

Chuck Baldwin's Jesuit Preterism Debunked



Chuck Baldwin abandoned the Protestant Historicist interpretation of the book of Revelation for the Jesuit based preterist view which aids and abets Rome!

Islam in Prophecy



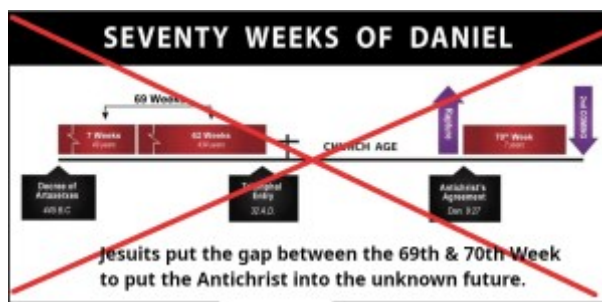
The historicist interpretation of Revelation 9:1-11) reveals the emergence of Islam in Arabia under Mohammed and the devastating early campaigns and conquests of his followers against Christendom.

Historicist Expositors of the Nineteenth Century



False interpretation of the prophecies of Daniel and Revelation have deceived Christians into thinking the RCC is not evil and the Antichrist still hasn't come.

Futurism – Leapfrogging History – The Wiles of the Devil



Futurism denies that the dynasty of Popes is the Antichrist and points instead to a future individual world ruler at the end of the age. It thus postpones most of the prophetic predictions of Scripture including almost all the Book of Revelation into a fragment of time in the indefinite future.

The Historical View of Prophecy and Antichrist

"It is the bounden duty of every Christian to pray against Antichrist and as to what Antichrist is no sane man ought to raise a question. If it be not the Popery in the Church of Rome, there is nothing in the world that can be called by that name."
-- Charles Spurgeon



Two great truths that stand out in the preaching that brought about the Protestant Reformation—the “just shall live by faith” and the Papacy is the Antichrist.

[Roman Catholicism By Lorraine Boettner](#) [Chapter V Peter](#)



This is the continuation of the [previous chapter of Roman Catholicism](#) by Lorraine Boettner.

1 The Roman Catholic Position

The controversial passage in regard to Peter's place in the Church is Matthew 16:13-19, which reads as follows: “Now Jesus, having come into the district of Caesarea Philippi, began to ask his disciples, saying, ‘Who do men say the Son of Man is?’ But they said, ‘Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘Thou art the Christ, the Son of the living God.’ Then Jesus answered and said, ‘Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven” (Confraternity Version).

To this passage the Confraternity Version adds the following interpretation:

"The rock was Peter. ... *The gates of hell*: hostile, evil powers. Their aggressive force will struggle in vain against the Church. She shall never be overcome; she is indefectible. And since she has the office of teacher (cf. 28, 16-20), and since she would be overcome if error prevailed, she is infallible.

"Keys: a symbol of authority. Peter has the power to admit into the Church and to exclude therefrom. Nor is he merely the porter; he has complete power within the Church. 'To bind and to loose' seems to have been used by the Jews in the sense of to forbid or to permit; but the present context requires a more comprehensive meaning. In heaven God ratifies the decisions which Peter makes on earth in the name of Christ" (pp. 36-37).

And the late Cardinal Gibbons, a former archbishop of Baltimore and one of the most representative American Roman Catholics, in his widely read book, *Faith of our Fathers*, set forth the position of his church in these words:

"The Catholic Church teaches that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole church, and that the same spiritual supremacy has always resided in the popes, or bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ all Christians, both among the clergy and laity, must be in communion with the See of Rome, where Peter rules in the person of his successor" (p. 95).

The whole structure of the Roman Church is built on the assumption that in Matthew 16:13-19 Christ appointed Peter the first pope and so established the papacy. Disprove the primacy of Peter, and the foundation of the papacy is destroyed. Destroy the papacy, and the whole Roman hierarchy topples with it. Their system of priesthood depends absolutely upon their claim that Peter was the first pope at Rome, and that they are his successors. We propose to show that (1) Matthew 16:13-19 does not teach that Christ appointed Peter a pope; (2) that there is no proof that Peter ever was in Rome; and (3) that the New Testament records, particularly Peter's own writings, show that he never claimed authority over the other apostles or over the church, and that that authority was never accorded to him.

2 The "Rock"

"And I say to thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18, Confraternity Version).

Romanists quote this verse with relish, and add their own interpretation to establish their claim for papal authority. But in the Greek the word Peter is Petros, a person, masculine, while the word "rock," petra, is feminine and refers not to a person but to the declaration of Christ's deity that Peter had just uttered—"Thou art the Christ, the Son of the living God."

Using Peter's name and making, as it were, a play upon words, Jesus said to Peter, "You are Petros, and upon this petra I will build my church." The truth that Peter had just confessed was the foundation upon which Christ

would build His church. He meant that Peter had seen the basic, essential truth concerning His person, the essential truth upon which the church would be founded, and that nothing would be able to overthrow that truth, not even all the forces of evil that might be arrayed against it. Peter was the first among the disciples to see our Lord as the Christ of God. Christ commended him for that spiritual insight, and said that His church would be founded upon that fact. And that, of course, was a far different thing from founding the church on Peter.

Had Christ intended to say that the Church would be founded on Peter, it would have been ridiculous for Him to have shifted to the feminine form of the word in the middle of the statement, saying, if we may translate literally and somewhat whimsically, "And I say unto thee, that thou art Mr. Rock, and upon this, the Miss Rock, I will build my church." Clearly it was upon the truth that Peter had expressed, the deity of Christ, and not upon weak, vacillating Peter, that the church would be founded. The Greek "petros" is commonly used of a small, movable stone, a mere pebble, as it were. But "petra" means an immovable foundation, in this instance, the basic truth that Peter had just confessed, the deity of Christ. And in fact, that is the point of conflict in the churches today between evangelicals on the one hand, and modernists or liberals on the other—whether the church is founded on a truly divine Christ as revealed in a fully trustworthy Bible, or whether it is essentially a social service and moral welfare organization which recognizes Christ as an example, an outstandingly great and good man, but denies or ignores His deity.

The Bible tells us plainly, not that the church is built upon Peter, but that it is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Ephesians 2:20). And again, "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). Without that foundation the true Christian church could not exist.

If Matthew 16:18 had been intended to teach that the church is founded on Peter, it would have read something like this: "Thou art Peter, and upon you I will build my church"; or, "Thou art Peter, and upon you the rock I will build my church." But that is not what Christ said. He made two complete, distinct statements. He said, "Thou art Peter," and, "Upon this rock (change of gender, indicating change of subject) I will build my church."

The gates of hell were not to prevail against the church. But the gates of hell did prevail against Peter shortly afterward, as recorded in this same chapter, when he attempted to deny that Christ would be crucified, and almost immediately afterward, in the presence of the other disciples, received the stinging rebuke, "Get thee behind me, Satan; thou art a stumbling block unto me, for thou mindest not the things of God but the things of men" (v. 23)—surely strong words to use against one who had just been appointed pope!

Later we read that Peter slept in Gethsemane, during Christ's agony. His rash act in cutting off the servant's ear drew Christ's rebuke. He boasted that he was ready to die for his Master, but shortly afterward shamefully denied with oaths and curses that he even knew Him. And even after Pentecost Peter still

was subject to such serious error that his hypocrisy had to be rebuked by Paul, who says: "But when Cephas came to Antioch [at which time he was in full possession of his papal powers, according to Romanist doctrine], I resisted him to the face, because he stood condemned" (Galatians 2:11). And yet Romanists allege that their pope, as Peter's successor, is infallible in matters of faith and morals!

The Gospel written by Mark, who is described in early Christian literature as Peter's close companion and understudy, does not even record the remark about the "rock" in reporting Peter's confession at Caesarea Philippi (Mark 8:27-30). No, Christ did not build His church upon a weak, sinful man. Rather the essential deity of Christ, which was so forcefully set forth in Peter's confession, was the foundation stone, the starting point, on which the church would be built.

That no superior standing was conferred upon Peter is clear from the later disputes among the disciples concerning who should be greatest among them. Had such rank already been given, Christ would simply have referred to His grant of power to Peter. Instead we read:

"And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? But they held their Peace: for they had disputed one with another on the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all" (Mark 9:33-35).

And again:

"And there came near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them unto him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you, shall be servant of all" (Mark 10:34-44).

It is interesting to notice that some of the church fathers, Augustine and Jerome among them, gave the Protestant explanation of this verse, understanding the "rock" to mean not Peter but Christ. Others, of course, gave the papal interpretation. But this shows that there was no "unanimous consent of the fathers," as the Roman Church claims, on this subject.

Dr. Harris says concerning the reference to the "rock":

"Mark's Gospel is connected with Peter by all early Christian tradition and it does not even include this word of Jesus to Peter. Likewise in the Epistles of Peter there is no such claim. In 1 Peter 2:6-8 Christ is called a rock and a chief cornerstone. But Peter here claims nothing for himself.

Indeed he is explicit in calling all believers living stones built up a spiritual house with Christ as the head of the corner.

"Christ is repeatedly called a Rock. The background for this is that around thirty-four times in the Old Testament God is called a Rock or the Rock of Israel. It was a designation of God. In the Messianic passages, Isaiah 8:14; 28:16; and Psalm 118:22, Christ is called a Rock or Stone upon which we should believe. These passages are quoted in the New Testament and for that reason Christ is called a Rock several times. It designates Him as divine. For that reason, every Jew, knowing the Old Testament, would refuse the designation to Peter or to anyone except insofar as we are children of Christ. He is the Rock. We are living stones built upon Him. Ephesians 2:20 says this plainly. We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Paul says of the Rock from which the Israelites drank that it typified Christ (1 Corinthians 10:4). In the New Testament there are twelve foundations and on them are the names of the twelve apostles—none of them are made pre-eminent" (The Bible Presbyterian Reporter, January, 1959.)

And Dr. Henry M. Woods says:

"If Christ had meant that Peter was to be the foundation, the natural form of statement would have been, 'Thou art Peter, and on thee I will build my church'; but He does not say this, because Peter was not to be the rock on which the church was built. Note also that in the expression 'on this rock,' our Lord purposely uses a different Greek word, Petra, from that used for Peter, Petros. He did this to show that, not Peter, but the great truth which had just been revealed to him, viz., that our Lord was 'the Christ, the Son of the living God,' was to be the church's foundation. Built on the Christ, the everlasting Saviour, the gates of hell would never prevail against the Church. But built on the well-meaning but sinful Peter, the gates of hell would surely prevail; for a little later our Lord had to severely rebuke Peter, calling him 'Satan'" (*Our Priceless Heritage*, p. 40).

3 The "Keys"

"And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19, Confraternity Version).

Admittedly this is a difficult verse to interpret, and numerous explanations have been given. It is important to notice, however, that the authority to bind and to loose was not given exclusively to Peter. In the eighteenth chapter of Matthew the same power is given to all of the disciples. There we read:

"At that hour the disciples came to Jesus. ... Amen. I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven" (vv. 1,18, Confraternity Version).

Consequently Matthew 16:19 does not prove any superiority on Peter's part. Even the scribes and Pharisees had this same power, for Jesus said to them:

"But woe upon you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer them that are entering in to enter" (Matthew 23:13). And on another occasion He said: "The scribes and Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be born, and lay them on men's shoulders; but they themselves will not move them with their finger" (Matthew 23:2-4).

Here the expression clearly means that the scribes and Pharisees, in that the Word of God was in their hands, thereby had the power, in declaring that Word to the people, to open the kingdom of heaven to them, and in withholding that Word they shut the kingdom of heaven against people. That was Moses' function in giving the law. It was, therefore, a declaratory power, the authority to announce the terms on which God would grant salvation, not an absolute power to admit or to exclude from the kingdom of heaven. Only God can do that, and He never delegates that authority to men.

And in Luke 11:52 Jesus says: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Here, the key of the knowledge of the way of salvation, by which entrance into the kingdom of heaven is obtained, was in the hands of the Pharisees in that they had the law of Moses in their possession, and were therefore the custodians of the Word of God. In that sense they possessed the key to the kingdom. They took away that key in that they failed to proclaim the Word of God to the people. They were not entering into the kingdom of heaven themselves, and they were hindering those who wanted to enter.

Furthermore, we notice that in the words spoken to Peter, it was "things," not "persons," that were to be bound or loosed—"whatsoever," not "whomsoever"—things such as the ceremonial laws and customs of the Old Testament dispensation were to be done away with, and new rituals and practices of the Gospel age were to be established.

Thus the "keys" symbolize the authority to open, in this instance, to open the kingdom of heaven to men through the proclamation of the Gospel. What the disciples were commissioned to do, given the privilege of doing, was the opposite of that which the scribes and Pharisees were doing; that is, they were to facilitate the entrance of the people into the kingdom of heaven.

There was, of course, no physical seat which had been used by Moses and which now was being used by the scribes and Pharisees. But the scribes and Pharisees, who were in possession of the law of Moses, were giving precepts which in themselves were authoritative and good and which therefore were to be obeyed; but since they did not live up to those precepts the people were not to follow their example.

It is clear that the keys were symbolical of authority, which here is specified as the power of binding and loosing; and it is also clear that the consequences of what the disciples did in this regard would go far beyond earth and would have their permanent results in heaven. They were in a real sense building for eternity. In referring to the keys of the kingdom Jesus

was continuing the figure in which He had been comparing the kingdom of heaven to a house which He was about to build. It would be built upon a solid rock (Matthew 7:24). Entrance into that house was through the door of faith. This door was to be opened, first to the Jews, and then to the Gentiles. And Peter, who had been the first of the disciples to comprehend the person of Christ in His true deity and to confess that deity before the other disciples, was commissioned to be the first to open that door. In this sense the keys were first given to him. To him was given the distinction and high honor among the apostles of being the first to open the door of faith to the Jewish world, which he did on the day of Pentecost when through his sermon some three thousand Jews were converted (Acts 2:14-42), and a short time later the distinction and high honor of opening the door of faith to the Gentile world, which he did in the house of Cornelius (Acts 10:1-48). And while the keys were in this respect first given to Peter, they were soon afterward also given to the other disciples as they too proclaimed the Gospel both to Jews and Gentiles. But while Peter was given the distinction and honor of being the first to open the kingdom to the Jews, and then to the Gentiles, he did not claim nor assume any other authority, and was in all other respects on precisely the same footing as were the other apostles.

Possession of the keys, therefore, did not mean that Peter had sovereignly within his own person the authority to determine who should be admitted to heaven and who should be excluded, as the Roman Church now attempts to confer that authority on the pope and priests. Ultimate authority is in the hands of Christ alone—it is He “that openeth and none shall shut, and that shutteth and none openeth” (Revelation 3:7). But it did mean that Peter, and later the other apostles, being in possession of the Gospel message, truly did open the door and present the opportunity to enter in as they proclaimed the message before the people. This same privilege of opening the door or of closing the door of salvation to others is given to every Christian, for the command that Christ gave His church was to go and make disciples of all the nations. Thus “the power of the keys” is a *declarative* power only.

It can almost be said that the Roman Catholics build their church upon these two verses which speak of the “rock” and the “keys.” They say that the power given to Peter was absolute and that it was transferred by him to his successors, although they have to admit that there is not one verse in Scripture which teaches such a transfer. Under this “power of the keys” the Roman Church claims that “In heaven God ratifies the decisions which Peter makes on earth” (footnote, Confraternity Version, p. 37).

But it is interesting to see how Peter himself understood this grant of power. In his exercise of the power of the keys he says: “And it shall be, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:21). And at the house of the Roman centurion Cornelius he again gave a universal Gospel invitation: “To him [Christ] bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins” (Acts 10:43). So, in the preaching of Peter, as elsewhere in the New Testament, salvation is set forth as based on faith in Christ, and nowhere is obedience to Peter, or to the pope, or to any other man even hinted at.

