 32A

HYPOTHETICAL SYLLOGISM

- I. IF (A) IT IS THE CASE THAT I CAN KNOW THAT A RELIGIOUS ORGANIZATION WHICH CLAIMS TO BE THE ORIGINAL NEW TESTAMENT CHURCH, BUT WHICH DOES NOT POSSESS THE IDENTIFYING CHARACTERISTICS OF THE ORIGINAL NEW TESTAMENT CHURCH IS, IN FACT, **NOT** THE NEW TESTAMENT CHURCH; AND IF (B) IT IS THE CASE THAT THE ROMAN CATHOLIC CHURCH **CLAIMS** TO BE THE ORIGINAL NEW TESTAMENT CHURCH, BUT **FAILS** TO POSSESS THE IDENTIFYING CHARACTERISTICS OF THE ORIGINAL NEW TESTAMENT CHURCH; THEN (C) IT IS THE CASE THAT I CAN KNOW THAT THE ROMAN CATHOLIC CHURCH IS **NOT** THE ORIGINAL NEW TESTAMENT CHURCH.

**NOTE:** THIS IS SAYING THAT (A & B) > C.

IF A IS TRUE, AND B IS TRUE, THEN (A & B) IS TRUE, AND C IS TRUE.

CHART 32B

**WE AFFIRM THE A.** IT IS THE CASE THAT I CAN KNOW THAT A RELIGIOUS ORGANIZATION WHICH CLAIMS TO BE THE ORIGINAL NEW TESTAMENT CHURCH, BUT WHICH DOES NOT POSSESS THE IDENTIFYING CHARACTERISTICS OF THE ORIGINAL NEW TESTAMENT CHURCH IS, IN FACT, **NOT** THE NEW TESTAMENT CHURCH.

**WE AFFIRM THE B.** IT IS THE CASE THAT THE ROMAN CATHOLIC CHURCH CLAIMS TO BE THE ORIGINAL NEW TESTAMENT CHURCH, BUT FAILS TO POSSESS THE IDENTIFYING CHARACTERISTICS OF THE NEW TESTAMENT CHURCH.

**NOTE:** WE HAVE THE TRUTHFULNESS OF A AND B.

**THEREFORE C.** IT IS THE CASE THAT I CAN KNOW THAT THE ROMAN CATHOLIC CHURCH IS NOT THE ORIGINAL NEW TESTAMENT CHURCH.

**NOTE:** THE SYLLOGISM IS VALID. THE PREMISES ARE TRUE. THE ARGUMENT IS SOUND. THE CONCLUSION IS UNAVOIDABLE.



CHART 33

Hebrews 7:12-14 For when the priesthood is changed, it is necessary that a change of law be made also. For he of whom these things are said is from another tribe, from which no one has ever done service at the altar. For it is evident that our Lord has sprung out of Juda; and Moses spoke nothing at all about priests when referring to this tribe.

Confraternity

## CHART 34

# THE CATHOLIC DOCTRINE OF DEVELOPMENT IS AGAINST SCRIPTURE

"REMEMBER YOUR LEADERS WHO SPOKE THE WORD OF GOD TO YOU. CONSIDER THE OUTCOME OF THEIR WAY OF LIFE AND IMITATE THEIR FAITH. JESUS CHRIST IS THE SAME YESTERDAY, TODAY, AND FOREVER. DO NOT BE CARRIED AWAY BY ALL KINDS OF STRANGE TEACHING." (Hebrews 13:7-9)

THE CHRISTIANS OF THE FIRST CENTURY WERE OBVIOUSLY BEING ADMONISHED TO STAY WITH THE TEACHING THEY HAD RECEIVED IN THE BEGINNING AND WHICH WAS NOT TO CHANGE.

CHART 35

1. GOD DOES NOT WANT ANY PERSON TO PERISH, BUT DOES DESIRE THAT ALL PERSONS BE SAVED (2 PETER 3:9).
2. ACCORDING TO THE SCRIPTURES, THERE IS THE **FACT OF HELL**, PREPARED FOR THOSE WHO DIE IN WICKEDNESS.
3. SO, ACCORDING TO THE REASONING (?) OF MIKE LUTHER AND ROBERT NARVAEZ, GOD EITHER (1) IS NOT ALL-GOOD, OR (2) IS NOT ALL-POWERFUL. AND
4. IF HE IS EITHER **NOT ALL GOOD OR NOT ALL POWERFUL**, THEN HE IS **NOT GOD**, AND THEREFORE
5. THE GOD OF CATHOLICISM IS A "FALSE GOD."

(LUTHER AND NARVAEZ HAVE MADE THIS ARGUMENT (?) AGAINST US, **COMPLETELY IGNORING** THE RELATIONSHIP OF MAN'S FREE WILL TO GOD'S WILL.)

## **ARGUMENT ON ACTS 17:11**

*These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so.*

**These Jews were fair-minded because:**

- 1. They received the spoken word of Paul with all willingness and**
- 2. They tested whether these things (the spoken word of Paul) were true by examining the written Word of God.**

**We are fair-minded if:**

- 1. Today we readily listen to the claims of the Catholic Church and**
- 2. Test them by examining the written Word of God.**

Note: "Received the word with all willingness" cannot mean that they immediately accepted it as true, or they would not have searched the Scriptures daily to see if it was true.

Note: We have inspired approval of testing religious claims by Scripture (the written Word). The Written Word was the standard by which Paul's preaching was to be judged. If the Old Testament Scriptures could be used to judge the truth of Paul's preaching, we surely can use the Old and New Testament Scriptures to judge the claims of the Catholic Church.

The Scriptures are the standard by which all religious claims are to be judged.

We urge all to do this throughout this debate.

## INFALLIBILITY

- a. Possible questions:
  - i. How many infall. statements have there been?
  - ii. Can you list them?
  - iii. Are all other statements fallible?
  - iv. Of what benefit is such a narrowly restricted infall.?
  - v. Can the infallibility of the church be established by appealing to the infallibility of the church, or is some other, neutral, objective standard necessary? If so what would it be?
  - vi. Since certain doctrines are said to be based on tradition instead of Scripture, is it proper to ask for evidence of such tradition in the apostolic church before accepting such?
  - vii. Are we bound to accept the assertion of the church that a doctrine now defined as dogma was taught and believed by the apostolic church even though there is no evidence of it?
  - viii. Does the CC teach now what it has always taught, "Everywhere, always, and by all?"
  - ix. Is it permissible or possible to doubt or test a teaching of the church?
  - x. Must men know all that God has revealed in order to be saved or is it enough to be ready and willing to believe it? Is it not true that if readiness is sufficient, that therefore it was not necessary to provide a means for men to infallibly know the truth?
  - xi. In one faithfully follows Scripture alone, can one go to heaven?
  - xii. Can an infallible teacher derive doctrine from a passage against all sound rules of interpretation and then scold us for questioning the infallible teacher? (Matthews pp 15-16).
- b. Rather than clarifying and unifying, the claim of infallibility is confusing and divisive. See *Why You Can Disagree....*
- c. Private judgment.
  - i. It is necessary either on each issue or on the one issue of infallibility.
  - ii. Must not each Catholic privately consent to the acceptance of the infallibility of CC?
  - iii. Otherwise, do they accept the infallibility of CC because the CC asserts it is infallible?
- d. Where is the infallible proof of infallibility?
- e. Popes and councils have made many errors.
- f. Even if it were true that a belief in Roman Infallibility is nec. to sal., a sincere Protestant would be safe since he believes implicitly everything that God has revealed. Therefore if God has revealed Roman Infallibility, he believes that too. [Does not apply if one explicitly denies a doctrine?]
- g. It is not enough to prove the divine establishment of the church to prove its infallibility.
- h. In regard to the State, we are told, "the powers that be are ordained of God," but it does not follow that "the powers that be" can never err or issue unjust commands.

