

Errors of the Roman Catholic Church #2

John Isaac Edwards

Affirms the Roman Pontiff to Be the Successor of Peter. On the perpetuity of the primacy of blessed Peter in the Roman Pontiffs, the “First Dogmatic Constitution on the Church of Christ” maintains, “That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the Blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church...For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church... lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of Rome, which was founded by him, and consecrated by his blood. Whence, whosoever succeeds to Peter in this See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church...Wherefore it has at all times been necessary that every particular Church - that is to say, the faithful throughout the world - should agree with the Roman Church...If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that blessed Peter should have a perpetual line of successors in the Primacy over the universal Church, or that the Roman Pontiff is the successor of blessed Peter in this primacy: let him be anathema.”

On the power and nature of the primacy of the Roman Pontiff, that dire and dreadful document continues, “Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils...all of the faithful must believe that the holy Apostolic See and the

Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord... Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches...This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.”

The primacy of Peter, and the Roman Pontiff as the successor of Peter in that proposed primacy, Catholic presumption, “in which is found the strength and solidity of the entire Church,” is without the support of one jot of God-breathed Scripture or one tittle of authenticated history! The church was not built upon the weakness of human flesh, but upon the bedrock truth that Jesus Christ is the Son of God (Matthew 16:16-19). While the Catholic Church is founded upon Peter, the church built by Christ is founded upon Christ. “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11). If the church is built upon the primacy of the apostle Peter, why did the apostle Paul speak of the “household of God...built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:19-20)? Catholic tradition displaces Christ as the chief corner stone and reinstates Peter, and his proposed “successors,” the Roman Pontiffs, as the foundation stone upon which the church is built. It was not Christ that vested Peter with primacy; it is Catholic tradition that seeks to endow Peter with primacy! Catholic dogma de-

thrones Christ as the Supreme Head and Ruler (Matthew 28:18; Ephesians 1:20-23; Colossians 1:15-19), removes Him from position of Spokesman (Hebrews 1:1-4), and robes the Pope (Pontiff, Holy Father, Holy See), of which the Bible says not a word, with such power! Of this most sinister and insidious system the earth has ever known, there can be no more fitting description than that of Paul's warning contained in the words of 2 Thessalonians 2:1-4. The salvation of man is not predicated upon subordination to the Roman Pontiff or Catholic truth - man must obey Christ to be saved (Hebrews 5:8-9).

Affirms the Infallibility of the Roman Pontiff.

“...we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks ex cathedra, that is when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that *infallibility* with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith and morals; and that therefore such definitions of the Roman Pontiff are *irreformable* of themselves, and not from the consent of the Church” (*First Dogmatic Constitution on the Church of Christ*).

The alleged infallibility of the pope exempts the pope from error and vests the pope with divine power. The following points render the claim of papal infallibility null and void:

A. The popes declared to be heretical deny claims

of infallibility, and therefore disprove the existence of an infallible pope.

B. The “Great Interregnum” - the seventy-year period of history when there was no pope, when the pope resigned and left “St. Peter’s Chair” vacant, then afterward, when for fifty years there were two popes, and two existing lines of popes, claiming infallibility - proves their claims of papal infallibility to be false.

C. The controversies of the popes disprove the claim of infallibility. There was the age-long argument over whether infallibility was in the church, the pope, or the council. In 1870 the Vatican Council declared that infallibility should henceforth reside in the pope personally. So a fallible council conferred infallibility on the pope!

D. The changes in the Catechism disprove the claim of infallibility. Prior to 1870 the Catechism said, “It (infallibility) is no article of Catholic faith.” Since 1870 it says, “In Catechisms of both old and young, it is taught.”

The organization of the Roman Catholic Church, from the pope to the priest, along with all the sacraments and sacramentals of Roman Catholicism, is nowhere to be found in your Bible. To the honest and sincere Catholic, we earnestly plead, “Come out of her, that ye be not partaker of her sins, and receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities” (Revelation 18:4-5). Yield your heart to no priest or prelate, but to Christ and His Word (John 12:48). *We are open to study with any person looking for solutions to the darkness in which they have groped. Our doors, hearts, and Bibles remain open for study.*

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www.churchofchristatterrehaute.com



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***The Bible
Is Our
Only Guide!***