

# WHAT THE ROMAN CATHOLIC BIBLE TEACHES CONCERNING THE ROMAN CATHOLIC CHURCH

## ONE BIBLE CHURCH

First let us all carefully read some all-important words which the risen Christ instructed the Apostle Paul to write at the time that Apostle was the prisoner of Jesus Christ for Gentiles. To Paul Christ had committed the dispensation of the grace of God for Gentiles (Ephesians 3:1 to 3):

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation (calling) wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: Endeavouring to keep the unity (oneness) of the Spirit in the bond of peace . . . ONE BODY and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD . . . ONE FAITH . . . ONE BAPTISM . . . ONE GOD and FATHER of all.” (Ephesians 4:1 to 6).

In this same letter, Ephesians 1:22 and 23, we read that THE CHURCH is called “THE BODY OF CHRIST”.

Every evangelical Christian should agree one hundred percent with every Roman Catholic clergyman and layman, that during this present dispensation, or administration, and age of grace there is ONE, and ONLY ONE, TRUE BIBLE CHURCH. But we ask every Roman Catholic to agree with us that this ONE TRUE BIBLE CHURCH is called “THE BODY OF CHRIST”, “ONE BODY”. The Roman Catholics claim that the Roman Catholic Church is the one true Bible Church. Therefore they must claim to be the ONE BODY of Ephesians 1:22 and 23 and Ephesians 4:4. According to the plain teaching of the Roman Catholic Bible, as well as the various translations in the Bibles used by evangelical Christians, God’s way of becoming a member of the ONE TRUE BIBLE CHURCH, or BODY, is stated in clear, definite language in I Corinthians 12:13: “BAPTIZED BY ONE SPIRIT INTO ONE BODY, whether Jews or Gentiles.”

Every evangelical Christian and every Roman Catholic should be honest and intelligent enough to acknowledge that all Bibles used by them teach that a person becomes a member of the BODY (CHURCH) by God’s work, by God’s baptism. How God’s workmen work together with God in this work is recorded in I Corinthians 3:6 to 9 . . . “we are labourers together with God.” . . . one planted; another watered; “BUT GOD GAVE THE INCREASE.” “So then neither is he that planteth any thing; neither he that watereth; but God that giveth the increase.” Then note Acts 2:47 . . . “The Lord added to the Church daily such as should be saved.” John 3:27: “A man can receive nothing, except it be given him from heaven.” Romans 6:23: “The (free) gift of God is eternal life through Jesus Christ our Lord.” Note prayerfully II Timothy 1:9: “God Who saved us and called us with a holy calling, NOT ACCORDING TO OUR WORKS, but according to His own purpose and grace which was given us in Christ Jesus before the world began.”

The Roman Catholic Bible plainly teaches that every member of the Body of Christ is a SAINT. Peter, in I Peter 1:2, tells how God makes a SAINT out of a sinner, “sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” This is in agreement with

Hebrews 10:10 “By the which will we are SANCTIFIED through the offering of the body of Christ once for all.”

In I Corinthians 6:7 to 11 we may visit what has been called God’s ‘SAINT-FACTORY’. In those verses we can certainly learn in the Roman Catholic Bible of the human material out of which God makes SAINTS and His own Divine process. There we read of the awful, dark, sinful past of those Corinthians and of the great transformation that made them saints or Christians, and how that transformation was wrought: “BUT YE ARE WASHED . . . BUT YE ARE SANCTIFIED: BUT YE ARE JUSTIFIED IN THE NAME OF THE LORD JESUS, AND BY THE SPIRIT OF OUR LORD.” (I Corinthians 6:11). This same glorious, blessed truth is told in different language in II Thessalonians 2:13 and Ephesians 2:8 to 10 and Titus 3:5 to 8 and Romans 4:4 and 5. Open your Roman Catholic Bibles and read these verses; the best news ever heard by any human being. Believing sinners are justified FREELY (or without a cause) by God’s grace, through the redemption that is in Christ Jesus. (Romans 3:24 and 26). Roman Catholics should be intensely interested in these verses quoted from the Letter addressed to that early Church in Rome, and they should greatly rejoice in this glorious message of grace, salvation without religious works of any kind. “Therefore we conclude that a man is justified by faith without the deeds of the law.” (Romans 3:28).

In addressing the Christians at Corinth the Apostle Paul used this language; “Unto the Church of God which is at Corinth; to them that are sanctified in Christ Jesus, called ‘SAINTS’ . . .” (I Corinthians 1:2). The Roman Catholic Bible does not teach that every person who was identified with some local church organization in the days of the apostles was a SAINT; but that Bible, as well as every Bible used by Christians, most certainly teaches that every member of the BODY OF CHRIST in those days was a SAINT, whether they worshipped in Galatia, Thessalonica, Philippi, Colosse, Ephesus, Corinth or Jerusalem. There is nothing more clearly taught in the Roman Catholic Bible in the writings of Paul, than is the fact, that there were in the days of the apostles, as there are today, two classes of adults with respect to salvation, “DEAD SINNERS” and “LIVING SAINTS” (Ephesians 2:1 to 9). With equal clarity the same Bible (in Paul’s Epistles) teaches that a “DEAD SINNER” does not become a “LIVING SAINT” by what man does for God, but by what God does for man.” “NOT OF WORKS, LEST MAN SHOULD BOAST.” (Ephesians 2:9). “If by grace, then it is no more of works.” (Romans 11:6). We will refer later to Peter’s message to Cornelius in Acts 10:34 and 35.