- i. It is difficult to argue with a group who says in effect, "We are right because we say so." "The Church's *legislative authority*, as its name implies, means that she has power to make laws binding in conscience, for the general good of the Christian community. It includes also the right to impose precepts; that is, to apply the law to individuals in the form of a command....Confident of the divine guidance, she has exercised this prerogative from the beginning....So the Church has continued to act through the ages, assured that her charism of infallibility will protect her from enacting what is contrary to Christ's Gospel." (Gibbons)
- j. If a statement cannot be said to be infallible, then it is fallible. According to that rule, most of what the Catholic Church says is fallible. If a statement has not been defined as infallible, then one cannot have faith in it. "If your church is not infallible it is liable to err, for there is no medium between infallibility and liability to error. If your church and her ministers are fallible in their doctrinal teachings, as they admit, they may be preaching falsehood to you, instead of truth. If so, you are in doubt whether you are listening to truth or falsehood. If you are in doubt you can have no faith, for faith excludes doubt, and in that state you displease God...Faith and infallibility must go hand in hand. The one cannot exist without the other. There can be no faith in the hearer unless there is unerring authority in the speaker--and authority founded upon such certain knowledge as precludes the possibility of falling into error on his part, and including such unquestioned veracity as to prevent his deceiving him who accepts his word....It is very strange that the Catholic Church must apologize to the world for simply declaring that she speaks the truth, the whole truth, and nothing but the truth." (Gibbons, pp. 58-59).
- k. "If a citizen is bound to obey the laws of his country, though these laws may not in all respects be conformable to strict justice; if a child is bound by natural and divine law to obey his mother, though she may sometimes err in her judgments, how much more strictly are not we obliged to be docile to the teachings of the Catholic Church, our Mother, whose admonitions are always just, whose precepts are immutable!...**By Baptism Christians become children of the Church, no matter who pours upon them the regenerating waters.** If she is our Mother, where is our love and obedience? When the infant seeks nourishment at its mother's breast it does not analyze its food. When it receives instructions from its mother's lips it never doubts, but instinctively believes. When the mother stretches forth her hand the child follows unhesitatingly. The Christian should have for his spiritual Mother all the simplicity, all the credulity, I might say, of a child, guided by the instincts of faith." (Gibbons, 62).
- l. We all agree that the Scrip. are the inerrant word of God. We are divided on the claim that statements of the Pope and the hierarchy of the CC are the inerrant word of God.
  - i. Note the young prophet and old prophet.
  - ii. Note the disunity and confusion within the CC.
- m. Paul in Eph. 4 says that the church was subject to being tossed about with every wind of doctrine before "the unity of the faith."
- n. Matt. 16:18. **Matthew 16:18** 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. There is a big difference between the assurance of the building and perpetuity of the church and the promise to protect it from error .
- ii. How can the claims of CC be tested? Not by showing:
  - iii. That popes have erred in their teaching.
  - iv. That popes have been heretics.
  - v. That popes have been corrupt.
  - vi. That the doctrine of CC has developed.
  - vii. That new doctrines have arisen.
  - viii. That the CC has been corrupt and guilty of many crimes.
  - ix. That the CC has needed reform.
  - x. That the wafer and wine are not the body and blood of Christ.
- o. 2 Thess. 2:3-4.
  - i. To those who do not accept the claim of infallibility this has always looked remarkably like the pope. (Matthews p 1)
- p. Why in Paul's warnings against heresy and apostasy (Gal. 1; Rom. 16:17; I Tim. 1:20; 4:1; 2 Tim. 4:3-4; 2 Thess. 2:3-4) did he not say that although heresy would appear here and there all should look to Rome and trust the Roman bishops who will always be infallible.
- q. When Paul saw a falling away it was general, not local (2 Th. 2:3-4).
- r. Where did Lord promise to preserve church free from error through out ages?
  - i. Not to laymen.
  - ii. Not to priest.
  - iii. Not to bishop.
  - iv. Not to councils.
  - v. Not to pope exempt in rare instances.
- s. Matt. 18.
  - i. If this proves the infallibility of the church, why does it not also prove the infallibility of the two or three witnesses?
- t. Luke 10:16.
  - i. If this confers infallibility on the hierarchy, do they claim to be successors to the seventy as well as the apostles?
- u. Why not give infall. to each Christian?
  - i. We can appeal to God's mercy and goodness in behalf of universal infall.
- v. CC not able to keep error down.
  - i. There has not been a century since the church was established when there has not been heresy.
  - ii. Yet the "infallible" judge and interpreter was present during the Middle Ages.

## Exodus 20:1-6

Then God delivered all these commandments:

<sup>2</sup> "I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. <sup>3</sup>You shall not have other gods besides me. <sup>4</sup>You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; <sup>5</sup>you shall not bow down before them or worship them. For I, the LORD, your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; <sup>6</sup>but bestowing mercy down to the thousandth generation, on the children of those who love me and keep my commandments.

- I. If Cath. are not worshipping images, why do they omit the second commandment and divide the last com. into two to make up for it?
- A. They are listed in *The Catholic Fact Book*, p. 95 as: "The Ten Commandments are as follows:
1. I am the Lord, your God, you shall not have other gods before me. (Ex. 20:2-3)
  2. You shall not take the name of the Lord, your God in vain. (Ex. 20:7)
  3. Remember to keep holy the Sabbath day. (Ex. 20:8-9).
  4. Honor your father and your mother. (Ex. 20:12)
  5. You shall not kill. (Ex. 20:13)
  6. You shall not commit adultery. (Ex. 20:14)
  7. You shall not steal. (Ex. 20:15)
  8. You shall not bear false witness against your neighbor. (Ex. 20:16)
  9. You shall not covet your neighbor's wife. (Ex. 20:17)
  10. You shall not covet your neighbor's house. (Ex. 20:17)
- B. The distinction is observed nowhere in the Bible. "Thou shalt not covet" is elsewhere given as one commandment. CHART 25.
1. **Romans 13:9** The commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and whatever other commandment there may be, are summed up in this saying, (namely) "You shall love your neighbor as yourself."
  2. **Romans 7:7** What then can we say? That the law is sin? Of course not! Yet I did not know sin except through the law, and I did not know what it is to covet except that the law said, "You shall not covet."
- II. The worship of Jehovah by the use of images is denounced and punished as an act of apostasy.
- A. Exodus 32:1-5 When the people became aware of Moses' delay in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him." <sup>2</sup>Aaron replied, "Have your wives and sons and daughters take off the golden earrings they are wearing, and bring them to me." <sup>3</sup>So all the people took off their earrings and



brought them to Aaron, <sup>4</sup>who accepted their offering, and fashioning this gold with a graving tool, made a molten calf. Then they cried out, "This is your God, O Israel, who brought you out of the land of Egypt." <sup>5</sup>On seeing this, Aaron built an altar before the calf and proclaimed, "Tomorrow is a feast of the LORD.

- B. **Exodus 32:7-1** With that, the LORD said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. <sup>8</sup>They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' <sup>9</sup>I see how stiff-necked this people is," continued the LORD to Moses. <sup>10</sup>"Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation."
- C. Moses condemned all similitude of figures. **Deut. 4:16** not to degrade yourselves by fashioning an idol to represent any figure, whether it be the form of a man or a woman,

## PRIMACY OF PETER (LAST NIGHT)

1. **Matthew 16:13-18** When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" <sup>14</sup>They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." <sup>15</sup>He said to them, "But who do you say that I am?" <sup>16</sup>Simon Peter said in reply, "You are the Messiah, the Son of the living God." <sup>17</sup>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. <sup>18</sup>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.
  - a. The book of Matthew is now extant in Greek, and in the Greek Jesus says, "Thou art Peter (*Petros*, masculine) and upon this rock (*Petra*, feminine) I will build my church."
    - i. If the Cath. position is right it would make our Lord to use an absurd and awkward expression comparable to the following: "What a fine baby boy! What is her name?"
    - ii. Cath. argue that Jesus spoke Aramaic, not Greek, and since there is no distinction made in the genders in Aramaic, that this argument is of no force.
    - iii. Even if there is only one word for rock in Aramaic:
      - (1) When Matt. wrote in Greek he used two words for rock. The Greek is the only record we have.
      - (2) There could have been an adjective or circumlocution in the Aramaic with the second use of *kipha* which became unnecessary when the Greek *petra* (a mass or ledge of rocks) was used.
  - b. Matt. could have written "You are a detached rock (*petros*) and on this detached rock (*petros*) I will build my church." but he didn't.
  - c. There is no unanimous agreement by the church fathers. 8=apostles collectively; 16=Christ; 17=Peter; 44=the faith Peter confessed.
  - d. In the OT Jehovah is called the rock (Deut. 32:4, 15; 2 Sam. 22:2-32; 23:3; Psa. 31:3). In the NT Christ is the rock (Isa. 28:16; Mt 21:42; 1 Cor. 10:4; Eph. 2:20; 1 Cor. 3:11; 1 Pet. 2:6-8; Rom. 10:11).
  - e. Peter did not claim to have the power to forgive sins in Acts 8:22.
  - f. Christ taught that the apostles were not to exercise dominion over others. Matt. 20:25-26. **Matthew 20:25-26** *But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; (ASV)*
  - g. Paul says that Christ gave apostles, prophets, evangelists, pastors, teachers, but no pope! (Eph. 4:11).
  - h. **1 Cor. 12:28** Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues.
    - i. Why didn't Paul mention the Pope first?
    - ii. Can you imagine someone writing about the government of the US but not mentioning the President?
    - i. Did the Bishop of Rome who succeeded Peter have authority over the apostle

John.