Rome terribly abuses this “power of the keys” to insure obedience to her

commands on the part of her church members and to instill in them a sense of fear and of constant dependence on the church for their salvation. This sense of fear and dependence, with constant references to "Mother Church," goes far to explain the power that the Roman Church has over her members, even cowing them to the extent that they are afraid to read or to listen to anything contrary to what their church teaches. And since that teaching is drilled into them from childhood, the truly formidable power that the Roman Church exercises over the laity can be easily understood.

4 Papal Authority Not Claimed by Peter

The Roman Church claims that Peter was the first bishop or pope in Rome and that the later popes are his successors. But the best proof of a man's position and authority is his own testimony. Does Peter claim to be a pope, or to have primacy over the other apostles? Fortunately, he wrote two epistles or letters which are found in the New Testament. There he gives his position and certain instructions as to how others in the same position are to perform their duties. We read:

"Peter, an apostle of Jesus Christ. ... The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock" (1 Peter 1:1, 5:1-3).

Here Peter refers to himself as an apostle of Jesus Christ, an elder (the word in the Greek is *presbuteros*), which of course has nothing to do with a sacrificing priesthood. He does not claim the highest place in the church as some would expect him to do or as some would claim for him. He assumes no ecclesiastical superiority, but with profound humility puts himself on a level with those whom he exhorts. He makes it clear that the church must be democratic, not authoritarian. He forbids the leaders to lord it over the people, to work for money or to take money unjustly. He says that they are to serve the people willingly, even eagerly, and that by their general lives they are to make themselves examples for the people.

But the fact is that the Church of Rome acts directly contrary to these instructions. Can anyone imagine the proud popes of later times adopting such a role of humility? It was several centuries later, when the church had lost much of its original simplicity and spiritual power, and had been submerged in a flood of worldliness, that the autocratic authority of the popes began to appear. After the fourth century, when the Roman empire had fallen, the bishops of Rome stepped into Caesar's shoes, took his pagan title of Pontifex Maximus, the supreme high priest of the pagan Roman religion, sat down on Caesar's throne, and wrapped themselves in Caesar's gaudy trappings. And that role they have continued ever since.

In regard to the title Pontifex, the *Standard International Encyclopedia* says this was "the title given by the ancient Romans to members of one of the two celebrated religious colleges. The chief of the order was called Pontifex

Maximus. The pontiffs had general control of the official religion, and their head was the highest religious authority in the state. ... Following Julius Caesar the emperor was the Pontifex Maximus. In the time of Theodosius [emperor, died A.D. 395] the title became equivalent to Pope, now one of the titles of the head of the Roman Catholic Church."

Peter refused to accept homage from men—as when Cornelius the Roman centurion fell down at his feet and would have worshipped him, Peter protested quickly and said, "Stand up; I myself also am a man" (Acts 10:25-26). Yet the popes accept the blasphemous title of "Holy Father" as theirs as a matter of right. And how the cardinals, bishops, and priests do like to set themselves apart from the congregations and to lord it over the people!

Surely if Peter had been a pope, "the supreme head of the church," he would have declared that fact in his general epistles, for that was the place of all others to have asserted his authority. The popes have never been slow to make such claims for themselves, or to extend their authority as far as possible. But instead Peter refers to himself only as an apostle (of which there were eleven others), and as an elder or presbyter, that is, simply as a minister of Christ.

5 Paul's Attitude toward Peter

It is very interesting to notice Paul's attitude toward Peter. Paul was called to be an apostle at a later time, after church had been launched. Yet Peter had nothing to do with that choice, as he surely would have had, if he had been pope. Instead God called and ordained Paul without consulting Peter, as He has called and ordained many thousands of ministers and evangelists since then without reference to the popes of Rome. Paul was easily the greatest of the apostles, with a deeper insight into the way of salvation and a larger revealed knowledge concerning the mysteries of life and death. He wrote much more of the New Testament than did Peter. His thirteen epistles contain 2,023 verses, while Peter's two epistles contain only 166 verses. And if we ascribe the Epistle to the Hebrews to Paul, as does the Roman Catholic Church (Confraternity Version, p. 397), he wrote an even larger proportion. Peter's epistles do not stand first among the epistles, but after those of Paul; and in fact his second epistle was one of the last to be accepted by the church. Paul worked more recorded miracles than did Peter, and he seems to have established more churches than did Peter. Apart from the church at Rome, which we believe was established by laymen, Paul established more prominent and more permanent churches than did Peter. And, so far as the New Testament record goes, Paul's influence in the church at Rome was much greater than was that of Peter. Paul mentions Peter more than once, but nowhere does he defer to Peter's authority, or acknowledge him as pope.

Indeed, quite the contrary is the case. Paul had founded the church at Corinth, but when some there rebelled against his authority, even to the extent of favoring Peter, he does not give even an inch on his own authority. Instead he vigorously defends his authority, declaring, "Am I not an apostle? have I not seen Jesus our Lord?" (1 Corinthians 9:1), and again, "For in nothing was I behind the very chiefest apostles" (2 Corinthians 12:11), or, as translated in the Confraternity Version, "In no way have I fallen short of

the most eminent apostles.” He declares that he has been “intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision” (Galatians 2:7). He therefore put himself on a level with all the other apostles. Certainly those ideas were incompatible with any idea of a pope in Paul’s day.

But beyond all that, on one occasion Paul publicly rebuked Peter. When Peter at Antioch sided with the “false brethren” (v. 4) in their Jewish legalism and “drew back and separated himself” from the Gentiles and was even the cause of Barnabas being misled, Paul administered a severe rebuke. We read:

“But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?” (Galatians 2:11-14).

He then impressed upon Peter some good, sound, evangelical theology, declaring that:

“...a man is not justified by the works of the law but through faith in Jesus Christ... because by the works of the law shall no flesh be justified” (v. 16).

In other words, Paul gave the “Holy Father” a “dressing down” before them all, accusing him of not walking uprightly in the truth of the Gospel. Surely that was no way to talk to a pope! Imagine anyone today, even a cardinal, taking it upon himself to rebuke and instruct a real pope with such language! Just who was Paul that he should rebuke the Vicar of Christ for unchristian conduct? If Peter was the chief it was Paul’s duty and the duty of the other apostles to recognize him as such and to teach only what he approved. Obviously Paul did not regard Peter as infallible in faith and morals, or recognize any supremacy on his part.

6 Attitude of the Other Apostles toward Peter

The other apostles as well as Paul seem totally unaware of any appointment that made Peter the head of the church. Nowhere do they acknowledge his authority. And nowhere does he attempt to exercise authority over them. The only instance in which another man was chosen to succeed an apostle is recorded in Acts 1:15-26, and there the choice was made not by Peter but by popular choice on the part the brethren who numbered about one hundred and twenty, and by the casting of lots.

On another occasion Peter, together with John, was sent by the apostles to preach the Gospel in Samaria (Acts 8:14). Imagine the pope today being sent by the cardinals or bishops on any such mission. It is well known that today the popes seldom if ever preach. They do issue statements, and they address select audiences which come to them. But they do not go out and preach the

Gospel as did Peter and the other apostles.

The important church council in Jerusalem (Acts 15) reveals quite clearly how the unity of the church was expressed in apostolic days. Differences had arisen when certain men from Judaea came down to Antioch, in Syria, where Paul and Barnabas were working and insisted that certain parts of the Jewish ritual must be observed. Had the present Roman Catholic theory of the papacy been followed, there would have been no need at all for a council. The church in Antioch would have written a letter to Peter, the bishop of Rome, and he would have sent them an encyclical or bull settling the matter. And of all the churches the one at Antioch was the last that should have appealed to Jerusalem. For according to Roman Catholic legend Peter was bishop in Antioch for seven years before transferring his see to Rome! But the appeal was made, not to Peter, but to a church council in Jerusalem. At that council not Peter but James presided and announced the decision with the words, "Wherefore my judgment is..." (v. 19). And his judgment was accepted by the apostles and presbyters. Peter was present, but only after there had been "much questioning" (v. 7) did he even so much as express an opinion. He did not attempt to make any infallible pronouncements although the subject under discussion was a vital matter of faith. In any event it is clear that the unity of the early church was maintained not by the voice of Peter but by the decision of the ecumenical council which was presided over by James, the leader of the Jerusalem church. Furthermore, after that council *Peter is never again mentioned in the book of Acts.*

It is an old human failing for people to want to exercise authority over their fellow men. We are told that the disciples disputed among themselves which was to be accounted the greatest. Jesus rebuked them with the words: "If any man would be first, he shall be last of all, and servant of all" (Mark 9:35). On another occasion the mother of James and John came to Jesus with the request that her two sons should have the chief places in the kingdom. But He called the disciples to Him and said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:25-28). And even on the night in which Christ was delivered up to die they contended among themselves "which of them was accounted to be greatest" (Luke 22:24). In each instance Jesus taught them that they were not to seek to exercise lordship, but rather to excel in service. But in no instance did He settle the dispute by reminding them that Peter was the Prince of the Apostles. In fact they could not have argued that question at all if Peter had already been given the place of preeminence, as the Roman Church holds.

Christ alone is the Head of the church. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). The church is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Ephesians 2:20). Paul says that God "gave him [Christ] to be head over all things to the church, which is his body" (Ephesians 1:22-23). Besides Him there can be no earthly foundation or

head of the church. Only a monstrosity can have two heads for one body.

7 Was Peter Ever in Rome?

According to Roman Catholic tradition Peter was the first bishop of Rome, his pontificate lasted twenty-five years, from A.D. 42 to 67, and he was martyred in Rome in A.D. 67. The Douay and Confraternity versions say that he was in Rome before the Jerusalem council of Acts 15, and that he returned to Jerusalem for that council, after which he went to Antioch, and then returned to Rome. In the Confraternity Version we read:

“After the resurrection the primacy was conferred upon him and immediately after the ascension he began to exercise it. After preaching in Jerusalem and Palestine he went to Rome, probably after his liberation from prison. Some years later he was in Jerusalem for the first church council, and shortly afterward at Antioch. In the year 67 he was martyred in Rome” (Introduction to the First Epistle of St. Peter).

The remarkable thing, however, about Peter’s alleged bishopric in Rome, is that the New Testament has not one word to say about it. The word Rome occurs only nine times in the Bible, and never is Peter mentioned in connection with it. There is no allusion to Rome in either of his epistles. Paul’s journey to that city is recorded in great detail (Acts 27 and 28). There is in fact no New Testament evidence, nor any historical proof of any kind, that Peter ever was in Rome. All rests on legend. The first twelve chapters of the book of Acts tell of Peter’s ministry and travels in Palestine and Syria. Surely if he had gone to the capital of the empire, that would have been mentioned. We may well ask, if Peter was superior to Paul, why does he receive so little attention after Paul comes on the scene? Not much is known about his later life, except that he traveled extensively, and that on at least some of his missionary journeys he was accompanied by his wife—for Paul says, “Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas” (1 Corinthians 9:5). (The Confraternity Version here reads “sister” instead of “wife”; but the Greek word is *gune*, wife, not *adelphē*, sister.)

We know nothing at all about the origins of Christianity in Rome. This is acknowledged even by some Roman Catholic historians. It was already a flourishing church when Paul wrote his letter to the Romans in A.D. 58. Quite possibly it had been founded by some of those who were present in Jerusalem on the day of Pentecost and heard Peter’s great sermon when some 3,000 were converted, for Luke says that in that audience were “sojourners from Rome, both Jews and proselytes” (Acts 2:10). In any event there is nothing but unfounded tradition to support the claim that Peter founded the church in Rome and that he was its bishop for 25 years. The fact is that the apostles did not settle in one place as did the diocesan bishops of much later date, so that it is quite incorrect to speak of Rome as the “See of Peter,” or to speak of the popes occupying “the chair” of St. Peter.

Legend was early busy with the life of Peter. The one which tells of his twenty-five years’ episcopate in Rome has its roots in the apocryphal stories originating with a heretical group, the Ebionites, who rejected much of the

supernatural content of the New Testament, and the account is discredited both by its origin and by its internal inconsistencies. The first reference that might be given any credence at all is found in the writings of Eusebius, and that reference is doubted even by some Roman Catholic writers. Eusebius wrote in Greek about the year 310, and his work was translated by Jerome. A 17th century historian, William Cave (1637-1713), chaplain to King Charles II of England, in his most important work, *The Lives of the Apostles*, says:

"It cannot be denied that in St. Jerome's translation it is expressly said that he (Peter) continued twenty-five years as bishop in that city: but then it is as evident that this was his own addition, who probably set things down as the report went in his time, *no such thing being found in the Greek copy of Eusebius.*"

Exhaustive research by archaeologists has been made down through the centuries to find some inscription in the Catacombs and other ruins of ancient places in Rome that would indicate that Peter at least visited Rome. But the only things found which gave any promise at all were some bones of uncertain origin. L. H. Lehmann, who was educated for the priesthood at the University for the Propagation of the Faith, Rome, tells us of a lecture by a noted Roman archaeologist, Professor Marucchi, given before his class, in which he said that no shred of evidence of Peter's having been in the Eternal City had ever been unearthed, and of another archaeologist, Di Rossi, who declared that for forty years his greatest ambition had been to unearth in Rome some inscription which would verify the papal claim that the Apostle Peter was actually in Rome, but that he was forced to admit that he had given up hope of success in his search. He had the promise of handsome rewards by the church if he succeeded. What he had dug up verified what the New Testament says about the formation of the Christian church in Rome, but remained absolutely silent regarding the claims of the bishops of Rome to be the successors of the apostle Peter (cf., *The Soul of a Priest*, p. 10).

And, after all, suppose Peter's bones should be found and identified beyond question, what would that prove? The important thing is, does the Church of Rome teach the same Gospel that Peter taught? Succession to Peter should be claimed, not by those who say they have discovered his bones, but by those who teach the Gospel that he taught—the evangelical message of salvation by grace through faith.

Furthermore, if mere residence conferred superiority, then Antioch would outrank Rome; for the same tradition which asserts that Peter resided in Rome asserts that he first resided in Antioch, a small city in Syria. It is well known that during the time of the apostles and for generations later the Eastern cities and the Eastern church had the greatest influence, and that the Roman church was comparatively insignificant. The first councils were held in Eastern cities and were composed almost altogether of Eastern bishops. Four of the patriarchates were Eastern—Jerusalem, Antioch, Constantinople, and Alexandria. Rome did not gain the ascendancy until centuries later, after the breakup of the Roman empire. If any church had a special right to be called the Mistress of all the churches, it surely was the church in Jerusalem, where our Lord lived and taught, where He was crucified, where Christianity was first preached by Peter and the other

apostles, where Peter's great Pentecostal sermon was delivered, and from which went forth to Antioch and Rome and to all the world the glad tidings of salvation. Long before the Reformation Rome's claim to be the only true church was rejected by the eastern churches, which were the most ancient and in the early days much the most influential churches in the world.

Another interesting and very important if not decisive line of evidence in this regard is the fact that Paul was preeminently the apostle to the Gentiles while Peter was preeminently the apostle to the Jews, this division of labor having been by divine appointment. In Galatians 2:7-8 Paul says that he "had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles)." Thus Paul's work was primarily among the Gentiles, while Peter's was primarily among the Jews. Peter ministered to the Jews who were in exile in Asia Minor, "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1), and in his journeys he went as far east as Babylon, from which city his first epistle (and probably his second) was addressed to the Jewish Christians in Asia Minor: "She that is in Babylon, elect together with you, saluteth you" (1 Peter 5:13). As most of Paul's letters were addressed to churches he had evangelized, so Peter wrote to the Jewish brethren that he had evangelized, who were scattered through those provinces. While there is no Scriptural evidence at all that Peter went west to Rome, here is a plain statement of Scripture that he did go east to Babylon. Why cannot the Roman Church take Peter's word to that effect?

