

Historical Theology

The Papacy & the Introduction & Development of Extra-Biblical Doctrines (Continued)

Don White

November 21, 2021

Extra-biblical doctrines

Papacy - Apostolic Succession?

“Pope” means “father”

The term “vicar” comes from the Latin word *vicarious*, which means “instead of.” In the Catholic Church, the vicar is the representative of a higher ranking official, with all of the same authority and power that that official has. Calling the pope the “Vicar of Christ” implies that he has the same power and authority that Christ had over the church.

Passages used to support their doctrine are John 21:16-17 and Matthew 16:18-19.

Matthew 16:21-23

John 14:16-17, 26; 16:7-14 The Holy Spirit

Acts 15:13-21

Galatians 2:7-10, 11-14

1 Timothy 2:3-6

Purgatory

What is purgatory?

“The Catechism of the Catholic Church defines purgatory as a “purification, so as to achieve the holiness necessary to enter the joy of heaven,” which is experienced by those “who die in God’s grace and friendship, but still imperfectly purified” (CCC 1030). It notes that “this final purification of the elect . . . is entirely different from the punishment of the damned” (CCC 1031).

The purification is necessary because, as Scripture teaches, nothing unclean will enter the presence of God in heaven (Rev. 21:27) [27But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life.] and, while we may die with our mortal sins forgiven, there can still be many impurities in us, specifically venial sins and the temporal punishment due to sins already forgiven.”

<https://www.catholic.com/tract/purgatory>

Roman Catholic Support:

2 Maccabees 12:39-45

³⁹ And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

⁴⁰ And they found under the coats of the slain some of the donaries* of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

⁴¹ Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

⁴² And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

⁴³ And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead,

“...if there is no such thing as forgiveness “in the age to come” Jesus would not have alluded to it. The fact that one sin can't be forgiven even in the next life does not prove that none can be forgiven...” (Ibid.)

Is this what Jesus meant? Look at the parallel passage in Mark 3:28-29.

1 Corinthians 3:10-15 is where the RCC claims to have their strongest support for the doctrine of purgatory especially in verse 15,
“If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire;”

Does this verse support the idea that one must experience the suffering of purgatory to be “purified” of their sins before they enter into heaven?
What does the passage say about what the fire does in this passage?

¹²Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, ¹³each one's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each one's work.

¹⁴If anyone's work which he has built on it remains, he will receive a reward.
¹⁵If anyone's work is burned up, he will suffer loss; but he himself will be saved, yet *only* so as through fire.

The purpose of the fire is to reveal “the quality of each one's work”, literally, “of what sort each man's work is”. If the person's work is burned up he will still be saved even though he suffers loss, i.e. loss of reward (see verse 14). This passage has nothing to do with a Christian needing to be purified for his sins before he/she can go to heaven.

thinking well and religiously concerning the resurrection,

⁴⁴(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

⁴⁵And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

⁴⁶It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

*Donary

(Ecclesiastical Terms) a thing given for holy use from <https://www.thefreedictionary.com/donary>

The Roman Catholic Church (RCC) also looks to Matthew 12:31-32 to support purgatory.

³¹Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. ³²And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

(See also **Mark 3:28-29**; Luke 12:10)

“Catholics argue that this passage makes reference to forgiveness after death: something that is anathema to Protestantism. This particular super-serious sin (blasphemy against the Holy Spirit) is not forgiven, yet it is clear that Jesus is presupposing that there are other sins that are forgiven after death: which is one of the tenets of purgatory: forgiveness for and temporal punishment of sins after death for the person who is already saved and will inevitably make it to heaven in due course.” <https://www.ncregister.com/blog/does-matthew-12-32-suggest-or-disprove-purgatory>

The biggest problem with the false doctrine of purgatory, other than it cannot be supported from Scripture, is that it denies the sufficiency of Christ's Atonement. Did not Jesus pay for all our sins or just those we had committed up to the point we believed, leaving us to atone for the sins we committed after we believed? The Scriptures give us a much different picture of the atonement.

1 John 1:8-2:2

Hebrews 7:23-25

Hebrews 9:9-14, 27-28

Hebrews 10:11-18;

Romans 3:21-26

Titus 2:11-14

Other doctrines that are connected to the amount of time one spends in purgatory are Indulgences (usually tied to a financial gift) and having the Mass performed on behalf of a loved one (usually tied to a financial gift).

