

- 1) Matthew 16:17-19, "Jesus said to him in reply, "Blessed are you, Simon son of Jonah. **For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church,** and the gates of Hades shall not prevail against it. **I will give you the keys to the kingdom of heaven.** **Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."**
- 2) Matthew 18:17-18, "If he refuses to listen to them, **tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.** "I tell you the truth, **whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.**
 - a) If Jesus gave the keys of heaven to everyone, he gave them to no one.-Tim Staples
 - b) Jesus is referring to the image of the keys in Isaiah 22:19-22. From these verses three conclusions can be made. One, the keys are a symbol of the authority given to the chief official, the Prime Minister, of the Kingdom of David. Two, the Prime Minister is a father-figure. Three, the office implies dynastic succession as the office of the Prime Minister continued until the end of the Kingdom of David.
 - c) If the owner of a company called all the employees together and announced that he was going away for a long time, but during his absence he was going to give the company keys to Peter and whatever Peter decided would be backed by him, would you have any doubt that Peter was in charge of the company during the owner's absence? Of course not!
- 3) Note also that when Jesus first met St. Peter He said in John 1:42, **"Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter)".** **In other words Cephas and Peter and rock all have the same meaning. So this is the same as saying, "thou art rock; and upon this rock...".**
 - a) Now considering that the term "rock" has always been attributed to Our Lord only throughout Scripture, what do you think it signifies when Our Lord now calls St. Peter "rock"?
 - b) In addition we can clearly see the early Church Fathers in the 2nd and 3rd centuries referring to St. Peter as the rock. For example Tertullian writes, "Peter, who is the rock whereon the Church was to be built, and who obtained the keys of the kingdom of heaven" (De Praes., 22). St. Cyprian also writes, "Peter, whom the Lord chose as first, and upon whom He built His Church" (Epis. 71, Ad Quintum).
- 4) John 21:15-17 "When they had finished eating, **Jesus said to Simon Peter, "Simon son of John,** do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, **"Feed my lambs."** Again Jesus said, **"Simon son of John,** do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, **"Take care of my sheep."** The third time he said to him, **"Simon son of John,** do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, **"Feed my sheep.**

- a) Jesus directly addressing Peter alone and telling Peter as leader of the Apostles to “**Feed my sheep**”.
- 5) Luke 22:32 "**But I have prayed for you, Simon**, that your faith may not fail. And when you have turned back, **strengthen your brothers**."
- a) Even though Jesus knew that Peter would deny Him, Jesus instructs Peter alone to strengthen his brothers and does not say this to anyone else because Jesus and chosen Peter to be the leader of the apostles and the first Pope.
- 6) **Peter’s name is mentioned in the Bible 191 times, which is more than all of the rest of the Apostles combined-about 130 times. After Peter, the most frequently mentioned Apostle is John, whose name appears 48 times.**
- 7) **Peter is conspicuously involved in all the Church’s important “firsts”. Peter led the meeting which elected the first successor to an Apostle (Acts 1:13-26). Peter preached the first sermon at Pentecost (Acts 2:14), and received the first converts (Acts 2:41). Peter performed the first miracle after Pentecost (Acts 3:6-7), inflicted the first punishment upon Ananias and Saphira (Acts 5:1-11), and excommunicated the first heretic, Simon the magician (Acts 8:21). Peter is the first Apostle to raise a person from the dead (Acts 9:36-41). Peter first received the revelation to admit Gentiles into the Church (Acts 10:9-16), and commanded that the first Gentile converts be baptized (Acts 10:44-48).**
- 8) **Peter often spoke for the rest of the Apostles (Mt 19:27); Mk 8:29; Lk 12:41; Jn 6:69).**
- 9) **The Apostles are sometimes referred to as “Peter and his companions” and/or Peter is singled out from the rest of the Apostles (Lk 9:32; Mk 16:7; Acts 2:37).**
- 10) **Peter’s name always heads the list of the Apostles (Mt 10:1-4; Mk 3:16-19, Lk 6:14-16; Acts 1:13).** Also not that Judas Iscariot’s name is last except in Acts where Judas is already dead.
- 11) It is true that Scripture teaches us that there is no other foundation than Our Lord, though it also teaches us that St. Peter is also a foundation, and further that the Apostles are as well. It is incorrect and illogical to give up the belief that Our Lord is foundation after we read that St. Peter is also foundation or that the Apostles are. Rather all three beliefs remain, and instead we focus on the degree in which they are each considered foundations. Consider the verse from St. Paul, **"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."** *Ephesians 2:20*. Here St. Paul clearly implies all of the Apostles are foundations, with Our Lord having a notable difference among them as corner stone of the foundation. The Apostles are also called foundations but from a different perspective; simply because it is they that lay the foundation of the Church everywhere by their preaching. Prophets are mentioned in this verse for the same reason; we know they are not foundations of the Church but we can refer to them as such in another sense because of their doctrine.
- 12) Revelations 21:14, “The wall of the city **had twelve foundations, and on them were the names of the twelve apostles of the Lamb.**”
- a) This verse further proves that Peter and the Apostles are the foundation of Jesus’ Church. Only the Catholic Church has the apostolic succession from the Apostles to the current day Pope and Bishops.