- ii. John lived til about AD 95.
  - iii. Peter died much earlier. (Jno. 21:18-23).
  - iv. Did Peter's successor who was not an apostle rule over John who was?
- a. The church is built upon Christ. **1 Cor. 3:10-11 According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, <sup>11</sup>for no one can lay a foundation other than the one that is there, namely, Jesus Christ.** Note the context.
- b. Was Peter Pope?
- i. He refused homage from Cornelius that was accepted by Popes.
  - ii. More evidence for the primacy of Paul than of Peter.
  - iii. Paul said he was not a whit behind the chiefest apostles (2 Cor. 11:5).
- c. If Christ had made Peter supreme, the other apostles did not understand it. When they were arguing about who was the greatest (Lk. 22:24-25) did Christ end the argument with, "Now stop arguing among yourselves, Peter is the greatest?"
- d. Peter was bold at times. He was eminent at times. He was quick to speak at times. These things prove he was impetuous. They do not prove he had supreme authority over the other apostles. Prominence does not equal pope. It does not prove he was pope any more than his times of doubt, boasting, spostasy, and hypocrisy prove that he was the least of the apostles.
3. **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." <sup>16</sup>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." <sup>17</sup>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.
4. "These" is gen. pl. and is the same form in all genders.
- a. Could mean, Do you love me more than your fellow apostles?
  - b. Could mean, Do you love me more than these fishes?
  - c. Could mean, Do you love me more than your fellow men?
  - d. Could mean, Do you love me more than material things?
5. How could Peter know that his love was greater than the other apostles?
6. No one denies Peter fed the flock, but he did not do this to the exclusion of others.
- a. So did Paul.
  - b. So did the elders. Acts 20:28.
7. Where does this passage teach what the Catholics teach about Peter?

## FRUIT OF CATHOLIC CHURCH

### FRUIT INSPECTORS

- Matthew 7:15-20 *Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do [men] gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them.* (ASV)
- Marshall Keeble.
- They challenged us last night to look at the tree of the RCC and its fruit. We are going to do that.

Now I realize that there is bound to be some corruption within ranks of any organization.

- The early church had Ananias and Saphira and the incestuous fornicator in Corinth. The church tolerated none of these.
- Peter sinned on at least two occasions, but he did not remain in sin.
- I understand that the RCC believes the Pope is infall. but not impeccable.
  - But when one places such power and authority over soul and conscience into the hands of a man, who claims to be the vicar of Christ on earth, and to whom every person must be obedient in order to be saved, who claims to be appointed by the direction of the HS, you do not expect him to be a total prostrate, you do not expect to find the office of the papacy being bought and sold.
  - It immediately suggests, maybe he is a liar too. Maybe he is not the vicar of Christ on earth. Maybe he was not appointed by the direction of the HS. Maybe this church that claims to be the Holy Roman Catholic Church is not holy, not catholic, not the church. Maybe its just Roman.
- It is one thing to have isolated sin. It is another thing to have widespread corruption, sometimes lasting centuries. Look at the tree and its fruit.
  - Pope Adrian: the Roman Court had been the fountain-head of all the corruptions in the Church. ( CE I, 160) CE said he exaggerated.
  - Pope Leo IX 15th cent. "The affair throws a lurid light on the degree of corruption in the highest ecclesiastical circles. Unconcerned by the scandal he was giving, Leo took advantage of the proceeding to create thirty-one new cardinals, thereby obtaining an entirely submissive college and also money...it was further important because it definitively established the superiority of the pope over the cardinals." CE IX, 165
  - Cardinal Giovanni Morone arrested and imprisoned by order of Pope Paul IV and tried for heresy. Kept in prison until Paul died. Pius IV declared the whole procedure against him without justification. CE X, 575.

Cardinals chosen by Leo X because of the money they gave him. CE IX 165

Cardinal Morone was created a cardinal by Paul III, imprisoned and tried as a heretic by Paul IV, and released and cleared by Pius IV. CE X, 575

Benedict VIII Was through a layman imposed on the chair of Peter by force (1012). Nevertheless, dislodging a rival, he became a good and strong ruler.

Benedict IX: Disgrace to the chair of Peter; led a dissolute life which caused a faction to drive him from the throne of Peter and elect an anti-pope, Sylvester III; regained his throne, but in order to marry sold it to Pope Gregory VI, but then tried to depose him. Benedict, Gregory, and Sylvester deposed by Council of Sutri (1046) and Clement II elected; but Benedict again seized papacy when Clement soon died, but was again driven from papacy and Damasus II elected. CE II, 429.

Boniface VIII: Urged hermit-pope Celestine V to resign upon which he was elected pope. Arrested and imprisoned Cel. "The detention of Celestine was a simple measure of prudence for which Bonifact VIII deserves no censure; but the rigorous treatment to which the old man of over 80 years was subjected--whoever may have been responsible for it--will not be easily condoned." CE II, 662.

Pope Christopher some think was an anti-pope, "but though his manner of taking possession of the papacy was wholly uncanonical, he appears to have been subsequently recognized as pope." He became pope by forcibly dethroning his predecessor" who died in prison. CE III, 729

Honorius I condemned as a heretic by the sixth general council in 680. "Bishop Hefele before 1870 took the view that Honorius's letter was not strictly heretical but was gravely incorrect, and that its condemnation by an ecumenical council was a serious difficulty against the "personal" infallibility of the popes. After his hesitating acceptance of the Vatican decrees he modified his view; he now taught that Honorius's letter was a definition excathedra, that it was incorrectly worded, but that the thought of the writer was orthodox" CE VII, 455-456.

John XII, "The temporal and spiritual authority in Rome were thus again united in one person--a coarse, immoral man, whose life was such that the Lateran was spoken of as a brothel, and the moral corruption in Rome became the subject of general odium....John died on 14 May, 964 eight days after he had been, according to rumour stricken by paralysis in the act of adultery. Liutprand relates, that on that occasion the devil dealt him a blow on the temple in consequence of which he died" [Why would the devil want to kill his own pope?] CE VIII, 426

Innocent VIII: Had licentious youth and two illegitimate children.

Pope Alexander showered plenary indulgences upon all who had striven against Savonarola "regardless of the crimes and even murders which they might have committed for this purpose," This wa a flat contradiction of Cath. doc. Indulg. can only be given to people free of morta

- Treatment of Indians in Calif.
  - "To prevent disorders the missionaries, with the approval of the viceregal government, drew up what may be called police regulations, for the transgressions of which various punishments were meted out, of a kind which would impress the dull and rude nature of the Indians. The missionary dictated the punishment which was ever tempered with mercy. When simple reproof availed nothing, the whip was applied. This was the only correction, besides fasting [read "starvation"], which affected the lowclass natives of the Pacific Coast...[It was the] only means to make the rude creatures grasp the wickedness of a deed. The number of lashes to be administered was governed by law, and might never exceed twenty-five for one offence, nor more than once a day." (CE III, 181). Notice that the RCC was ever the creature of its times, adopting the intolerance, racism, and bigotry prevalent, as the quote from last evening regarding its attitude toward slavery.
  - Burned John Hus at the stake for heresy. "He refused to retract anything and so was condemned as a heretic, deposed, and degraded, and handed over to the secular arm, which in turn condemned him to perish at the stake, at that time the usual legal punishment of convicted heretics." CEIV, 292
  - "Gregory IX was very severe towards heretics, who in those times were universally looked upon as traitors and punished accordingly...In Feb, 1231, therefore, the pope enacted a law for Rome that heretics condemned by an ecclesiastical court should be delivered to the secular power to receive their 'due punishment.' This 'due punishment' was death by fire for the obstinate and imprisonment for life for the penitent." CE VI, 797.
  - "Everyone was bound to denounce heretics, the names of the witnesses were kept secret; after 1243...torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake...The present day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. Even in countries where the cleavage between the spiritual and secular powers does not amount to hostility or complete severance, the death penalty, confiscation of goods, imprisonment, etc., are no longer inflicted on heretics." CE IX, 260.
  - Many protestants put to death, sometimes massacred in England, France, etc.
  - Many protestants did the same.
  - Burned witches.
    - From the seventh cent. to through the 17th cen., from Sergius III (687) to Innocent VIII (1484) and Gregory XV (1621) there was a continuous slaughtering of unfortunate people accused of witchcraft.
    - Vacandard in his history of the Inquisition (p. 199) tells us that they burned 30,000 in 150 years! How many in eleven cent?