What is the significance of the Mass?

"The Sacrifice of the Eucharist as the central act of worship of the Catholic Church. The "Mass" is a late form of missio (sending), from which the faithful are sent to put into practice what they have learned and use the graces they have received in the Eucharistic liturgy.

"As defined by the Church at the Council of Trent, in the Mass, "The same Christ who offered himself once in a bloody manner on the altar of the cross, is present and offered in an

unbloody manner." Consequently, the Mass is a truly propitiatory sacrifice, which means that by this oblation "the Lord is appeased, He grants grace and the gift of repentance, and He pardons wrongdoings and sins, even grave ones. For it is one and the same victim. He who now makes the offering through the ministry of priests and he who then offered himself on the cross. The only difference is the manner of offering" (Denzinger 1743).

"The Mass cannot be understood apart from Calvary, of which it is a re-presentation, memorial, and effective application of the merits gained by Christ.

"The re-presentation means that because Christ is really present in him humanity, in heaven and on the altar, he is capable now as he was on Good Friday of freely offering himself to the Father. He can no longer die because he now has a glorified body, but the essence of his oblation remains the same.

"The Mass is also a memorial. Christ's death is commemorated not only as a psychological remembrance but as a mystical reality. He voluntarily offers himself, the eternal high priest, as really as he did on Calvary."
<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=34771>

Sacrificing of Christ anew

Hebrews 10:10-14 (See other verses listed against purgatory).

The Immaculate Conception, Assumption & Perpetual Virginity of Mary.

What is the Immaculate Conception?

"The Immaculate Conception is a Catholic dogma that states that Mary, whose conception was brought about the normal way, was conceived without original sin or its stain. That's what "immaculate" means: without stain.

"It's important to understand what the doctrine of the Immaculate Conception is and what it is not. Some people think the term refers to Christ's conception in Mary's womb without the

What is the Perpetual Virginty of Mary?

The Perpetual Virginty of Mary is the belief that Mary was not only a virgin when she conceived Jesus by the supernatural work of the Holy Spirit but that she remained a virgin all the days of her life.

Scriptures against the doctrine of the Perpetual Virginty of Mary:

Matthew 1:24-25

"but [Joseph] kept her [Mary] a virgin until she gave birth to a Son; and he called His name Jesus."

Mary had other children.

Matthew 13:53-56

Mark 3:31-35

Luke 8:19-21

John 2:12; 7:3-5;

Acts 1:14

These verses that mention the brothers and sisters of Jesus are usually explained away by the RCC by saying (1) that they were not Mary's biological children but they were Joseph's children from a previous marriage; (2) that they were Jesus' cousins not his biological brothers and sisters.

Cellibacy of the clergy

Support: 1 Corinthians 7:7-8, 32-35

Not a necessity:

1 Corinthians 7:9

1 Timothy 3:1ff and Titus 1:6-9

1 Timothy 4:1-5

The RCC takes something the Scriptures encourages and makes it a requirement.

intervention of a human father; but that is the Virgin Birth. Others think the Immaculate Conception means Mary was conceived "by the power of the Holy Spirit," in the way Jesus was, but that, too, is incorrect.

"The essence of original sin consists in the deprivation of sanctifying grace, and its stain is a corrupt nature. Mary was preserved from these defects by God's grace; from the first instant of her existence she was in the state of sanctifying grace and was free from the corrupt nature original sin brings."

<https://www.catholic.com/tract/immaculate-conception-and-assumption>

Mary was a sinner

Romans 3:23

Luke 1:46-47

What is the Assumption of Mary?

"The Assumption is the doctrine that says that at the end of her life on earth Mary was assumed, body and soul, into heaven, just as Enoch, Elijah, and perhaps others had been before her. Some people think Catholics believe Mary "ascended" into heaven. That's not correct. Christ, by his own power, ascended into heaven. Mary was assumed or taken up into heaven by God. She didn't do it under her own power.

"The Church has never formally defined whether she died or not, and the integrity of the doctrine of the Assumption would not be impaired if she did not in fact die, but the almost universal consensus is that she did die. Pope Pius XII, in *Munificentissimus Deus* (1950), defined that Mary, "after the completion of her earthly life" (note the silence regarding her death), "was assumed body and soul into the glory of heaven."

<https://www.catholic.com/tract/immaculate-conception-and-assumption>