But his testimony, of course, must be circumvented by those who are so anxious to place him in Rome, and they take a curious way to do it. The Confraternity edition has an introductory note to 1 Peter which reads: "The place of composition is given as 'Babylon'... a cryptic designation of the city of Rome."

But there is no good reason for saying that "Babylon" means "Rome." The reason alleged by the Church of Rome for understanding Babylon to mean Rome is that in the book of Revelation Rome is called by that name (Revelation 17:5, 18:2). But there is a great difference between an apocalyptic book such as the book of Revelation, which for the most part is written in figurative and symbolic language, and an epistle such as this which is written in a straightforward, matter-of-fact style.

In regard to Peter's assignment to work among the Jews, it is known that there were many Jews in Babylon in New Testament times. Many had not returned to Palestine after the Exile. Many others, such as those in Asia Minor and Egypt, had been driven out or had left Palestine for various reasons. Josephus says that some "gave Hyrcanus, the high priest, a habitation at Babylon, where there were Jews in great numbers" (Antiquities, Book XV, Ch. II, 2). Peter's assigned ministry to the Jews took him to those places where the Jews were in the greatest numbers, even to Babylon.

8 Paul's Epistle to the Romans

The strongest reason of all for believing that Peter never was in Rome is

found in Paul's epistle to the Romans. According to Roman Church tradition, Peter reigned as pope in Rome for 25 years, from A.D. 42 to 67. It is generally agreed that Paul's letter to the Christians in Rome was written in the year A.D. 58, at the very height of Peter's alleged episcopacy there. He did not address his letter to Peter, as he should have done if Peter was in Rome and the head of all the churches, but to the saints in the church in Rome. How strange for a missionary to write to a church and not mention the pastor! That would be an inexcusable affront. What would we think of a minister today who would dare to write to a congregation in a distant city and without mentioning their pastor tell them that he was anxious to go there that he might have some fruit among them even as he has had in his own community (1:13), that he was anxious to instruct and strengthen them, and that he was anxious to preach the Gospel there where it had not been preached before? How would their pastor feel if he knew that such greetings had been sent to 27 of his most prominent members who were mentioned by name in the epistle (Ch. 16)? Would he stand for such ministerial ethics? And if he were the most prominent minister in the land, as allegedly was the bishop of Rome, such an affront would be all the more inexcusable. This point alone ought to open the eyes of the most obdurate person blinded by the traditions of the Roman Church.

If Peter had been working in the church in Rome for some 16 years, why did Paul write to the people of the church in these words: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (1:11)? Was not that a gratuitous insult to Peter? Was it not a most presumptuous thing for Paul to go over the head of the pope? And if Peter was there and had been there for 16 years, why was it necessary for Paul to go at all, especially since in his letter he says that he does not build on another's foundation: "making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation" (15:20)? This indicates clearly that Peter was not then in Rome, and that he had not been there, that in fact Paul was writing this letter because no apostle had yet been in Rome to clarify the Gospel to them and to establish them in the faith. At the conclusion of this letter Paul sends greetings to the 27 people mentioned above, including some women, also to several groups. But he does not mention Peter in any capacity.

And again, had Peter been in Rome prior to or at the time when Paul arrived there as a prisoner in A.D. 61, Paul could not have failed to have mentioned him, for in the epistles written from there during his imprisonment—Ephesians, Philippians, Colossians, and Philemon—he gives a complete list of his fellow workers in Rome, and Peter's name is not among them. He spent two whole years there as a prisoner, and received all who came to visit him (Acts 28:30). Nor does he mention Peter in his second epistle to Timothy, which was written from Rome during his second imprisonment, in A.D. 67, the year that Peter is alleged to have suffered martyrdom in Rome, and shortly before his own death (2 Timothy 4:6-8). He says that all his friends have forsaken him, and that only Luke is with him (4:10-11). Where was Peter? If Peter was in Rome when Paul was there as a prisoner, he surely lacked Christian courtesy since he never called to offer aid. Surely he must have been the first absentee bishop on a big scale!

All of this makes it quite certain that Peter never was in Rome at all. Not one of the early church fathers gives any support to the belief that Peter was a bishop in Rome until Jerome in the fifth century. Du Pin, a Roman Catholic historian, acknowledges that "the primacy of Peter is not recorded by the early Christian writers, Justin Martyr (139), Irenaeus (178), Clement of Alexandria (190), or others of the most ancient fathers." The Roman Church thus builds her papal system, not on New Testament teaching, nor upon the facts of history, but only on unfounded traditions.

The chronological table for Peter's work, so far as we can work it out, seems to be roughly as follows:

Most Bible students agree that Paul's conversion occurred in the year A.D. 37. After that he went to Arabia (Galatians 1:17), and after three years went up to Jerusalem where he remained with Peter for 15 days (Galatians 1:18). That brings us to the year A.D. 40. Fourteen years later he again went to Jerusalem (Galatians 2:1), where he attended the Jerusalem council described in Acts 15, in which Peter also participated (v. 6). This conference dealt primarily with the problems which arose in connection with the presentation of the Gospel in Jewish and Gentile communities. Paul and Barnabas presented their case, and were authorized by the council to continue their ministry to the Gentiles (Acts 15:22-29); and this quite clearly was the occasion on which Paul was assigned to work primarily among the Gentiles while Peter was assigned to work primarily among the Jews (Galatians 2:7-8), since this same Jerusalem council is spoken of in the immediate context (Galatians 2:1-10). So this brings us to the year A.D. 54, and Peter still is in Syria, 12 years after the time that the Roman tradition says that he began his reign in Rome.

Sometime after the Jerusalem council Peter also came to Antioch, on which occasion it was necessary for Paul to reprimand him because of his conformity to Judaistic rituals (Galatians 2:11-21). And the same Roman tradition which says that Peter reigned in Rome also says that he governed the church in Antioch for seven years before going to Rome. Hence we reach the year A.D. 61, with Peter still in Syria! Indeed, how could Peter have gone to Rome, which was the very center of the Gentile world? Would he defy the decision reached by all the apostles and brethren from the various churches who met in the famous first Christian council in Jerusalem? Clearly the Scriptural evidence is that Peter accepted that decision, and that his work was primarily among the Jews of the dispersion, first in Asia Minor, and later as far east as Babylon—that in fact his work took him in the opposite direction from that which Roman tradition assigns to him! And even if Peter had been the first bishop of Rome, that would not mean that the bishops who followed him would have had any of the special powers that he had. The apostles had the power to work miracles and to write inspired Scripture. Even if Peter had been granted special powers above those of the other apostles, there is nothing in Scripture to indicate that those powers could have been transmitted to his successors. In his second epistle he makes a reference to his approaching death (1:14), and surely that would have been the appropriate place to have said who his successor should be and what the method of choosing future bishops should be. But he gives no indication that he even

thought of such things. Peter as an apostle had qualifications and gifts which the popes do not have and dare not claim. The fact of the matter is that with the passing of the apostles their place as guides to the church was taken not by an infallible pope but by an inspired and infallible Scripture which had been developed by that time, which we call the New Testament, through which God would speak to the church from that time until the end of the age.

We may be certain that if the humble, spiritually-minded Peter were to come back to earth he would not acknowledge as his successor the proud pontiff who wears the elaborate, triple-decked, gold bejeweled crown, who wears such fabulously expensive clothing, who is carried on the shoulders of the people who stands before the high altar of worship, who is surrounded by a Swiss military guard, and who receives such servile obedience from the people that he is in effect, if not in reality, worshipped by them. The dedicated Christian minister who serves his people faithfully and humbly, and not the pope, is the true successor of Peter.

9 Conclusion

Let it be understood that we do not seek to minimize or downgrade but only to expose the preposterous claims that the Roman Church makes for its popes and hierarchy. Peter was a prince of God, but he was not the Prince of the Apostles. He, together with the other apostles, Mary, and the early Christians, turned from the religion in which they were born, Judaism, and became simply Christians, followers of Christ. Not one of them was a Roman Catholic. Roman Catholicism did not develop until centuries later.

The doctrine of the primacy of Peter is just one more of the many errors that the Church of Rome has added to the Christian religion. With the exposure of that fallacy the foundation of the Roman Church is swept away. The whole papal system stands or falls depending on whether or not Peter was a pope in Rome, and neither the New Testament nor reliable historical records give any reason to believe that he ever held that position or that he ever was in Rome.

(Continued in [Roman Catholicism By Lorraine Boettner Section Two Chapter VI The Papacy.](#))

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[Roman Catholicism By Lorraine Boettner](#) [Chapter IV Tradition](#)



This is the continuation of the [previous chapter of Roman Catholicism](#) by Lorraine Boettner.

1 What Tradition Is

Protestantism and Roman Catholicism agree that the Bible is the inspired Word of God. But they differ widely in regard to the place that it is to have in the life of the church. Protestantism holds that the Bible alone is the authoritative and sufficient rule of faith and practice. But Romanism holds that the Bible must be supplemented by a great body of tradition consisting of 14 or 15 apocryphal books or portions of books equivalent to about two thirds the volume of the New Testament, the voluminous writings of the Greek and Latin church fathers, and a huge collection of church council pronouncements and papal decrees as of equal value and authority—a veritable library in itself.

It is very evident that this difference of opinion concerning the authoritative basis of the church is bound to have radical and far-reaching

effects. The age-long controversy between Protestantism and Roman Catholicism comes to a head regarding the question of authority. Right here, we believe, *is the basic difference between Protestantism and Roman Catholicism*. And, we may add, we believe that in its use of tradition is to be found the Achilles' heel of Roman Catholicism. For it is in this that Romanism finds the authority for its distinctive doctrines.

Every religious movement that develops some unity, and continues to live, has its traditions. These traditions gather up the beliefs, thinking, practices, and rules of the group, particularly as these are expressed in its doctrinal standards and forms of government. In this manner the movement gives stability to and regulates its own manner of life, and hands that stability and manner of life on to the next generation.

We do not reject all tradition, but rather make judicious use of it insofar as it accords with Scripture and is founded on truth. We should, for instance, treat with respect and study with care the confessions and council pronouncements of the various churches, particularly those of the ancient church and of Reformation days. We should also give careful attention to the confessions and council decisions of the present day churches, scrutinizing most carefully of course those of the denomination to which we belong. But we do not give any church the right to formulate new doctrine or to make decisions contrary to the teaching of Scripture. The history of the church at large shows all too clearly that church leaders and church councils can and do make mistakes, some of them serious. Consequently their decisions should have no authority except as they are based on Scripture.

Protestants differ from Roman Catholics in that they keep these standards strictly subordinate to Scripture, and in that they are ever ready to re-examine them for that purpose. In other words they insist that, in the life of the church, Scripture is primary, and the denominational standards are subordinate or secondary. They thus use their traditions with one controlling caution—they continually ask if this or that aspect of their belief and practice is true to the Bible. They subject every statement of tradition to that test, and they are willing to change any element that fails to meet that test.

In contrast with this, Roman Catholics hold that there are two sources of authority—Scripture, and developing tradition, with the church being the judge of Scripture and therefore able to say authoritatively what the right interpretation of Scripture is. This, in effect, gives three authorities—the Bible, tradition, and the church. The primacy is in the hands of the church since it controls both tradition and the interpretation of Scripture. This, therefore, is the basis on which the Roman system rests. If this can be shown to be erroneous, it will be seen that the whole system rests on a false basis.

As Roman Catholicism works out in actual practice, the traditions of the church at any time are what the church says they are, Scripture means what the church says it means, and the people are permitted to read the Bible only in an approved version and within the limits of a predetermined interpretation. But when the Christian message is thus shackled by tradition

and ecclesiastically dictated interpretation, it ceases to be the free grace of God offered to repentant sinners, and becomes an instrument in the hands of the clergy for the control of the people. In professing to interpret the Bible in the light of tradition, the Roman Church in reality places tradition above the Bible, so that the Roman Catholic is governed, not by the Bible, nor by the Bible and tradition, but by the church itself, which sets up the tradition and says what it means. Theoretically, the Roman Church accepts the Bible, but in practice she does not leave her members free to follow it. The errors that are found in her traditions obscure and nullify much of the truth that she professes to hold. To cite but one example of what this means in actual practice, while the Roman Catholic Church, in professing allegiance to the Bible, must agree with the Protestant churches that there is "one mediator also between God and men, himself man, Christ Jesus" (1 Timothy 2.5), she introduces a host of other mediators—the Virgin Mary, the priests, and hundreds of saints and angels—which effectively sets aside the truth contained in the Scripture statement.

2 How Tradition Nullifies the Word of God

We give credit to Rome for this: she professes to hold that the Bible is the Word of God. She repudiates and denounces modernism, which in reality is a more or less consistent denial of the supernatural throughout the Christian system and which unfortunately has come to have a strong influence in some Protestant churches. Modernists seek to reduce some of the historical accounts of the Bible, as for example those of the creation of man and of the fall, to mere myths or legends. Also, modernists usually say that the Bible contains the Word of God, but deny that it is in all its parts actually the Word of God.

But having said that, we must point out how Rome also nullifies or destroys the Word. She maintains that alongside of the written Word there is also an unwritten Word, an oral tradition, which was taught by Christ and the apostles but which is not in the Bible, which rather was handed down generation after generation by word of mouth. This unwritten Word of God, it is said, comes to expression in the pronouncements of the church councils and in papal decrees. It takes precedence over the written Word and interprets it. The pope, as God's personal representative on the earth, can legislate for things additional to the Bible as new situations arise.

The Council of Trent, the most authoritative of all Roman councils and the one of greatest historical importance, in the year 1546, declared that the Word of God is contained both in the Bible and in tradition, that the two are of equal authority, and that it is the duty of every Christian to accord them equal veneration and respect. Thus, while modernism takes away from the Word of God, Romanism adds to it. Both are in error, and each would seem to be about equally bad. It would be hard to say which has done more to undermine true religion.

The untrustworthiness of oral tradition, however, is apparent for several reasons. In the first place, the early Christians, who were closest to Christ and the apostles, and whose testimony therefore would have been most valuable, wrote but very little because of the persecutions to which they

were exposed. And what is found in the writings of the second and third centuries has but little reference to the doctrines which at present are in dispute between Protestants and Roman Catholics. Tradition, therefore, for hundreds of years allegedly was transmitted by mere report. And it is this which Rome receives as of equal authority with the written Word. But so unreliable is report that it has become a proverb that "a story never loses in its carriage." In other words, a story seldom retains its original character without addition and exaggeration. Fortunately, we have a remarkable instance in the New Testament itself in which report or tradition circulated a falsehood, showing how easily oral tradition can become corrupted, how in a particular instance it did become corrupted even in the apostolic age. In John 21:21-23 we read: "Peter therefore seeing him (John) saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?" Surely we cannot build a church on such an insecure foundation as oral tradition!