- Instigated the Crusades.
  - Indulgences given to those who participated.
    - In 1215 : "We therefore, by the mercy of the omnipotent God, trusting in the authority of the Blessed Apostles Peter and Paul, in virtue of that power of binding and loosing which God has conferred on us, though unworthy, grant to all who aid in this work personally and at their own expense, a full remission of their sins." (4th Lateran Council Decrees, p. 295)
    - Urban II did the same in 1204
    - "Preachers of the Crusade appeared everywhere, and on all sides sprang up disorganized, undisciplined, penniless hordes...who, surging eastward through the valley of the Danube, plundered as they went along and murdered the Jews in the German cities" (CE IV, 546).
  
- Catholic Church sanctions drinking and gambling, being involved in both the production of alcoholic beverages and gambling to raise money.
  - "A child that has not yet attained the full use of reason, a person half asleep, or half drunk, or half-witted, cannot know and appreciate sufficiently the malice of mortal sin, and so cannot commit it" (Manual of Moral Theology, I, 137.)
    - So if you get drunk and stay drunk, you can't go to hell!
  
- Profanity
  - If it the result of a strong inclination it is innocent as long as it is not willfully yielded to and indulged. (Explan. of Cath. Morals, 27)
  - "If the object anathematized is an animal, a thing, a vice etc., there may be a slight sin or no sin at all. Some things deserve to be cursed. In damning others, there may be disorder enough to constitute a venial sin, without any greater malice" (Explan. of Cath. Mor., 156).
  
- Lying
  - "According to the common Catholic teaching it is never allowable to tell a lie, not even to save human life. A lie is something intrinsically evil, and as evil may not be done that good may come of it, we are never allowed to tell a lie. **However**, [don't you just love it!] we are also under an obligation to keep secrets faithfully, and sometimes the easiest way of fulfilling that duty is to say what is false, or to tell a lie....When there is conflict between justice and veracity it is justice that should prevail."

## A FEW OF THE CHANGES BY THE CATHOLIC CHURCH OF GOD'S WORD

### I. BAPTISM

- A. They admit that baptism puts one into the church.
- B. But they have changed the act from immersion to sprinkling or pouring.
- C. The baptism of the NT was immersion.
  - 1. That is what the word means. Grimm/Thayer Greek Lexicon and Bauer/Arndt/Gingrich Lexicon define it by words like dip, plunge, submerge, immerse.
  - 2. It is described in the NT as a burial.
    - a. Col. 2:12 *You were buried with him in baptism.*
    - b. Rom. 6:4 *We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.*
    - c. Acts 8:38-39 *Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him.*
    - d. Even Cardinal Gibbons admits, "For several centuries after the establishment of Christianity Baptism was *usually* conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion." Never let obedience to what the Lord commands ever inconvenience us!!
    - e. Did not refer to my argument about claiming to bury a dead dog by sprinkling a little dirt on him.
- D. Catholic baptism is not what Christ commanded.
  - 1. It is a different act.
  - 2. It will not do what Christ commanded will do.
  - 3. Christ commanded immersion.
    - a. They do not obey His command.
    - b. They substitute their own act.
- E. They do what Christ warned about in Matthew 15:6-9 You have nullified the word of God for the sake of your tradition. Hypocrites, well did Isaiah prophesy about you when he said: This people honors me with their lips, but their hearts are far from me. But in vain to they worship me teaching as their doctrines human precepts. NAB
  - 1. They have nullified Christ's commanded to be immersed by their tradition of sprinkling and pouring.
  - 2. How do they differ from the Jews of Christ's in that?
- F. They have added to God's Word by making infants subjects of baptism, although it is plain that those who are baptized must first believe and repent. This comes from the false notion of the inheritance of original sin. Babies are pure. They have no sins to repent of.



II. LORD'S SUPPER.

A. See notes on transubstantiation.

## TRANSUBSTANTIATION.

Luke 22:16-20

### Luke 22:16-20

for, I tell you, I shall not eat it (again) until there is fulfillment in the kingdom of God." <sup>17</sup>Then he took a cup, gave thanks, and said, "Take this and share it among yourselves; <sup>18</sup>for I tell you (that) from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup>Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." <sup>20</sup>And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you.

1. Roman Cath. teach that Christ here empowered the apostles to convert the bread and wine into His literal body and literal blood and that it is here that they were made priests.
  - a. Where in this passage does Christ "empower" them?
  - b. Where in this passage are they made priests?
2. This is obviously figurative language.
  - a. Christ was present in His literal body with His literal blood still flowing through His veins.
  - b. When Christ said, "This is my body," He was materially present outside of the bread and the fruit of the vine.
  - c. They would not have taken His words literally any more than when He:
    - i. Said Peter was Satan (Matt. 16:18).
    - ii. Said He was a vine and they were branches.
    - iii. Said He was a road.
    - iv. Was said to be a lamb.
3. We are told we cannot trust our senses.
  - a. Can we trust our hearing when a Catholic preaches? Or should we ask, "Did I hear it right?"
  - b. Perhaps the Apostles did not see Jesus risen from the dead. They just thought they did.
  - c. Compare Christ's proofs to Thomas compared with claims of transubstantiation. (As goes the proposition so must be the demonstration.)
4. Compare Christ's proofs to Thomas compared with claims of transubstantiation. (As goes the proposition so must be the demonstration.)
5. Transubstantiation is unreasonable.
  - a. It would enable a priest to manufacture God.
  - b. He could put Jesus on an altar, carry Him in a box, put Him in His vest pocket.
  - c. It subjects the real body of the Lord to an accident to be dropped, to fall and break, to be lost, stolen, spilled, frozen, or eaten by a church mouse!

- d. "St. Cyril has state this clearly: "Being fully persuaded that what seems bread is not bread, even though it seems so to the taste, but Christ's body; and what seems wine is not wine, even though the taste will have it so, but Christ's blood." The substance of Christ's body in the Eucharist has none of the sensible qualities of a human body; it is not extended so as to occupy space, although it is united with accidents which do occupy space. Contrary to physical laws, as the Catechism of the Council of Trent says, "They subsist of themselves, inhering in no subject."...This is certainly a mysterious doctrine, hard to understand, because there is nothing like it in all our experience." The Question Box, p. 179.
- e. When a Catholic theologian thinks the Bible obviously teaches something he believes he says, "The passages from the Scriptures now to be considered must be understood in their obvious, literal and realistic sense" (Miller, *Teachings of the Catholic Church*, II 382). If that attitude were followed it is evident no Catholic would ever have dreamed of the dogmas of the Real Presence and Transubstantiation when studying the substance and design of the Lord's Supper.
- i. At the last supper, here Jesus sat, still in the fleshly body with His blood still circulating through His veins as any ordinary human body function.
  - ii. He hands His disciples a loaf of bread and some juice and tells them they are His body and His blood. The disciples do not appear to be shocked or baffled, but as the record indicates accepted it as it was—bread and juice.
  - iii. If bread keeps the form of bread, the taste and smell of bread, common sense would suggest that it was bread.
  - iv. The passage says He handed them bread and the contents of the cup and said they were His body and blood. What the Catholics eat is bread also, and whatever they drink is not the literal blood of Jesus.

SUFFICIENCY OF SCRIPTURE (LAST NIGHT)

● CHART 1: THE SCRIPTURES FURNISH:

ALL NECESSARY THINGS THAT JESUS DID (JOHN 20:30-31)

ALL NECESSARY THINGS THAT JESUS TAUGHT (ACTS 1:1-2)

CERTAINTY OF HIS ACTIONS AND TEACHINGS (LUKE 1:3-4)

FELICITY IN JESUS AS THE CHRIST (JOHN 20:30-31)

LIFE IN THE NAME OF JESUS (JOHN 20:30-31)

FELLOWSHIP WITH THE APOSTLES (I JOHN 1:3)

JOY THAT IS FULL (I JOHN 1:4)

PROTECTION AGAINST SIN (I JOHN 2:1)

BLESSINGS OF GOD (REVELATION 1:3)

REVELATION OF THE MYSTERIES (ROM. 16:25-26; EPH. 3:3)

COMMANDMENTS OF GOD (I COR. 14:37)

UNDERSTANDING EQUALLING PAUL'S (EPHESIANS 3:4)

MEMORY OF WHAT APOSTLES PREACHED (II PETER 1:15)

TEACHING OF THE HOLY GHOST (II PETER 1:21)

HOW TO KNOW TRUE PROPHETS (II JOHN 10; ACTS 17:11)

EVERY GOOD WORK (II TIMOTHY 3:16-17)

WHAT ELSE MUST ONE KNOW OR HAVE?

