

A PROTEST TO

ROMAN CATHOLICISM

THE PAPACY

- ▶ **Based upon the next 5 texts, the Roman Catholic church argues that Peter was the leader of the apostles and that his authority was intended to be passed down through the generations upon one person—the pope.**
- ▶ “Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. **And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.**” Then he strictly charged the disciples to tell no one that he was the Christ.” (Matthew 16:13-20, ESV) (emphasis mine)
- ▶ “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. **Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.** Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.” (Matthew 18:15-20, ESV) (emphasis mine)

THE PAPACY

- ▶ “On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. **If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.**”” (John 20:19-23, ESV) (emphasis mine)
- ▶ “When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, **“Feed my lambs.”** He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, **“Tend my sheep.”** He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the 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.”** (John 21:15-17, ESV) (emphasis mine)

THE PAPACY

- ▶ “Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away. And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers. In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, “Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry.” (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) “For it is written in the Book of Psalms, “ ‘May his camp become desolate, and let there be no one to dwell in it’; and “ **‘Let another take his office.’** So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.” And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, “You, Lord, who know the hearts of all, show which one of these two **you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.**” And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.” (Acts 1:12-26, ESV) (emphasis mine)

THE PAPACY [WHO/WHAT IS “THE ROCK”]

- ▶ “And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.” (Matthew 16:18, ESV)
- ▶ “The reference of πέτρα to Christ is forced and unnatural. The obvious reference of the word is to Peter. The emphatic *this* naturally refers to the nearest antecedent; and besides, the metaphor is thus weakened, since Christ appears here, not as the *foundation*, but as the *architect*: “On this rock *will I build*.” Again, Christ is the great foundation, the “chief corner-stone,” but the New Testament writers recognize no impropriety in applying to the members of Christ’s church certain terms which are applied to him. For instance, Peter himself (1 Pet. 2:4), calls Christ a *living stone*, and, in ver. 5, addresses the church as living stones. In Apoc. [Revelation] 21:14, the names of the twelve apostles appear in the twelve foundation-stones of the heavenly city; and in Eph. 2:20, it is said, “Ye are built upon the foundation of *the apostles and prophets* (i.e., laid by the apostles and prophets), Jesus Christ himself being the chief corner-stone.””
- ▶ “The reference to Simon himself is confirmed by the actual relation of Peter to the early church, to the Jewish portion of which he was a foundation-stone. See Acts, 1:15; 2:14, 37; 3:12; 4:8; 5:15, 29; 9:34, 40; 10:25, 26; Gal. 1:18”

▶ All points from: Vincent, M. R. (1887). *Word studies in the New Testament*. New York: Charles Scribner’s Sons.

THE PAPACY [WHAT ARE “THE KEYS”]

- ▶ “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” (Matthew 16:19, ESV)
- ▶ “We now come to two phrases in which Jesus describes certain privileges which were given to and certain duties which were laid on Peter.
 - ▶ (1) He says that he will give to Peter *the keys of the kingdom*. This is an obviously difficult phrase; and we will do well to begin by setting down the things about it of which we can be sure.
 - ▶ (a) The phrase always signified some kind of very special power. For instance, the Rabbis had a saying: ‘The keys of birth, of the rain, and of the resurrection of the dead belong to God.’ That is to say, only God has the power to create life, to send the rain and to raise the dead to life again. The phrase always indicates a special power.

THE PAPACY [WHAT ARE “THE KEYS”]

- ▶ “(b) In the New Testament, this phrase is regularly attached to Jesus. It is in his hands, and no one else’s, that the keys are. In Revelation 1:18, the risen Christ says: ‘I am ... the living one. I was dead, and see, I am alive for ever and ever; and I have the keys of Death and of Hades.’ Again in Revelation 3:7, the risen Christ is described as: ‘The holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.’ This phrase must be interpreted as indicating a certain divine right; and whatever the promise made to Peter, it cannot be taken as annulling, or infringing, a right which belongs alone to God and to the Son of God.”
- ▶ “(c) All these New Testament pictures and usages go back to a picture in Isaiah (Isaiah 22:22). Isaiah describes Eliakim, who will have the key of the house of David on his shoulder, and who alone will open and shut. Now the duty of Eliakim was to be *the faithful steward of the house*. It is the steward who carries the keys of the house, who in the morning opens the door and in the evening shuts it, and through whom visitors gain access to the royal presence. So, what Jesus is saying to Peter is that in the days to come, he will be *the steward of the kingdom*. And in the case of Peter, the whole idea is that of *opening*, not shutting, the door of the kingdom.”

▶ Source: Barclay, W. (2001). *The Gospel of Matthew* (Third Ed.). Edinburgh: Saint Andrew Press.

THE PAPACY [WHAT ARE “THE KEYS”]

- ▶ “That came abundantly true. At Pentecost, Peter opened the door to 3,000 souls (Acts 2:41). He opened the door to the Gentile centurion Cornelius, so that it was swinging on its hinges to admit the great Gentile world (Acts 10). Acts 15 tells how the Council of Jerusalem opened wide the door for the Gentiles, and how it was Peter’s witness which made that possible (Acts 15:14; *Simeon is Peter*). The promise that Peter would have the keys to the kingdom was the promise that Peter would be the means of opening the door to God for thousands upon thousands of people in the days to come. But it is not only Peter who has the keys of the kingdom; every Christian has; for it is open to every one of us to open the door of the kingdom to some other and so to enter into the great promise of Christ.”

- ▶ Source: Barclay, W. (2001). *The Gospel of Matthew* (Third Ed.). Edinburgh: Saint Andrew Press.

THE PAPACY [WHAT ARE “BINDING AND LOOSING”]

- ▶ “Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.” (Matthew 18:18-19, ESV)
- ▶ “Whatever this mean, it was soon expressly *extended to all the apostles* (Mt 18:18); so that the claim of supreme authority in the Church, made for Peter by the Church of Rome, and then arrogated to themselves by the popes as the legitimate successors of St. Peter, is baseless and impudent. As first in confessing Christ, Peter got this commission before the rest; and with these “keys,” on the day of Pentecost, he first “opened the door of faith” to the *Jews*, and then, in the person of Cornelius, he was honored to do the same to the *Gentiles*. Hence, in the lists of the apostles, Peter is always first named. See on Mt 18:18. **One thing is clear, that not in all the New Testament is there the vestige of any authority either claimed or exercised by Peter, or conceded to him, above the rest of the apostles—a thing conclusive against the Romish claims in behalf of that apostle.**”
- ▶ Source: Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible*. Oak Harbor, WA: Logos Research Systems, Inc. (emphasis mine)

THE PAPACY [WHAT ARE “BINDING AND LOOSING”]

- ▶ “(2) Jesus further promised Peter that what he *bound* would remain *bound*, and what he *loosed* would remain *loosed*. Richard Glover takes this to mean that Peter would lay people’s sins, bind them, to their consciences, and that he would then loose them from their sins by telling them of the love and the forgiveness of God. That is a lovely thought, and no doubt true, for such is the duty of every Christian preacher and teacher—but there is more to it than that.”
- ▶ “*To loose* and *to bind* were very common Jewish phrases. They were used especially of the decisions of the great teachers and the great Rabbis. Their regular sense, which any Jew would recognize, was *to allow* and *to forbid*. *To bind* something was *to declare it forbidden*; *to loose* was *to declare it allowed*. These were the regular phrases for taking decisions in regard to the law. That is in fact the only thing these phrases in such a context would mean. So what Jesus is saying to Peter is: ‘Peter, you are going to have grave and heavy responsibilities laid upon you. You are going to have to take decisions which will affect the welfare of the whole Church. You will be the guide and the director of the infant Church. And the decisions you give will be so important, that they will affect the souls of men and women in time and in eternity.’”

- ▶ Source: Barclay, W. (2001). *The Gospel of Matthew* (Third Ed.). Edinburgh: Saint Andrew Press.

THE PAPACY [WHAT ARE “BINDING AND LOOSING”]

- ▶ “The privilege of the keys meant that Peter would be the steward of the household of God, opening the door for men and women to enter into the kingdom. The duty of binding and loosing meant that Peter would have to take decisions about the Church’s life and practice which would have the most far-reaching consequences. And indeed, when we read the early chapters of Acts, we see that in Jerusalem that is precisely what Peter did.”
- ▶ “Peter had made the great discovery; and Peter was given the great privilege and the great responsibility. It is a discovery which we must all make for ourselves; and, when we have made it, the same privilege and the same responsibility are laid upon us.”
- ▶ Source: Barclay, W. (2001). *The Gospel of Matthew* (Third Ed.). Edinburgh: Saint Andrew Press.

A PROTEST

“AND I TELL YOU, YOU ARE PETER, AND ON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. I WILL GIVE YOU THE KEYS OF THE KINGDOM OF HEAVEN, AND WHATEVER YOU BIND ON EARTH SHALL BE BOUND IN HEAVEN, AND WHATEVER YOU LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN.” THEN HE STRICTLY CHARGED THE DISCIPLES TO TELL NO ONE THAT HE WAS THE CHRIST.” (MATTHEW 16:18–20, ESV)

“IF YOUR BROTHER SINS AGAINST YOU, GO AND TELL HIM HIS FAULT, BETWEEN YOU AND HIM ALONE. IF HE LISTENS TO YOU, YOU HAVE GAINED YOUR BROTHER. BUT IF HE DOES NOT LISTEN, TAKE ONE OR TWO OTHERS ALONG WITH YOU, THAT EVERY CHARGE MAY BE ESTABLISHED BY THE EVIDENCE OF TWO OR THREE WITNESSES. IF HE REFUSES TO LISTEN TO THEM, TELL IT TO THE CHURCH. AND IF HE REFUSES TO LISTEN EVEN TO THE CHURCH, LET HIM BE TO YOU AS A GENTILE AND A TAX COLLECTOR. TRULY, I SAY TO YOU, WHATEVER YOU BIND ON EARTH SHALL BE BOUND IN HEAVEN, AND WHATEVER YOU LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. AGAIN I SAY TO YOU, IF TWO OF YOU AGREE ON EARTH ABOUT ANYTHING THEY ASK, IT WILL BE DONE FOR THEM BY MY FATHER IN HEAVEN. FOR WHERE TWO OR THREE ARE GATHERED IN MY NAME, THERE AM I AMONG THEM.” (MATTHEW 18:15–20, ESV)

BLUE TEXT=CONTEXT WHICH SUPPORTS INTERPRETATION

RED TEXT=TEXT IN QUESTION

IN CONCLUSION:

“KEYS OF THE KINGDOM” REFER TO OPENING THE KINGDOM TO JEWS AND GENTILES
“BINDING AND LOOSING” REFER TO PROTECTING THE KINGDOM FROM INSIDE AND OUTSIDE THREATS

THE PAPACY [FORGIVING SINS?]

- ▶ “If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.” (John 20:23, ESV)
- ▶ “In any *literal* and *authoritative* sense *this power was never exercised by one of the apostles*, and plainly was never understood by themselves as possessed by them or conveyed to them. (See on Mt 16:19). The power to intrude upon the relation between men and God cannot have been given by Christ to His ministers in any but a *ministerial* or *declarative* sense—as the authorized interpreters of His word, while in the *actings* of His ministers, the real nature of the power committed to them is seen in the exercise of *church discipline*.” - Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible*. Oak Harbor, WA: Logos Research Systems, Inc.

THE PAPACY [FORGIVING SINS?]

- ▶ **“I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.”** (Isaiah 43:25, ESV) (emphasis mine)
- ▶ “And when he returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” Now some of the scribes were sitting there, questioning in their hearts, “Why does this man speak like that? He is blaspheming! **Who can forgive sins but God alone?**” And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— “I say to you, rise, pick up your bed, and go home.” And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”” (Mark 2:1-12, ESV) (emphasis mine)

THE PAPACY [FORGIVING SINS?]

- ▶ “Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” And he said to her, **“Your sins are forgiven.”** Then those who were at table with him began to say among themselves, **“Who is this, who even forgives sins?”** And he said to the woman, **“Your faith has saved you; go in peace.”** (Luke 7:44-50, ESV) (emphasis mine)
- ▶ ““Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, **and that repentance for the forgiveness of sins should be proclaimed *in his name* to all nations, beginning from Jerusalem.** You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”” (Luke 24:45-49, ESV) (emphasis mine)

THE PAPACY [FORGIVING SINS?]

- ▶ “And 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.” (Acts 2:38, ESV)
(emphasis mine)
- ▶ “So Peter opened his mouth and said: “Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, but God raised him on the third day and made him to appear, not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. **And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead.** To him all the prophets bear witness that **everyone who believes in him receives forgiveness of sins through his name.**”” (Acts 10:34-43, ESV) (emphasis mine)

THE PAPACY [FORGIVING SINS?]

- ▶ “Let it be known to you therefore, brothers, that **through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.**” (Acts 13:38–39, ESV) (emphasis mine)
- ▶ ““But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God. Repent, therefore, of this wickedness of yours, and **pray to the Lord** that, if possible, the intent of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bond of iniquity.”” (Acts 8:20–23, ESV) (emphasis mine)

THE PAPACY [FORGIVING SINS?]

- ▶ “Jesus said to the disciples: ‘If you remit the sins of anyone, they are remitted; if you retain them, they are retained.’ This is a saying whose true meaning we must be careful to understand. One thing is certain—no one can forgive anyone else’s sins. But another thing is equally certain—it is the great privilege of the Church to convey the message of God’s forgiveness to men and women. Suppose someone brings us a message from another, our assessment of the value of that message will depend on how well the bringer of the message knows the sender. If someone proposes to interpret another’s thought to us, we know that the value of that person’s interpretation depends on the closeness they have to the other.”
- ▶ “The apostles had the best of all rights to bring Jesus’ message to all people, because they knew him best. If they knew that people were really penitent, they could with absolute certainty proclaim to them the forgiveness of Christ. But equally, if they knew that there was no penitence in their hearts or that they were trading on the love and the mercy of God, they could tell them that until their hearts were altered there was no forgiveness for them. This sentence does not mean that the power to forgive sins was ever entrusted to any individual or group; it means that the power to proclaim that forgiveness was so entrusted, along with the power to warn that forgiveness is not open to the impenitent. This sentence lays down the duty of the Church to convey forgiveness to the penitent in heart and to warn the impenitent that they are forfeiting the mercy of God.”