Furthermore, that the body of tradition is not of divine origin nor apostolic is proved by the fact that some traditions contradict others. The church fathers repeatedly contradict one another. When a Roman Catholic priest is ordained, he solemnly vows to interpret the Scriptures only according to "the unanimous consent of the fathers." But such "unanimous consent" is purely a myth. The fact is they scarcely agree on any doctrine. They contradict each other, and even contradict themselves as they change their minds and affirm what they previously had denied. Augustine, the greatest of the fathers, in his later life wrote a special book in which he set forth his Retractions. Some of the fathers of the second century held that Christ would return shortly and that He would reign personally in Jerusalem for a thousand years. But two of the best known scholars of the early church, Origen (185-254), and Augustine (354-430), wrote against that view. The early fathers condemned the use of images in worship, while later ones approved such use. The early fathers almost unanimously advocated the reading and free use of the Scriptures, while the later ones restricted such reading and use. Gregory the Great, bishop of Rome and the greatest of the early bishops, denounced the assumption of the title of Universal Bishop as anti-Christian. But later popes even to the present day have been very insistent on using that and similar titles which assert universal authority. Where, then, is the universal tradition and unanimous consent of the fathers to papal doctrine?

The men who wrote the books of the Bible were inspired by the Holy Spirit and so were preserved from error. But the traditions of the church fathers, the church councils, and the popes are of a lower order and contain many errors and contradictions.

Bellarmino (1542-1621), a Jesuit and a noted Roman Catholic writer, divides tradition into three classes—divine, apostolic, and ecclesiastical. Divine traditions are those which it is alleged Christ Himself taught or ordained, which were not written but were handed down generation after generation by word of mouth. Apostolic traditions are those which were taught by the

apostles but not written. And ecclesiastical traditions are those council pronouncements and papal decrees which have accumulated through the centuries. We insist, however, that it would have been utterly impossible for those traditions to have been handed down with accuracy generation after generation by word of mouth and in an atmosphere dark with superstition and immorality such as characterized the entire church, laity and priesthood alike, through long periods of its history. And we assert that there is no proof whatever that they were so transmitted. Clearly the bulk of those traditions originated with the monks during the Middle Ages.

When the leaders of the Reformation appealed to Scripture and thundered against the errors of the Roman Church, that church had to defend herself. And since she could not do so from the Bible alone, she resorted to these other writings. The result is that the most prominent doctrines and practices of the Roman Church, such as purgatory, the priesthood, the mass, transubstantiation, prayers for the dead, indulgences, penance, worship of the Virgin Mary, the use of images in worship, holy water, rosary beads, celibacy of priests and nuns, the papacy itself, and numerous others, are founded solely on tradition.

It is on such a basis as this that the Roman Church seeks to establish herself as "the only true church." But when the Roman Catholic layman searches his Bible for confirmation of the distinctive doctrines of his church, he finds either absolute silence or a distinct negative. The Bible, for instance, has nothing to say about the pope or the papacy as an institution, and it is emphatic and uncompromising in its commands against the use of images or idols in worship. It is natural that the Roman Church does not want to give up tradition. It cannot. If it were to give up tradition the whole system would fall to the ground, so much of its doctrine and practice has no other foundation.

Technically, the Roman Church does not claim that the pope receives new revelations or that he is inspired by the Holy Spirit as were the prophets and apostles when they wrote Scripture. In fact it denies that it formulates any new doctrines at all. Rather it insists that in *ex cathedra* pronouncements the Holy Spirit enables the pope to draw out and proclaim what belonged to the original revelation. But it does claim a divine presence of the Holy Spirit in the giving of *ex cathedra* pronouncements and in the formulation of traditions— which we would say is precisely the same in principle as claiming inspiration. At any rate, by this device it professes to maintain the unchangeability of the church while in reality it adds new doctrines.

It is obvious how inaccessible the Roman rule of faith is. No priest has the rule of his faith, which he vows to accept at ordination, unless he has all these numerous and ponderous volumes. No one could possibly master such a mass of materials, even if they contained no contradictions. And such a rule of faith is utterly beyond the reach of the laity.

3 The Apocrypha

The 14 or 15 books that the Roman Catholic Church adds to the Bible and

pronounces equally inspired and authoritative are known as the Apocrypha. These are printed as a part of the Bible and must be accepted by all Roman Catholics as genuine under penalty of mortal sin.

The word Apocrypha is from the Greek *apokrupha*, meaning hidden things, and is used by ecclesiastical writers for matters which are (1) secret or mysterious; or (2) unknown in origin, forged, or spurious; or (3) unrecognized or uncanonical. It is primarily in the sense of spurious or uncanonical that we use the term. The books had this name before they were officially approved by the Council of Trent, and so it is not a name given them by Protestants. They are listed as follows:

1. The First Book of Esdras
2. The Second Book of Esdras
3. Tobit
4. Judith
5. The additions to the book of Esther
6. The Wisdom of Solomon
7. Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach
8. Baruch
9. The Letter of Jeremiah
10. The Prayer of Azariah and the Song of the Three Young Men
11. Susanna
12. Bell and the Dragon
13. The Prayer of Manasseh
14. The First Book of Maccabees
15. The Second Book of Maccabees

Of these only the First and Second Books of Esdras (the latter of which contains an emphatic denial of the value of prayers for the dead, 7:105), and The Prayer of Azariah, were not officially accepted at the Council of Trent. The books accepted add a volume of literature about two thirds the size of the New Testament, or if the entire 15 be included, about 84 percent of the size of the New Testament. By way of comparison, a word count of the Old Testament in the King James Version shows a total of 592,439 words, the New Testament 181,253 words, and the Apocrypha 152,185 words. And since the Apocryphal books are pre-Christian, having been written between the close of the Old Testament and the coming of Christ, the effect of such an addition is to give greater prominence to the Old Testament and therefore to Jewish life and thought, and to decrease relatively the importance of the New Testament.

The Hebrew Old Testament was completed some four hundred years before the time of Christ. In the second century B.C., a Greek translation by Hebrew scholars was made in Alexandria, Egypt, and was called the Septuagint because the translators numbered 70. There developed an important difference, however, between the Greek translation and the Hebrew canon since the Septuagint contained a dozen or more Apocryphal books interspersed among the books of the Hebrew Bible. But not all copies contained the same books—suggesting that there was no general agreement among the translators as to which of these additional books were authoritative.

The Septuagint translation came into general use in Palestine, and that was

the popular version at the time of Christ. But the Palestinian Jews never accepted the Apocryphal additions. And Protestants accept only the 39 books of the Old Testament that were in the Hebrew Bible at the time of Christ.

There is no record that Christ or any of the apostles ever quoted from the Apocryphal books or that they made any reference to them, although they undoubtedly knew of them. There are in the New Testament about 290 direct quotations from and about 370 allusions to passages in the Old Testament; yet among all of those there is not a single reference either by Christ or any of the apostles to the Apocryphal writings. They quote from every major book of the Old Testament and from all but four of the smaller ones. They thus set their stamp of approval upon the Jewish Old Testament. Christ quoted it as authoritative, and said, "The Scriptures cannot be broken" (John 10:35). But the reason that neither He nor the apostles ever once referred to the Apocryphal books is obvious. They did not regard those books as Scripture, and they did not intend that legendary books should become a part of the Bible. Romanists sometimes charge Protestants with having "cut those books out of the Bible." But the record makes it clear that if anyone cut them out, it was Christ Himself.

This is all the more significant when we remember that the language commonly spoken in Palestine in the days of Christ was not Hebrew, but Aramaic, that Greek was one of the spoken languages of Palestine at that time, that bilingual Christians who spoke both Aramaic and Greek probably were in the church from the first, and that Christ Himself probably could speak Greek as well as Aramaic. Furthermore, the New Testament books were written in Greek, and in those books we find that while some of the quotations were from the Old Testament reflecting the direct use of the Hebrew, the prevailing practice was to quote from the Greek of the Septuagint. Hence the writers undoubtedly were familiar with the Apocryphal books and undoubtedly would have made some quotations from them if they had been regarded as Scripture.

So, we find that at the time of Christ there were two versions of the Old Testament current in Palestine, the more liberal Alexandrian Septuagint, including the Apocryphal books, in Greek, and the more conservative Hebrew version which included only the canonical books of the Jews, and that the Roman Catholic Bible follows the Alexandrian while the Protestant Bible follows the Hebrew version.

The loose talk of some Roman Catholic writers about the "Greek Bible," the form of the Septuagint that originated in Alexandria, Egypt, being the Bible of the early church, is no credit to scholarship for it ignores the most important point of all, namely, that so far as the evidence goes, Jesus and the New Testament writers did not consider the Apocryphal books canonical but instead accepted the Palestinian version of the Old Testament.

Furthermore, Josephus, the noted Jewish historian, about A.D. 90, gave a list of the books of the Jewish law and prophets, but he did not include the Apocryphal books. Other Jewish sources support Josephus. The Apocrypha was rejected by Origen, who is generally acknowledged to have been the most learned man in the church before Augustine, by Tertullian, an outstanding scholar in the early third century, by Athanasius, the champion of orthodoxy

at the Council of Nicaea and by Jerome, the translator of the Latin Vulgate which became the authorized Roman Catholic Bible.

Jerome declared emphatically that the Apocrypha was no part of the Old Testament Scriptures. However, against his wishes and his better judgment, he allowed himself to be persuaded by two of his bishop friends who admired the books of Tobit and Judith to make a hurried translation of those. He is said to have translated the former at one sitting, and neither of them received the careful attention that had been given to the books which he considered canonical. But it is unfortunate that he did make the translations, for they were later bound up with his Vulgate, and served to encourage the addition of other Apocryphal books. Augustine alone of the prominent scholars in the early church was willing to give the Apocrypha a place in the Bible, but it is not certain that he considered it authoritative in all cases. Yet in spite of all of these things, the 53 bishops of the Council of Trent, in the year 1546, pronounced the Apocryphal books canonical and deserving "equal veneration" with the books of the Bible.

Even within the Roman Church, opinion regarding the canonicity of the Apocrypha has been divided. We have pointed out that Jerome categorically denied that it formed any part of the inspired Scriptures. Cardinal Cajetan, Luther's opponent at Augsburg in 1518, in his Commentary on all the Authentic Historical Books of the Old Testament, which he dedicated in 1532 to pope Clement VII, approved the Hebrew canon as over against the Alexandrian. And within the Council of Trent itself several of its members were opposed to the inclusion of these books in the Bible. Thus, even within the papacy, the Apocrypha was not considered canonical until the Council of Trent added it to the Old Testament and pronounced it so—nearly 2,000 years after the Old Testament was completed and closed.

Dr. Harris writing on this subject says:

"Pope Gregory the Great declared that First Maccabees, an Apocryphal book, is not canonical. Cardinal Zomenes, in his Polyglot Bible just before the Council of Trent, excluded the Apocrypha and his work was approved by pope Leo X. Could these popes have been mistaken or not? If they were correct, the decision of the Council of Trent was wrong. If they were wrong where is a pope's infallibility as a teacher of doctrine?" (*Fundamental Protestant Doctrines*, I, p. 4).

The real reason for the addition of the Apocryphal books to the Bible by the Roman Church, as we have said, is to be found in connection with events at the time of the Reformation. The Reformers vigorously attacked doctrines which they regarded as unscriptural. The doctrine of purgatory in particular was in need of defense, and the Roman scholars thought they found support in 2 Maccabees 12:40-45, which tells of the work of Judas Maccabeus, who after a battle sent money to Jerusalem to offer a sacrifice for soldiers who had died while guilty of the sin of idolatry. But, as we shall show when we discuss the doctrine of purgatory, this passage really does not support the Roman Catholic position at all. For idolatry is a mortal sin, and according to Roman Catholic doctrine, those dying in mortal sin go directly to hell. Only those who are guilty of venial sin go to purgatory and so only they can be

helped by masses and prayers. This again illustrates the desperate nature of the search for support of the distinctive Roman Catholic doctrines.

4 The Nature of the Apocryphal Books

What, then, is the nature of these books that have caused so much dispute? In the first place they are useful in giving a history of Judaism as it existed between the close of the Old Testament and the opening of the New Testament, and in that regard they are on a par with the writings of Josephus and Philo and other authors of the time. They do not give a continuous history, but particularly in 1 and 2 Maccabees they narrate important phases of Jewish history. Most of the books, however, must be classed as religious novels, pious fiction, abounding in repetitions and trivial details which are of little interest to the average reader. They contain doctrines that are unscriptural, and stories that are fantastic and incredible. The colorful tale of Tobit, for instance, is clearly fictitious, written by a pious Jew about 190-170 B.C., and intended to provide religious and moral instruction in the form of an adventure story. Judith, another popular story, is also clearly fictitious. Ecclesiasticus has historical value in that it pictures many aspects of the Judaism of Palestine during the second century B.C.

But none of the writers claim inspiration for their works, and some explicitly disclaim it (Prologue to Ecclesiasticus; 1 Maccabees 4:46, 9:27; 2 Maccabees 2:23, 15:38). They add nothing essential either to the record of God's dealings with His people Israel as recorded in the Old Testament, or to the Christian Gospel as recorded in the New Testament.

Some examples of the numerous errors in these books are: Judith, chapter 1, vv. 1-7, calls Nebuchadnezzar king of the Assyrians and declares that he reigned in Nineveh. But we know that he was king of Babylon (Daniel 4:4-6,30). In Tobit an angel is represented as telling a lie, claiming that he is Azarius, the son of Ananias. But an angel is a created spirit and cannot be the son of any human being. The book of Baruch purports to have been written by a man of that name who was secretary to Jeremiah (1:1). But he quotes from Daniel, and the book of Daniel was not written until long after the time of Jeremiah, for Jeremiah wrote at the beginning of the 70-year captivity and Daniel at its close.

In answer to the question as to why these books were never accepted by the Jews as canonical, Dr. Edward J. Young, Professor of Old Testament in Westminster Theological Seminary, Philadelphia, says:

"The answer must be that these books were never regarded as divinely inspired. ... Both Judith and Tobit contain historical, chronological and geographical errors. The books justify falsehood and deception and make salvation to depend upon works of merit. Almsgiving, for example, is said to deliver from death (Tobit 12:9, 4:10, 14:10-11).

"Judith lives a life of falsehood and deception in which she is represented as assisted by God (9:10,13). Ecclesiasticus and the Wisdom of Solomon inculcate a morality based on expediency. Wisdom teaches the creation of the world out of pre-existent matter (7:17). Ecclesiasticus teaches that giving of alms makes atonement for sin (3:3), and in 1 Maccabees there are

historical and geographical errors. This is not to deny many fine and commendable things in the Apocrypha, but the books nevertheless show themselves at points to be at variance with divinely revealed truth. They were consequently never adopted by the Jews as canonical" (*Revelation and the Bible*, p. 167).

Dr. Allan MacRae, Professor of Old Testament in Faith Theological Seminary, Philadelphia, says:

"The so-called Apocryphal books of the Old Testament are books written by godly Jews and containing only their fallible human ideas. They are in no sense the Word of God, nor can they ever become the Word of God. The Jews did not consider these books as part of the Word of God. Jesus Christ did not set His seal upon them as He did upon the actual books of the Old Testament. They are never quoted in the New Testament. There is no evidence that any of the apostles ever considered any of the books as, in any sense, a part of the Word of God.

"It is true that many people in the Middle Ages became confused and thought that some of these books were part of the Word of God. This is because they were included in copies of the Vulgate. However, the man who translated the Vulgate into Latin from the original Hebrew never intended that they should be so included. St. Jerome, the learned translator of the Vulgate, wrote an introduction in which he strongly and clearly expressed his belief that only the books that are today included in our Old Testament belonged in the Bible, and that the so-called Apocrypha are in no sense a portion of God's Word."

The Westminster Confession of Faith, which presents the views of the Presbyterian and Reformed churches, in a statement not designed to forbid reading of the books of the Apocrypha, but to differentiate between their proper and improper use, says:

"The books commonly called Apocryphal, not being of divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be otherwise approved, or made use of, than other human writings" (Ch. 1, sec. 3).