- 13) The Catholic Church has always believed that Our Lord is the only foundation of the Church and our faith. No one has ever doubted this. Though some Protestants will ask why then Catholics place Peter as foundation. And we answer that it is not WE that placed him there, but Our Lord who did so in verses 18 and 19 as we mention above. If anyone besides Our Lord had placed St. Peter as part of the foundation of the Church, we and the rest of the Catholic Church would protest. **“For other foundation no man can lay, but that which is laid” 1 Corinthians 3:11.** Our Lord simply approved this himself so who are we to deny it? Note that St. Peter and the Apostles are not foundations BESIDE Our Lord, but rather they are foundations subordinate to Our Lord.
- 14) Some Protestants also like to claim that the Catholic Church considers St. Peter as a successor to Christ. They are incorrect. Rather St. Peter is a vicar of Christ and should in no way be compared to Christ who is God. Just as a King gives his son power to chastise, grant favors, and give gifts. God gave His son Jesus full authority and power. The King or the Prince can also give authority to whoever they wish. The King or Prince may give this authority to an emperor or general. The emperor or general does not have the scepter, but only exercise of it. What the emperor or general does will be valid, be that does not make him King or Prince. This relationship is similar to that of Our Lord and St. Peter, and to that of St. Peter and the Apostles.
- 15) In summary, all of the Apostles are referred to as foundations of the Church, but in authority and government, St. Peter precedes. St. Peter is foundation, not founder of the whole Church, and he is a foundation, but founded on another foundation, which is Our Lord. St. Peter is the foundation (not founder) of the Church on earth, and is the administrator of faith, hope, charity, the Sacraments, and of the Church on earth, but he is NOT the Lord of them.
- 16) Matthew 7:24-25
- a) "Everyone who listens to these words of mine and acts on them will be like a wise man **who built his house on rock.** The rain fell, the floods came, and the winds blew and buffeted **the house. But it did not collapse; it had been set solidly on rock.**
- i) This parable is about Jesus and His Church. Jesus is the rock and cornerstone. Peter is so closely united with Christ that he too is the rock that is submissive to the chief cornerstone which is Christ. The “house” is the Catholic Church.
- 17) **God provided for a living, continuing authority in the Mosaic priesthood, so how much more should God provide for this same leader and authority in His Church:**
- a) 2 Chronicles 19:11, “Amariah **the chief priest will be over you in any matter concerning the LORD,** and Zebadiah son of Ishmael, the leader of the tribe of Judah, will be over you in any matter concerning the king, and **the Levites will serve as officials before you.**”
- b) Malachi 2:7, ““For the lips of a priest ought to preserve knowledge, and **from his mouth men should seek instruction--because he is the messenger of the LORD Almighty.**”
- 18) Matthew 10:40 He **who receives you receives me,** and he who receives me receives the one who sent me.