- ▶ Source: Barclay, W. (2001). *The Gospel of John* (Vol. 2). Louisville, KY: Edinburgh.

THE PAPACY [FORGIVING SINS?]

- ▶ “Whose soever sins ye remit - (According to the tenor of the Gospel, that is, supposing them to repent and believe) they are remitted, and whose soever sins ye retain (supposing them to remain impenitent) they are retained. So far is plain. But here arises a difficulty. Are not the sins of one who truly repents, and unfeignedly believes in Christ, remitted, without sacerdotal absolution? And are not the sins of one who does not repent or believe, retained even with it? What then does this commission imply? Can it imply any more than,
 1. A power of declaring with authority the Christian terms of pardon; whose sins are remitted and whose retained? As in our daily form of absolution;

and
 2. A power of inflicting and remitting ecclesiastical censures? That is, of excluding from, and re - admitting into, a Christian congregation.” -John Wesley

A PROTEST

“On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, “Peace be with you. **As the Father has sent me, even so I am sending you.**” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. **If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.**”” (John 20:19-23, ESV)

Jesus said that He was sent to:

“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. **He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,**” (Luke 4:18, ESV)

BLUE TEXT=TEXT WHICH SUPPORTS INTERPRETATION

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CONCLUSION:

IT SEEMS THAT, GIVEN THE APOSTLES OWN UNDERSTANDING OF THE SAYING, AND THE SCRIPTURE THAT LIMITS FORGIVENESS OF SINS TO GOD ALONE, WE MUST INTERPRET THE TEXT AS PROCLAIMING THE GOSPEL AS THE MEANS OF FORGIVENESS OF SINS OR REJECTION OF IT PROCLAIMING THE WITHHOLDING OF FORGIVENESS.

THE PAPACY [FEED MY SHEEP?]

- ▶ ""When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "**Feed my lambs.**" He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "**Tend my sheep.**" He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the 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.**" (John 21:15-17, ESV) (emphasis mine)
- ▶ "Three times **Jesus** commissioned **Peter** to care for the flock: **Feed My lambs;** (v. 15); **Take care of My sheep** (v. 16); **Feed My sheep** (v. 17). **Some Roman Catholics assume that this asserts Peter's primacy, but this is foreign to the passage (cf. 1 Peter 5:2).** In Jesus' three questions of **love** (*agapas, agapas, and phileis*) and His three commands of duty (*boske, "tend"; poimaine, "herd, lead to pasture"; boske*) various Greek synonyms are used. Since it is difficult to see any consistent distinctions that John intended, most scholars see these as **stylistic variations.**" -Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books. (emphasis mine in orange)

THE PAPACY [ANOTHER TAKES HIS PLACE?]

- ▶ “For it is written in the Book of Psalms, “ ‘May his camp become desolate, and let there be no one to dwell in it’; and “ **‘Let another take his office.’** So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—**one of these men must become with us a witness to his resurrection.**” And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, **“You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.”** And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.” (Acts 1:20-26, ESV)

THE PAPACY [ANOTHER TAKES HIS PLACE?]

- ▶ “Biblically, the word “apostle” literally means “one who is sent.” So, anyone who was sent by the Lord to do something would be an apostle. But, such a liberal definition is not a sufficient answer. Biblically, an apostle was someone who was involved with Jesus and/or knew of Jesus before his crucifixion and after his crucifixion.”
- ▶ “Notice that in Acts when the apostles are deciding on a replacement for Judas, **Peter speaks of the necessity of someone who had been with Christ from the beginning.** In 1 Corinthians **Paul defends his apostleship by claiming to have seen the risen Lord.** Therefore, we can conclude biblically that a true apostle in the New Testament style is no longer possible because it would require that the person had been with Christ and/or have seen the risen Lord.”
- ▶ Source: <https://carm.org/apostles-today> (emphasis mine)

MARIOLOGY

- ▶ Roman Catholics readily admit that the doctrines of Mary that they espouse are not based on Scripture, but on tradition and papal declarations. Though, they may quote Genesis 3:15:
- ▶ “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” (Genesis 3:15, ESV)
- ▶ Roman Catholics will argue that the “seed” or “offspring” here is Christ, so the “woman” must be Mary. Let’s look closer at the passage together.

MARIOLOGY

- ▶ “Then the Lord God said to the **woman**, “What is this that you have done?” The **woman** said, “The serpent deceived me, and I ate.” The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the **woman**, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” To the **woman** he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.”” (Genesis 3:13–16, ESV) *(emphasis mine)*
- ▶ Context clues *scream* out to us that the “woman” the Lord was talking about to the serpent was the same “woman” the Lord was talking to before and after speaking with the serpent. Also, notice the Lord says that the serpent will have enmity with her offspring, and the curse given to Eve (though she was not given the name “Eve” until after this and has only been referred to as “Woman” so far) was that she would have increased pain in childbirth. It is Eve’s offspring that Satan would have enmity with. Her offspring would produce the lineage to bring about the One who would crush the head of the serpent.

MARIOLOGY [IMMACULATE CONCEPTION]

- ▶ Again, grasping for straws at a Biblical defense, even though *Catholic Answers* openly admits there is no *real* Biblical defense of the Marian doctrines—here is what R.C. Apologist Patrick Madrid said:
- ▶ “Look first at two passages in Luke 1. In verse 28, the angel Gabriel greets Mary as “*kecharitomene*” (“full of grace” or “highly favored”). This is a recognition of her sinless state. In verse 42 Elizabeth greets Mary as “blessed among women.” The original import of this phrase is lost in English translation. Since neither the Hebrew nor Aramaic languages have superlatives (best, highest, tallest, holiest), a speaker of those languages would have say (sic), “You are tall among men” or “You are wealthy among men” to mean “You are the tallest” or “You are the wealthiest.” Elizabeth’s words mean Mary was the holiest of all women.” -<http://www.aomin.org/aoblog/index.php/2012/11/11/a-biblical-basis-for-the-immaculate-conception-vintage/>

MARIOLOGY [IMMACULATE CONCEPTION]

- ▶ This is a very poor defense of the doctrine. Is Patrick Madrid actually suggesting that an entire doctrine of pre-birth sinlessness is packed into the meaning of one Greek word and then never mentioned again in the Scriptures?
- ▶ Another point is that this word "κεχαριτωμένη" is mention in one other place (the root word χαριτω): "to the praise of his glorious grace, with which he has **blessed** (ἐχαρίτωσεν) us in the Beloved." (Ephesians 1:6, ESV) Does this mean that all the elect are also born without the effects of sin, or that we never sin again after salvation?
- ▶ Source: ideas taken, but not directly quoted from "<http://www.aomin.org/aoblog/index.php/2012/11/11/a-biblical-basis-for-the-immaculate-conception-vintage/>"

MARIOLOGY [IMMACULATE CONCEPTION]

- ▶ “(The fact that the Roman Catholic Church has to attempt to build such a complex theology on the form of a participle in a greeting should say a great deal in and of itself.) What are we to do with the perfect tense of the participle, then? We might take it as an intensive perfect, one that emphatically states that something **is** (see Dana and Mantey, *A Manual Grammar of the Greek New Testament* pg. 202), but most likely it is simply emphasizing the certainty of the favor given, just as the perfect passive participle in Matthew 25:34 (“Come, you who are blessed by my Father...”), 1 Thessalonians 1:4 (“For we know, brothers loved by God...”), and 2 Thessalonians 2:13 (“But we ought always to thank God for you, brothers loved by the Lord...”) emphasizes the completedness of the action as well. No one would argue that in Matthew 25:34, Jesus means to tell us that the righteous have a “perfection of blessedness that indicates that they had this perfection throughout their life, for a perfection must be perfect not only intensively, but extensively” (to borrow from Mr. Keating’s presentation). The application of Keating’s thoughts to any of the above passages results in foolishness. Hence, it is obvious that when Keating says that the Greek indicates that Mary “must have been in a state of sanctifying grace from the first moment of her existence to have been called ‘full of grace’ or to have been filled with divine favor in a singular way,” he is, in point of fact, not deriving this from the Greek at all, but from his own theology, which he then reads back into the text. There is simply nothing in the Greek to support the pretentious interpretation put forward by Keating and Madrid.”

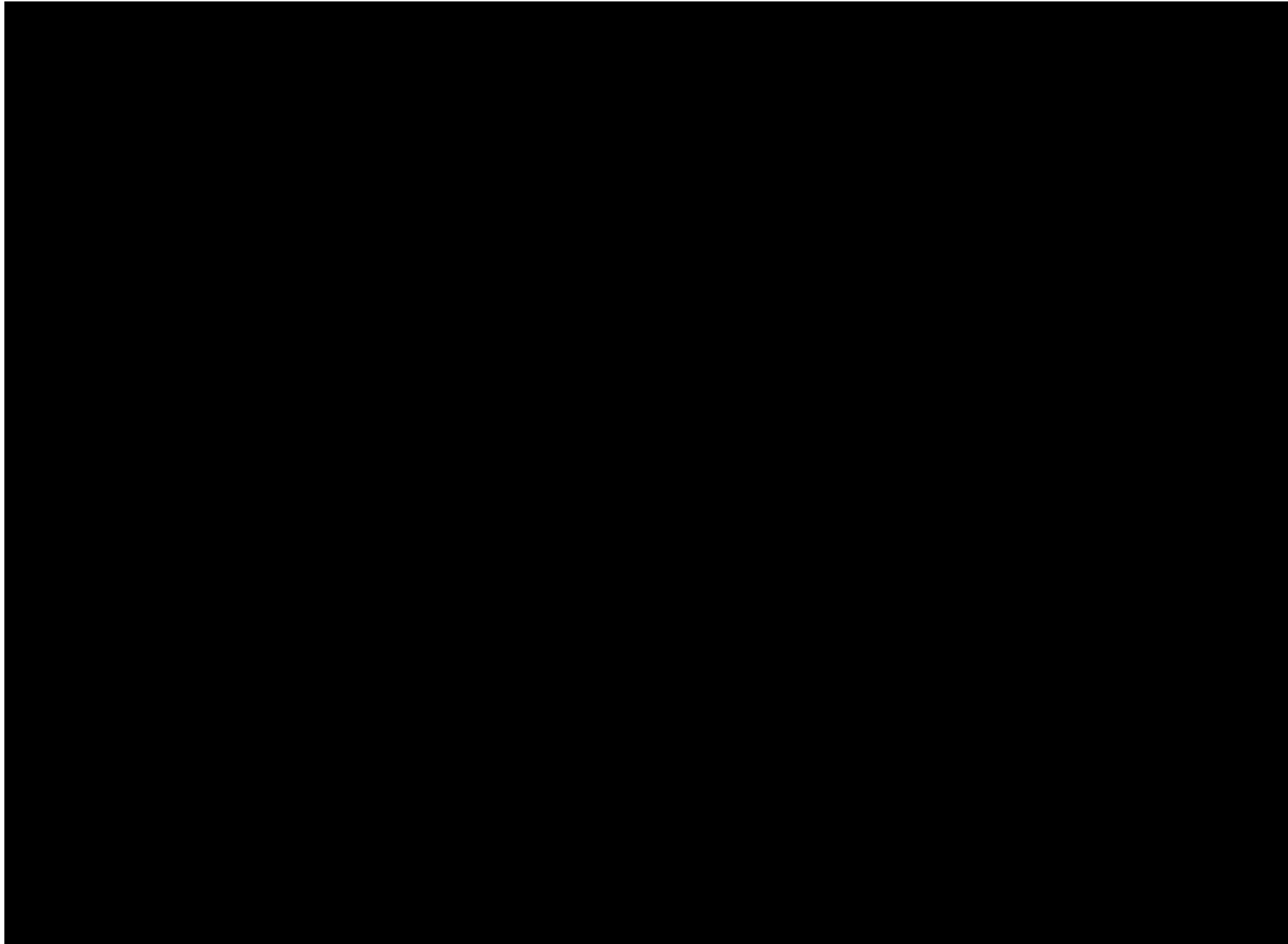
- ▶ Source: <http://www.aomin.org/aoblog/index.php/2012/11/11/a-biblical-basis-for-the-immaculate-conception-vintage/>

A PROTEST

MARIOLOGY [IMMACULATE CONCEPTION]

A PROTEST

MARIOLOGY [IMMACULATE CONCEPTION]



MARIOLOGY [ASSUMPTION]

- ▶ Roman Catholics believe Mary was “assumed into heaven.”
- ▶ “The Bible does record God “assuming” both Enoch and Elijah into heaven (Genesis 5:24; 2 Kings 2:11). Therefore, it is not impossible that God would have done the same with Mary. It is not wrong to believe that God “assumed” Mary into heaven. The problem is that there is no biblical basis for the Assumption of Mary. The Bible does not record Mary's death or again mention Mary after Acts chapter 1. Rather, the doctrine of the Assumption is the result of lifting Mary to a position comparable to that of her Son. Some Roman Catholics go so far as to teach that Mary was resurrected on the third day, just like Jesus, and that Mary ascended into heaven, just like Jesus. The New Testament teaches that Jesus was resurrected on the third day (Luke 24:7) and that He ascended bodily into heaven (Acts 1:9). To assume the same thing concerning Mary is to ascribe to her some of the attributes of Christ. While the idea of the Assumption of Mary is not heretical in and of itself; in the Roman Catholic Church, the Assumption of Mary is an important step toward why Mary is venerated, worshipped, adored, and prayed to. To teach the Assumption of Mary is a step toward making her equal to Christ, essentially proclaiming Mary's deity.”