The Lutheran Church in Germany made no official pronouncement regarding the Apocrypha, but in the Bible prepared by Martin Luther, which for centuries remained the standard Bible of the Lutheran churches at home and abroad, it was included but was printed at the end of the Old Testament and in smaller print, which was generally understood to mean that it was considered as of secondary importance as compared with the Old and New Testament.

The Church of England and the Episcopal Church in the United States do not accept the Apocrypha as fully canonical, but they do include some readings from those books in their church manual—which indicates that they assign those readings a position higher than they give to the good writings of outstanding church leaders and near equal authority with the Old and New Testament. The sixth of the Thirty-nine Articles calls the Apocryphal treatises books which "the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

The position of the Eastern Orthodox Church is not clear. It has debated the

issue through its long history, but has made no final decision. In practice it has tended to accept the Apocrypha as authoritative, but it has not subjected itself to the rigid ecclesiastical control of doctrine as has the Roman Church, and the result is that some church fathers and theologians quote it authoritatively while others reject it. The Septuagint version of the Old Testament is still in use in the Eastern Orthodox Church.

The British and Foreign Bible Society, in 1827, ruled against including the Apocrypha in its Bibles, and the American Bible Society has followed that example. Nearly all Protestant churches today oppose the use of the Apocrypha.

There were also a considerable number of New Testament Apocryphal books which at times circulated among the Jews or the Christians or both. These were written during the period from the second to the eighth century, and were designed primarily to supplement, or in some instances to correct, the canonical books. Dr. Bruce M. Metzger, Professor of New Testament in Princeton Theological Seminary, says concerning these books:

“Because the four Gospels say little of Jesus’ infancy, childhood, and early manhood, and are silent altogether regarding His experiences during the three days in the tomb, several Apocryphal gospels were produced to satisfy the pious curiosity of Christians regarding these two periods of Jesus’ life. ... Still other gospels were written to support heretical doctrines, such as Docetism (the view that Jesus only seemed to be human) in the Gospel of the Egyptians, or to minimize the guilt of Pilate, such as the Gospel according to Peter and the Gospel of Nicodemus. ...

“The most cogent proof that these books are intrinsically on a different plane from the books of the New Testament is afforded by reading them side by side with the books of the New Testament and allowing each to make its own impression. Then, in the words of M. R. James, ‘it will very quickly be seen that there is no question of anyone’s having excluded them from the New Testament: they have done that for themselves.’ ... The authors did not hesitate to elaborate marvelous tales, and, in the credulous temper of that age, almost anything was believed” (Introduction to the Apocrypha, pp. 249-250, 262- 263).

Some of the New Testament Apocryphal or pseudonymous books were: The General Epistle of Barnabas, First Epistle of Clement to the Corinthians, Second Epistle of Clement to the Corinthians, Apostolic Constitutions, First Book of Hermas, Second Book of Hermas, Third Book of Hermas, various epistles of Ignatius, the Gospel of the Infancy of the Savior, a mutilated and altered Gospel of John, and the Gospel of the Nativity of Mary.

These spurious writings, however, were never included in the Roman Catholic Bible. The Council of Trent evidently selected only books that would help them in their controversy with the Reformers, and none of these gave promise of doing that. Furthermore, these books are important, not as a reliable source of historical information about the age with which they purport to deal (that is, the first centuries of the Christian era), but because of what they reveal about the age in which they were produced, showing something of

the legend, folklore, ignorance, and superstition so prevalent in that age in which many of the distinctive doctrines of the Roman Church have their roots. That such tales could have been believed shows the depth of the ignorance and superstition to which the people were accustomed.

5 The Vulgate and Modern Translations

The official Bible of the Roman Catholic Church is the Latin translation of Jerome, called the *Vulgate* (meaning "common"). Jerome was commissioned by Bishop Damasus near the close of the fourth century to prepare a standard Latin version of the Bible, and his purpose was to put the Bible into the common language of the people in accurate, readable form. Had the Roman Catholic Church continued to promote the study of the Bible by the common people how different might have the course of church and world history! But unfortunately that course was reversed by later popes, the Bible was withheld from the people, and to a large extent even from the priests. Only in recent years has Rome given the Bible to the people in some countries, and then mostly because of Protestant pressure.

The church historian, A. M. Renwick, of Edinburgh, Scotland, in his book, *The Story of the Church*, says: "Jerome (340-420), one of the most interesting and picturesque figures in church history, was born in northern Dalmatia (now Yugoslavia). He produced the Latin Vulgate Version of the Bible, which, even today, is the only version recognized as authentic by the Roman Church. ... He spent thirty-four years at Bethlehem, where he lived mostly in a cave as a hermit and carried out his immense literary and scholarly labors" (p. 5).

The Roman Church seems to hold the Latin Vulgate translation of about A.D. 400, to be infallible. The Council of Trent decreed: "If any one receive not, as sacred and canonical, the said books entire with all their parts... as they are contained in the Old Latin Vulgate edition... let him be anathema!" The Vatican Council of 1870 (the council that set forth the doctrine of the infallibility of the pope) reaffirmed the declaration of the Council of Trent that "these books of the Old Testament and New Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said council, and are contained in the ancient Latin edition of the Vulgate," adding that "they contain revelation, with no admixture of error" (Chapter II).

In the year 1590 Sixtus V issued an edition of the Vulgate which he declared to be final, and prohibited under an anathema the publication of any new editions thereafter unless they should be exactly like that one. However, he died soon after, and scholars found numerous errors in his edition. Two years later a new edition was published under Pope Clement VIII, and that is the one in general use today. Clearly Sixtus V was in error—another example of the absurdity of that doctrine which holds that the pope is infallible in matters of faith and morals. This doctrine of the authority or infallibility of the Vulgate has caused Roman scholars much difficulty in recent years, because many errors have been pointed out and are now acknowledged by all scholars.

The Roman Catholic Douay version of the Bible (New Testament, 1582, and Old

Testament, 1609) was made from the Latin Vulgate, as are the Roman Catholic translations into modern languages. The recent Confraternity version of the New Testament (1941) carries the notation "Translated from the Latin Vulgate." The inaccuracies of Jerome's Vulgate are legion, as measured by present day scholarship, and the text has not been revised for centuries. So even the best of present day Roman Catholic versions, according to the notation on its own flyleaf, is a translation of a translation—an English translation of a Latin translation of the original Greek.

Roman Catholics pride themselves on a long history. Yet how much more accurate are the Protestant translations of the Bible! Protestant scholars go back to the original Greek and Hebrew Scriptures, which are much older than the Vulgate to which Roman Catholics are bound, and they use all the aids that modern scholarship and research can provide. Yet the priests tell their people that it is a mortal sin to read a Protestant Bible, and they destroy Protestant Bibles wherever possible, allegedly on the grounds that they contain error! In 1957 a large stock of Bibles in Madrid, Spain, belonging to the British and Foreign Bible Society was seized and burned. Yet as Protestants we would not dream of destroying Roman Catholic Bibles. Rather we acknowledge that despite their limitations they are quite good translations, and that they contain God's truth in clear enough revelation to enlighten any who will read them in a sincere search for truth, that apart from their interpretative notes they are surprisingly like our King James and American Standard versions. After all, the most distinctive features of the Roman Catholic religion come not from their Bibles but from their traditions.

6 The Question of Authority

We have said that the most controversial issue between Protestants and Roman Catholics is the question of authority—*What is the final seat of authority in religion?*—and that Protestants hold that the Bible alone is the final rule of faith and practice, while Roman Catholics hold that it is the Bible and tradition as interpreted by the church. In actual practice the Roman Church, since the infallibility decree of 1870, holds that the final seat of authority is the pope speaking for the church.

But we need only read church history to discover that when another source of authority is placed alongside Scripture as of equal importance, Scripture eventually becomes relegated to the background. Whether that other source be reason, emotion, or tradition, the inevitable result is that it supplants Scripture and causes it gradually to fade away. If that other source be reason, we get rationalism. If it be emotion, we get mysticism. And if it be tradition, we get ecclesiastical dictation or clericalism. In each case the Bible, while still given lip service, is effectually superseded.

At the time of the Protestant Reformation, Martin Luther took his stand solidly on the Bible and refused to be moved unless it could be shown that his teaching was contrary to the Bible. Summoned to appear before the Diet of Worms to give an account of his beliefs, the closing words of his masterful address were: "Here I take my stand; I can do no other; so help me, God." It could not be shown that his teaching was contrary to the Bible, and his position was unassailable.

The primary and almost immediate result of the Reformation was to bring the doctrines of Scripture clearly before men's minds as the Reformers based their teaching squarely on the Scriptures to the exclusion of all accumulated tradition. While the Church of Rome declared that "it belongs to the church to judge of the true sense of Scripture," the Reformers, both on the Continent and in England, declared that even lay people, with the guidance of the Holy Spirit, can interpret Scripture by diligent and prayerful searching and reading.

It is true, of course, that the person who has not been born again, that is, the one who has not been the object of the regenerating power of the Holy Spirit and who therefore is not a Christian, is not able to understand spiritual truth. This too is clearly taught in Scripture: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Corinthians 2:14). But every born again Christian has the gift of the Holy Spirit, and is therefore able to understand the basic essentials of what God has written. It is also true that many people, even among born again believers, differ on minor points. But that is because they have not read the Scriptures carefully enough and compared the various parts. The remedy for that is more devoted, patient, diligent Bible study. In any event there is no reference whatever in the Bible that even hints that God has delegated the interpretation of Scripture to any one individual or group of individuals.

If it be asked how the Church of Rome, which contains important elements of truth, has become honeycombed with paganism, how even a professedly Christian church has managed to build up a semi-pagan organization, the answer is that the illegitimate authority that Rome has given to uninspired tradition has produced the effect. That development had an almost exact parallel in the nation of Israel. Israel had the inspired prophets, but she preferred the pleasing and flattering teachings of the false prophets, and so developed a set of traditions which in time came to supplant the true teachings of the prophets. In the teachings and writings of the false prophets the rulers of the Jews found the things they wanted, just as the popes and bishops have found in the man-made traditions of their church things which appeal to their selfish and prideful natures and which gave them what they wanted under the cover of religion. A study of religious errors will show that they have this common characteristic—they consist either of additions to Scripture, or of subtractions from Scripture, or perhaps a mixture of the two.

We do not deny, of course, the statement of the Romanists that much of what Jesus said and did is not recorded in the Gospels. John says plainly: "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (20:30-31). But we do maintain that that which is written is sufficient. It is Protestant doctrine that the Bible contains all that is necessary to salvation, and no other writings or church pronouncements are to be regarded as having divine authority.

Numerous references set forth the sufficiency of Scripture. Nowhere do we find even a hint that these need to be supplemented by church councils or

papal decrees of any kind. Some of these are as follows:

"To the law and to the testimony: if they speak not according to this word, it is because there is no morning for them" (or as the King James Version says, "it is because there is no light in them") (Isaiah 8:20).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:18).

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me" (John 5:39).

Our Lord proclaimed the infallibility of Scripture, for He said: "The scriptures cannot be broken" (John 10:35).

The brothers of the rich man had sufficient evidence because, said Jesus, "They have Moses and the prophets" (Luke 16:29).

Jesus' rebuke to the Sadducees was, "Ye do err, not knowing the scriptures" (Matthew 22:29).

When Jesus reasoned with His disciples after His resurrection in regard to the purpose and necessity of His death, we are told: "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:27).

Peter wrote: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place. ... For no prophecy ever came by the will of man: but men from God, being moved by the Holy Spirit" (2 Peter 1:19,21).

James quoted Scripture in the Council of Jerusalem to settle the question that was at issue (Acts 15:16-18).

Paul repeatedly appealed to Scripture, as when he asks: "For what saith the scripture?" (Romans 4:3). And to Timothy he wrote: "From a babe thou hast known the sacred writings which are able to make thee whole unto salvation" (2 Timothy 3:15).

The diligence of the Bereans in testing all things by Scripture is commended: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11). The Scriptures which the Bereans had were the Old Testament. They compared Paul's teachings about Jesus with what the Old Testament had predicted. They were not theologians or scholars, but ordinary religious people, and yet the writer of the book of Acts (Luke) implies that by comparing the teachings of the great Apostle Paul with Scripture they were able to determine whether he was right or wrong.

And the book of Revelation pronounces a blessing on both the reader and those who hear: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at

hand" (1:3).

Thus the sufficiency of Scripture is everywhere assumed. In all these cases our Lord and the New Testament writers referred to Scripture as clear, authoritative, and final. Never once did they say or imply that extra-Scriptural tradition was needed to supplement Scripture, or that any man or group of men was authorized to give authoritative interpretations of Scripture.

7 Tradition Condemned by the Scriptures

In New Testament times the Jews had a great body of tradition, the accumulation of centuries, which they gave precedence over Scripture. But Jesus never mentioned tradition except to condemn it and to warn against it. He rebuked the Pharisees with these words: "Ye leave the commandment of God, and hold fast the tradition of men. ... Ye reject the commandment of God, that ye may keep your tradition... making void the word of God by your tradition" (Mark 7:8,9,13). "And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition. ... Ye have made void the word of God because of your tradition. ... But in vain do they worship me, teaching as their doctrines the precepts of men" (Matthew 15:3,6,9).

Thus our Lord rebuked the Pharisees for doing precisely what the Church of Rome does today, for substituting a body of human teachings and making it equal to or even superior to the Word of God.

Early in the Old Testament Moses warned against this same danger: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you" (Deuteronomy 4:2). Paul gave a clear warning against the use of tradition: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and with deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Colossians 2:8). And John, in the final book of the New Testament set forth the severe penalty for adding to or taking away from the Word of God: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, out of the holy city, which are written in this book" (Revelation 22:18-19).

In the Roman Church of today we have a perfect illustration of the attitude which characterized the Pharisees and scribes, who substituted a body of human teachings and made them equal to or even superior to the Word of God. In Jesus' day traditionalism had become so perverse and powerful that it finally crucified Him. Religion was so blinded by its own distortions of the Word of God that it took the cross to expose it and upset it and to reveal the truth once more. In a similar way the Church of Rome is following a set of traditions that she has accumulated through the centuries, which by her own pronouncements she has elevated to equal authority with, or even to superiority over the Word of God. Her purpose, of course, is to justify doctrines and practices which have no basis in Scripture, or which are in

violation of Scripture commands.

In order for Rome to defend her use of tradition, which admittedly came into use long after the New Testament was completed, it was necessary for her to assert that the authority of the church is superior to that of the Scriptures. Protestantism holds that the Scriptures are the infallible rule of faith and practice, and that the church as an institution and all believers must be governed by that authority. The Church of Rome, on the other hand, holds that she is the supreme authority in matters of faith and practice. She even attempts to say that the Roman Catholic Church produced the Bible, and that the pope as the vicar of Christ on earth has the right to legislate for the church. But such claims are absurd, because the New Testament was completed in the first century of the Christian era while the Roman Catholic Church with its distinctive features and its separate existence did not come into being until about four centuries later. Furthermore, the sin and corruption that have characterized the Roman Church, particularly during the Middle Ages when so many of her doctrines and practices originated, is proof that she is in no sense superior to the Bible but quite the contrary. But because of that teaching, the average Roman Catholic may not be particularly impressed when it is pointed out to him that the doctrines of purgatory, the mass, indulgences, penance, the use of images, etc., are not in Bible or even that they are contrary to the Bible. He believes these things, not because he has Scriptural authority for them, but because the church teaches them. This again shows how pernicious can be the use of tradition.

The reason that the Jews had departed from their Scriptures was that they accepted tradition and the decisions of their councils as their guide of faith. The Roman Church has made the same mistake. She, too, has compromised the truth of the Bible in order to follow tradition. When she began putting herself on a par with Scripture she found it impossible to stop there. The next step was to place herself above Scripture, and she has assumed that position ever since.