**(next page)**

## ● CHURCH FATHERS

- Basil: "The hearers that are instructed in the Scriptures must examine the doctrines of their teachers; they must receive those things which are agreeable to Scripture, and reject what are contrary to it."
- Cyril, Bishop of Jerusalem: "It behooveth us not to deliver the very least thing of the holy mysteries of faith without the Holy Scriptures: that is the sincerity of our faith, not that which is from our own inventions, but from demonstrations of the Holy Scripture."
- Chrysostom: He said that the Bible was for publicans, fishers, tent-makers, shepherds, goatherds, and that even the most illiterate could be saved by it.
- Athanasius: "For the holy and divinely inspired Scriptures are of themselves sufficient for the discovery of truth."
- Athanasius: "If you will speak anything besides that which is written, why do you contend against us, who are determined neither to hear nor to Speak anything but that which is written."
- Augustine: "Read these things to us from the Law, the Prophets, the Psalms, the Gospels, apostolical writings; read, and we will believe."
- Augustine: "John testifies that Christ hath said, and did many things that are not written. But those things were selected to be written which seemed to suffice for the salvation of believers."
- Dr. N said that all these men were faithful Cath.
  - They flourished in the 300's, long before the present day Cath. church was fully developed.
    - The Bishop of Rome was not even recognized as the universal Bishop of the Church until the fifth cent.
    - But the apostacy was well under way.
  - These faithful Cath. did not hold the Cath. doctrine of the non-sufficiency of Scripture and rejected the idea that "Tradition" which to a large extent consists of their writings, would be held to be equal in authority to the Bible.
  - My first ques. to Dr. N last night was: In your judgment which of the following would be the better situation (check one): a. The world would be better off if it were to accept the declaration, proclamations, and teachings of the Roman Cath. Ch. and totally forgot about the Bible. b. The world would be better off if it were to accept the teachings of the Bible and to reject RC. He checked "b."
  - These faithful Catholics would have checked "a."

● CATH. CH. GAVE US THE BIBLE.

- Many of the MSS of the NT have never been in the hands of the RCC, but in the hands of the Greek Orthodox Ch. ie Siniaticus, found at the Monastery of St. Catherine, a Greek Orthodox Monastery.
- They just refuse to understand that what is now in the Bible once dwelt in inspired men of the first cent. who preached it first in oral form and then wrote it down for us.
  - The Word (what is now in the Bible) created the church, not the other way around.
  - Parable of sower.
- God Determined Canonicity.
  - The "Church" did not determine the writings to be included in Scripture. God was the determiner of canonicity.
    - If a writing is inspired, it is Scripture.
    - If it is Scripture, it is canonical.
    - Canonicity is determined by God.
    - A writing is not inspired because men made it canonical. It is canonical because God inspired it!
    - It is not antiquity or the church which makes a book authoritative.
    - A book is authoritative because it is canonical; it is not canonical simply because man looks upon it as valuable. **INSPIRATION DETERMINES CANONICITY.**
  - God has already determined what is Scripture. It is man's obligation to recognize that which God has already determined to be authoritative.
  - All will freely admit that during the apostolic period, man recognized the fact that inspired writings existed.
    - Some say there was not attempt to set forth a canon of Scripture during this period. In fact, the canon was being formed during the apostolic time. Inspired writings were being sorted from uninspired writings.
    - Luke 1:1-4 *Since many have undertaken to compile a narrative of the events that have been fulfilled among us, <sup>2</sup>just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, <sup>3</sup>I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, <sup>4</sup>so that you may realize the certainty of the teachings you have received.*
    - Luke leaves the impression that there were some written accounts of the life of Christ that were less than acceptable.
    - Peter affirms that his writings were authoritative. **2 Peter 3:1-2** *This is now, beloved, the second letter I am writing to you; through them by way of reminder I am trying to stir up your sincere disposition, <sup>2</sup>to recall the words previously spoken by the holy prophets and the commandment of the Lord and savior through your apostles.*

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- Paul wanted his epistles read in the churches (Col 4:16; 1 Thess. 5:17). told the Thess. to "hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours" 2 Thess. 2:15.
- Peter was familiar with the writings of Paul, and referred to them as scripture (2 Pet. 3:15-16).
- Paul claimed inspiration (1 Cor. 2:7-13; 14:37), and that in receiving that which he preached, the Thess had received it "as it truly is, the word of God" 1 Thess. 2:13.
- Paul wrote, "For the Scripture says...'A worker deserves his pay' 1 Tim. 5:18. Paul here either quoted from Luke 10:7 or referred to Matt. 10:10.
- Some in the early church had within it the gift of "discernment of spirits" (1 Cor. 12:10.) Inspiration recognizing inspiration.
- 1 Cor. 14:37 "If anyone thinks that he is a prophet or a spiritual person, he should recognize that what I am writing to you is a commandment of the Lord."
- God intended those inspired writings of the first century to be recognized then, as well as today, as being authoritative.
- After the era of inspiration, what were the criteria for recognizing that which inspiration had written?
  - The will to believe: There is a moral component to acceptance or rejection of God's book, just as there is to belief or non-belief in Him.
  - He does not force acceptance on anyone. See Rom. 1. Jesus said in John 7:17 *Whoever chooses to do his will shall know whether I my teaching is from God or whether I speak on my own.*
  - Why did God allow such an important question as which books belong in the Bible to be a matter of debate?
  - It must lie in the biblical doctrine of the free moral agency of man.
- God allowed men in the OT to accept or reject His will, from Adam and Eve to Korah, Dathan, and Abiram (Num. 16), to Ahab and his 400 kept prophets to King Jehoichin's cutting up the book of Jeremiah and throwing it into the fire (Jer 36) to Paul's words being rejected by some in Corinth, Galatia, etc.
- If men could so reject the direct words of God and shamefully treat the inspired persons speaking for God, then people of a later generation may be expected to reject the words of God in written form and treat shamefully the inspired books. We must choose to do His will.
- The earliest Christians had no need to list the inspired books. They knew them because they knew the writers.
- Thiessen in his *Introduction to the New Testament*, p. 25, says: "It

is a remarkable fact that no early church council selected the books that should constitute the New Testament Canon. The books that we now have crushed out all rivals, not by any adventitious authority, but by their own weight and worth. This is in itself a strong proof of the genuineness and authenticity of the books that have survived."

- Bruce Metzger, *An Introduction to the Apocrypha*, pp. 262-263: "The most cogent proof that these books are intrinsically on a different plane from the books of the NT is afforded merely by reading them side by side with the books of the NT and allowing each to make its own impression. Then, in the words of M.R. James, 'It will very quickly be seen that there is no question of anyone's having excluded them from the NT: they have done that for themselves.'"



## Scripture

Exodus 34:27

Then the LORD said to Moses, "Write down these words, for in accordance with them I have made a covenant with you and with Israel."

Hundreds of years later, in his desire to restore the true worship of God, all king Josiah had to do was read that which Moses had written and follow it minutely. In doing this, Josiah came to a knowledge of what God wanted, and then did it!

So it is today. God has made known His will to man the ability and responsibility to recognize and obey the divine will.

## The Canon

Comes from a Greek word that means "ruler."

Told that the early Christians had no idea of a canon of Scripture. That begs the question. The important thing is: GOD DID!

Who was to determine canonicity?

Who was to recognize canonicity?

Tom Warren, *Harding Graduate School Lectures*, p 18:

How do we decide what criteria a document would have to have in order to be regarded as inspired and authoritative? By the use of reason. Does reason therefore become the ultimate judge? No. While it is true that we must use our powers of reason in order to ascertain the marks (criteria) which we would identify a document as inspired and authoritative, it is not the case that reason thus becomes ultimately authoritative. We simply use our powers of reason to find out which claim to revelation really is *the* revelation from God to man. Further, we use those same powers to accurately interpret that authoritative revelation. But we insist it is the Bible itself, not human reason which is ultimately authoritative. (This is the case because it is God's word). We must use our reason correctly in order to be sure that what we regard as the authoritative revelation from God really is such, but, having drawn the conclusion (by the use of our reason) that the Bible is inspired and authoritative, we then depend upon the Bible as the only source of the right answer to questions pertaining to salvation from sin."

God Determined Canonicity.

The "Church" did not determine the writings to be included in Scripture. God was the determiner of canonicity. If a writing is inspired, it is Scripture. If it is Scripture, it is canonical.

Canonicity is determined by God. A writing is not inspired because men made it canonical. It is canonical because God inspired it! It is not antiquity or the church which makes a book authoritative. A book is authoritative because it is canonical; it is not canonical simply because man looks upon it as valuable. INSPIRATION DETERMINES CANONICITY.

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After the era of inspiration, what were the criteria for recognizing that which inspiration had written? Was it written by a man known to have been inspired?

Was it written by a man claiming inspiration?

Since inspiration was limited to a short period of time in the first century, antiquity became a criterion. For instance, *Shepherd of Hermas* was written far too late to meet the criterion of antiquity.