▶ Source: <https://www.gotquestions.org/Assumption-Mary.html>

MARIOLOGY [ASSUMPTION]

- ▶ "Because the doctrine of the Assumption of Mary is not found in the Bible, it must be derived from what Roman Catholicism calls Sacred Tradition--the oral tradition handed down from the apostles that is equal in authority to the Bible. Unfortunately, the first few hundred years of "tradition" make no mention whatsoever of the bodily assumption of Mary. In fact, we find contradictory evidence in Early Church Tradition.
- ▶ The Roman Catholic scholar Michael O'Carroll explains that Epiphanius (4th Century), a Church Father, gives the earliest mention of anything concerning the end of Mary's Life when he says regarding Epiphanius' mention of Mary in A.D. 377,
 - ▶ "In a later passage, he [Epiphanius] says that she [Mary] may have died and been buried, or been killed--as a martyr. 'Or she remained alive, since nothing is impossible with God and he can do whatever he desires; for her end no one knows.'"
- ▶ In light of this evidence, it is obvious that the Roman Catholic dogma of the Assumption of Mary has no early attestation. In fact, the first reasonable mention, according to the Roman Catholic Church, is found in St. John Damascene who lived in the 700's. This is a blatantly obvious historical (not to mention biblical) vacuum concerning Mary's Assumption. Obviously, such a dogma, such an all-important essential of the Christian church, would have been mentioned by at least some of the Church Fathers within the first few centuries. But, it wasn't. Why? Because it wasn't taught, and it is not a true doctrine of Christianity."

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ Roman Catholics believe that Mary intercedes on behalf of the saints.
- ▶ “One charge made against it is that the saints in heaven cannot even hear our prayers, making it useless to ask for their intercession. However, this is not true. As Scripture indicates, those in heaven are aware of the prayers of those on earth. This can be seen, for example, in Revelation 5:8, where John depicts the saints in heaven offering our prayers to God under the form of “golden bowls full of incense, which are the prayers of the saints.” But if the saints in heaven are offering our prayers to God, then they must be aware of our prayers. They are aware of our petitions and present them to God by interceding for us.

Some might try to argue that in this passage the prayers being offered were not addressed to the saints in heaven, but directly to God. Yet this argument would only strengthen the fact that those in heaven can hear our prayers, for then the saints would be aware of our prayers even when they are not directed to them!

In any event, it is clear from Revelation 5:8 that the saints in heaven do actively intercede for us. We are explicitly told by John that the incense they offer to God are the prayers of the saints. Prayers are not physical things and cannot be physically offered to God. Thus the saints in heaven are offering our prayers to God mentally. In other words, they are interceding.”

- ▶ Source: <https://www.catholic.com/tract/praying-to-the-saints>

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ Let's look at the text again: "And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints." (Revelation 5:8, ESV)
- ▶ "**prayers of saints**—as the angel offers their prayers (Rev 8:3) with incense (compare Ps 141:2). This gives not the least sanction to Rome's dogma of our praying to saints. Though *they* be employed by God in some way unknown to us to present our prayers (nothing is said of their *interceding* for us), yet we are told to pray only to Him (Rev 19:10). *Their own* employment is praise (whence they all have *harps*): ours is prayer. - Source: Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible. Oak Harbor, WA: Logos Research Systems, Inc.
- ▶ "When the scroll was **taken** by the Lamb, **the 24 elders fell down before the Lamb** in worship. Each elder **had a harp** and **golden bowls full of incense**, which was interpreted as **the prayers of the saints** (cf. Ps. 141:2). While the angels presented the prayers, they were not priests or mediators. -Source: Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ Continued...
- ▶ "Catholics argue that praying to Mary and the saints is no different than asking someone here on earth to pray for us. Let us examine that claim. (1) The Apostle Paul asks other Christians to pray for him in Ephesians 6:19. Many Scriptures describe believers praying for one another (2 Corinthians 1:11; Ephesians 1:16; Philippians 1:19; 2 Timothy 1:3). The Bible nowhere mentions anyone asking for someone in heaven to pray for him. The Bible nowhere describes anyone in heaven praying for anyone on earth. (2) The Bible gives absolutely no indication that Mary or the saints can hear our prayers. Mary and the saints are not omniscient. Even glorified in heaven, they are still finite beings with limitations. How could they possibly hear the prayers of millions of people? Whenever the Bible mentions praying to or speaking with the dead, it is in the context of sorcery, witchcraft, necromancy, and divination—activities the Bible strongly condemns (Leviticus 20:27; Deuteronomy 18:10-13). In the one instance when a "saint" is spoken to, Samuel in 1 Samuel 28:7-19, Samuel is not exactly happy to be disturbed. It is clear that praying to Mary or the saints is completely different from asking someone here on earth to pray for us. One has a strong biblical basis; the other has no biblical basis whatsoever."

- ▶ Source: <https://www.gotquestions.org/prayer-saints-Mary.html>

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ “This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is **one mediator between God and men, the man Christ Jesus**, who gave himself as a ransom for all, which is the testimony given at the proper time.” (1 Timothy 2:3-6, ESV)
- ▶ “But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant **he mediates** is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second.” (Hebrews 8:6-7, ESV)
- ▶ “For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to *serve the living God*. **Therefore he is the mediator** of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.” (Hebrews 9:13-15, ESV)
- ▶ **Emphasis mine.**

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, **and to Jesus, the mediator** of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.” (Hebrews 12:22-24, ESV) *(emphasis mine)*
- ▶ Notice the use of the **definite** article, indicating the **singularity** of the office. We would need an indefinite article for there to be more than one mediator. In other words, Jesus would need to be just be **a** mediator.

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ Roman Catholics believe that Mary can “bring us the gifts of eternal salvation.”
- ▶ “Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. **And this is the testimony, that God gave us eternal life, and this life is in his Son.** Whoever has the Son has life; whoever does not have the Son of God does not have life.” (1 John 5:10-12, ESV) (Emphasis mine)
- ▶ “For the wages of sin is death, but ***the free gift of God is eternal life in Christ Jesus our Lord.***” (Romans 6:23, ESV) (Emphasis mine)
- ▶ “Whoever believes in the Son has eternal life; **whoever does not obey the Son shall not see life,** but the wrath of God remains on him.” (John 3:36, ESV) (Emphasis mine)

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ “This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. **And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.**” (Acts 4:11-12, ESV) *(Emphasis mine)*
- ▶ “Jesus said to him, “I am the way, and the truth, and the life. **No one comes to the Father except through me.**” (John 14:6, ESV) *(Emphasis mine)*
- ▶ “Although he was a son, he learned obedience through what he suffered. And being made perfect, **he became the source of eternal salvation** to all who obey him, being designated by God a high priest after the order of Melchizedek.” (Hebrews 5:8-10, ESV) *(Emphasis mine)*
- ▶ “and crying out with a loud voice, “**Salvation belongs to our God who sits on the throne, and to the Lamb!**”” (Revelation 7:10, ESV) *(Emphasis mine)*
- ▶ “After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, “Hallelujah! **Salvation and glory and power belong to our God,**” (Revelation 19:1, ESV) *(Emphasis mine)*

WORSHIP

- ▶ “This article will deal with Christian worship according to the following definition: homage paid to God, to Jesus Christ, **to His saints, to the beings or even to the objects which have a special relation to God.**” -Source: <http://www.catholic.com/encyclopedia/Christian-Worship> (emphasis mine)
- ▶ Is this the definition of “worship” we get when we read Scripture? Are people commanded, or even permitted to worship any thing or person other than God or as an indirect reference to God?

WORSHIP DEFINED

- ▶ “Term used to refer to the act or action associated with attributing honor, reverence, or worth to that which is considered to be divine by religious adherents. Christian worship is often defined as the ascription of worth or honor to the triune God. Worship is more fully understood as an interrelation between divine action and human response: worship is the human response to the self-revelation of the triune God. This includes: (1) divine initiation in which God reveals Himself, His purposes, and His will; (2) a spiritual and personal relationship with God through Jesus Christ on the part of the worshiper; and (3) a response by the worshiper of adoration, humility, submission, and obedience to God.”
- ▶ Source: Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (Eds.). (2003). In *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

3 LEVELS OF WORSHIP?

- ▶ Roman Catholics believe in three distinct "levels" of worship. *Dulia, Hyperdulia, and Latria.*
- ▶ "*Dulia* (Gr. *douleia*; Lat. *servitus*), a theological term signifying the honor paid to the saints, while *latria* means worship given to God alone, and *hyperdulia* the veneration offered to the Blessed Virgin Mary. St. Augustine (De Civ. Dei, X, ii, 1) distinguishes two kinds of *servitus*: "one which is due to men... which in Greek is called *dulia*; the other, *latria*, which is the service pertaining to the worship of God". St. Thomas (II-II, Q. ciii, a. 3)" -Source: <http://www.catholic.com/encyclopedia/Dulia>

3 LEVELS OF WORSHIP?

- ▶ Are these three levels of worship found or exhibited in Scripture? Are the words really used in that way?
- ▶ Let's look at some lexicons of the Greek word "Dulia":
 - ▶ "**δουλεία** (*douleia*), *slavery; servility*. Cognate words: δουλαγωγέω, δουλεύω, δούλη, δοῦλος, δουλῶ, καταδουλῶ, ὀφθαλμοδουλία, σύνδουλος. Heb. equiv. fr. LXX: דָּבַרְ, (×16) הַבְּרַ; 2 + ;(×12) more. Aram. equiv. fr. LXX: הַבְּרַ (1x)" - (2011). The Lexham Analytical Lexicon to the Greek New Testament. Logos Bible Software.
 - ▶ "**δουλεία dōulēia**, *doo-li'-ah; from 1398; slavery (cer. or fig):—bondage.*" - Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible. Bellingham, WA: Logos Bible Software.
 - ▶ "**δουλεία** (*douleia*), *ας (as), ἡ (hē): n.fem.; ≡ Str 1397; TDNT 2.261–LN 37.26 subservience, slavery, bondage (Ro 8:15, 21; Gal 4:24; 5:1; Heb 2:15+)*" - Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.
 - ▶ "**δουλεία, ας, ἡ**—"1. the state or condition of being held as chattel by another, *slavery* (the basic perspective of the ancient world that one can be owned by only one master is expressed)...2. state or condition of being subservient, *servility*" - Danker, Frederick W., Walter Bauer, and William F. Arndt. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: U of Chicago, 2000. 259. Print.

3 LEVELS OF WORSHIP?

▶ And now for “Latria”:

- ▶ “λατρεία (*latreia*), ας (*as*), ἡ (*hē*): n.fem.; ≡ Str 2999; TDNT 4.58–LN 53.14 ^{worship,} ministry, service to God (Jn 16:2; Ro 9:4; 12:1; Heb 9:1, 6+)”-Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.
- ▶ “λατρεία **latrēia**, *lat-ri'-ah*; from 3000; ministrations of God, i.e. worship:—(divine) **service.**”-Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible. Bellingham, WA: Logos Bible Software.
- ▶ “**λατρεία** (*latreia*), *service/worship (of God)*. Cognate words: εἰδωλολάτρης, εἰδωλολατρία, λατρεύω. Heb. equiv. fr. LXX: (2011)-“(×4) ^{לַבְּיָדָא}. -The Lexham Analytical Lexicon to the Greek New Testament. Logos Bible Software.
- ▶ “λατρεία ας, ἡ: ...in cultic usage **service/worship (of God)** -Danker, Frederick W., Walter Bauer, and William F. Arndt. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: U of Chicago, 2000. 587. Print.

3 LEVELS OF WORSHIP?

- ▶ So far, it seems extremely clear that "dulia" means "slave, servant" while "Latria" means "worship of God." How, exactly, is it translated in the NAS (New American Standard)?
- ▶ "NAS Word Usage - Total: 141, bond-servant 11, bond-servants 12, bondslave 3, bondslaves 8, both men and women 8, servants 1, slave 58, slave's 1, slaves 39" -<http://www.biblestudytools.com/lexicons/greek/nas/doulos.html>
- ▶ "NAS Word Usage - Total: 5, divine worship 2, service 2, service of worship 1" -<http://www.biblestudytools.com/lexicons/greek/nas/latreia.html>

3 LEVELS OF WORSHIP?

- ▶ It seems to me, that this is simply a method of trying to sterilize idolatry. There is no such thing, Biblically speaking, of different levels of worship. Worship, on any "level," as if there be "levels" of worship, belongs to God alone.
- ▶ "Then I fell down at his [an angel] feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy." (Revelation 19:10, ESV)
- ▶ "but he [an angel] said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."" (Revelation 22:9, ESV)
- ▶ "And Jesus answered him, "It is written, " 'You shall worship the Lord your God, and him only shall you serve.' "" (Luke 4:8, ESV)
- ▶ "When Peter entered, Cornelius met him and fell down at his feet and worshiped him. But Peter lifted him up, saying, "Stand up; I too am a man."" (Acts 10:25-26, ESV)
- ▶ "Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and **served the creature rather than the Creator**, who is blessed forever! Amen." (Romans 1:24-25, ESV)

WORSHIP

- ▶ “The prohibition: we are here forbidden to worship even the true God by images, v. 4, 5. [1.] The Jews (at least after the captivity) thought themselves forbidden by this commandment to make any image or picture whatsoever. Hence the very images which the Roman armies had in their ensigns are called *an abomination* to them (Mt. 24:15), especially when they were set up *in the holy place*. It is certain that it forbids making any image of God (*for to whom can we liken him?* Isa. 40:18, 15), or the image of any creature for a religious use. It is called the changing of the truth of God into a lie (Rom. 1:25), for an image is a teacher of lies; it insinuates to us that God has a body, whereas he is an infinite spirit, Hab. 2:18. It also forbids us to make images of God in our fancies, as if he were a man as we are. Our religious worship must be governed by the power of faith, not by the power of imagination. They must not make such images or pictures as the heathen worshipped, lest they also should be tempted to worship them. Those who would be kept from sin must keep themselves from the occasions of it. [2.] They must not *bow down to them* occasionally, that is, show any sign of respect or honour to them, much less serve them constantly, by sacrifice or incense, or any other act of religious worship. **When they paid their devotion to the true God, they must not have any image before them, for the directing, exciting, or assisting of their devotion. Though the worship was designed to terminate in God, it would not please him if it came to him through an image.** The best and most ancient lawgivers among the heathen forbade the setting up of images in their temples. **This practice was forbidden in Rome by Numa, a pagan prince; yet commanded in Rome by the pope, a Christian bishop, but, in this, anti-christian. The use of images in the church of Rome, at this day, is so plainly contrary to the letter of this command, and so impossible to be reconciled to it, that in all their catechisms and books of devotion, which they put into the hands of the people, they leave out this commandment, joining the reason of it to the first; and so the third commandment they call the second, the fourth the third, etc.; only, to make up the number ten, they divide the tenth into two. Thus have they committed two great evils, in which they persist, and from which they hate to be reformed; they take away from God’s word, and add to his worship.”**

Henry, M. (1994). Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume. Peabody: Hendrickson. (emphasis mine)

PRAYER TO DECEASED SAINTS

- ▶ “Catholics pray to the saints, asking that they in turn intercede on our behalf with God. They believe this is no different from asking a living believer to intercede on our behalf. Most Catholics acknowledge that there is no explicit biblical evidence for this. But see Rev. 5:8.” -Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms.
- ▶ Is there any Biblical support for praying to deceased persons to intercede on our behalf? Does Revelation 5:8 teach that we should do this?