- 19) Luke 10:16 "**He who listens to you listens to me; he who rejects you rejects me;** but he who rejects me rejects him who sent me."
- 20) Matthew 28:18-20 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore **go and make disciples of all nations... and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.**"
- 21) 1 John 4:6 "We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood."
- 22) Acts 15:6 "**The apostles and the elders were gathered together to consider this matter.**"
- a) This is the first ecumenical council of the Catholic Church. Peter the Pope is gathered with all of the apostles and elders who are the first Bishops of the Roman Catholic Church.
- 23) Acts 15:24, 28 "We have heard that some **went out from us without our authorization** and disturbed you, troubling your minds by what they said. **For it has seemed good to the Holy Spirit and to us to lay upon** you no greater burden than these necessary things:"
- a) The first ecumenical council of the Catholic Church, Peter and the apostles, establishing and defining doctrine to the Church that must be followed by the Catholic Church.
- b) The Apostles who are the leaders of the Catholic Church states that some had gone out to teach **without authorization from the Church.**
- 24) Acts 16:4 "As they traveled from town to town, they **delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey.**"
- a) Once again, the first ecumenical council of the Catholic Church, Peter and the apostles, determining, defining, and teaching doctrine to the Church that must be followed by the Catholic Church.
- 25) Consider the great authority of Moses who sat and judged all the differences among the people, and all difficulties which occurred in the service of God. He appointed judges for issues of lower importance and the greater doubts were reserved for him. **God spoke through him for decisions of that time and we all believe this. Why then do the Protestant reformers doubt a similar situation with the head of the Catholic Church? Considering Moses, is this situation THAT far above reason? Clearly it is not. If God had such providence over the religion of the Jews to establish them a supreme judge in whose sentence they were bound to consent to, there is no doubt that God provided Christianity with a similar judge or pastor who has the same authority to remove doubts and disagreements concerning the Scriptures.**
- 26) Even Luther originally believed in the authority of the Pope as we can see in his letter to Pope Leo X in 1518 where he actually presents six reasons for proof of authority of the Holy See in Rome and states that Scripture supports these reasons! Calvin himself originally believed in the authority of the Holy See as well, stating the Ancients have honored and revered it. So on what grounds do these Protestant reformers change from being Catholics, scrapping their beliefs to start a whole new doctrine?

27) The common sense approach as well as any logical and rational understanding of what Jesus was saying to Peter is simple. Jesus knew he was going to die on the cross for our sins. Jesus' intentions were clear. Jesus fully intended to create His Church and appoint a leader to lead the apostles after his death. Period. Jesus was not addressing all of His apostles and disciples when Jesus said to feed my sheep. He was addressing Peter alone and directly. He was addressing Peter directly in Matthew 16:18-19 when he said, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Jesus was clearly addressing Peter alone and directly. He was CLEARLY NOT addressing all of the apostles and disciples. Anyone who says otherwise is intentionally twisting scripture.

This teaching was in full agreement by the apostles themselves and the entire true Church for at least 1,000 years before any serious and significant debate was ever started.

To argue about what language Jesus spoke and the meaning of the words petros and petra is semantics at best. To argue about the meaning of words in this language or that; when all common sense, logic, and rational thought clearly demonstrates once again that Christ knew he was going to die and Jesus knew a leader had to be chosen to lead His church. Besides Petros and petra are Greek nouns; however, Jesus spoke Aramaic and the Aramaic word for rock is kepha, which leaves no room for the Greek Petros/petra distinction. Jesus/God the Father chose leaders throughout the Old Testament. No one would disagree with the fact that Noah was chosen as a leader. No one would disagree with the fact that Abraham was chosen. Joseph was chosen. Gideon was chosen to lead. King David was chosen. No one would disagree with the truth that Moses was obviously chosen to lead the Israelites out of Egypt. God chose Joshua to lead the Israelites after Moses was chosen by God and died. God/Jesus repeatedly chose leaders throughout the Old Testament to lead His chosen people Israel. In the New Testament Jesus chose Peter to lead His Church.