Does the teaching of the book agree with the one faith (Eph. 4:4).

Does it teach what is known to be false?

Does it advocate that which is immoral, unethical, unholy, sensual?

Does it contradict itself or other inspired books?

Does it detract from the nature or character of God?

Since God is absolutely just and fair, an inspired book must be impartial, without prejudice toward

anyone.

For instance, the *Gospel of Peter* is colored with gnosticism, implying that Jesus did not really suffer on the cross.

Was a book immediately accepted by those first receiving it?

Was it widely acknowledged?

Today we can use the criterion of:

Quotations from the "church father."

Old versions (Old Latin, prior to AD 200; Old Syriac represented a text dating from the end of the second century.)

Early manuscripts:

Sinaiticus (4th cent.) all 27 books of NT + *Letter of Barnabas* and parts of *Shepherd of Hermas*.

Vaticanus (4th cent.) all but Tim., Titus, Philemon, and ends with Heb. 9:14.

Alexandrian (5th cent) has in whole or part all 27 books.

The will to believe:

There is a moral component to acceptance or rejection of God's book, just as there is to belief or non-belief in Him. He does not force acceptance on anyone. See Rom. 1. Jesus said in John 7:17 ***Whoever chooses to do his will shall know whether I my teaching is from God or whether I speak on my own.*** Why did God allow such an important question as which books belong in the Bible to be a matter of debate? It must lie in the biblical doctrine of the free moral agency of man. God allowed men in the OT to accept or reject His will, from Adam and Eve to Korah, Dathan, and Abiram (Num. 16), to Ahab and his 400 kept prophets to King Jehoichin's cutting up the book of Jeremiah and throwing it into the fire (Jer 36) to Paul's words being rejected by some in Corinth, Galatia, etc. If men could so reject the direct words of God and shamefully treat the inspired persons speaking for God, then people of a later generation may be expected to reject the words of God in written form and treat shamefully the inspired books. We must choose to do His will.

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## Apocrypha

Arguments for inclusion:

***The great Biblical manuscripts contain the OT apocrypha.***

They also contain such writings as the Epistle of Barnabas and Clement which the Cath. does not recognize as Scripture.

The manuscripts are not in agreement as to the extra books they include. In the various extant MSS of the LXX, the Apoc. books vary in number and name. Vaticanus contains no book of Macc, but does include 1 Esdras which Jerome and Cath. do not accept. The Alexandrian MS contains the rejected books of 1 Esdras, and 3 & 4 Macc, and in the NT 1 & 2 epistles of Clement. Sinaitic MS omits Baruch (which Cath. accept) and includes 4 Macc and in NT Epis. of Barnabas and Shepherd of Hermas which Cath exclude from Canon.

The MSS merely represent that the compilers desired to read and preserve these books. They do not affirm the relative value or auth. of them.

Compiled in 4th cent.

### *NT writers quote from the LXX.*

No such thing as the Greek Bible. The various Greek MSS vary as to the extra books they included.

There is no evidence that the Jews, even those of Alexandria, ever accepted the Spocriyphal books on a par with the other OT books. There is evidence they did not:

All extant MSS and cononical lists containing Apoc books are of late Christian origin and none originate with the Jews.

During the 2nd cent the Hellenitic Jews adopted Aquila's Greek version of the OT in lieu of their own, and it is known that Aquila's text excluded all Apoc books.

Philo, the leading Jewish philosopher, theologian, and writer, who lived in Alexandria from about 20 BC to 50 AD never quotes from one of these Apoc books, though he often quotes from the generally accepted canonical books.

The NT writers never quote from the Apoc books. (Jude quotes the Pseudepigraphical book of Enoch, but Paul also quotes heathen poets, but that does not mean that he considered them inspired.

Edward J. Young:

"There are no marks in these books [Apoc] which would attest a divine origin. As Green has pointed out, both Judith and Tobit contain historical, chronological and geographical errors. The books justify false hood and deception and make salvation to depend upon works of merit.

Almsgiving, for example, is said to deliver from death (Tobit 12:9; 4:10; 14:10, 11).

"Judith lives a life of false hood and deception in which she is represented as assisted by God (9:10, 13). Ecclesiasticus and the Wisdom of Solomon inculcate a morality based upon expediency. Wisdom teaches the creation of the world out of pre-existent matter (11:17).

Ecclesiasticus teaches that the giving of alms makes atonement for sin (3:30). In Baruch it is said that God hears the prayers of the dead (3:4), and in I Macc there are historical and geographical errors. This is not to deny many fine and commendable things in teh Apoc, but the books nonetheless show themselves at points to be at variance with divinely revealed truth. They were consequently never adopted by the Jews as canonical."

## APOSTOLIC SUCCESSION.

- a. Apostles were inspired. Why don't Cath. claim inspiration if Popes and bishops are successors to the apostles?
- b. Why would they not need and have the powers the apostles had?
- c. Catholics attempt to prove infallibility from passages that teach the inspiration of the apostles and that the church should heed their voice. The need Scrip. proving that the apostles had successors who were inspired and whom we are to heed. (Matthews p 20-21), but Mike admitted Tues night that the Bible nowhere says that Peter was to have successors as Pope. (Of course, it nowhere says Peter was pope.)
- d. Only case of apostolic succession. Acts 1:15-26. Judas had not yet entered the apostolic ministry. When James was beheaded (Acts 12:15-26) they did not meet and select a successor.
- e. Foundation does not succeed foundation. Whoever heard of putting another foundation under a building that was already well built?
- f. The Roman popes have not done and cannot do the works that Peter did. They deny that they are inspired or can reveal new truth.

## PRIESTHOOD

- I. There is no special priesthood in the church of the NT.
- A. All Christians are priests. ***"But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his wonderful light"*** (I Pet. 2:9 NAB).
  - B. Nowhere is a church leader called a sacrificing priest.
    - 1. They are called "presbyters" (elders).
    - 2. They are called "bishops" (overseers).
    - 3. They are called "pastors" (shepherds).
    - 4. They are never called mediators between God and man.
  - C. In the three letters that Paul addressed to Timothy and Titus he deals directly with their duties.
    - 1. There are none of a sacerdotal character.
    - 2. Tim. is directed to preach the word (2 Tim. 4:2).
    - 3. No instructions on the ritual of the mass are given.
    - 4. Titus is told to "reprove them sharply" but no details of ceremony are given.
    - 5. Omissions of this kind in the Pastoral Epistles are unaccountable.
    - 6. If Paul had regarded Tim. and Titus as priests, he would have filled as much space with directions regarding their priestly duties as we have in the book of Leviticus.
  - D. Even the Jewish high priest only needed to offer sacrifices once a year (Heb. 9:25-26), but the Catholics expect Christ to offer Himself daily in their eucharistic sacrifice.

# The Importance Of The Bible

by Wesley Simons

## Introduction

1. The Devil knows the power of God's word. Luke 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
2. God knows the power of His word. Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
3. We must recognize the power that is in God's word. Psalm 33:6-9 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. 7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. 8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. 9 For he spake, and it was *done*, he commanded, and it stood fast.
4. The Devil is still trying to get around the power of God's word.

## I. The way the Devil is trying to get around the power of God's word.

1. Modern day revelation.
2. Creeds
3. Trusting preachers too much.
4. Going by mom and dad's religion.
5. Visions and dreams
6. The Pope.
7. By saying one cannot understand the word of God.
8. By saying there is no pattern.
9. By saying it makes no difference what one believes.

## II. The power of God's word.

1. We are drawn by the word. John 6:44-45 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
2. We are converted by the word of God. Psalm 19:7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is*

sure, making wise the simple.

3. The word of God saves. James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
4. It keeps us from sinning. Psalm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
5. It is God's power to save. Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
6. It effects our prayer life. John 15:7 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
7. We are quickened by the word. Psalm 119:50 This *is* my comfort in my affliction: for thy word hath quickened me.
8. It is the seed of the kingdom. Luke 8:11 Now the parable is this: The seed is the word of God.
9. It produces faith Romans 10:17 So then faith *cometh* by hearing, and hearing by the word of God.
10. It is our light. Psalm 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.
11. It sanctifies John 17:17 Sanctify them through thy truth: thy word is truth.
12. It works in us. 1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
13. It frees. John 8:32 And ye shall know the truth, and the truth shall make you free.
14. It gives us an inheritance. Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
15. It will judge us. John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
16. It gives us a right to the city. Revelation 22:14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
17. It is the Christians sword. Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
18. It must be obeyed to be born again. 1 Peter 1:23 Being born again,



not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

19. It pleases God to save people by the preaching of the word.

1 Corinthians 1:21 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

### III. The power (or word ) is not to be changed.

1. Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.
2. Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

### IV. The power is complete

1. 2 Timothy 3:16-17 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.
2. 2 Peter 1:3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
3. Galatians 1:6-9 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.
4. Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

**Conclusion**

1. Man is not qualified to direct his own steps. Jeremiah 10:23 O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.
2. Proverbs 28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.
3. Proverbs 14:12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.
4. Do not trust in yourself. Obey the words of the Lord. Acts 11:14 Who shall tell thee words, whereby thou and all thy house shall be saved.
5. One needs to: hear, believe, repent, confess, and be baptized into Christ.