PRAYER TO DECEASED SAINTS (REV. 5:8)

- ▶ “Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I began to weep loudly because no one was found worthy to open the scroll or to look into it. And one of the elders said to me, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.” And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth.”” (Revelation 5:1-10, ESV)

PRAYER TO DECEASED SAINTS

- ▶ “**prayers of saints**—as the angel offers their prayers (Rev 8:3) with incense (compare Ps 141:2). This gives not the least sanction to Rome’s dogma of our praying to saints. Though *they* be employed by God in some way unknown to us to present our prayers (nothing is said of their *interceding* for us), yet we are told to pray only to Him (Rev 19:10). *Their own* employment is praise (whence they all have *harps*): ours is prayer.” -Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible. Oak Harbor, WA: Logos Research Systems, Inc.
- ▶ “The priesthood of the OT, although ordained by God, was of purely symbolic significance. The OT high priest could no more effectively intercede for the people than the blood of bulls and goats could take away their sins (Heb 10:4). Further, nowhere in either the OT or NT is there any encouragement to pray to individuals other than God. Nowhere in Scripture is it suggested that there is any other mediator between God and men except Christ (1 Tm 2:5).” -Elwell, W. A., & Beitzel, B. J. (1988). In *Baker encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House.

PRAYER

- ▶ There is only one account I know of where the dead is spoken to by someone on the earth:
- ▶ “Then Saul said to his servants, “Seek out for me a woman who is a medium, that I may go to her and inquire of her.” And his servants said to him, “Behold, there is a medium at En-dor.” So Saul disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, “Divine for me by a spirit and bring up for me whomever I shall name to you.” The woman said to him, “Surely you know what Saul has done, how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?” But Saul swore to her by the Lord, “As the Lord lives, no punishment shall come upon you for this thing.” Then the woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.” When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, “Why have you deceived me? You are Saul.” The king said to her, “Do not be afraid. What do you see?” And the woman said to Saul, “I see a god coming up out of the earth.” He said to her, “What is his appearance?” And she said, “An old man is coming up, and he is wrapped in a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage. Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do.” And Samuel said, “Why then do you ask me, since the Lord has turned from you and become your enemy? The Lord has done to you as he spoke by me, for the Lord has torn the kingdom out of your hand and given it to your neighbor, David. Because you did not obey the voice of the Lord and did not carry out his fierce wrath against Amalek, therefore the Lord has done this thing to you this day. Moreover, the Lord will give Israel also with you into the hand of the Philistines, and tomorrow you and your sons shall be with me. The Lord will give the army of Israel also into the hand of the Philistines.”” (1 Samuel 28:7-19, ESV)

PRAYER

- ▶ This practice is condemned by the Lord in the O.T., of course:
- ▶ “A man or a woman who is a medium or a necromancer shall surely be put to death. They shall be stoned with stones; their blood shall be upon them.” (Leviticus 20:27, ESV)
- ▶ “When you come into the land that the Lord your God is giving you, you shall not learn to follow the abominable practices of those nations. There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an abomination to the Lord. And because of these abominations the Lord your God is driving them out before you.” (Deuteronomy 18:9-12, ESV)
- ▶ We aren't under the O.T. law, of course, but this does shed light on how the Lord *thinks or feels* about prayers or communication with the dead. And, since we have no command to do so in the N.T., we should not engage in the act. Rather, we should pray as the Lord taught us, which is, to the Father. (Matthew 6:9-14)
- ▶ “On the night of the betrayal, and in full view of His death and resurrection and ascension to God's right hand, He told His disciples that prayer was henceforth to be addressed to the Father in the name of the Son, and that prayer thus offered was sure to be granted (Jn 16:23, 24, 26).” -Orr, J., Nuelsen, J. L., Mullins, E. Y., & Evans, M. O. (Eds.). (1915). In *The International Standard Bible Encyclopaedia* (Vol. 1-5). Chicago: The Howard-Severance Company.

MORTAL AND VENIAL SINS?

- ▶ Catholics believe that some sins can make a person lose their salvation.
- ▶ Are some sins worse than others? Are there certain sins which can cause a Christian to lose their salvation?
- ▶ One thing needs to be made clear before we go into this topic. Those who *do believe* that a person *can lose* their salvation, for most of them anyway, *do not believe that it is sin* that causes a person to lose their salvation, but *apostasy*. In other words, they would contend that those who once have believed, and then choose not to believe any longer are who lose their salvation. So even those who do not hold a “eternally secure” or “once saved, always saved” position would say that the Roman Catholic church is wrong on this issue.

MORTAL AND VENIAL SINS?

- ▶ Some sins *are* worse than other sins. I think Scripture is clear on this issue, contrary to what most have been taught that “a sin is a sin in God’s eyes.”
- ▶ “Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the **greater sin.**”” (John 19:11, ESV)
- ▶ “Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.” (1 Corinthians 6:18, ESV)
- ▶ “Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.” (Matthew 12:31, ESV)
- ▶ Also, some sins in the O. T. had minor penalties, and others brought upon capital punishment. This seems counterintuitive if all sins are equal in God’s eyes.

MORTAL AND VENIAL SINS?

- ▶ “So, although Jesus said that lust and adultery are both sins, that does not mean they are equal. It is much worse to actually murder a person than it is to simply hate a person, even though they are both sins in God’s sight. There are degrees to sin. Some sins are worse than others. At the same time, in regard to both eternal consequences and salvation, all sins are the same. Every sin will lead to eternal condemnation (Romans 6:23). All sin, no matter how “small,” is against an infinite and eternal God, and is therefore worthy of an infinite and eternal penalty. Further, there is no sin too “big” that God cannot forgive it. Jesus died to pay the penalty for sin (1 John 2:2). Jesus died for all of our sins (2 Corinthians 5:21). Are all sins equal to God? Yes and no. In severity? No. In penalty? Yes. In forgivability? Yes.”

- ▶ Source: <https://www.gotquestions.org/sins-equal.html>

MORTAL AND VENIAL SINS? (LOSING SALVATION?)

- ▶ The argument that Roman Catholics put forward for a Christian losing their salvation seems to be a classic case of “cherry picking” verses and ignoring others.
- ▶ When we look at verses of what R.C.’s call “mortal sins,” we need to remember 2 things.
 1. We must look at the passages *in their entirety*.
 2. We must remember *all* of Scripture, and attempt to formulate our doctrine in order to account for *all* Scripture.

MORTAL AND VENIAL SINS? (LOSING SALVATION?)

- ▶ “But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. **I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. **And those who belong to Christ Jesus have crucified the flesh with its passions and desires.**” (Galatians 5:16-24, ESV)
- ▶ The question here, is, is Paul saying that a truly saved person will not walk continuously, unrepentantly, in these vices? Or, is Paul saying that if a person does these actions, they have lost their salvation?

MORTAL AND VENIAL SINS? (LOSING SALVATION?)

- ▶ “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. **And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.**” (1 Corinthians 6:9-11, ESV)
- ▶ Here, Paul seems to be saying that since the believers in Corinth had been saved, they no longer practice these actions.

MORTAL AND VENIAL SINS? (LOSING SALVATION?)

- ▶ “For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,” (Romans 7:15-8:3, ESV)
- ▶ In Romans 7-8, Paul seems to say that the believer will have struggles, but will not be condemned by those struggles, because there is no condemnation for those who have been purchased by Jesus.

MORTAL AND VENIAL SINS? (LOSING SALVATION?)

- ▶ “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared in order to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; **no one who keeps on sinning has either seen him or known him.** Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God.** By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.” (1 John 3:4-10, ESV)
- ▶ “We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him.” (1 John 5:18, ESV)
- ▶ Notice John saying the same thing as Paul. It is not that a person can lose their salvation because of sin, but one practicing unrepentant sinning should question their salvation.

PENANCE / CONFESSION

- ▶ “Penance is a sacrament of the New Law instituted by Christ in which forgiveness of sins committed after baptism is granted through the priest's absolution to those who with true sorrow confess their sins and promise to satisfy for the same. **It is called a "sacrament" not simply a function or ceremony, because it is an outward sign instituted by Christ to impart grace to the soul.**” - Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)
- ▶ Let's look at how Rome justifies this doctrine.

PENANCE / CONFESSION

- ▶ “Christ restates the doctrine of the Old Testament, saying (**Luke, xiii, 5**): “except you do penance, you shall all likewise perish.” In the New Law, therefore, repentance is as necessary as it was in the Old, repentance that includes reformation of life, grief for sin, and willingness to perform satisfaction.”
- ▶ “The Council of Trent (1551) declares: “As a means of regaining grace and justice, penance was at all times necessary for those who had defiled their souls with any mortal sin... Before the coming of Christ, penance was not a sacrament, nor is it since His coming a sacrament for those who are not baptized. But the Lord then principally instituted the Sacrament of Penance, when, being raised from the dead, he breathed upon His disciples saying: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained (**John, xx, 22-23**). By which action so signal and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the Apostles and to their lawful successors, for the reconciling of the faithful who have fallen after Baptism” (Sess. XIV, c. i). Farther on (c. v) the council expressly states that Christ “left priests, His own vicars, as judges (proesides et iudices), unto whom all the mortal crimes into which the faithful may have fallen should be revealed in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins”.”

▶ Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)

PENANCE / CONFESSION

- ▶ So what should we say in response to Rome on this subject?
- ▶ We have already come to the most plausible interpretation of John 20:22-23 and it certainly isn't teaching the sacrament of Penance. (See response on Papacy)
- ▶ What about Luke 13:5?
 - ▶ "No, I tell you; but unless **you repent**, you will all likewise perish." (Luke 13:5, ESV) *(emphasis mine)*
 - ▶ "No, I say to you; but except **you do penance**, you shall all likewise perish." (Luke 13:5, Douay-Rheims 1899 American Edition (DRA))
(emphasis mine)

PENANCE / CONFESSION

- ▶ Is “*repenting*” the same thing as “*doing penance*”?
- ▶ “οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ **μετανοῆτε** πάντες ὡσαύτως ἀπολειψθε.” (Luke 13:5, SBLGNT)
- ▶ The Greek word μετανοέω is used 34 times in the New Testament. Let’s look at some lexicons to gather a good, we–rounded, definition of the word.

PENANCE / CONFESSION

- ▶ “**μετανοέω** (metanoēō), feel remorse; repent.” -(2011). The Lexham Analytical Lexicon to the Greek New Testament. Logos Bible Software.
- ▶ “**μετανοέω**, *I change my mind, I change the inner man* (particularly with reference to acceptance of the will of God by the νοῦς (mind) instead of rejection): with ἀπό or ἐκ, the giving up definitely of the courses denoted by the following words is indicated.” - Souter, A. (1917). A Pocket Lexicon to the Greek New Testament. Oxford: Clarendon Press.
- ▶ “**μετανοέω** **mětanōēō**, met-an-ō-eh'-o; from 3326 and 3539; to think differently or afterwards, i.e. reconsider (mor. feel compunction):—repent.” -Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible. Bellingham, WA: Logos Bible Software.
- ▶ “**μετανοέω** (*metanoēō*): vb.; ≡ Str 3340; TDNT 4.975–LN 41.52 ^{repent}, to change one’s life, based on complete change of attitude and thought concerning sin and righteousness” - Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.
- ▶ “**μετανοέω**: 1. *change one’s mind*. 2. *feel remorse, repent, be converted*” -Bauer, Walter. A Greek-English Lexicon of the New Testament, and Other Early Christian Literature. Chicago: U of Chicago, 1957. 640. Print.

PENANCE / CONFESSION

- ▶ “The word **μετανοέω**, *metanoéō*, expresses the true NT idea of the spiritual change implied in a sinner’s return to God. The term signifies “to have another mind,” to change the opinion or purpose with regard to sin. It is equivalent to the OT word “turn.” Thus it is employed by John the Baptist, Jesus, and the apostles (Mt 3:2; Mk 1:15; Acts 2:38). The idea expressed by the word is intimately associated with different aspects of spiritual transformation and of Christian life, with the process in which the agency of man is prominent, as faith (Acts 20:21), and as conversion (Acts 3:19); also with those experiences and blessings of which God alone is the author, as remission and forgiveness of sin (Lk 24:47; Acts 5:31). It is sometimes conjoined with baptism, which as an overt public act proclaims a changed relation to sin and God (Mk 1:4; Lk 3:3; Acts 13:24; 19:4). As a vital experience, repentance is to manifest its reality by producing good fruits appropriate to the new spiritual life (Mt 3:8).”
- ▶ Source: Orr, J., Nuelsen, J. L., Mullins, E. Y., & Evans, M. O. (Eds.). (1915). In *The International Standard Bible Encyclopaedia* (Vol. 1-5). Chicago: The Howard-Severance Company.