Why does NO ONE EVER QUESTION God choosing these Old Testaments leaders, but they conveniently ONLY QUESTION God/Jesus choosing Peter!!!!????? I wonder why???? These Old Testament leaders THAT GOD DIRECTLY CHOSE are no different than Jesus CHOOSING PETER to lead His Church. They likewise were all sinners who were human and made mistakes, but this does not eradicate or remove the clear and distinct fact that God/Jesus chose them anymore than it removes the clear fact that Jesus chose Peter.

I promise you that what is happening when people deny and rebel against Jesus choosing Peter as the leader of His Church is the exact same thing that happen when the Israelites denied and rebelled against both Moses and Aaron as the leaders of Israel! And those that rebel against Peter will suffer a similar fate as those that rebelled against Moses! I challenge everyone to look up in the Bible what happened to those that rebelled against Moses. The Israelites rebelling against Moses and Aaron is a clear typology and foreshadowing of the many in the modern Church rebelling against Peter and his successors.

To deny that Jesus did chose Peter, while not denying that God/Jesus did chose all of the Old Testaments leaders is hypocritical, illogical, irrational, and clearly totally contradicts the entire Bible and the repeated nature of God and the repeated examples and choices that God and Jesus made since the beginning of mankind.

The truth that Jesus chose Peter as the head of His Church is proven, clear and irrefutable by both logic, the repeated nature of God, and the entire Bible from start to finish!

If you really believe the Bible is the inerrant word of God than you CANNOT DISPUTE that Jesus chose Peter anymore than you can dispute that God/Jesus chose Moses and all of the other Old Testament leaders. Good luck trying. Simple common sense, logic, and overwhelming Biblical evidence will sweep you away like the Egyptian army was swept away by the Red Sea!

The Bible was originally written without chapters and verses. They were added much later for ease of reading, quoting, etc.

The scene and location of Matthew 16 is clearly stated: Matthew 16:13 "When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" The scene of Matthew 17 and 18 is also clearly stated. "After Jesus and his disciples arrived in Capernaum" Matthew 18:1 clearly states, "At that time the disciples came to Jesus and asked", so while Jesus is still at Capernaum and answers their question with a parable which he ends with the statement of binding and loosening. Once again, the chapter break is irrelevant because scripture was originally written without chapters and verses. So it is obvious that Jesus was NOT IN THE SAME LOCATION when he made these two distinct and separate statements. In Chapter sixteen Jesus is clearly talking directly to Peter and he changes his name from Simon to Peter. Jesus/God does the exact same thing many times in both the Old and New Testaments when he chooses a leader. For example Abram is changed to Abraham, Jacob to Israel, Saul to Paul, etc. Why do you think he changed their names for kicks and giggles? Jesus changed the names of all of these people because this was a huge and significant moment in their lives when God personally chose these people for a new life, character, mission, role, status, importance and leadership position. Why was it that Jesus chose this precise moment to change Peter's name? He could have done it at anytime, but why now? Because this was the exact moment that Jesus chose Peter to be His future leader of the apostles and the Church after Christ would die. Have you never read the Old Testament before? The Catholic Church has the authority to bind and loosen. The apostles were soon to be Bishops of the early Church. Once again, only the Catholic Church (incl. Eastern Orthodox Catholic) has apostolic succession and Bishops.