Miracle  
Nature  
Bible

Catholic  
Church

Bible

Falible man  
Reason  
ON  
Evidence

\* \* \* \* \*

1. Matt 16-18 gates of Hell
2. The Church of Christ is wrong because it recognizes the Bible as the only authority.
3. The Bible alone theory is self-contradictory.
4. The Bible nowhere says it is essential to salvation.
5. Can a man get into heaven without learning what he needs to know from the Bible.
6. Acts 7: Saul = St Paul Stephen died before Paul wrote the epistles
7. Therefore, salvation does come through the Bible

8. Is there a scripture in the Bible that teaches that the Bible the authority

9. II Tim 3:16, 17

10. He used the Bible alone to try to establish his argument.

11. Bible does contain all of the words of Jesus

1. MR 13:31, LK 21:33

2. Mat 24:35; Mat 4:4

12. Does every word of Jesus recorded

13. please tell us something that Jesus taught which is not in the word of God?

14. Act 1:3

15. All oral to start with  
trans~~ed~~ period  
then all written down

16. Is the Bible the word of God's grace?

17. 1 Cor 14:37 writing

18. 1 Cor 4:6

19. Rom 1:7; 1 Cor 1:2; II Cor 1:1; JN 12:48

20. Rev 20:12

21. why did you write LK 1:1-3 "All"

22. Act 1:1, 2;

4. 1 Cor 14:37

5.

6. How to Judge & Debate

1. what is being said
2. if what is being said is true so-what if prove Bible inspired, then that does not prove Darwin is a member of the true church

1 Tim 3:16-4-4 "cannot take Paul's statement in an absolute way"

How do we identify the canon

1 Tim 3:16

Karl Kestner is wrong. "Ask God"

Moses spoke nothing

Jude 3

~~1 Pet 3:16~~

Eph 3:3

Matt 4:4; Mk 4:34; 4:22; LABOUR, IN VINEYARD

look up the phrase "all things"

Acts 1:15

When is the scripture for papal succession

Mike said; No where.

Who is going to interpret the infallible interpretation

2. Matt 28:20 "All things"  
One does not teach by handing one  
a book

7. Jesus at no time commanded his  
Apostles to write a book.

3. Was Stephen saved?

4. What does one need to know to be saved.

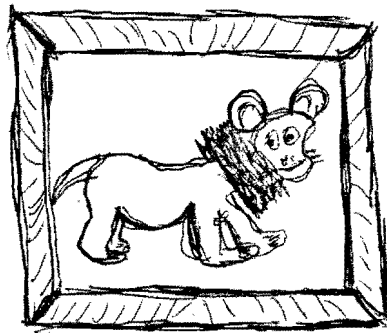
5. Implications can only be determined  
by an infallible source.

6. Where ~~is~~ <sup>are</sup> the words that Jesus spoke to the  
woman at the well?

7. Are you infallible when you say that  
the church of Christ is the one true  
church.

8. Acts 1:1-2

9. Jm 3:16, 17



0. Lk 10:28

1. 1 Cor 13:9-11

2. Ignorance will not work

3. Deut 31:19-20

## Chart #1

### How To Identify The Church

“If it is not identical in belief, government, etc., with the primitive Church, then it is not the Church of Christ.”  
(Catholic Facts, 27).

## Chart # 2

### Things In The Catholic Church Which Are Not In The Bible

POPE	CARDINAL	LIMBO
MONK	NUN	CLERGY
MASS	MORTAL SIN	HOLY WATER
CANON	DOGMA	GOOD FRIDAY
LENT	CRUCIFIX	EXTREME UNCTION
ROSARY	RELICS	PURGATORY
ARCHBISHOP	SACRAMENTS	TRANSUBSTANTIATION
IMMACULATE CONCEPTION		EX CATHEDRA
PRAYING TO MARY		SAINTHOOD
PERPETUAL VIRGIN		PAPAL INFALLIBILITY



## Questions about ~~The~~ <sup>the</sup> Traditional Authority "CATHOLIC"

1. ARE the bishops, Pope, priest inspired?
2. Was the apostles inspired?
3. Is the bible inspired?
4. If trustworthiness comes through an inspired means. i.e. Mark. 16:20; Heb. 1:1; Heb. 2:1-4; Jn. 14; 16; Jn. 16:7-15; I Pet. 1:20+21  
Then shouldn't we base our faith on only that which is inspired? Who is inspired today?
5. Did the Catholics give us the bible?
6. Did the Catholics give us the correct books?
7. Are these books inspired? yes, then the Catholic Church is false because its doctrine contradicts ~~the~~ inspired truth.
8. Could one become a Christian and go to heaven without being in the Catholic Church? If yes then the Cath. Church is not the Church in the bible.
9. Can the bible produce a Christian without the aid of the Catholic Church? Yes then the bible is all sufficient.
10. Can it instruct us in "every" aspect of life, If no, where is it lacking?
11. Can two different people of two different faiths believe the same way about a bible subject? Then truth is exclusive of the Cath. Church.
12. Can a person know truth without the Catholic Church? Then why have the Catholic Church without the bible the Church is working.
13. Can a person become a Catholic without the aid of the Catholic Church? yes, then the Catholic Church is not necessary in conversion.
14. Can a person become a Catholic by reading the bible alone? Then truth is exclusive of the Catholic Church in conversion.

15. Can a person be pleasing to God by just reading the bible and obeying its ~~own~~ instructions?

16. Are there Christians <sup>outside of the Catholic Church?</sup> ~~outside of the Catholic Church?~~ Yes, then the Catholic Church is not necessary in conversion, and the bible alone is sufficient in conversion and satisfaction of the believer, separate and apart from <sup>Cath.</sup> the Church.

## Ten reasons why Peter could not have been a Pope

Text:

THESIS:

Introduction

1. The entire structure of Catholicism rests upon the premise that Peter was a Pope.

2. If this is shown to be unscriptural; then Catholicism is not from God!

Body

I. He was a married man.

1. Matt 8:14

2. I Cor 9:5

3. Peter was an elder as well as an apostle I Pet 5:1 It is required that elders be married men with faithful children Titus 1:6

4. Catholics Teach: "...from the fourth century on mention is made of virginity especially dedicated to God" (Catholic Encyclopedia, III, 420

II. He would not allow others to bow down before him.

1. Acts 10:25-26

2. Catholics teach: "The kissing of the pope's foot -- the characteristic act of reverence by which all the faithful do honor to him as the Vicar of Christ--is found as early as the eighth century" (Catholic Encyclopedia, XII, 270).

III. He was a poor man

1. Acts 3:6

2. Peter was unable to pay a half-shekel tax until provided with the money by a miracle Matt 17:24-27

3. Catholics teach: "The immediate cause was bound up with the odious greed for money, displayed by the Roman Curia, and shows how far short all efforts at reform had hitherto fallen" (Catholic Encyclopedia, IX, 166).

IV. He was a humble man.

1. Jesus -- Matt 23:9-11

2. Peter was a servant --II Pet 1:1

3. He exhorted elders not to lord it over the church I Pet 5:3

4. Catholics teach: "She is the one institution that never changes" (Cardinal Gibbons, Faith of our Fathers, 883).

V. He did not consider himself infallible.

1. Jesus once rebuked Peter by saying, "Get thee behind me, Satan" Matt 16:23

2. Paul rebuked Peter "before them all" (Gal 2:11-14)
3. In considering a doctrinal question in Jerusalem Peter did not get the last word: James did Acts 15:6-20
4. Catholics teach: "...his infallibility comes from the Spirit of God, which on certain occasions protects him from error in faith and morals" (Catholic Dictionary, 677).

VI. He did not teach that he was the head of the church.

1. I Pet 5:4
2. Matt 16:13-19
3. Catholics teach: "But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself" (Great Encyclical Letters, 193).

VII. Other apostles did not regard him as their superior

1. Paul -- II cor 11:5
2. Catholics teach: "We hold upon this earth the place of God Almighty" (Great Encyclical Letters, 304). "Roman Pontiff has from on high an authority which is supreme, above all others and subject to none" (Pius XI, in Encyclical, Light of Truth, page 5).

