



# The Papal Office constitutes Blasphemy



Whilst the Vatican maintains that it is deriving its power from a succession of popes the first of who was the Apostle Peter, not even the Bible agrees. The next chapter of this article contains extracts from two Catholic websites, giving the dogma. It is followed with a discourse from a website quoting and interpreting the Bible. The Bible exposes the dogma as false.

Pope Zachary was the last Byzantine pope, and Stephen II, who was pope from 26 March 752 to 26 April 757, succeeded pope Zachary following the death of pope-elect Stephen. Stephen II marks the historical delineation between the Byzantine papacy with its seat in Constantinople and the Frankish papacy with its seat in Rome. As most of Christian Church's history, also the papal transition from Constantinople to Rome was marked with bloodshed and murders.

The Frankish papacy of the Vatican is associated with the two sons of Charles Martel, Carloman and Pepin. Carloman chose the Church, and Pepin the secular throne, for advancing the Carolingian power. Pepin helped to create the new Catholic Church while usurping the throne from the Merovingians. For Pepin's favours to the Church, the Church imposed him as the king. Sources believe that the forged "Constantine Donation" and other suspected forgeries, such as the "Chair of St. Peter" and the "Letter of St. Peter" (from which the concept of Peter's Pence was born) have sprung up during the reign of Pepin the Short, who died in 768.

The Bible stance on papacy is summed up as follows:

In claiming that the pope is the "Vicar of Christ," the Catholic Church rejects the sufficiency and supremacy of Christ's priesthood, and grants to the Pope roles that Christ Himself declared would belong to the Holy Spirit. It is therefore blasphemy to ascribe to the Pope the title of "Vicar of Christ."

Corascendea, 15.04.2013

## The Dogma



From the earliest days of the Church, [From which "earliest days", the days of Pepin the Short? And of which Church"? inserted Corascendea.] Peter was recognized as the Prince of the Apostles and the first Supreme Pontiff; his see, Rome, has thus enjoyed the position of primacy over the entire Catholic Church.

[http://www.catholic.org/saints/saint.php?saint\\_id=5358](http://www.catholic.org/saints/saint.php?saint_id=5358)

And even:

Since early times, [Again, which "early times"? C.] the Roman Church has had a special commemoration of the primatial authority of St. Peter. As witness one of the most renowned of the Apostolic Fathers, the Roman See has always held a peculiar place in the affection and obedience of orthodox believers because of its "presiding in love" and service over all the Churches of God. [Via wars, crusades and genocides, such as the Cathar genocide, and via 700 years of terror by the Inquisition, according to history. C.]

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2013-02-22>



Peter, like his brother St. Andrew, worked as a fisherman. Andrew introduced Peter to Jesus. Becoming a disciple of Jesus, Peter acknowledged him as "... the Messiah, the son of the living God". Christ responded by saying: "... you are Peter and upon this rock I will build my church...." He added: "I will give you the keys of the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven". When the Lord came before the disciples at Tiberias, he gave to Peter the famous command to "Feed my lambs.... Tend my sheep.... Feed my sheep".

## The Bible

The Roman Catholic Church sees Peter as the first pope upon whom God had chosen to build His church (Matthew 16:18). It holds that he had authority (primacy) over the other apostles. The Roman Catholic Church maintains that sometime after the recorded events of the book of Acts, the Apostle Peter became the first bishop of Rome, and that the Roman bishop was accepted by the early church as the central authority among all of the churches. It teaches that God passed Peter's apostolic authority to those who later filled his seat as bishop of Rome. This teaching that God passed on Peter's apostolic authority to the subsequent bishops is referred to as "apostolic succession."

The Roman Catholic Church also holds that Peter and the subsequent popes were and are infallible when addressing issues "ex cathedra," from their position and authority as pope. It teaches that this infallibility gives the pope the ability to guide the church without error. The Roman Catholic Church claims that it can trace an unbroken line of popes back to St. Peter, citing this as evidence that it is the true church, since, according to their interpretation of Matthew 16:18, Christ built His church upon Peter.



But while Peter was central in the early spread of the gospel (part of the meaning behind Matthew 16:18-19), the teaching of Scripture, taken in context, nowhere declares that he was in authority over the other apostles, or over the church (having primacy). See Acts 15:1-23; Galatians 2:1-14; and 1 Peter 5:1-5. Nor is it ever taught in Scripture that the bishop of Rome, or any other bishop, was to have primacy over the church. Scripture does not even explicitly record Peter even being in Rome. Rather there is only one reference in Scripture of Peter writing from "Babylon," a name sometimes applied to Rome (1 Peter 5:13).