8 The Protestant Attitude toward the Bible

The first complete English Bible was translated by John Wycliffe, "the morning star of the Reformation," about 1382. Before his time there was no Bible in English, although a few fragmentary portions had been translated. Wycliffe knew only the Latin Bible, so his version, like the Roman Catholic versions even to the present day, was a translation of a translation. The first English New Testament translated from the original Greek was that of William Tyndale, in 1525-26. That work was made possible through the publication of the Greek New Testament by Erasmus a few years earlier. But since the church authorities in England (Henry VIII was king and also the head of the church) did not want the people to have the Bible in their own language, Tyndale was forbidden to carry on his work in England. He went instead to Germany, where the work of Luther had provided a hospitable environment for such a venture. His work was completed and published in the city of Worms, in 1526. However, it was condemned by the English government, and in order to gain entrance into England had to be smuggled in a few copies

at a time.

But Tyndale eventually paid with his life for his devotion to the Bible. Having taken up residence in Antwerp, Belgium, opposition to his work began and continued until he was arrested and condemned. In 1536 he was put to death by strangling and his body was burned. His dying words were, "O God, open the king of England's eyes." That prayer was answered, and God opened the eyes of Henry VIII. In 1536 there appeared the Miles Coverdale version of the Bible, which also was published outside England, but which circulated with considerable freedom in England. And in 1539 the second edition was published in England and circulated freely. Coverdale was the friend and colleague of Tyndale, and the translation was largely Tyndale's.

The next important translation was the Geneva Bible, translated during the reign of Roman Catholic Queen Mary Tudor by a group of English scholars, exiles in Geneva, Switzerland, hence its name. This became the Bible of the intrepid John Knox and of the early Puritans. It seems to have been the Bible used by Shakespeare. The next important translation was the King James version, published in 1611. This was the Bible usually used by Cromwell's army and the Scottish Covenanters, also used by John Bunyan. It was brought to this country by the Pilgrims and Puritans. To this day it continues to be the most popular of all English versions.

Up until the time of the Reformation the Bible had been a book for priests only. It was written in Latin, and the Roman Church refused to allow it to be translated into the languages of the common people. But when the Reformers came on the scene all of that was changed. Luther translated the entire Bible into German for the people of his native land, and within 25 years of its appearance one hundred editions of the German Bible came off the press. It was also soon translated into most of the vernacular tongues of Europe, and wherever the light of the Reformation went it became the book of the common people. Decrees of popes and church councils gave way to the Word of Life. The Protestant churches of Europe and America have labored earnestly to put the Bible into the hands of the people in their own languages and have urged the people everywhere to read it for themselves. Protestant Bible societies now circulate more copies of the Bible each year than were circulated in the fifteen centuries that preceded the Reformation.

According to the 1983 report of the American Bible Society, about 2,000,000 copies of the complete Bible, Old and New Testaments, are printed in the United States each year, and more than 3,000,000 copies of the New Testament, and many millions of portions of the Bible (at least one book, usually one of the Gospels) are printed each year. And the 1984 report says that the complete Bible is now available in 286 languages and dialects, the New Testament in 594 more, and some portion of the Bible in 928 more, making a total of 1,808 languages and dialects into which the Bible or some part of it has been translated. Today the Bible is available in whole or in part in the native tongues of probably 96 percent of the people of the world.

Dr. Hugh Thompson Kerr, late Presbyterian minister in Pittsburgh, has well said:

"Protestants have been the pioneers in Bible translation and have organized and supported the great world-encircling Bible societies. They believe that the Bible needs no other interpreter than the Holy Spirit. The Bible read under the guidance of the Holy Spirit is the Christian's authoritative guide. Protestants therefore claim that they truly represent and interpret Christianity as it is set forth in the Bible. They hold that anyone who will read the Bible prayerfully, with the aid of the best scholarship, will reach the conclusion that Protestantism honestly interprets the teachings and confirms the practice of early Christianity" (booklet, *What Protestants Believe*, p. 8).

And another says:

"The fact is, the Bible was written for the common people. The language of the Old Testament was the language spoken in the homes and market places of the Hebrews. The New Testament Greek was not the classical Greek of an earlier period but the Greek spoken by the common people. It was called the *koine*, which means the common language, what we would call today 'newspaper language.' This shows that God intended the common people to understand the Bible. Any man with ordinary intelligence and able to read English can read and learn that Jesus is the Saviour of sinners" (Edward J. Tunis, booklet, *What Rome Teaches*, p. 9).

The Protestant ideal is that everyone should read the Bible. Right here, we believe, is the reason that the Protestant nations—the United States, England, Scotland, Holland, and the Scandinavian nations—have followed one line of development, while the Roman Catholic nations—Italy, Spain, France, and the Latin American nations—have followed a distinctly different pattern. Protestants believe that those who study the Bible in sincerity and with prayer will have no difficulty in understanding its basic truths. The words of Jesus, previously quoted, imply that the common people should know the Bible and that they are able to understand it.

It is virtually axiomatic that where there is an open Bible, men will not long remain in bondage. But by the same token where the Bible is a closed book, men soon find themselves in darkness and servitude. Everywhere it has been the precursor of civilization and liberty, driving out barbarity and despotism as bats and vermin flee from the sunshine. In every land where its free and unrestrained reading has been encouraged, it has dispelled ignorance and superstition.

9 The Roman Catholic Attitude toward the Bible

In contrast with the Protestant attitude toward the Bible, the Roman Church has traditionally opposed its free use by the people. Even today in the predominantly Roman Catholic countries, it keeps the Bible from the people, or at least makes no effort to provide it for them. The result is that the people in those countries know practically nothing about the Bible except as some Protestant organizations have gone in and distributed copies. In countries where the Roman Church is in keen competition with Protestantism it has allowed the people to have the Bible if there is a demand for it, but it has always insisted strenuously that the version must be the Douay, or more

recently the Confraternity, each of which contains a set of notes printed on the same page with the text and giving the Roman Catholic interpretation of disputed passages. Even to this day any other version, even the Bible as such without note or comment, is suspect. The alleged reason is that these versions contain "errors." But the real reason is that the Church of Rome does not want the Bible read apart from her interpretative notes.

The Bible was first officially forbidden to the people by the Church of Rome and placed on the *Index of Forbidden Books* by the Council of Valencia (a cathedral city in southeastern Spain) in the year 1229, with the following decree:

"We prohibit also the permitting of the laity to have the books of the Old and New Testament, unless any one should wish, from a feeling of devotion, to have a psalter or breviary for divine service, or the hours of the blessed Mary. But we strictly forbid them to have the above mentioned books in the vulgar tongue."

Here we see that the Bible was forbidden to the laity, except for the Psalms or breviary (book of devotions), and even then it could be only in Latin—which of course placed it beyond the reach of the common people. That decree was passed at the time the Waldensians were gaining strength, and it was enforced with bitter persecution.

The Council of Trent reaffirmed that decree and prohibited the use of the Scriptures by any member of the church unless he obtained permission from his superior. The decree read as follows:

"In as much as it is manifest, from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it; it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing."

To this decree, as to more than a hundred others passed by this council, was attached an anathema against anyone who should dare to violate it, and also penalties were fixed against the illegal possessor or seller of books. Here we observe particularly the statement that the reading of the Bible in the native tongue will do "more evil than good"! Imagine that, as the deliberate teaching of a church professing to be Christian! How insulting to God is such teaching, that His Word as read by the people will do more evil than good! That attitude toward the Word of God is the mark, not of a true church, but of a false church.

While it has been the policy of the Roman Church to withhold the Bible from the people, Peter, the alleged founder of that church, refers to Scripture as "the word of prophecy made more sure," and likens it to "a lamp shining in a dark place" (2 Peter 1:19). What a blessing it would be to the world if the Roman Church would really follow the teaching of Peter!

Early in the history of Israel God instructed Moses to make the words of the law known and easily accessible to all the people: "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up. ... And thou shalt write them upon the door-posts of thy house, and upon thy gates" (Deuteronomy 6:7-9). Another verse which expresses the preciousness of Scripture and its importance to the individual is Psalm 119:11: "Thy word have I hid in my heart, that I might not sin against thee."

Even where permission to read the Bible is granted by the Council of Trent, to those who presumably are so thoroughly indoctrinated with Roman Catholicism that nothing will shake their faith, that permission must be in writing!

Liguori, one of the highest authorities on Canon Law, whose books probably are considered more authoritative and probably are quoted more often than those of any other writer, says: "The Scriptures and books of Controversy may not be permitted in the vulgar tongue, as also they cannot be read without permission."

Four different popes during the eighteenth century made pronouncements against giving the Bible to the people in their own language, typical of which was that of Clement XI (1713) in the Bull Unigenitus: "We strictly forbid them (the laity) to have the books of the Old and New Testament in the vulgar tongue." As for the Encyclical of Leo XIII (1893) on "The Study of the Bible," sometimes quoted by Roman Catholics as a statement urging the laity to study the Bible, it should be observed that (1) the Bible which was cited for study was the Latin Vulgate, which of course was not available to the common people nor understood by them; (2) the statement forbade them to interpret it otherwise than as the church interpreted it; and (3) it did not rescind or modify the prior law of the church which refused the free use of the Scriptures to the laity.

Such was the teaching and practice of the Roman Church for centuries. For one to possess or read the Bible in his native tongue without permission in writing from his superior and under the watchful eye of the bishop was a mortal sin, for which absolution could not be granted until the book was delivered to the priest. As the top-heavy structure of law and ritual developed, the Bible had to be denied to the people. Otherwise they would have seen that it was merely a man-made structure. On the other hand, the Bible had to be preserved as a reference book for the theologians and priests in order to sustain the power of the priesthood by plausible and elastic interpretations of certain texts. But so far as the people were concerned it might as well have been forgotten. Small wonder it is that ignorance, superstition, poverty, and low moral conditions have been so characteristic of Roman Catholic countries.

In Protestant countries, however, in recent years a considerable change has taken place in Roman Catholic practice, and, shamed into a different attitude because of Protestant criticism, the Roman Church now grants her people the privilege of reading the Bible, and even stocks it in the book stores—using, of course, only the approved versions. The Roman Church does not wish to

appear to be the foe of the Bible, so indefensible is that position. An annual "Catholic Bible Week" has been instituted, and indulgences granted for reading the Bible at least fifteen minutes each day. But this appears to be an unnatural emphasis, by no means given with a clear conscience permitted but not looked upon favorably by the authorities in Rome. Significantly, no similar program of Bible reading has been instituted in the predominantly Roman Catholic countries. Only in Protestant countries, and primarily in the United States, is this policy followed. And it certainly comes very late in the long, long history of the Roman Church. One can easily guess what the result would be if for some reason the Protestant influence were removed.

Unfortunately, it still is a mortal sin for a Roman Catholic anywhere to read the King James, American Standard, Revised Standard, or any other Protestant version. So, even the Bible as such remains on the Index of Forbidden Books!¹ It is made fit for a Roman Catholic to read only when it is annotated by an authorized theologian! What St. Paul wrote, if it stands by itself, is on the Index. What was written by St. Peter himself, who according to Roman Catholic tradition was the first pope, is on the Index unless some Roman Catholic annotates his writing. Yet the Roman Church does not claim infallibility for the theologian who annotates it! So here we have the very height of absurdity—it takes the work of a theologian who is not infallible to correct and edit and make lawful and orthodox the text of those who wrote by divine inspiration! The attitude of the Roman Church toward the Bible societies has been one of sustained opposition. Several acts of the popes have been directed exclusively against them. In 1824 Pope Leo XII, in an encyclical letter said: "You are aware, venerable brethren, that a certain society called the Bible society strolls with effrontery throughout the world, which society, contrary to the well-known decree of the Council of Trent, labors with all its might and by every means to translate—or rather to pervert—the Scriptures into the vulgar tongue of every nation. ... We, in conformity with our apostolic duty, exhort you to turn away your flock by all means from these poisonous pastures." In 1844 Pope Gregory XVI again condemned these societies, and Pope Pius IX, author of the decree of papal infallibility, who died in 1878, denounced "these cunning and infamous societies, which call themselves Bible societies, and give the Scriptures to inexperienced youth."

¹ Technically the Index was dropped in 1965, but general supervision over books allowed continues through the newly established magazine supervision Nuntius (Herald). The imprimatur remains in force, and gives another effective means of control. Since the Second Vatican Council, restrictions against other versions have been relaxed to some extent.

But in reality who can estimate the vast good that these noble organizations and their faithful colporteurs have brought to the nations of the world? Most prominent among these have been the British and Foreign Bible Society, the American Bible Society, the Bible Society of Scotland, and that of the Netherlands, which have translated the Scriptures into hundreds of languages and dialects, and which now circulate millions of copies of the Bible every year. Many times Bibles have been publicly burned by the priests. That the real attitude of the Vatican toward the Bible has not changed is shown by the fact that in 1957 the depot of the British and Foreign Bible Society in

Madrid, Spain, was closed and its stock of Bibles confiscated and burned. After the Spanish civil war, which brought Franco and the Roman Catholic Church to power, Spanish children returning from hospitable Swiss families with Bibles in their pockets were forced at the Spanish frontier to hand those precious books over to the local priest. Time and again in Colombia during the past ten years Bibles have been taken from Protestants by fanatical Romanist groups and burned, almost always at the instigation of the local priests, usually in communities where new Protestant churches were being formed. The fact remains that only in those countries where Protestantism is dominant does the Bible circulate freely. Think of the popes, who profess to be God's representatives on earth, forbidding their people and all others to read God's own Book of Life! Surely the Church of Rome by such action proves itself apostate and false.

So, for a thousand years, from the early sixth century to the sixteenth century, while the Roman Church held sway, the Bible remained a closed book. The Roman Church, instead of being a kingdom of light, became a kingdom of darkness, promoting ignorance and superstition and holding the people in bondage. In most Roman Catholic countries today the Bible remains a closed book. Only since the time of the Protestant Reformation has it circulated freely in any country.

Among evangelical Christians in the United States there are thousands of classes studying the Bible. But among Roman Catholics such groups are very rare. Even a brief discussion with Roman Catholics will reveal that they know very little about the doctrines or the history of their church, and that they know almost nothing at all about the Bible.

Rome's traditional policy of seeking to limit the circulation of the Bible and of anathematizing or destroying all copies that are not annotated with her distinctive doctrines shows that she is really afraid of it. She is opposed to it because it is opposed to her. The plain fact is that she cannot hold her people when they become spiritually enlightened and discover that her distinctive doctrines are merely man-made inventions.

A curious fact in regard to the Index of Forbidden Books is that the Roman Church permits the reading of some books by ecclesiastical writers outside her fold when those books contain nothing contrary to her doctrines. Even some heathen books are allowed to adults, because of their "elegance and propriety." But not the Bible—unless it carries her interpretation! The traditional attitude of the Roman Catholic Church toward the promotion and study of the Bible has been, we believe, the greatest spiritual and cultural tragedy since the influx of the pagans into the church in the fourth century.

10 Interpreting the Bible

While the Roman Catholic people in the United States have access to the Bible, they are told that they cannot understand it and that it must be interpreted for them by the church speaking through the priest. People ordinarily do not waste their time reading a book that they are persuaded they cannot understand.

The priests in turn are pledged not to interpret the Bible for themselves, but only as the church interprets it, and according to "the unanimous consent of the fathers." But the church has never issued an official commentary giving that interpretation. And as we have pointed out earlier, the unanimous consent of the fathers is purely a myth, for there is scarcely a point of doctrine on which they do not differ. The doctrine of the immaculate conception, for instance, was denied by Anselm, Bonaventura, and Thomas Aquinas, three of the greatest Roman theologians. Yet Rome presumes to teach that Mary was born without sin, and that that is the unanimous teaching of the fathers.