PENANCE / CONFESSION

- ▶ “There is great difficulty in expressing the true idea of a change of thought with reference to sin when we translate the NT “repentance” into other languages. The Lat version renders it “exercise penitence” (*poenitentiam agere*). But “penitence” etymologically signifies pain, grief, distress, rather than a change of thought and purpose. Thus Lat Christianity has been corrupted by the pernicious error of presenting grief over sin rather than abandonment of sin as the primary idea of NT repentance. It was easy to make the transition from penitence to penance, consequently the Romanists represent Jesus and the apostles as urging people to do penance (*poenitentiam agite*). The Eng. word “repent” is derived from the Lat *repenitere*, and inherits the fault of the Lat, making grief the principal idea and keeping in the background, if not altogether out of sight, the fundamental NT conception of a change of mind with reference to sin. But the exhortations of the ancient prophets, of Jesus, and of the apostles show that the change of mind is the dominant idea of the words employed, while the accompanying grief and consequent reformation enter into one’s experience from the very nature of the case.”
- ▶ Source: Orr, J., Nuelsen, J. L., Mullins, E. Y., & Evans, M. O. (Eds.). (1915). In *The International Standard Bible Encyclopaedia* (Vol. 1-5). Chicago: The Howard-Severance Company.

PENANCE / CONFESSION (CONCLUSION)

- ▶ It seems that “doing penance” carries with it an altogether foreign idea to that of the New Testament.
- ▶ “And when they came to him, he said to them: “You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, **testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.** And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there,” (Acts 20:18-22, ESV)
(emphasis mine)
- ▶ “But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from your people and from the Gentiles—to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’ “Therefore, O King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, **that they should repent and turn to God, performing deeds in keeping with their repentance.** For this reason the Jews seized me in the temple and tried to kill me.” (Acts 26:16-21, ESV) (emphasis mine)

PENANCE / CONFESSION (CONCLUSION)

▶ As we have seen:

1. The correct *translation* of the the word μετανοέω is repentance, not penance.
2. The correct *meaning* of the word is “to change one’s mind in regards to sin purposing to please God.”
3. The idea of “doing penance” is foreign to the New Testament, and actually undermines the chief meaning (that of #2.)

PURGATORY

- ▶ “Purgatory (Lat., *purgare*, to make clean, to purify) in accordance with Catholic teaching **is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.** -Source: <http://www.catholic.com/encyclopedia/purgatory> (emphasis mine)
- ▶ The Roman Catholics believe in a place of temporal punishment for the elect after death. Is this what the Bible teaches?

PURGATORY

- ▶ Rome uses 2 key verses in support of the doctrine of Purgatory:
 - ▶ “And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” (Matthew 12:32, ESV)
 - ▶ “For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— each one’s work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.” (1 Corinthians 3:11-15, ESV)
- ▶ Do these verses teach a temporal punishment after death for the elect?

PURGATORY (MAT. 12:22-32)

- ▶ “Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. And all the people were amazed, and said, “Can this be the Son of David?” But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.” Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Whoever is not with me is against me, and whoever does not gather with me scatters. Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” (Matthew 12:22-32, ESV)
- ▶ This is a weak verse to use, as is plain to any exegete, which is why we find almost no commentary addressing such an allegation. Yet still...we must address it.

PURGATORY (MAT. 12:22-32)

- ▶ “Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, **and in the age to come eternal life**. But many who are first will be last, and the last first.”” (Mark 10:29-31, ESV)
- ▶ “that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age **but also in the one to come**. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.” (Ephesians 1:20-23, ESV)
- ▶ It seems plain that the “age to come” is **not** a place of torture to be cleansed, but it is eternal life, either with the redeemed or the damned.

PURGATORY (1 COR. 3:11-15)

- ▶ “For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— each one’s work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.” (1 Corinthians 3:11-15, ESV)
- ▶ “On this passage of scripture the papists found their doctrine of purgatory, which is certainly hay and stubble: a doctrine never originally fetched from scripture, but invented in barbarous ages, to feed the avarice and ambition of the clergy, at the cost of those who would rather part with their money than their lusts, for the salvation of their souls. It can have no countenance from this text, (1.) Because this is plainly meant of a figurative fire, not of a real one: for what real fire can consume religious rites or doctrines? (2.) Because this fire is to *try men’s works, of what sort they are*; but purgatory-fire is not for trial, not to bring men’s actions to the test, but to punish for them. They are supposed to be venial sins, not satisfied for in this life, for which satisfaction must be made by suffering the fire of purgatory. (3.) Because this fire is to *try every man’s works*, those of Paul and Apollos, as well as those of others. Now, no papists will have the front to say apostles must have passed through purgatory fires.”

- ▶ Source: Henry, M. (1994). Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume. Peabody: Hendrickson.

PURGATORY (1 COR. 3:11-15)

- ▶ **“it shall be revealed by fire**—it, that is, “every man’s work.” Rather, “*He*,” the Lord, whose day it is (2 Th 1:7, 8). Translate literally, “*is being revealed* (the present in the *Greek* implies the *certainty* and *nearness* of the event, Rev 22:10, 20) in fire” (Mal 3:3; 4:1). The *fire* (probably *figurative* here, as the *gold, hay, &c.*) is not *purgatory* (as Rome teaches, that is, *purificatory* and *punitive*), but *probatory*, not restricted to those dying in “venial sin”; the supposed *intermediate class* between those entering heaven at once, and those dying in mortal sin who go to hell, but *universal*, testing the godly and ungodly alike (2 Co 5:10; compare Mk 9:49). This fire is not till the last day, the supposed fire of purgatory begins *at death*. The fire of Paul is to try the *works*, the fire of purgatory the *persons*, of men. Paul’s fire causes “loss” to the sufferers; Rome’s purgatory, great gain, namely, heaven at last to those purged by it, if only it were true. Thus this passage, quoted by Rome for, is altogether against, purgatory. “It was not this doctrine that gave rise to prayers for the dead; but the practice of praying for the dead [which crept in from the affectionate but mistaken solicitude of survivors] gave rise to the doctrine” [Whately].”

- ▶ Source: Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible*. Oak Harbor, WA: Logos Research Systems, Inc.

INDULGENCES

- ▶ *"The Principle of Vicarious Satisfaction.*—Each good action of the just man possesses a double value: that of merit and that of satisfaction, or expiation. Merit is personal, and therefore it cannot be transferred; but satisfaction can be applied to others, as St. Paul writes to the Colossians (i, 24) of his own works: "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church.""
- ▶ *"The Treasury of the Church.*—Christ, as St. John declares in his First Epistle (ii, 2), "is the propitiation for our sins: and not for ours only, but also for those of the whole world." Since the satisfaction of Christ is infinite, it constitutes an inexhaustible fund which is more than sufficient to cover the indebtedness contracted by sin. Besides, there are the satisfactory works of the Blessed Virgin Mary undiminished by any penalty due to sin, and the virtues, penances, and sufferings of the saints vastly exceeding any temporal punishment which these servants of God might have incurred. These are added to the treasury of the Church as a secondary deposit, not independent of, but rather acquired through, the merits of Christ."
- ▶ Thus we have 2 verses which support the doctrine of indulgences. Let's address them together.

INDULGENCES (COLOSSIANS 1:24)

- ▶ “This reconciliation by Christ of Jews and Gentiles to God in one body is a mystery revealed only in Christ. Paul rejoiced that he was able to suffer **for** them **what** was **still lacking in regard to Christ’s afflictions**. By this he did not mean that Christ’s suffering on the cross was insufficient (cf. Rom. 3:21–26; Heb. 10:10–14). He was speaking not of salvation but of service. Christ’s suffering alone procures salvation (1 Peter 1:11; 5:1; Heb. 2:9). But it is a believer’s privilege to suffer for Christ (2 Tim. 3:11; 1 Peter 3:13–14; 5:9; Heb. 10:32). The word “affliction” (*thlipsis*)—never used in the New Testament of Christ’s death—means “distress,” “pressure,” or “trouble” (which Paul had plenty of; 2 Cor. 11:23–29). Ordinarily it refers to trials in life, not the pains of death. Christ does indeed continue to suffer when Christians suffer for Him. He asked Saul (later called Paul) on the Damascus Road, “Why do you persecute Me?” (Acts 9:4) Since the church is Christ’s body, He is affected when it is affected. For the sake of Christ’s body Paul willingly suffered (Phil. 1:29).”

- ▶ Source: Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.

INDULGENCES (COLOSSIANS 1:24)

- ▶ **“fill up that which is behind**—literally, “the deficiencies”—all that are lacking of the afflictions of Christ (compare *Note*, see on 2 Co 1:5). Christ is “afflicted in all His people’s afflictions” (Is 63:9). “The Church is His body in which He is, dwells, lives, and therefore also suffers” [Vitringa]. Christ was destined to endure certain afflictions in this figurative body, as well as in His literal; these were “that which is behind of the afflictions of *Christ*,” which Paul “filled up.” His own meritorious sufferings in expiation for sin were once for all completely filled up on the Cross. But His Church (His second Self) has her whole measure of afflictions fixed. The more Paul, a member, endured, the less remain for the rest of the Church to endure; the communion of saints thus giving them an interest in his sufferings. It is in reference to the Church’s afflictions, which are “Christ’s afflictions, that Paul here saith, “I fill up the deficiencies,” or “what remain behind of the afflictions of Christ.” She is afflicted to promote her growth in holiness, and her completeness in Christ. Not one suffering is lost (Ps 56:8). All her members have thus a mutual interest in one another’s sufferings (1 Co 12:26). But Rome’s inference hence, is utterly false that the Church has a stock treasury of the merits and satisfactions of Christ and His apostles, out of which she may dispense indulgences; the context has no reference to sufferings in *expiation of sin* and productive of *merit*. Believers should regard their sufferings less in relation to themselves as individuals, and more as parts of a grand whole, carrying out God’s perfect plan.”

- ▶ Source: Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible*. Oak Harbor, WA: Logos Research Systems, Inc.

INDULGENCES (1 JOHN 2:2)

- ▶ “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.” (1 John 2:1-2, ESV)
- ▶ There is simply nothing in this text about a “Treasury of Merit” nor is there anything in Scripture to imply that a treasury resides for the church in which they can draw from to expiate sins or anything of the like. Nor does this verse imply that we can serve to help others expiate their sins. This verse plainly says that Christ is the propitiation (satisfaction) for the sins of the whole world. Jesus’ death is all His church will ever need to satisfy God’s demand for justice.

CONFIRMATION

- ▶ "*Confirmation*, a sacrament in which the Holy Ghost is given to those already baptized in order to make them strong and perfect Christians and soldiers of Jesus Christ. It has been variously designated: a perfecting or completing, as expressing its relation to baptism. With reference to its effect it is the "Sacrament of the Holy Ghost", the "Sacrament of the Seal" (*signaculum, sigillum*). From the external rite it is known as the "imposition of hands", or as "anointing with chrism". The names at present in use are, for the Western Church, *confirmation*." -Source: <https://www.catholic.com/encyclopedia/confirmation>
- ▶ What texts do Rome give in support of this Sacrament?

CONFIRMATION

- ▶ Rome uses three texts to support this Sacrament:
- ▶ “Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit.” (Acts 8:14-17, ESV)
- ▶ “And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.” And he said, “Into what then were you baptized?” They said, “Into John’s baptism.” And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.” (Acts 19:1-6, ESV)
- ▶ “For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.” (2 Corinthians 1:20-22, ESV)
- ▶ Let’s look at these and other passages together.

CONFIRMATION (ACTS 8:14–17)

- ▶ “8:14–17. It was necessary for **the apostles in Jerusalem** to commission **Peter and John** to Samaria for several reasons. Normally **the Holy Spirit** baptizes, indwells, and seals at the moment of faith, but in this instance the delay served several purposes: (1) Peter and John’s prayer (for bestowing of **the Holy Spirit**) and their laying **on of hands** (resulting in the coming of the Spirit) confirmed Philip’s ministry among the Samaritans. This authenticated this new work to the Jerusalem apostles. (2) Also this confirmed Philip’s ministry to the Samaritans. This message Philip had preached was validated by the coming of the Spirit, a mark of the coming kingdom (cf. v. 12; Jer. 31:31–34; Ezek. 36:23–27; Joel 2:28–32). (3) Perhaps the most important aspect of God’s withholding the Spirit till apostolic representatives came from the Jerusalem church was to prevent schism. Because of the natural propensity of division between Jews and Samaritans it was essential for **Peter and John** to welcome the Samaritan believers officially into the church. The contrast between John’s attitude here and in Luke 9:52–54 is significant.”

- ▶ Source: Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.

CONFIRMATION (ACTS 19:1–6)

- ▶ “The laying on of **hands** may have been in conjunction with the baptism or more probably afterward. As a result **the Holy Spirit came on** these disciples **and they spoke in tongues and prophesied**. The subject of tongues in Acts confirms Paul’s statement that tongues “are a sign ... for unbelievers” (cf. comments on 1 Cor. 14:22). The purpose of tongues was to overcome unbelief. The accompanying chart compares the usages of tongues-speaking in Acts and points up its purpose.”
- ▶ “It should also be noted that the reception of the Holy Spirit in Acts does not follow any set pattern. He came into believers before baptism (Acts 10:44), at the time of or after baptism (8:12–16; 19:6), and by the laying on of apostolic hands (8:17; 19:6). Yet Paul declared (Rom. 8:9) that anyone without the Holy Spirit is not a Christian. Quite obviously the transitional Book of Acts is not to be used as a doctrinal source on how to receive the Holy Spirit (cf. comments on tongues, 1 Cor. 13:8–14:25).”
- ▶ Source: Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.