Primarily upon this and the historical rise of the influence of the Bishop of Rome come the Roman Catholic Church's teaching of the primacy of the bishop of Rome. However, Scripture shows that Peter's authority was shared by the other apostles (Ephesians 2:19-20), and the "loosing and binding" authority attributed to him was likewise shared by the local churches, not just their church leaders (see Matthew 18:15-19; 1 Corinthians 5:1-13; 2 Corinthians 13:10; Titus 2:15; 3:10-11).

Also, nowhere does Scripture state that, in order to keep the church from error, the authority of the apostles was passed on to those they ordained (the idea behind apostolic succession).

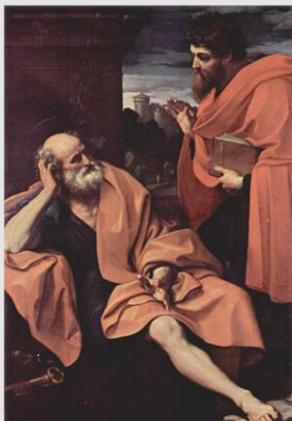
Apostolic succession is “read into” those verses that the Roman Catholic Church uses to support this doctrine (2 Timothy 2:2; 4:2-5; Titus 1:5; 2:1; 2:15; 1 Timothy 5:19-22). Paul does NOT call on believers in various churches to receive Titus, Timothy, and other church leaders based on their authority as bishops or their having apostolic authority, but rather based upon their being fellow labourers with him (1 Corinthians 16:10; 16:16; 2 Corinthians 8:23).



What Scripture DOES teach is that false teachings would arise even from among church leaders, and that Christians were to compare the teachings of these later church leaders with Scripture, which alone is infallible (Matthew 5:18; Psalm 19:7-8; 119:160; Proverbs 30:5; John 17:17; 2 Peter 1:19-21).

The Bible does not teach that the apostles were infallible, apart from what was written by them and incorporated into Scripture. Paul, in talking to the church leaders in the large city of Ephesus, makes note of coming false teachers. To fight against their error does NOT commend them to “the apostles and those who would carry on their authority”; rather, Paul commends them to “God and to the word of His grace” (Acts 20:28-32). It is Scripture that was to be the infallible measuring stick for teaching and practice (2 Timothy 3:16-17), not apostolic successors. It is by examining the Scriptures that teachings are shown to be true or false (Acts 17:10-12).

Was Peter the first pope? The answer, according to Scripture, is a clear and emphatic “no.” Peter nowhere claims supremacy over the other apostles. Nowhere in his writings (1 and 2 Peter) did the Apostle Peter claim any special role, authority, or power over the church. Nowhere in Scripture does Peter, or any other apostle, state that their apostolic authority would be passed on to successors.



Yes, the Apostle Peter had a leadership role among the disciples. Yes, Peter played a crucial role in the early spread of the gospel (Acts chapters 1-10). Yes, Peter was the “rock” that Christ predicted he would be (Matthew 16:18). However, these truths about Peter in no way give support to the concept that Peter was the first pope, or that he was the “supreme leader” over the apostles, or that his authority would be passed on to the bishops of Rome. Peter himself points us all to the true Shepherd and Overseer of the church, the Lord Jesus Christ (1 Peter 2:25).

Jesus does indeed predict a “vicar” in the sense of a “replacement” for His physical presence here on earth. However, this “vicar of Christ” is not a priest, high priest, bishop, or pope. The only biblical “Vicar of Christ” is the Holy Spirit. John 14:26 declares, “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” John 14:16-18 proclaims, “And I will ask the Father, and He will give you another Counselor to be with you forever — the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you. I will not leave you as orphans; I will come to you.” The Holy Spirit is Christ’s “replacement” on the earth. The Holy Spirit is our Counselor, Teacher (John 14:26), and guide into all truth (John 16:13).



Reproduced courtesy of:

<http://www.gotquestions.org/vicar-of-Christ.html>

Two pictures of St Peter by Guido Reni.

More reading by selecting “Elementary Read” or “Thematic Texts” on

[www.dhaxem.com](http://www.dhaxem.com)