In their insistence on following an official interpretation, the Roman Catholics are pursuing a course similar to that of the Christian Scientists, who also have the Bible but insist that it must be interpreted by Mary Baker Eddy's book, *Science and Health, with Key to the Scriptures*, and that of the Mormons, who likewise have the Bible but interpret it by the *Book of Mormon*.

The practical result of the priests and people being told that they cannot interpret the Bible for themselves is that they read it but very little. Why should they? They cannot understand it. They may read a few pages here and there, but even among the priests there is scarcely one in twenty who reads it from beginning to end and really studies it. Instead the priests spend hours reading their breviaries, books of daily devotions and prayers, as required by their church, but which are of human origin. This practice of representing the Bible as a mysterious book is a part of Rome's over-all program of presenting Christianity as a mystery religion, in which the mass in particular as well as various other practices are set forth as mysteries which are not to be understood but which are to be accepted with implicit faith.

The priests and the people alike look upon the Bible as a mysterious book, and anyway the interpretation is given to them in pope's decrees and church council pronouncements, which are declared to be clearer and more easily understood. Furthermore, these latter supersede Scripture. Experience proves that whenever an interpretation becomes more important than a document, the document becomes buried and the interpretation alone survives. For this reason the average Roman Catholic is faithful to his church but neglects his Bible. Instead of following the teachings of God the priests and people follow the traditions of men.

A fraudulent claim recently put forth by the Knights of Columbus in a series of newspaper and magazine ads designed to appeal to Protestants and others is that the Roman Catholic Church produced the Bible and that we received it from her. Some of her spokesmen attempt to say that the canon of the Bible was established in the fourth century, by the pope and council of Carthage, in A.D. 397. But that statement is erroneous on two counts. In the first place, there was no pope as such in A.D. 397. It was not until the Council of Chalcedon, in 451, that the bishop of Rome was designated pope, and the authority of the bishop of Rome never has been acknowledged by the Eastern churches. Previous to that time all priests and bishops were called popes (Latin, *papa*), and in the Eastern churches that title is applied to ordinary priests even to the present day. The Council of Chalcedon attempted to

restrict the title exclusively to the bishop of Rome, who at that time was Leo I, and conferred it posthumously on all previous bishops of Rome in order to make it appear that an unbroken succession of popes had proceeded from Peter.

And in the second place, the New Testament was produced during the first century of the Christian era and had assumed its present form centuries before the Roman Catholic Church developed its distinctive characteristics. At that time the Eastern churches were dominant in Christian affairs, and the Church in Rome was relatively insignificant. Gregory I, called Gregory the Great, who was consecrated pope in 590 and died in 604, was in effect the founder of the papal system. He reorganized the church, revised the ritual, restored monastic discipline, attempted to enforce celibacy among the clergy, and extended the authority of the Roman Church into many countries adjacent to Italy. He more than anyone else gave the Roman Church its distinctive form and set the course that it was to follow in its later history.

Furthermore, long before the Council of Carthage, the particular books now found in the New Testament, and only those, had come to be looked upon by the church at large as the inspired and infallible Word of God on the basis of their genuineness and authority. These particular writings, in distinction from all other books of that age, manifest within themselves this genuineness and authority as we read them; and the Council of Carthage did not so much choose the books that were to be accepted in the New Testament, but rather placed its stamp of approval on the selection that by that time, under the providential control of the Holy Spirit, had come to be looked upon by the church as the New Testament canon. The Old Testament canon was completed and had assumed its present form long before the coming of Christ. The Roman Church, of course, had nothing whatever to do with that.

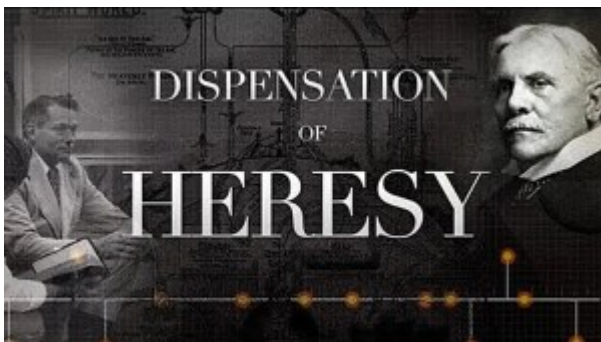
(Continued in [Chapter V Peter.](#))

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[**The Origin Of Dispensational Futurism And Its Entry Into Protestant Christianity**](#)



Many Protestants have departed from the Protestant Christian interpretation of the prophecies in the Book of Revelation. Church history has not left us in ignorance concerning the dispensational interpretation of the Book of Revelation. Every Protestant should know and spread the following startling facts.

[**The Revelation an Acted Prophecy – Western Europe and Asia the Stage**](#)



Revelation is not merely a written symbolic prophecy, but also an acted prophecy, acted like a drama on the stage, with supernatural beings, as actors and the area of the old Roman Empire as the stage.

Who are the Kings of the East Mentioned in Revelation 16:12?



This is the continuation of the series, **Antichrist And His Ten Kingdoms** – By Albert Close and the previous post in the series, [The Final Revelation to Men by Jesus Christ: The Apocalypse.](#)

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Little doubt the Kings of the East are the independent Kingdoms or Republics which have arisen out of the ruins of the Eastern Roman Empire, and of the Turkish Empire, during the last 140 years (up to 1944), due to the steady drying up of that great Empire symbolized in the Apocalypse (Book of Revelation) as the Great River Euphrates. The following are their names, with the dates when each broke from Turkey: GREECE 1820; EGYPT 1840; BULGARIA 1877; ROMANIA 1878; LEVANT 1867; CYRENACIA 1912; PALESTINE 1917; ALBANIA 1919; YUGOSLAVIA 1919; IRAQ 1923; HEJAZ (a region in the west of Saudi

Arabia, containing Mecca and Medina) 1926; YEMEN 1927; PERSIA 1923. All of these Kings of the East have ceased during the last century and a quarter to own submission to the Sultan of Turkey at Constantinople. All of these 12 kingdoms belonged to the Mohammedan Eastern Roman Empire, which has now dried up.

The Turkish Empire dried up at the Treaty of Lausanne in 1923, when she was completely stripped of all these countries at the close of the 1914-18 War.

The Pope's Temporal Power over the Ten Kingdoms of the Western Empire dried up also in 1870, when the Temporal Power fell. Today (1944) the Pope rules over the Vatican City only, of 800 people and 108 acres of territory; but he rules spiritually as the False Prophet over 300,000,000 (now 1.2 billion) worshippers. Herein lies his world-wide power through his 500,000 (now decreased to 407,872 according to <https://www.vaticannews.va/en/church/news/2023-10/fides-catholic-church-statistics-world-mission-sunday.html>) Latin Priests.

A false prophet is one who proclaims as Divine Truth a false Gospel in Christ's Name. See Revelation 17 and 18.

GROWTH IN INTERPRETATION OF SYMBOLS.

As already stated, if we translate the symbolic scenes in the book of Revelation into plain non-figurative ones, by comparing them with the symbols and emblems of other Scriptures, and also with the symbols and emblems employed by the nations and great religions which have arisen and played their part in the history of the last 1900 years within the bounds of the Roman Empire, they become the religious and political history of that great period, so far as it affects the Church of Christ.

Papal Rome corrupted for centuries the Western Roman Empire, whilst the Mohammedan religion corrupted the Eastern Empire. Both as political and religious powers are now nearing their end.

The Napoleonic Wars of 1789–1815, and the Great War of 1914–19, are both regarded by expositors as having been fulfilled as Divine retribution on Papal and Mohammedan Europe and Asia, within the area of the Roman Empire. Revelation 16:1-11.

Both have been equally important as it is shown on the Map of the World, when read in conjunction with the history of the past 140 years. Both religions have been cruel persecutors of God's people.

The world-wide preaching of the Gospel by the Missionary Societies was in 1,053 languages as contrasted with only 71 languages in 1800 A.D.

(Matthew 24:14) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The drying up of the Euphrates in Revelation 16:12 symbolized the drying up of the Turkish Empire, by the loss of 14 Provinces, thus leaving Turkey with a population of 16,000,000 and a loss of 95,000,000 since 1820.

Revelation 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

In Revelation 16:13,14, the three unclean Spirits of Devils, the Dragon, the Beast and the False Prophet acting through their human agents, gather the nations of the whole world to battle as never before in all history. These three may prefigure the Nazi, Fascist and Papal Powers at War today. They are all against Christ.

(**Note:** I believe today an alternate interpretation could be Papal, Fascism (extreme right) and Communism / Socialism (extreme left). The common denominator of all three is totalitarianism. The Devil is a control freak and denies us any independent thought or action outside of his governance. But an even simpler interpretation would be, the Dragon is Satan, the Beast is Satan's kingdom on earth, and the False Prophet is Satan's spokesperson, aka the Pope and his priests.)

In 1922 Mussolini founded the Fascist Movement and became Dictator of Italy. In 1929 by the Lateran Treaty, he made the Pope a Temporal Sovereign over the Vatican City and grounds, with a population of about 450 and a territory of 108 acres! Mussolini then voted the sum of £19,000,000 in settlement of the Roman dispute since 1870, when the Pope was dethroned as a Temporal Sovereign. Mussolini then made the Pope a puppet Sovereign.

In 1934 Hitler met Mussolini in Venice, and on Aug. 2nd, 1934, Hitler succeeded Hindenburg as President. These three Evil Spirits then entered on a European career of conquest and invasion, with the Jesuits in the background.

In 1935 Hitler and Mussolini united with General Franco, with the connivance of the Pope and the Jesuits in overthrowing the Democratic Government in Spain.

THAT GREAT DAY OF GOD ALMIGHTY.

In Sept. 1943 Mussolini was deposed and his dream of a Revived Roman Empire came to an end.

Mussolini also attacked and overran Abyssinia with the most revolting cruelty. Here again the Pope and the Jesuits supported Mussolini in all these abominations. They also expelled all Protestant Missionaries.

Here we have the 3 Evil Spirits mentioned in Revelation which in 1939 drove Europe and the whole 5 other continents into this World War.

These three great World-disturbers have all originated within the realms of the old Roman Empire.

There can be no question that these three are world figures today and all are Roman Catholic. The False Prophet undoubtedly prefigures the Pope as a pseudo-Christian prophet or leader as distinct from the other two, who are purely wicked political imposters. Mussolini was a pseudo-Caesar, and Hitler worships the Nordic Pagan intuition cult. These three are all enemies of

Christ.

Revelation 16:12-14, seem to be fulfilling before our very eyes. Are not the Kings of the whole world gathering to battle today as predicted in Revelation 16:12-14, led by three wicked Powers, which have already drawn in a total of 134 countries, large and small, embracing almost the entire globe. Verse 14 reads *"For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the Battle of that great day of God Almighty."*

Notice the sharp distinction between **"the kings of the earth"** and in the next sentence, **"and of the whole world."** These clearly refer to two different groups of nations and spheres of action. The one refers to the kings within the bounds of the Roman Earth, or old Roman Empire, and the other to the whole of the nations of the entire globe which includes the Far East, India, Burma, China and Japan, etc.

This great World War is the first great war in which all six Continents have been involved at the same time. That seems to explain verse 14 exactly. Are not the kings or rulers of the whole world gathering to battle today, as predicted here, impelled by three wicked Powers, viz : the Nazi, Fascist and Papal. The Fascist was a Political party, the Papacy a combined Religious and Political

Power masquerading as Christian. These three Powers have undoubtedly caused this World War. Russia, it must not be forgotten, is a Power outside the Roman Empire. Russia is a Power belonging to the **"WHOLE WORLD"** Area as distinct from THE KINGS OF THE EARTH, ie., the Roman **"Earth"** of the Apocalypse.

When the Western Roman Empire fell in 476 A.D. it was succeeded by the Western Papal Ten Kingdoms with the Pope at the head.

The Eastern Roman Empire fell at the storming of Constantinople by the Turks in 1453 A.D. This was the complete end of the Roman Empire, both East and West, From 1453 to 1923 A.D. the Turkish or Mohammedan Power ruled most of the nations of the former Eastern Roman Empire—now the Kings of the East.

Today Turkey rules none but her own homeland. The Pope rules over 108 acres and about 450 subjects.

In the first verse of the Revelation St. John tells us the book is written in symbols, i.e.: in a language of signs.

Revelation 1:1: The Revelation of Jesus Christ which God gave unto him, to show unto His servants **things which must shortly come to pass**; and He sent and **signified it** by His angel unto His servant John.

Revelation 4:1: After this I looked and, behold, a door was opened in heaven; and the first voice when I heard was as it were of a trumpet talking with me; which said, Come up hither, and **I will shew thee things which must be hereafter.**

To signify is to show by signs, to intimate your meaning, not in plain

literal words, but by signs and symbols.

Now in the language of signs and symbols, such for example as that employed by the Navy, Army or R.A.F., or by Merchant ships, when signaling at sea, each sign and symbol has a definite meaning, which can only be discerned and understood by translating it into ordinary language, by means of an explanatory key. In reading Daniel or the Revelation we are bound to do the same.

EACH NATION HAS ITS OWN SYMBOLS.

For example, the Sharp Sword proceeding out of the mouth of the King of Kings in Revelation 19:15, is not a sword of steel, but a symbol only. There is no such creature in nature as a Beast with Seven Heads and Ten Horns, as in Daniel and Revelation. Again they are symbols only.

As stated on page 4 of this book, we must translate the symbolic language into ordinary language, by comparing these symbols and emblems with the other Scriptures where the same are employed and explained. We must also be familiar with the symbols and emblems employed by the nations and religious systems which have arisen on the theater of the Roman world since the book of Revelation was written. The Roman Catholic and Mohammedan religions have unconsciously employed in their national and religious life and history, the very symbols and emblems used in Revelation to prefigure the events. Especially is this true of the Church of Rome and of the Papal nations of Western Europe, and also of the Mohammedans of Eastern Europe and Western Asia. The Great Revealer foresaw the use of these national and religious symbols by these powers and revealed them to St. John, for the guidance and comfort of His people down the ages. See Papal and Mohammedan emblems, medals, coins, etc., in this book as evidence.

(Continued in [The Revelation an Acted Prophecy – Western Europe and Asia the Stage.](#))

All sections of Antichrist And His Ten Kingdoms by Albert Close

- [Introduction – The Apostate Church of Rome](#)
- [Revelation 17 – The Prophetic Portrait of the Church of Rome](#)
- [The Character of Antichrist and Papal Persecution of the Saints](#)
- [A Description of the Great Whore of Revelation Chapter 17](#)
- [The Church of Rome Ignores the Challenge to Disprove She is the Great Whore of Revelation Chapter 17](#)
- [The Great Harlot's Daughters](#)
- [Our Position Today in the Divine Program as Revealed in Prophecy](#)
- [The Scholars Behind the Promotion of the False Interpretations of the Books of Daniel and Revelation](#)
- [The Mass an Abomination to God](#)
- [The Meaning of 666 in Revelation Chapter 13](#)
- [False Interpretations of Divine Prophecy](#)
- [British Government Hides Vatican War Treachery From Empire](#)

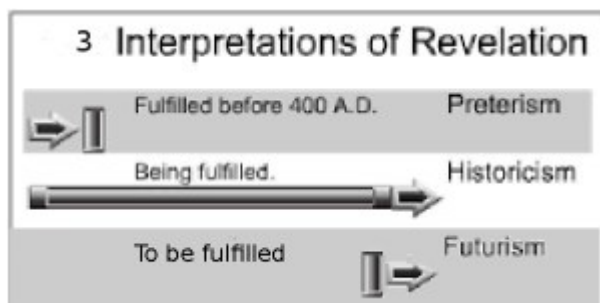
- [Rome's Attack on the British Empire and the United States](#)
- [The Final Revelation to Men by Jesus Christ: The Apocalypse](#)
- [Who are the Kings of the East Mentioned in Revelation 16:12?](#)
- [The Revelation an Acted Prophecy – Western Europe and Asia the Stage](#)
- [The Purple and Scarlet Robes of the Bishops of the Church of Rome](#)

[The Final Revelation to Men by Jesus Christ: The Apocalypse](#)



The Revelation is a book written in signs and so that God could reveal the future to His own children and yet not disclose to His enemies His over-ruling providence in the world.