VIII. There is no Biblical evidence that he was ever in Rome.

1. Paul saluted 27 Roman christians and did not mention Peter Rom 16:3-15
2. Paul in Rome -- "Only Luke is with me..." II tim 4:11. Verse 16 -- "At my first answer no man stood with me, but all men forsook me:..."

IX. He baptized those old enough to repent

1. Read Acts 2:38
2. Catholics teach: "When in the fourth and fifth centuries the doctrine of original sin and consequently the necessity of baptism for all became better known, the practice of infant baptism progressed rapidly" (Legislation of the Sacraments in the New code of Canon Law, 72).

X. He taught disciples to wear the name "Christian"

1. I Pet 4:16

Conclusion

- 1.

Invitation:

- 1.
2. Do you need to make Christ your Savior today through faith, repentance, confession & baptism?
3. Do you need to be restored?
4. Do you need to study the Bible to make sure of what you need to do - we want you to know that we are ready to study the Bible with you.
5. Do you want to be identified as a member of this congregation?
6. It seems hard to walk down the isle, but I want you to know that is easier to make those few steps than to delay and end up spending eternity wishing you had responded to the invitation.
7. Do need to respond to the invitation of Christ today?
8. Will you do it now?

1. Where does the Bible say a word about a Catholic Church?
2. From whence came the Catholic denomination?
3. Did Jesus and the Apostles endorse the Catholic Church in the first Century?
4. On what day, and under whose influence was the N. T. Church started?
5. How many true Churches are there?
6. If Jesus and the Apostles endorsed the Catholic Church why did they warn us against it?
7. What is the spiritual body of Christ?
8. Do you know of a Church (denomination) that forbids anyone to marry? Which one?
9. Who is the head of the Catholic Church?
10. Who is head of the Lord's Church?
11. Did Peter act like a Pope at the house of Cornelius?
12. Where do we read in the Bible that the Church was founded upon Peter?
13. Was Peter over the other Apostles?
14. Who were the priests in the N. T. Church?
15. Do Catholics believe the Pope is infallible?
16. How many mediators do we have between us and God? How many do Catholics claim?
17. Should we call any man Father?
18. Did Mary leave the impression that she should be worshipped?
19. Is the word, Sacrament, Mass, Cardinals, Nuns, Pope found in the Bible?
20. What do Catholics say about tradition? Don't they make it equal to the Bible?
21. Who placed instrumental music in the Church? When did this start?
22. What does the Bible say about instrumental music in worship?

23. If the Catholics' game is the Bible why can't we read about Catholicism in the Bible? We can read about the doctrine of Christ

24. If Peter was a Pope he was a married Pope also he had children.

25. Did the inspired Apostles see the Catholic Church in its working before they died? How about the N. T. Church did they see it working? Was they in the N. T. Church?

1. Was Simon Peter the first pope?
2. Is the pope infallible in matters of faith and morals?
3. Has there ever been popes that were immoral?
4. Is the pope just a man?
5. When the pope speaks ex cathedra he is infallible?
6. Will there be any pope's that will be lost come judgement day, because of their immorality?
7. Is the pope the head of the church?
8. Is Jesus Christ the head of the church?
9. Is there just one body, which is the church?
10. Did the Catholic church give us the bible?
11. If God said one thing and the pope says something that contradicts what God said, who would you believe?
12. Is the pope lead by the Holy Spirit?
13. Was Simon Peter a Catholic?
14. Was Simon Peter a Christian?
15. Was Paul a Catholic?
16. Was Paul just a Christian?
17. Is lying immoral?
18. Can the pope ever be told that he



19. Can the pope be married?
20. Has any pope changed any standards that another pope made?
21. Who do we obey, God or the pope?
22. Would the pope ever deny Jesus?
23. Can the pope annul a marriage?
24. Must we go by traditions or what God says?
25. Whom must we hear, the pope or Jesus Christ?
26. The sayings of the pope and tradition is subjective?
27. The sayings of the pope and tradition is objective?
28. What God says is objective?
29. Is the bible subjective or objective truth?
30. When the sayings of the pope and tradition contradicts what God says, which would you believe?

in any degree. Furthermore, Peter was a married man, and there is no reliable evidence that he was ever in Rome. So, you see, he hardly fits any of the present day qualifications of a pope.

The Pope's position is true to what the Catholic Church has affirmed through the centuries with reference to their right to interpret Scripture. In fact, they have claimed that as an exclusive right. Cardinal Hosius put it this way, "If anyone has the interpretation of the church of Rome concerning any text of scripture, although he does not understand how the interpretation suits the text, yet he possesses the identical word of God." In other

words, one does not have the sense to read and understand the Bible. He must let the Catholic Church tell him what it means. Ignatius Loyola, confirms this idea in these words: "That we may in all things obtain the truth, that we may not err in anything we ought ever to hold it as a fixed principle, that what I see white I believe to be black, if the hierarchial so define it to be so."

There you have the basis of Catholic unity. Of course we could have unity with the devil himself if we would be willing to accept his ways.

- H. Osby Weaver

## NEWS & NOTES

We had a great fellowship dinner last Sunday to honor our senior citizens. Many stayed to enjoy the good food and fellowship. Thanks to sister KAY PUDZIS and all the Senior Citizens Committee for sponsoring this event.

EVERYBODY... Please us all the different methods that are available to you to help build the Lord's church. Call, write, visit, etc. beginning at home, workplace, school and in any other area that you can.

Sister TINA PETTIS was bale to be in services last Sunday morning though she was still very sick. She is now sick at home and will undergo tests as an outpatient this week. Please remember her in your prayers.

We are glad that brother J.B. HERRING was able to be back in services last Sunday morning. Please continue to remember sister ALICE MICHAELS in Virginia in your prayers.

REMEMBER THAT NOVEMBER 5 IS THE DATE THAT WE GIVE EXTRA TO HELP THE CHILDREN AT CHILDHAVEN CHILDREN'S HOME.

The east Montgomery church of Christ announces a GOSPEL MEETING, October 22-25, brother GADDYS ROY will be the speaker. Please see the bulletin board for additional details.

LADIES... sister JANE CAPITELL needs more ladies to sign up as volunteers to work in the nursery. Please take at least

one time so that it won't be hard on any one person.

THANKS to brother JAMES ROY who did some much needed work at the Fellowship hall last week.

Brother AL CAPITELL and his Fellowship Committee announce that we will have a CHILI AND HOT DOG SUPPER on Sunday week, October 29, after the night worship service. Plan to stay, bring enough food for your family and for our visitors, if possible, and be sure to invite some to be with us.

At bulletin-time, brother LONNIE TAUNTON was scheduled to have cataract surgery as an outpatient. Please remember this good man in your prayers.

Our sister KIM CALAMBAKUS was involved in an automobile accident last week and her car was overturned three times. She is recovering at her parents home. We thank God that it didn't turn out any worse than it did. Please remember her in your prayers.

## SYMPATHY

We received the sad news at bulletin-time that brother STEVE FLATT was killed in an accident on his job. He was the fine minister of the Georgia Road church of Christ. Brother Flatt preached on Sunday night and in a few hours his life came to a tragic end. He was known as a good, sound minister of the gospel. We extend our sympathy to all of his family.

## Comfortable, Entertaining And Easy "Christianity"

The trend among many religious organizations today is to appeal more and more to creature comforts, and entertainment for those who attend. Thus, I was not surprised that in the Fort Worth Star Telegram of Sunday, Sept. 3, a denominational ad appeared, which included the following:

(1) "At \_\_\_\_\_, we dress casual. You might not to wear your pajamas, but you could pull out that pair of comfortable jeans." Notice the appeal to creature comforts, and to a casual, nonchalant approach. Nothing at all expressed about the greatness of God and our need to worship Him with deep respect and reverence, and what that entails.

(2) "At \_\_\_\_\_, we include drama, multimedia, upbeat contemporary music, and humor...Kids love it too." Notice the appeal to being entertained! This is an entertainment-crazed society, and some religionists are joining right in.

(3) "At \_\_\_\_\_, you can blend with the crowd and remain anonymous." Notice the appeal to an "easy religion" without any individual involvement or responsibility.

Beloved, true Christianity is not in the entertainment business (Matthew 28:18-19; Romans 1:14-16)! The Bible doesn't teach "nonchalance" in the worship of God (Psalm 89:7, KJV; Revelation 4; 7:9-12)! And the Bible assuredly teaches genuine commitment and dedication on the part of everyone who is a loyal follower of Christ (Romans 12:1-2; 1 Corinthians 15:58 Acts 21:13; Philippians 1:21)!

- Maxie Boren, Waymarks,  
Brown Trail Congregation, Ft.  
Worth, TX