CONFIRMATION (2 CORINTHIANS 1:20–22)

- ▶ “1:21–22. Those who speak the “Amen” in response to the gospel message experience firmness and security **in Christ**. At the moment of belief **God** anoints each believer with the Holy Spirit so that like Christ (*Christos* means “the Anointed One”), he may glorify God by his life (cf. Matt. 5:16). John wrote that believers receive this anointing from God (1 John 2:20, 27). It is a pouring out of the Holy Spirit on the believer, reminiscent of the anointing of priests with oil.”
- ▶ “A further consequence of the Spirit’s presence is the **seal of ownership** (cf. Eph. 1:13–14) which also is accomplished at the moment of faith. A seal on a document in New Testament times identified it and indicated its owner, who would “protect” it. So too, in salvation, the Holy Spirit, like a seal, confirms that Christians are identified with Christ and are God’s property, protected by Him (cf. 1 Cor. 6:19–20). It was probably this thought that caused Paul to describe himself as a slave of Christ (Rom. 1:1; Phil. 1:1).”
- ▶ Source: Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.

CONFIRMATION

- ▶ When is the Holy Spirit given to believers?
- ▶ “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.” (Ephesians 1:13-14, ESV)
- ▶ “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” (Ephesians 4:30, ESV)
- ▶ It appears that a person is sealed with the Holy Spirit at the moment of faith in Christ for the day of redemption, that is, the day we will receive our resurrection bodies (Romans 8:23).

CONFIRMATION

- ▶ Can a person be a born again Christian without the indwelling Holy Spirit?
- ▶ “Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “**Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”” (John 3:1-8, ESV) *(emphasis mine)*
- ▶ “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. **Anyone who does not have the Spirit of Christ does not belong to him.**” (Romans 8:9, ESV) *(emphasis mine)*
- ▶ “For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” **The Spirit himself bears witness with our spirit that we are children of God,**” (Romans 8:14-16, ESV) *(emphasis mine)*

EUCCHARIST

- ▶ “Eucharist (Gr. eucharistia, thanksgiving), the name given to the Blessed Sacrament of the Altar under **its twofold aspect of sacrament and Sacrifice of the Mass**, and in which, whether as sacrament or sacrifice, **Jesus Christ is truly present under the appearances of bread and wine.**”

-Source: <http://www.catholic.com/encyclopedia/eucharist> (emphasis mine)

- ▶ Is this what the Bible actually teaches? Are protestants avoiding the “literal” interpretation of the text? This is probably where Rome believes they have the strongest argument. I will lay it out again here for sake of being fair.

EUCHARIST

- ▶ “First, the strongest, and I think we can say most radical, interpretation of the Lord’s Supper will be the doctrine of *transubstantiation*. This is the doctrine which is taught by the Catholic Church. According to the doctrine of transubstantiation, the elements of the wine and the bread are actually turned into the body and blood of Christ. Now, you might say, but it certainly doesn’t look that way! If you were to analyze these biologically, it is bread and it is wine! It is not blood and human flesh that is there. But here Catholic theologians have distinguished along the lines of classical Aristotelian metaphysics between substance and its accidents, or contingent properties. The substance of a thing is the thing itself - its essence. The accidents are properties that the thing has but doesn’t have to have in order to be that substance. For example, I am a human being. I am essentially a human being. But I have a certain weight, a certain skin color, a certain number of hairs on my head, a certain height. These are all accidental properties which I possess which are not necessary to me. In transubstantiation the claim is that what happens is that the substance of the bread and the wine turn into the substance of Christ’s body and blood. The bread and the wine actually become Christ’s flesh and blood in a literal sense. But the accidents of the bread and the wine remain so that it looks like bread and wine because the color, the taste, the consistency, the porousness, the liquidity, the other properties of the bread and the wine are held constant even though it has undergone a substantial change. So in the doctrine of transubstantiation we have this very radical view that the elements of the Eucharist (i.e. the Lord’s Supper) actually are transformed into the body and blood of Christ even though they retain the accidental properties of bread and wine.”

- ▶ Source: Read more: <http://www.reasonablefaith.org/defenders-2-podcast/transcript/s12-5#ixzz4gcp3F0qO>

EUCHARIST (ARGUMENT OF BASIS)

- ▶ “For the sake of clearness and easy comparison we subjoin the four passages in Greek and English:
- ▶ Matt., xxvi, 28: Touto gar estin to aima mou tes [kaines] diathekes to peri pollon ekchunnomenon eis aphasin amartion. **For this is my blood of the new testament, which shall be shed for many unto remission of sins.**
- ▶ (2) Mark, xiv, 24: Touto estin to aima mou tes kaines diathekes to uper pollon ekchunnomenon. **This is my blood of the new testament, which shall be shed for many.**
- ▶ (3) Luke, xxii, 20: Touto to poterion n kaine diatheke en to aimati mou, to uper umon ekchunnomenon. **This is the chalice, the new testament in my blood, which shall be shed for you.**
- ▶ (4) I Cor., xi, 25: Toutoto poterion n kaine diatheke estin en to emo aimati. **This chalice is the new testament in my blood.”**
- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist> (English bold)

EUCCHARIST (ARGUMENT OF BASIS)

- ▶ “The impossibility of a figurative interpretation is brought home more forcibly by an analysis of the following text: "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed" (John, vi, 54-56). It is true that even among the Semites, and in Scripture itself, the phrase, "to eat some one's flesh", has a figurative meaning, namely, "to persecute, to bitterly hate some one". If, then, the words of Jesus are to be taken figuratively, it would appear that Christ had promised to His enemies eternal life and a glorious resurrection in recompense for the injuries and persecutions directed against Him. The other phrase, "to drink some one's blood", in Scripture, especially, has no other figurative meaning than that of dire chastisement (cf. Is., xlix, 26; Apoc., xvi, 6); but, in the present text, this interpretation is just as impossible here as in the phrase, "to eat some one's flesh". Consequently, eating and drinking are to be understood of the actual partaking of Christ in person, hence literally.”

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCHARIST (ARGUMENT OF BASIS)

- ▶ “The Church's Magna Charta, however, are the words of Institution, “This is my body—this is my blood”, whose literal meaning she has uninterruptedly adhered to from the earliest times. The Real Presence is evinced, positively, by showing the necessity of the literal sense of these words, and negatively, by refuting the figurative interpretations. As regards the first, the very existence of four distinct narratives of the Last Supper, divided usually into the Petrine (Matt., xxvi, 26 sqq.; Mark, xiv, 22 sqq.) and the double Pauline accounts (Luke, xxii, 19 sq.; I Cor., xi, 24 sq.), favors the literal interpretation. In spite of their striking unanimity as regards essentials, the Petrine account is simpler and clearer, whereas the Pauline is richer in additional details and more involved in its citation of the words that refer to the Chalice.”

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCCHARIST

- ▶ *Catholic Answers* (catholic.com) puts the Greek and English side by side to try to bolster their own position, but be assured it is a bluff. No protestant argues the problem is *translation* but *interpretation*. No one argues that Jesus didn't say "this is my body...this is my blood" but only what Jesus *meant* when He said it. So putting a little Greek in your argument doesn't help if the issue isn't translation.
- ▶ What we are going to do is look at the text and see what Jesus *meant* by what He *said*.

EUCCHARIST (MARK 14:22-24)

- ▶ "14:22. **While they were eating** (cf. v. 18), apparently before the main part of the meal but after Judas had left (John 13:30), **Jesus took bread** (*arton*, an unleavened flat cake), **gave thanks** (*eulogēsas*; cf. Mark 6:41), **broke it** to distribute it, **and gave it to** them with the words, **Take it** (and "eat" implied); **this is My body.**"
- ▶ "Jesus spoke of literal things—the bread, wine, His physical body (*sōma*), and blood—but the relationship between them was expressed figuratively (**cf. John 7:35; 8:12; 10:7, 9**). The verb "is" means "represents." Jesus was physically present as He spoke these words, so the disciples did not literally eat His body or drink His blood, something abhorrent to Jews anyway (cf. Lev. 3:17; 7:26-27; 17:10-14). This shows the impropriety of the Roman Catholic view of the eucharist (transubstantiation), that the bread and wine are changed into Christ's body and blood."
- ▶ "14:23. Similarly, after the meal (cf. 1 Cor. 11:25), Jesus **took the cup** containing red wine mixed with water, **gave thanks** (*eucharistēsas*; cf. Mark 8:6-7; hence the word "eucharist"), **and offered** (lit., "gave") **it to them, and they all drank from it**. Assuming Jesus followed the established Passover ritual this was the third of four prescribed cups of wine ("the cup of thanksgiving"; cf. 1 Cor. 10:16) which concluded the main portion of the meal. Presumably He did not drink the fourth cup, the cup of consummation. Its significance still lies in the future when Jesus and His followers will be together again in His kingdom (Luke 22:29-30; see comments on Mark 14:25)."
- ▶ "14:24. Jesus explained the meaning of the cup: **This** (the wine) **is** (represents) **My blood of** (i.e., which inaugurates) **the covenant, which** (blood) **is poured out for** (*hyper*, "in behalf of, instead of") **many**, a reference to His vicarious, sacrificial death for mankind (cf. 10:45). Just as sacrificial blood ratified the Old (Mosaic) Covenant at Sinai (cf. Ex. 24:6-8), so Jesus' blood shed at Golgotha inaugurated the New Covenant (Jer. 31:31-34). This promises forgiveness of sins and fellowship with God through the indwelling Spirit to those who come to God by faith in Jesus."

EUCCHARIST (1ST COR. 10:16)

- ▶ **"16. The cup of blessing**—answering to the Jewish "cup of blessing," over which thanks were offered in the Passover. It was in doing so that Christ instituted this part of the Lord's Supper (Mt 26:27; Lu 22:17, 20)."
- ▶ **"we bless**—"we," not merely ministers, but also the congregation. The minister "blesses" (that is, *consecrates with blessing*) the cup, not by any priestly transmitted authority of his own, but as representative of the congregation, who virtually through him bless the cup. The consecration is the corporate act of the whole Church. The act of *joint blessing* by him and them (not "the cup" itself, which, as also "the bread," in the *Greek* is in the accusative), and the consequent drinking of it together, constitute the communion, that is, the joint participation "of the blood of Christ." Compare 1 Co 10:18, "They who eat ... are partakers" (joint communicants). "Is" in both cases in this verse is literal, not *represents*. He who with faith partakes of the cup and the bread, partakes really but spiritually of the blood and body of Christ (Eph 5:30, 32), and of the benefits of His sacrifice on the cross (compare 1 Co 10:18). In contrast to this is to have "fellowship with devils" (1 Co 10:20). Alford explains, "The cup ... is the [joint] participation (that is, that whereby the act of participation takes place) of the blood," &c. It is the seal of our living union with, and a means of our partaking of, Christ as our Saviour (Jn 6:53-57). It is not said, "The cup ... is *the blood*," or "the bread ... is *the body*," but "is the *communion* [joint-participation] of the blood ... body." If the bread be changed into the literal body of Christ, where is the sign of the sacrament? Romanists eat Christ "*in remembrance* of Himself." To drink literal *blood* would have been an abomination to Jews, which the first Christians were (Le 17:11, 12). *Breaking the bread* was part of the act of consecrating it, for thus was represented the crucifixion of Christ's body (1 Co 11:24). The distinct specification of the bread and the wine disproves the Romish doctrine of concomitancy, and exclusion of the laity from the cup."

EUCCHARIST (JOHN 6)

- ▶ Rome uses this John 6 as a passage to make sure that others understand the “literal-ness” (see previous slide quotation on “argument of basis”):
- ▶ “The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum.” (John 6:52-59, ESV)”

EUCCHARIST (JOHN 6)

- ▶ However, the passage goes on and Jesus *explicitly* says that he is talking *symbolically* of **belief!**
- ▶ “When many of his disciples heard it, they said, “This is a hard saying; who can listen to it?” But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Do you take offense at this? Then what if you were to see the Son of Man ascending to where he was before? **It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. But there are some of you who do not believe.**” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.” After this many of his disciples turned back and no longer walked with him. So Jesus said to the twelve, “Do you want to go away as well?” Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God.” Jesus answered them, “Did I not choose you, the twelve? And yet one of you is a devil.” He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray him.” (John 6:60-71, ESV)

EUCCHARIST (JOHN 6)

- ▶ “First, in verse 46, He speaks of being the “One who is from God.” In verse 48, He speaks of being the bread of life. Both of these statements are assertions about who Jesus is and are fitting objects of faith. The fathers of the Exodus ate the manna in the wilderness and died, but the bread that comes down from heaven (Jesus) is vastly superior to the manna that was simply a picture of what was to come later in Christ. The one who “eats” of this bread will never die. The “eating” here is paralleled with the “believing” of verse 47—*any attempt to make this a physical action misses the entire point the Lord is making*. He who believes has eternal life—he who eats of the true bread for heaven will never die. Eating=believing. This is clearly the *literal* meaning of the text.”
- ▶ Source: White, James R. "11/What of the Mass?" *The Roman Catholic Controversy*. Minneapolis, MN: Bethany House, 1996. 171. Print.

EUCCHARIST (1 COR. 11:23–31)

- ▶ “Here, then, are two witnesses to the institution of the Lord’s Supper. Are we obligated, by the words themselves, to understand this in the way the Roman Church teaches? First we must recognize the function of symbolic language in Scripture. We have already seen the use of it by our Lord in John 6. Some Roman apologists quickly assert that it would be highly improbable that the Lord Jesus, on such a serious and vital occasion as this, would risk being misunderstood through the use of “non-literal” language. Yet, it is on the very same night that Jesus gives the discourse to the disciples that is found in John 15, wherein He says, “I am the vine, you are the branches.” No one asserts that He was being absurdly literal here. I don't know of any religious groups that teach that Jesus literally became a vine with branches by making this statement. Unless someone wishes to argue that the content and message of John 15 is unimportant, the fact that the Lord was willing to use symbolic language at this time—and that He expected His disciples to understand it in that way—derails the objection to the Lord’s use of symbols.”