[False Interpretations of Divine Prophecy](#)



Two Jesuits published their respective but quite counter interpretations, Ribera in 1591 published *Babylon and Antichrist*, the Futurist scheme; the other, *Alcasar*, the Preterist; that the prophecies have all been fulfilled in the fall of Pagan Rome.

Is it Biblical to Question Our Pastor's Teaching?



I was blessed to have found Christ in January 1971 through the ministry of [the Navigators](#), a Christian outreach ministry that started in 1930 when young Dawson Trotman took up the challenge to memorize Bible Scriptures on salvation from a Sunday school memorization contest. Though he wasn't saved yet, he won the contest! Within the following week, the Holy Spirit used the scripture verses he memorized to lead him to Christ! He continued to memorize Scripture and then won a disciple who won another disciple for Christ. I'm writing this from memory what I heard 50 years ago. The things I heard when young in Christ have stuck with me.

After I received Christ as my Lord and Savior when attending an evening church service the Navigators brought me to, I began to attend the Navigators' weekly Bible studies. After three months I came to the conclusion based on the Bible studies that I no longer needed to go to Catholic Mass. I realized from Navigator Bible study that what the Catholic priest was teaching and the very practice of the Mass was not in accordance with the Bible.

The Navigators were not preachers, they were teachers. Their Bible studies consisted of Bible verses and questions about the verse with multiple-choice answers. Reading and understanding the Bible verse led me to choose the right answer! I attended the Navigator fellowships and Bible studies in California and Japan from 1971 to 1973.

The Navigators put a great emphasis on knowing the Scriptures, memorizing Bible verses, and basing doctrine solely on what the Bible says, not on what some preacher says it says. I sometimes met some high-ranking leadership in the Navigators and never felt uncomfortable in their presence. They did not come across as know-it-all preachers but as simple followers of Jesus Christ. The good things I learned from the Navigators and the practice of [memorizing and reviewing Scriptures continue with me to this very day](#). And my wife Tess is like-minded with me about the Scriptures being the basis of all sound doctrine.

We are thankful to have had a good pastor when we lived in Guam. He said some things we didn't agree with, but they were very minor things. And he didn't preach any Endtime doctrines from the pulpit, things we would not have *not* agreed with, things such as a 7-year Endtime scenario of the rise of the Antichrist who makes a peace-pact with Israel and allows them to rebuild their Temple. He may have believed that based on the doctrines of the church in the US mainland that sponsors him, but he didn't teach it. And he did not demand that we hold to the eschatological doctrines of his home church for us to be a member of his church.

Is it within the authority of the average believers in Christ to question things that Bible teachers, pastors, and evangelists are teaching? The Bereans in the book of Acts sets the precedent to do so.

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

The Bereans didn't just take the word of Paul or Silas, they checked it out with the Scriptures! If they took the time to check out if the great Apostle Paul's teaching was correct or not by going to the Scriptures, I think it certainly behooves us to do the same. Do most Christians do that today? If they did, I don't see how so many false doctrines can abound in present-day churches!

Let's give some examples of incorrect doctrines of preachers I like before I get into ones I don't like.

- John MacArthur in a sermon only 11 days ago at the time of this article gave a talk about "The Coming of a False Peace." There is no phrase, "false peace" anywhere in the Bible! I know where he got that doctrine. It's Dispensational Futurism from John Nelson Darby and C.I. Scofield. It's what I was taught when still young in Christ. Former hippies called the first 3.5 years of the reign of a future Antichrist a "plastic peace." It's based on a [false interpretation of Daniel 9:27](#). My hat is off to John MacArthur for many of his other sermons exposing sin in America, and for his defiance of unconstitutional COVID medical mandates and keeping his church open. But he's off on his eschatology.
- Charles A. Jennings of [Truth in History](#). We like his stance on Israel, eschatology, and the fact he believes all the gifts of the Spirit are relevant today. But last night we heard him teach the "Anglo-Israel" doctrine which says that the English are descendants of the tribes of Israel. How can they be when the Bible clearly says Israel is descended from Shem? The white European peoples are all descended from Japheth! English people are white! It was the descendants of Japheth, not Shem, who populated white Europe. It surprises me how pastor Jennings could teach such an error when he knows the Bible so well.
- Steve Gregg of the YouTube channel The Narrow Path. My wife and I think he's a great Bible teacher, and he came out of Dispensationalism, but nevertheless, he doesn't teach the Historicist interpretation of the

Book of Revelation! I heard he even mocked it. That tells me he has not read the commentators of the Protestant Bible teachers of the past.

- Chuck Baldwin of Liberty Fellowship. My wife and I used to listen to him every week but we stopped when he began to teach the Preterist view of the Book of Revelation, namely that the Book of Revelation is all about the destruction of Jerusalem and the Temple in 70 AD! This is much worse than Steve Gregg's view because it ignores the Great Whore, the Scarlet woman who rides the Beast of Revelation chapter 17, the Vatican's worldwide covert government, the "Holy See", the murder of Bible-believing followers of Jesus Christ through the centuries, the Woman who claims to be the true Bride of Christ but is actually a whore working for Satan! How Chuck Baldwin could be so misled as to not see that despite all his knowledge and education is shocking! He's so right on other things including his views on the modern nation of Israel, and the correct interpretation of the Olivet Discourse of Matthew 24, Mark 13, and Luke 21.
- Christian J. Pinto of Noise of Thunder Radio. Tess and I love to listen to his podcasts, but sad to say he's wrong about Israel. I heard him once say the 1948 restoration of Israel was a fulfillment of Bible prophecy. I hope he changed his position on that. We are excited to see his new documentary when it comes out, Jesuits in America.

And then there's a bunch of popular preachers I don't like and never listen to. Everything they teach is questionable. I'm talking about all the prosperity Gospel preachers such as Kenneth Copeland. You know who they are.

You might question me too and that's fine with me. Today a man said a reference I quoted on an article did not have the information I said it has. I proved it does by taking a [screenshot of the article and posting it as my reply](#).

I stand with the majority of the Protestant Reformers on all my views of the Bible on this website. There are some things from Calvin I don't agree with, but I think his view of the Catholic Church was the same as mine.

Nobody's perfect, right? I don't claim to know it all. I like to listen to what others have to say, and then I test it with the Scriptures. I still like to listen to the above mentioned Bible teachers, but only on subjects I believe they are teaching correctly.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

For more on this subject, please see an article on an external website, [Is it Wrong to Question My Pastor?](#). It contains many insights not covered here. Here are a couple of quotes from that article I like:

It is important for every individual in the church to have growing familiarity with the biblical word. We are to trust that the Holy Spirit will "guide us into all truth" (John 16:13). Posing questions about a pastor's teaching is to take ownership of our

spiritual growth. As Christians, we are to ensure that we can differentiate between “the spirit of God and the spirit of falsehood” (1 John 4:6). Authentic pastors, committed to their congregation’s spiritual growth, welcome such questions. Questions are seen as invitations to look at the biblical word in a deeper way. Authentic pastors see questions as an opportunity to journey together in faith and learning.

Toxic or abusive pastors, however, refuse to answer questions pertaining to their teaching. It is suggested that questioning a sermon is tantamount to questioning his or her spiritual authority. After all, they are the ones who have the biblical education (and understand the bible rightly); *they* are the ones charged with declaring God’s voice; *they* are the ones who God has called to the ministry. Instead of an invitation for growth, questions are considered obstructive. Abusive pastors equate God’s voice with their own.

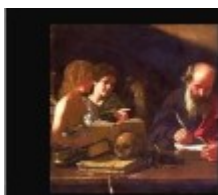
This is no different than the attitude the priests and bishops of the Catholic Church have. I believe they are the Nicolaitans of Revelation 2:6.

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

One interpretation of the Nicolaitans I heard is the clergy who oppresses the laity. Not even the Apostles Peter or Paul had that authority. They wrote letters to the churches in various cities to advise them, but if those churches didn’t heed the apostle’s advice, they suffered the consequences of their choice. They weren’t bullied and forced to obey by an ecclesiastical hierarchy.

To sum up, the answer to the question in the title of this article is, absolutely yes!

[The Scholars Behind the Promotion of the False Interpretations of the Books of Daniel and Revelation](#)



A false interpretation of Scripture causes that the gospel of the Lord becomes the gospel of man, or, which is worse, of the devil.

Five leading scholars turned the finger-posts of Divine Prophecy round, so that ever since they have pointed the wrong way, and turned multitudes of ministers, scholars and students off the King's highway down into two side lanes, whither they have led nearly the whole Christian Church.

[Antichrist And His Ten Kingdoms – By Albert Close](#)



We must keep clearly in view the language in which the Book of Revelation is written, or we will utterly fail to understand its meaning.

[The US Federal Reserve System Changed the Definition of Money](#)



This is a transcription of a talk by [Kirk Elliott, Ph.D.](#), the founder of Sovereign Advisors, a consulting firm that helps investors with wealth management.

The “Federal Reserve” or FED as it’s called, is a misnomer. It’s not a part

of the American federal government, and there's no reserve. It's a private monopoly on money creation granted by the U.S. Government. It's a corporation of banking cartels. To learn more about that, please read [The Creature from Jekyll Island by G. Edward Griffin](#).

Transcript

Before I can give a solution, I have to kind of show where we're headed and how quickly, because they have mapped out the timeline now. It's not us. And it's here. And it's right now.

Central bank digital currency has the ability to cut you off from buying or selling if your ideology doesn't match up with theirs! These are their words, not mine. This started in August of 2019.

So [Federal Reserve docket 0P – 1670](#). What is it? What does it say? I'm going to read it exactly so I don't misquote it.

"The main economic attributes of a technically effective currency rests on three functions: as a unit of account, a store of value and as a medium of exchange."

That's what money actually is. So you have something you can trade back and forth with each other. It has a store value and a medium of exchange.

But, they added a fourth definition of money at the Federal Reserve. And that is the fourth definition of money as a means of social control.

It has nothing to do with fixing the System. In their own words, "Money is a means of social control."

If you really wanted to control a person, you cut them off from buying or selling, their ability to live. Now you control that person. Now you've got a whole world, or in America, 330 million economic slaves. Right?

On Nov. 8th 2019, a patent was filed 62-758430. Who did this? Visa! The credit card company. What is their patent? Basically, it talks about how in this patent, they want to change money from paper to digital money. And every new digital currency that's created, they're going to take out a paper currency unit. Why? Because you can't track private paper money. You can go to a farmer's market. You can go anywhere. Nobody knows that you're spending money if you use paper. But they can track everything if it's digital. So to bring in a digital system, they have to get rid of the old. They're getting rid of their private-based currency.

Now, it goes a little bit further. March 23, 2020, HR 6321. Okay, Maxine Waters is responsible for this one. So financial protections and assistance for Americans, consumers, states, businesses, and vulnerable populations act. And this is what this is called. So what is it? It's direct stimulus payments for families, for renters. It's a social credit score for universal basic income!

Now, what is required for that? Number one, a digital dollar. Number two, a digital dollar wallet. Number three, a member bank that will actually accept digital dollars. So here's the thing. If you want to receive the government stimulus, you have to have a digital dollar. There is no other option.

Now extend that out a little bit further. If you want social security, well, they've already passed a bill that says if you want stimulus, what about social security? What about government pensions? What about any kind of government payment for retirement, anything? If you want it, you have to be part of that Beast System. And it's already.

As I read through the Bible as a kid and as an adult, it's like, how in the world could this Antichrist and the Mark of the Beast happen? People knew that it was coming. So in this sense, it's like, oh, it clicked, it makes sense. Even Christians, if they say, "I don't get my retirement? I don't get any payments unless I take the system? Well, I guess I might as well take the system," right?

I believe that it is the Book of Revelation actually happening. Yeah, I mean, if it looks like a duck, smells like a duck, walks like a duck, it's probably a duck, right? And these are in their own words, the ability to cut you off from buying or selling if they don't like your ideology. I don't know what else it is.

So then, here's when the rubber hits the road. March 6, 2022, executive order 14067. Biden penned it. Basically, that says, we're going to have central bank digital currency in America. March 29th, 2022, they start to talk about the ideology. Dr. Pippa Malmgren at the World Government Forum in Abu Dhabi. What did she say? She said, "Programmable money is the core of central bank digital currency." Programmable! Meaning, if we don't like you, we can flip the switch so you can't actually have your money. That's what programmable money means.

Then you go to March of 2023, the United Nations, our common agenda policy brief, right? So here's where the UN General Secretary says, "I propose that the General Assembly provide the Secretary-General and the United Nations system with a standing authority to convene an operationalized, automatically in an emergency, platform, in the event of a future complex global shock of sufficient scale severity and reach."

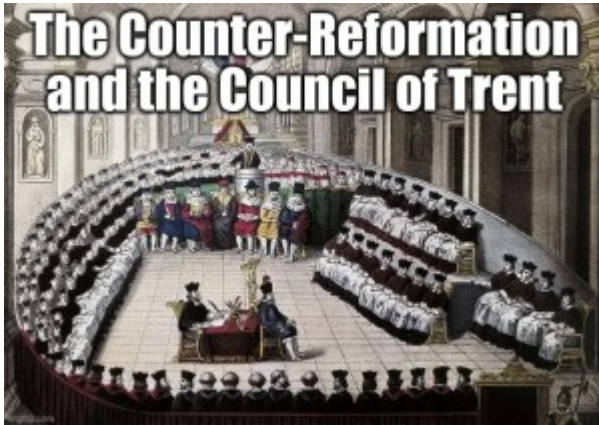
They're telling you we're going to use a crisis to do this. So what was that first crisis? COVID. What's the second crisis? Bank failure. What's the third crisis? Is it something worse than going on a health scare? A war? A war. I mean, so here's where they tell us. They tell us what could trigger it. I'm not making stuff up. I just read what they say.

So, you go to the next paragraph in this agenda policy brief, what could trigger the emergency authority? A major climatic event, a future pandemic risk, a global digital connectivity disruption, a major event in outer space, and a generic unforeseen risk like a solar flare.

So here's what it says at the end of it. It also states that while the

emergency authority would have an initial finite lifespan, the UN could be able to extend it indefinitely.

[The History of the Counter-Reformation in a Nutshell](#)



True Protestantism is Bible based Christianity. The Jesuit Counter-Reformation is the effort to eliminate Protestantism and Bible based doctrines entirely.

[Forefathers of the Faith Exposed the REAL Antichrist](#)



God's people of the past correctly identified the Antichrist. Most of God's people today don't have a clue and are only speculating who it could be.

What is “MYSTERY, BABYLON THE GREAT” of Revelation Chapter 17?



History identifies Mystery Babylon in its current form as the Vatican. The Jesuits say Jerusalem is Babylon to deflect blame from the Pope and Roman Catholic Church.

“And the Woman Was Arrayed in Purple and Scarlet Colour...” – Revelation 17:4



The woman of Revelation 17:4 arrayed in purple and scarlet is the leadership of the Roman Catholic Church, the bishops and cardinals.