The apostles and the entire universal Church accepted Peter as the appointed leader of the Church and his successors, the Popes, as the leaders of the Church for 1,000 years without any significant disagreement. The Eastern Orthodox only decided to use this as an excuse to make a grab for power. And it wasn't until the 16th century that anyone was a big enough heretic to further question this long held belief of the universal Church for almost 1600 years. This is a relatively new concept that heretics like Martin Luther made up and fabricated. By the way Martin Luther was a Catholic priest who was trying to find any way he could to break his vows because he wanted to have sex and he also became a priest because he was deathly scared of

thunderstorms. He made a vow to the Virgin Mary, whom he held in great esteem, unlike modern Lutherans, that if she saved him from a thunderstorm he would become a priest. What a ridiculous reason to become a priest! This wouldn't be the first vow Lutheran broke.

Another question I have is why does no one question the fact that God chose Aaron as his High Priest and also the priests from the Levites? That succession of High Priests continued from the time of Moses and Aaron right up to the time that Jesus Christ came into his ministry. Jesus Christ never said the position of High Priest was fabricated! Why is it that protestants NEVER and I repeat NEVER question the position of the High Priests and Levitical priests, but these same protestants repeatedly question the Position of the Pope, Bishops, and priests in the Catholic Church? How convenient and hypocritical? The High Priest is a typology of Jesus Himself and of His Vicar the Pope! Simple, intentional, and willful blindness! Jesus created this position of the Pope as the New High Priest of His Church just like Jesus/God created the position of High Priest for Melchizedek and later Aaron for His Temple and His Chosen people.

Jesus is the mediator between God and man and no one disputes this. By using these irrational and illogical beliefs, protestants accuse God Himself of breaking his own teachings repeatedly every time that Jesus/God appointed a leader like Noah, Abraham, Jacob, Gideon, Joseph the son of Jacob, Moses, Aaron, King David, Isaiah, Ezekiel, Elisha, Elijah, Jeremiah, Nathan the Prophet, all the High Priests, on and on! By doing this they are accusing Jesus/God of setting up false mediators between God and man!!! They unknowingly are blaspheming Jesus/God the Father.

Proof of Apostolic Succession

1. Acts 1:20-21, 24-25 "For," said Peter, "it is written in the book of Psalms, "'May his place be deserted; let there be no one to dwell in it,' and, "'**May another take his place of leadership.**' Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us...
Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs."
2. Luke 22:28-30 You are those who have stood by me in my trials. **And I confer on you a kingdom, just as my Father conferred one on me,** so that you may eat and drink at my table **in my kingdom**
3. The early Church always accepted the Bishop of Rome as the head of the Church. Around 80 AD, the Church at Corinth deposed its lawful leaders. The fourth bishop of Rome, Pope clement I, was called to settle the matter even though St. John the Apostle was still alive and much closer to Corinth than was Rome. Pope Clement writes to the Church at Corinth: "If anyone disobey the things which have been **said by Him through us,** let them know that they will involve themselves in transgression and in no small danger" (First Letter to the Corinthians, 59, 1; Jurgens, #28a).
4. St. Irenaeus, who was taught by St. Polycarp (a disciple of St. John the Apostle), stresses that Christians must be united to the Church of Rome in order to maintain the Apostolic Tradition. He then lists all the bishops of Rome up to this time. St. Irenaeus presents this teaching as something taken for granted by orthodox

- Christians. St. Irenaeus was bishop of Lyons from about AD 180-200. He is considered one of the greatest theologians of the immediate post-Apostolic period. In his work *Against Heresies*, St. Irenaeus makes the following statement about the Church of Rome and the successors of St. Peter: “But since it would be too long to enumerate in such a small volume as this the successions of all the Churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinion, assemble other than where it is proper, by pointing out here *the successions of the bishops of the greatest and most ancient Church know to all*, founded and organized at Rome by the two most glorious Apostles, Peter and Paul, *that Church which has the tradition and the faith* which comes down to us after having been announced to men by the Apostles. For *with this Church*, because of its superior origin, *all the Churches must agree*, that is, all the faithful in the whole world; and *it is in her that the faithful everywhere have maintained the Apostolic tradition*” (3, 3, 2; Jurgens, #210). St. Irenaeus then goes on to name all the Popes succeeding Peter up to his time-twelve in all (3, 3, 3; Jurgens, #211).
5. For 250 years the Roman Emperors tried to destroy Christianity through persecution. In the first 200 years of Christianity, every Pope but one was martyred-*the Romans certainly knew who the head of the Church was!* A Roman Emperor’s greatest fear was a rival to the throne. (Frank Chacon and Jim Burnham) Nevertheless, the emperor Decius (AD 249-251), one of the harshest persecutors of the early Christian Church, made the following remark: “I would far rather receive news of a rival to the throne than of another bishop of Rome.” Christian History, Issue 27 entitled “Persecution in the Early Church” (1990, Volume IX, No. 3), 22. Decius said this after he had executed Pope Fabian in AD 250.