- ▶ Source: White, James R. "11/What of the Mass?" *The Roman Catholic Controversy*. Minneapolis, MN: Bethany House, 1996. 174. Print.

EUCCHARIST

- ▶ “First, what might we say about transubstantiation? It seems to me that this is a doctrine which does not enjoy plausible scriptural support. I think it is so evident that this is not taught by Jesus at the Last Supper in that when Jesus instituted the Last Supper - when he spoke the words of institution (“This is my body. This is my blood.”) - he was there physically with them. His body was in front of them. His blood was coursing through his veins. So, of course, this is not literal when he shows them the bread and hands them the cup and says, “This is my body; this is my blood.” That is, I think, just evident in the fact that he was corporeally present with them. So the words of institution, I think, do not provide any basis for thinking that he is talking about a literal transubstantiation of the elements before them.”
- ▶ “Indeed, this is really a rather typical Semitic use of imagery. Let’s look at a couple other examples for Semitic imagery. 1 Corinthians 10:3-4. Here Paul is talking about how the Israelites, as they passed through Sinai, were fed by the manna. Then you will remember God miraculously supplied water for them as well. He says, “all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ.” Now here you have this image of Christ as the rock from which the water flowed. It doesn’t mean Christ is literally a rock or that the rock is literally Christ. It is using this imagery. Similarly, look over at Galatians 4 for another use of this kind of imagery. Galatians 4:25. Here Paul is using Sarah and Hagar as images of the two covenants - the old and the new covenant. In verse 23 he says,”
 - ▶ “But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children.”
- ▶ “Here he says Hagar is Mount Sinai, and moreover is the present Jerusalem. This is an image of the old covenant. Sarah represents the new covenant, the New Jerusalem. Again, obviously, it would be inept to take this in some sort of literal sense - that Hagar is a mountain in Arabia, or that she is a city in Judea. Rather, this is the use of images for these things.”

EUCHARIST

- ▶ “So when Jesus says, “This is my body which is for you,” and gives them the bread, or, “This is the cup of the new covenant in my blood,” he is doing a symbolic presentation of a prophetic action. Very often in the Old Testament, the prophets would be asked by God to do some sort of an action that would symbolize or be an image of the message that they were proclaiming to Israel. I think that is what you have here in the Lord’s Supper – a symbolic, prophetic action which symbolizes the giving of Christ’s life. In Isaiah 53:12 we read,”
- ▶ “Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.”
- ▶ “Here is a prophecy of how his life would be given. The servant of God would give his life for sin. I think this is what Jesus is representing in giving the symbols of the bread and the wine.”
- ▶ Read more: <http://www.reasonablefaith.org/defenders-2-podcast/transcript/s12-7#ixzz4gdDAhIDX>

EUCCHARIST

- ▶ “So I don’t think that there is good biblical evidence for thinking that in the Lord’s Supper the bread and the wine are literally transformed into the body and blood of the Lord. In fact, I want to here press an objection to this point of view. And that is that it confuses the resurrection body of Christ. It seems confused with respect to Christ’s resurrection body. Christ’s resurrection body is a physical, corporeal, humanoid organism that the disciples could see and touch and that has now departed from our spacetime universe but someday he will personally come again. We shouldn’t think of the resurrection body of Christ as some sort of immaterial, spiritual reality. This is to depreciate and fail to understand the physical, corporal nature of the resurrection of the dead, both in Jewish thinking and in early Christian theology. So when you really understand that the body of Christ is his resurrection body, I think you can see that this is obviously not being eaten and his blood drunk by Christians all around the world. For one thing, it wouldn’t be large enough to feed all the persons who are taking the Lord’s Supper at any time in the world. The resurrection body of Christ is a finite, physical, humanoid body, and to spiritualize it away is to fail to do justice to the doctrine of the resurrection.”
- ▶ “So I have difficulty with this doctrine, not only because of its lack of biblical support, but because I think it fundamentally runs up against the proper understanding of Christ’s resurrection body. So I am not persuaded that transubstantiation is a correct view.”
- ▶ Read more: <http://www.reasonablefaith.org/defenders-2-podcast/transcript/s12-7#ixzz4gdDobSB6>

SALVATION

- ▶ “The Council of Trent describes the process of salvation from sin in the case of an adult with great minuteness (Seas. VI, v-vi). It begins with the grace of God which touches a sinner's heart, and calls him to repentance. This grace cannot be merited; it proceeds solely from the love and mercy of God. Man may receive or reject this inspiration of God, he may turn to God or remain in sin. Grace does not constrain man's free will. Thus assisted the sinner is disposed for salvation from sin; he believes in the revelation and promises of God, he fears God's justice, hopes in his mercy, trusts that God will be merciful to him for Christ's sake, begins to love God as the source of all justice, hates and detests his sins. **This disposition is followed by justification itself, which consists not in the mere remission of sins, but in the sanctification and renewal of the inner man by the voluntary reception of God's grace and gifts, whence a man becomes just instead of unjust, a friend instead of a foe and so an heir according to hope of eternal life. This change happens either by reason of a perfect act of charity elicited by a well disposed sinner or by virtue of the Sacrament either of Baptism or of Penance according to the condition of the respective subject laden with sin.** The Council further indicates the causes of this change. By the merit of the Most Holy Passion through the Holy Spirit, the charity of God is shed abroad in the hearts of those who are justified.”

- ▶ Source: <http://www.catholic.com/encyclopedia/salvation> (emphasis mine)

SALVATION

- ▶ “For **by grace** you have been saved through faith. **And this is not your own doing;** it is the gift of God, **not a result of works**, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” (Ephesians 2:8-10, ESV)
- ▶ “he saved us, **not because of works done by us in righteousness, but according to his own mercy**, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that **being justified by his grace** we might become heirs according to the hope of eternal life.” (Titus 3:5-7, ESV)
- ▶ Notice that salvation is not of works, but completely according to His own mercy.

SALVATION

- ▶ “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. **But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.**” (1 Corinthians 6:9-11, ESV)
- ▶ Notice the past tense of these verbs, this was done at the moment of our salvation. We are justified in His name.

SALVATION

- ▶ “For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,” (Romans 4:2-5, ESV)
- ▶ “He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,” (Romans 4:11, ESV)
- ▶ “And because of him you are in Christ Jesus, **who became to us** wisdom from God, righteousness and sanctification and redemption,” (1 Corinthians 1:30, ESV)
- ▶ We are imputed the righteousness of God, at the point of faith.

DOES WATER BAPTISM SAVE?

- ▶ “Yes, there are some verses that seem to indicate baptism as a requirement for salvation. However, since the Bible so clearly tells us that salvation is received by faith alone (John 3:16; Ephesians 2:8-9; Titus 3:5), there must be a different interpretation of those verses. Scripture does not contradict Scripture. In Bible times, a person who converted from one religion to another was often baptized to identify conversion. ***Baptism was the means of making a decision public. Those who refused to be baptized were saying they did not truly believe. So, in the minds of the apostles and early disciples, the idea of an un-baptized believer was unheard of.*** When a person claimed to believe in Christ, yet was ashamed to proclaim his faith in public, it indicated that he did not have true faith.”

- ▶ Source: <https://www.gotquestions.org/baptism-salvation.html> (emphasis mine)

DOES WATER BAPTISM SAVE?

- ▶ “If baptism is necessary for salvation, why would Paul have said, “I am thankful that I did not baptize any of you except Crispus and Gaius” (1 Corinthians 1:14)? Why would he have said, “For Christ did not send me to baptize, but to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power” (1 Corinthians 1:17)? Granted, in this passage Paul is arguing against the divisions that plagued the Corinthian church. However, how could Paul possibly say, “I am thankful that I did not baptize...” or “For Christ did not send me to baptize...” if baptism were necessary for salvation? If baptism is necessary for salvation, Paul would literally be saying, “I am thankful that you were not saved...” and “For Christ did not send me to save...” That would be an unbelievably ridiculous statement for Paul to make. Further, when Paul gives a detailed outline of what he considers the gospel (1 Corinthians 15:1-8), why does he neglect to mention baptism? If baptism is a requirement for salvation, how could any presentation of the gospel lack a mention of baptism?”

- ▶ Source: <https://www.gotquestions.org/baptism-salvation.html>

DOES WATER BAPTISM SAVE?

- ▶ Let's look at Acts 2:38 and see if we can understand what is going on.
- ▶ "And 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."
(Acts 2:38, ESV)

DOES WATER BAPTISM SAVE?

- ▶ “It is unfortunate that the translation of Acts 2:38 in the *King James Version* suggests that people must be baptized in order to be saved, because this is not what the Bible teaches. The Greek word *eis* (which is translated “for” in the phrase “for the remission of sins”) can mean “on account of” or “on the basis of.” In Matthew 3:11 John the Baptist baptized on the basis that people had repented. Acts 2:38 should not be used to teach salvation by baptism. If baptism is essential for salvation, it seems strange that Peter said nothing about baptism in his other sermons (Acts 3:12-26; 5:29-32; 10:34-43). In fact, the people in the home of Cornelius received the Holy Spirit *before they were baptized!* (Acts 10:44-48) Since believers are commanded to be baptized, it is important that we have a clean conscience by obeying (1 Peter 3:21), but we must not think that baptism is a part of salvation. If so, then nobody in Hebrews 11 was saved because none of them was ever baptized.”

- ▶ Source: Wiersbe, W. W. (1996). *The Bible exposition commentary*. Wheaton, IL: Victor Books.

DOES WATER BAPTISM SAVE?

- ▶ A problem revolves around the command “be baptized” and its connection with the remainder of 2:38. There are several views:
- ▶ (1) One is that both repentance and baptism result in remission of sins. In this view, baptism is essential for salvation. The problem with this interpretation is that elsewhere in Scripture forgiveness of sins is based on faith alone (John 3:16, 36; Rom. 4:1-17; 11:6; Gal. 3:8-9; Eph. 2:8-9; etc.). Furthermore Peter, the same speaker, later promised forgiveness of sins on the basis of faith alone (Acts 5:31; 10:43; 13:38; 26:18).
- ▶ (2) A second interpretation translates 2:38, “Be baptized ... on the basis of the remission of your sins.” The preposition used here is *eis* which, with the accusative case, may mean “on account of, on the basis of.” It is used in this way in Matthew 3:11; 12:41; and Mark 1:4. Though it is possible for this construction to mean “on the basis of,” this is not its normal meaning; *eis* with the accusative case usually describes purpose or direction.
- ▶ (3) A third view takes the clause **and be baptized, every one of you, in the name of Jesus Christ** as parenthetical. Several factors support this interpretation: (a) The verb makes a distinction between singular and plural verbs and nouns. The verb “repent” is plural and so is the pronoun “your” in the clause **so that your sins may be forgiven** (lit., “unto the remission of your sins,” *eis apheresin tōn hamartiōn hymōn*). Therefore the verb “repent” must go with the purpose of forgiveness of sins. On the other hand the imperative “be baptized” is singular, setting it off from the rest of the sentence. (b) This concept fits with Peter’s proclamation in Acts 10:43 in which the same expression “sins may be forgiven” (*aphesin hamartiōn*) occurs. There it is granted on the basis of faith alone. (c) In Luke 24:47 and Acts 5:31 the same writer, Luke, indicates that repentance results in remission of sins.

EXTREME UNCTION

- ▶ *“Extreme Unction* is a sacrament of the New Law instituted by Christ to give spiritual aid and comfort and perfect spiritual health, including, if need be, the remission of sins, and also, conditionally, to restore bodily health, to Christians who are seriously ill; it consists essentially in the unction by a priest of the body of the sick person, accompanied by a suitable form of words.
- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction>

EXTREME UNCTION

- ▶ “The decree of Eugene IV for the Armenians describes the effects of extreme unction briefly as “the healing of the mind and, so far as it is expedient, of the body also” (Denzinger, no. 700–old no. 595). In Sess. XIV, can. ii, De Extr. Unct., **the Council of Trent mentions the conferring of grace, the remission of sins, and the alleviation of the sick, and in the corresponding chapter explains as follows the effects of the unction: “This effect is the grace of the Holy Ghost, whose unction blots out sins, if any remain to be expiated, and the consequences [*reliquias*] of sin,** and alleviates and strengthens the soul of the sick person, by exciting in him a great confidence in the Divine mercy, sustained by which [confidence] he bears more lightly the troubles and sufferings of disease, and more easily resists the temptations of the demon lying in wait for his heel, and sometimes, when it is expedient for his soul's salvation, recovers bodily health.” The remission of sins, as we have seen, is explicitly mentioned by St. James, and the other spiritual effects specified by the Council of Trent are implicitly contained, side by side with bodily healing, in what the Apostle describes as the saving and raising up of the sick man (see above, II).”

- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction> (emphasis mine)

EXTREME UNCTION

- ▶ Roman Catholics use two verses to support this doctrine:
 - ▶ “And they cast out many demons and anointed with oil many who were sick and healed them.” (Mark 6:13, ESV)
 - ▶ “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.” (James 5:14–15, ESV)
- ▶ Let’s look at these verses and see what we think.

EXTREME UNCTION (MARK 6:7-13)

- ▶ “And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He charged them to take nothing for their journey except a staff—no bread, no bag, no money in their belts— but to wear sandals and not put on two tunics. And he said to them, “Whenever you enter a house, stay there until you depart from there. And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them.” So they went out and proclaimed that people should repent. And they cast out many demons and anointed with oil many who were sick and healed them.” (Mark 6:7-13, ESV)
- ▶ There seems to be *nothing* about this passage that indicates Jesus *implementing a doctrine of healing, much less a dogma*. It is up to Rome to argue ***in favor for*** this interpretation, rather than the Christian to defend an alternative point of view. It seems here, that Jesus is simply sending out the disciples to preach repentance and heal those that are sick.

EXTREME UNCTION (JAMES 5:13-20)

- ▶ “Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and heaven gave rain, and the earth bore its fruit. My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.” (James 5:13-20, ESV)
- ▶ What does this passage teach?

EXTREME UNCTION (JAMES 5:13–20)

- ▶ “5:14–15. James asked a third question and then answered it fully. **Is any one of you sick?** A great deal of misunderstanding has resulted from these verses. Some seem to teach from this passage that full physical health is always just a prayer away. Others have found in this passage justification for “extreme unction” (a practice begun in the eighth century). Still others have tried to relate the process outlined by James to the modern practice of invoking God (“pray over him”) and using medicine (“anoint him with oil”)—prayer plus a physician.
- ▶ The heart of the problem lies in just what James meant when he referred to the “sick.” Actually there is no reason to consider “sick” as referring exclusively to physical illness. The word *asthenei* literally means “to be weak.” Though it is used in the Gospels for physical maladies, it is generally used in Acts and the Epistles to refer to a weak faith or a weak conscience (cf. Acts 20:35; Rom. 6:19; 14:1; 1 Cor. 8:9–12). That it should be considered “weak” in this verse is clear in that another Greek word (*kamnonta*) in James 5:15, translated **sick person**, literally means “to be weary.” The only other use in the New Testament (Heb. 12:3) of that word clearly emphasizes this same meaning.
- ▶ Source: Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books.

EXTREME UNCTION (JAMES 5:13-20)

- ▶ “James was not referring to the bedfast, the diseased, or the ill. Instead he wrote to those who had grown weary, who had become weak both morally and spiritually in the midst of suffering. These are the ones who **should call** for the help of **the elders of the church**. The early church leaders were instructed (1 Thes. 5:14) to “encourage the timid” and “help the weak” (*asthenōn*).”
- ▶ “James said that the elders should **pray over him and anoint him with oil**. It is significant that the word “anoint” is *aleipsantes* (“rub with oil”) not *chriō* (“ceremonially anoint”). The former is the “mundane” word and the latter is “the sacred and religious word” (Richard Chenevix Trench, *Synonyms of the New Testament*, ninth ed. Reprint. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950, pp. 136-37). “Therefore James is not suggesting a ceremonial or ritual anointing as a means of divine healing; instead, he is referring to the common practice of using oil as a means of bestowing honor, refreshment, and grooming” (Daniel R. Hayden, “Calling the Elders to Pray,” *Bibliotheca Sacra* 138. July/September 1981: 264). The woman “poured” (*aleiphō*) perfume on Jesus’ feet (Luke 7:38). A host “put oil” (*aleiphō*) on the head of his guest (Luke 7:46). A person who is fasting should not be sad and ungroomed, but should “put oil” (*aleiphō*) on his head, and wash his face (Matt. 6:17). Thus James’ point is that the “weak” (*asthenei*) and “weary” (*kamnonta*) would be refreshed, encouraged, and uplifted by the elders who rubbed oil on the despondents’ heads and prayed for them.”

EXTREME UNCTION (JAMES 5:13-20)

- ▶ “For the fallen, discouraged, distressed weary believer, restoration is assured and the elders’ **prayer offered in faith will make the sick person** (lit., “weary one”) **well** (i.e., will restore him from discouragement and spiritual defeat), and **the Lord will raise him up.**”
- ▶ “That the restoration is spiritual, not physical, is further clarified by the assurance, **if he has sinned, he will be forgiven.** Many physically ill Christians have called on elders to pray for them and to anoint them with oil, but a sizable percentage of them have remained sick. This fact suggests that the passage may have been mistakenly understood as physical restoration rather than spiritual restoration.”
- ▶ “5:16. The conclusion is clear: **therefore confess your sins to each other and pray for each other.** A mutual concern for one another is the way to combat discouragement and downfall. The cure is in personal confession and prayerful concern. The healing (**that you may be healed**) is not bodily healing but healing of the soul (*iathēte*; cf. Matt. 13:15; Heb. 12:13; 1 Peter 2:24). It is the **powerful and effective ... prayer of a righteous** person that brings the needed cure from God. This of course relates to the closing two verses of James’ letter. If James 5:14-16 refer to physical healing, then those verses seem disjointed with the verses before and after them.”

EXTREME UNCTION (JAMES 5:13-20)

- ▶ **“one to another**—not to the priest, as Rome insists. The Church of England *recommends* in certain cases. Rome *compels* confession in all cases. Confession is desirable in the case of (1) *wrong* done to a neighbor; (2) when under a troubled conscience we ask *counsel* of a godly minister or friend as to how we may obtain God’s forgiveness and strength to sin no more, or when we desire their intercessory prayers for us (“Pray for one another”): “Confession may be made to anyone who can pray” [Bengel]; (3) *open* confession of sin before the Church and the world, in token of penitence. Not *auricular* confession.”
 - ▶ Auricular confession: “The obligation by divine law of confessing one's grave sins, committed after baptism, to a qualified priest. It is called auricular confession because normally the manifestation of sins is done by word of mouth and heard by the priest before he gives absolution. (Etym. Latin auricula, the external ear.)” - <https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=32029>
- ▶ Source: Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible. Oak Harbor, WA: Logos Research Systems, Inc.

ORDER

- ▶ "The Sacrament of Order is the sacrament by which grace and spiritual power for the discharge of ecclesiastical offices are conferred."
- ▶ "Christ possessed fullness of power **in virtue of His priesthood—of His office as Redeemer and Mediator**. He merited the grace which freed man from the bondage of sin, which grace is applied to man mediately by the Sacrifice of the Eucharist and immediately by the sacraments. He gave His Apostles the power to offer the Sacrifice (Luke, xxii, 19), and dispense the sacraments (Matt., xxviii, 18; John, xx, 22, 23); thus making them priests. It is true that every Christian receives sanctifying grace which confers on him a priesthood. Even as Israel under the Old dispensation was to God "a priestly kingdom" (Exod., xix, 4-6), thus under the New, all Christians are "a kingly priesthood" (I Pet., ii, 9); but now as then the special and sacramental priesthood strengthens and perfects the universal priesthood (cf. II Cor., iii, 3, 6; Rom., xv, 16)."

▶ Source: <https://www.catholic.com/encyclopedia/holy-orders>

ORDER

- ▶ “From Scripture we learn that the Apostles appointed others by an external rite (imposition of hands), **conferring inward grace**. The fact that grace is ascribed immediately to the external rite, shows that Christ must have thus ordained. The fact that *cheirontonein, cheirotonia*, which meant electing by show of hands, had acquired the technical meaning of ordination by imposition of hands before the middle of the third century, shows that appointment to the various orders was made by that external rite. We read of the deacons, how the Apostles “praying, imposed hands upon them” (Acts, vi, 6). In II Tim., i, 6 St. Paul reminds Timothy that he was made a bishop by the imposition of St. Paul's hands (cf. I Tim., iv, 4), and Timothy is exhorted to appoint presbyters by the same rite (I Tim., v, 22; cf. Acts, xiii, 3; xiv, 22). In Clem., “Horn.” III, lxxii, we read of the appointment of Zachus as bishop by the imposition of Peter's hands.”

- ▶ Source: <https://www.catholic.com/encyclopedia/holy-orders> (emphasis mine)

ORDER

- ▶ “Grace was attached to this external sign and conferred by it. “I admonish thee, that thou stir up the **grace** of God which is in thee, through (*dia*) the inposition of my hands” (II Tim., i, 6). The context clearly shows that there is question here of a grace which enables Timothy to rightly discharge the office imposed upon him, for St. Paul continues “God hath not given us the spirit of fear: but of power, and of love, and of sobriety.” This grace is something permanent, as appears from the words “that thou *stir up* the **grace** which is in thee”; we reach the same conclusion from I Tim., iv, 14, where St. Paul says, “Neglect not the **grace** that is in thee, which was given thee by prophecy, with (*meta*) imposition of hands of the priesthood.” This text shows that when St. Paul ordained Timothy, the presbyters also laid their hands upon him, even as now the presbyters who assist at ordination lay their hands on the candidate. St. Paul here exhorts Timothy to teach and command, to be an example to all. **To neglect this would be to neglect the **grace** which is in him. This **grace** therefore enables him to teach and command, to discharge his office rightly. The **grace** then is not a charismatic gift, but a gift of the Holy Spirit for the rightful discharge of official duties. The Sacrament of Order has ever been recognized in the Church as such.”**

- ▶ Source: <https://www.catholic.com/encyclopedia/holy-orders> (emphasis mine)

ORDER

- ▶ Rome seems to insist that just as Christ “possessed fullness of power in virtue of His priesthood—of His office as Redeemer and Mediator” so can others possess this power as being ordained priests who dispense of sacraments (redeemers) and in confession (mediators). All of this power, then, is of an act of grace by God through the laying on of hands.
- ▶ Rome offers 3 examples of this we should look at:
 1. Acts 6:6
 2. Acts 13:3
 3. Paul and Timothy

ORDER (ACTS 6:6)

- ▶ “Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them. And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.” (Acts 6:1-7, ESV)
- ▶ Obviously, this text says nothing that Rome wishes it to say. Seven men getting handpicked to serve tables (deacons) is miles away from Roman “priesthood.” Notice that even this simple task though was worthy of the laying on of hands and prayer by the apostles.

ORDER

- ▶ “Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them.” (Acts 13:1-5, ESV)
- ▶ Again, here we see nothing of Roman “priesthood.” The Holy Spirit commanded Saul and Barnabas to be set apart for a specific work, and so fasting and praying with the laying on of hands they sent them off.

ORDER

- ▶ Let's look at the verses about Paul and Timothy:
- ▶ "I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands," (2 Timothy 1:3-6, ESV)
- ▶ "Command and teach these things. Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers." (1 Timothy 4:11-16, ESV)
- ▶ "**Neglect not the gift**—by letting it lie unused. In 2 Ti 1:6 the gift is represented as a *spark* of the Spirit lying within him, and sure to smoulder by neglect, the *stirring up* or keeping in lively exercise of which depends on the will of him on whom it is bestowed (Mt 25:18, 25, 27, 28). The *charism* or spiritual gift, is that of the Spirit which qualified him for "the work of an evangelist" (Eph 4:11; 2 Ti 4:5), or perhaps *the gift of discerning spirits*, specially needed in his function of ordaining, as overseer [Bishop Hinds]. - Source: Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the

ORDER (LAYING ON OF HANDS)

- ▶ *"To Commission People for Important Service.* Moses commissioned his successor, Joshua, through a public ritual of the laying on of hands (Nm 27:18-23). That OT ritual was revived in the early church when the apostles commissioned seven deacons (Acts 6:6) and when the prophets and teachers in Antioch commissioned Paul and Barnabas for their mission to Asia Minor (Acts 13:3). The laying on of hands functioned as a recognition of a person's gifts as well as a formal ordination to the Christian ministry (1 Tm 4:14; 5:22; 2 Tm 1:6)."
- ▶ Source: Elwell, W. A., & Beitzel, B. J. (1988). In *Baker encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House.

ORDER (LAYING ON OF HANDS)

- ▶ “Laying on of hands is used in the ordination of the “seven” in Acts 6:6. It is used in the commissioning of Barnabas and Saul for their mission (Acts 13:3). The act of laying on of hands as a method of ordaining or acknowledging a person’s call to a ministry position is a sober task. Paul warned Timothy not to lay hands upon someone too quickly (1 Tim. 5:22). By the laying on of hands, the church acknowledges God’s commission of an individual and identifies itself with the Spirit’s enabling the person for the task of ministry.”
- ▶ “In Acts are instances when the laying on of hands was associated with receiving the Holy Spirit (Acts 8:17-20; 19:6). In these cases the act confirmed the authenticity of the gospel. First Timothy 4:14 speaks of Timothy receiving a spiritual gift from elders who laid their hands on him. In 2 Tim. 1:6 Paul mentions the spiritual gift that Timothy received, “through the laying on of my hands.” These references show that Timothy received authority, the spirit of power, love, and self-discipline (2 Tim. 1:7).”
- ▶ Source: Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (Eds.). (2003). In *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

ORDER

- ▶ This sacrament seems to rely on the others being true to complete it (i.e. the sacraments must be true to be offered by a priest, which we have already addressed.)
- ▶ Yet we will look at the thought of a priest being a mediator.
- ▶ Is there more than one mediator between God and man?

ORDER

- ▶ “This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. **For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.**” (1 Timothy 2:3-6, ESV)
- ▶ “But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore he is **the mediator** of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.” (Hebrews 9:11-15, ESV)

ORDER

- ▶ **“Mediator**—one who intervenes between two persons who are at variance, with a view to reconcile them. This word is not found in the Old Testament; but the idea it expresses is found in Job 9:33, in the word “daysman” (q.v.), marg., “umpire.”
- ▶ “This word is used in the New Testament to denote simply an internuncius, an ambassador, one who acts as a medium of communication between two contracting parties. In this sense Moses is called a mediator in Gal. 3:19.”
- ▶ “Christ is the one and only mediator between God and man (1 Tim. 2:5; Heb. 8:6; 9:15; 12:24). He makes reconciliation between God and man by his all-perfect atoning sacrifice. Such a mediator must be at once divine and human, divine, that his obedience and his sufferings might possess infinite worth, and that he might possess infinite wisdom and knowledge and power to direct all things in the kingdoms of providence and grace which are committed to his hands (Matt. 28:18; John 5:22, 25, 26, 27); and human, that in his work he might represent man, and be capable of rendering obedience to the law and satisfying the claims of justice (Heb. 2:17, 18; 4:15, 16), and that in his glorified humanity he might be the head of a glorified Church (Rom. 8:29).”
- ▶ “This office involves the three functions of prophet, priest, and king, all of which are discharged by Christ both in his estate of humiliation and exaltation. These functions are so inherent in the one office that the quality appertaining to each gives character to every mediatorial act. They are never separated in the exercise of the office of mediator.”

▶ Source: Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.