Proof of Papal Infallibility

- 28) John 16:13-15 **But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.** He will bring glory to me by taking from what is mine and **making it known to you.** All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and **make it known to you.**
- a) Notice this does not say a partial truth, half truth or some truth. Jesus says **All truth**. The Holy Spirit will lead Peter and the apostles to All Truth. The Catholic Church has apostolic succession from Peter and the apostles and thereby maintains this grace for the Pope and the Pope with all the Bishops (modern day apostles) to be led by the Holy Spirit into all truths when speaking on faith and morals.
- 29) **If protestants think that Peter was not infallible on faith and morals, why do they accept his two letters as inspired and, therefore, infallible? We must accept that all the Apostles were infallible in regards to faith and morals. Matthew, James, John, and Paul all wrote infallible books in the Bible. Infallible does not mean they were without sin. Infallible means that the Holy Spirit worked infallibly through them whenever they spoke or wrote anything to the Church on faith and morals. After the Apostles, the popes individually and the bishops**

as a group together in union with the pope in a council are infallible when speaking to the Church on faith and morals.

30) <http://www.catholic-pages.com/church/splendour.asp>

When we look at our Holy Father or any and all of the Popes down to Peter himself, we see that Christ Himself is the guarantor and the one who established the Papacy. The Pope is not given to us because Christ was inadequate in founding the Church. The Pope represents the cornerstone established by Christ in founding His Church as Christ declares in Matthew 16, "I will build My Church." He didn't commission Peter as a subcontractor to do it for Him. "I will build My Church upon this rock." Christ is the cornerstone, but Peter is so united to Christ that by virtue of this union with Christ, by virtue of his expression of faith, even fallible, sinful Simon can be renamed **Peter and transformed into a rock who will guide the Church in the first generation and who can write First and Second Peter infallibly.**

Bible Christians might balk at this and say, "How can a man be sinless?" We say, "He wasn't sinless, but he was infallible. He was rendered that way by Christ Himself." "Well, how can that be?" **Even the Bible Christians acknowledge readily the fact that writing First and Second Peter, Peter could communicate truth infallibly. How? By virtue of Christ and the Holy Spirit who inspired St. Peter.** We believe that the work of Christ in St. Peter and his successors simply extends beyond writing the books of Sacred Scripture.

So it isn't the Blessed Virgin Mary. It isn't the Holy Father, the Pope, as a successor to Peter. It isn't even the sacramental system of the Church. It is Jesus Christ Himself. Christ is the splendor of the Church. We have got to form a close intimate bond with Christ if we are to receive the splendor of the Church in ourselves. It's so important for us to be Bible-based and Christ-centered in our practice of the Catholic Faith. –Scott Hahn

31) Baltimore Catechism 2-125 **When does the Church teach infallibly?**

- a) A. The Church teaches infallibly when it speaks through the Pope and the bishops, united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of **faith or morals.**
 - i) The Pope is only infallible when he speaks as Pope to the faithful on the topics of **faith or morals alone.** **This does not mean the Pope is without sin. The Pope sins like any other man, but the Pope teaches infallibly when speaking on faith and morals as Pope to the Church.**

<http://www.catholic.com/video/scott-hahn-explains-papal-infallibility>