James wrote that Abraham was justified by offering Isaac on the altar. Abraham offered Isaac on the altar about forty years after he was justified, or declared righteous, by faith, without works. (Genesis 15:6 to 8 . . . Romans 4:1 to 11). Every Christian, who reads and believes the Bible, believes that God expects him or her to abound in good work. (I Corinthians 15:58 . . . Ephesians 2:10 . . . Titus 3:14). But there is as much difference between night and day as there is between frustrating the grace of God and insulting God by offering good deeds or some religious ritual to supplement God’s own Divine work of grace in saving the believing sinner from the penalty of sin and appropriating the all-sufficient grace of God for good works after becoming a SAINT without good works or any religious ceremony. James addressed his Epistle “TO THE TWELVE TRIBES” (James 1:1). Some of those Jews were saved: some were unsaved. He referred to the ‘synagogue’. (James 2:2). In the second chapter James was referring to God’s oath to Abraham. Paul in Romans 4 was referring to God’s covenant with Abram many years before. The Roman Catholic Church does erroneously teach some doctrines believed by some of the Twelve Tribes; but there is a great difference between the two companies.

When the Twelve Tribes were set aside (God's religious nation) they fell; They fell that salvation might be sent to the Gentiles. (Romans 11:11). Reconciliation and mercy and Divine riches were offered the Gentiles when and because of Israel's fall, blindness, casting-away and unbelief (Romans 11:30 . . . Romans 11:15 . . . Romans 11:12 . . . Romans 11:25). No Christian can understand God's 'grace' program and message for sinners who does not understand the eleventh chapter of Romans.

When a company of Greeks wanted to see Christ on earth (John 12:20 to 24) Christ did not respond to their request, stating that He had to die as a corn of wheat and fall into the ground. He had already told one Greek that she was a dog and it was not in order to give the Jew's bread to dogs. (Mark 7:21 to 27). But some twelve years later, Paul said to the Jews that it was necessary for him to proclaim God's message to them FIRST. Because they would not receive it, he said; "Lo, we turn to the Gentiles" (Acts 13:46). Then many Greeks were saved. (Acts 13:47 to 50 and Acts 14:1). Then Paul and his fellow-disciples rejoiced that God had opened the door of faith unto the Gentiles (about twelve years after Christ died). (Acts 14:27). By comparing Peter's statement in Acts 15:7, referring to his use of the kingdom keys with Cornelius, and the statement of Acts 14:27, we should be taught that Peter's keys did not open the door of faith for Gentiles that the Lord opened through the ministry of Paul, who was the apostle, teacher and preacher of the Gentiles and the prisoner of Christ for Gentiles. (II Timothy 1:11 . . . II Timothy 4:17 . . . I Timothy 2:7 . . . Romans 11:13 . . . Romans 15:16 . . . Romans 16:25 . . . Galatians 1:15 and 16 . . . Colossians 1:27 and 25 . . . Galatians 2:7 to 9 . . . Ephesians 3:1 and 2 and Ephesians 3:8). Let us not have that door opened before God opened it, by Paul.

### CHRIST ISRAEL'S SAVIOUR FIRST

Christ on earth did not preach what Paul preached in Romans 11:30, that the Gentiles obtained God's favour, because of Israel's unbelief; for Christ said He was sent only to Israel. (Matthew 15:24). Christ was made under the law to redeem them that were under the law (Galatians 4:4), and to fulfill promises God had made through Old Testament prophets to and for Israel. (Romans 15:8).

Roman Catholics would be delivered from their unscriptural claims concerning Peter, from other errors, and evangelical Christians would likewise be delivered from their faulty dispensationalism, if they would all see the great and important truth that Christ was RAISED UP from Mary's womb to be Israel's Saviour first and He was RAISED UP from Joseph's tomb to be Israel's Saviour first. No truth is more clearly taught than is this all-important truth in the Roman Catholic Bible. Read in Acts 13:23, Acts 5:29 and 30, Acts 3:22 to 25, Luke 1:69, Galatians 4:4, Luke 4:16 and Luke 2:39, Luke 1:27 to 33 and Luke 19:9 and 10, that Christ, in incarnation, was RAISED UP from Mary's womb to be Israel's Saviour and that Christ's own words are recorded in Matthew 15:24, "I am not sent but unto the lost sheep of the house of Israel." "Of David's seed God RAISED UP unto ISRAEL a Saviour, Jesus." (Acts 13:23). This refers to Christ's incarnation; not to His resurrection. Do not hurry away from this statement.

Now read Luke 19:9 and 10: that salvation came to Zaccheus, because he was a son of Abraham, and because the Son of man came to seek and to save the lost. In Ezekiel 34 it was prophesied that the Lord would seek His sheep. An unsaved Gentile is not called a sheep in the Bible. Christ on earth never sought a Gentile, so far as there is any Bible record. The Samaritans were not considered Gentiles. (Matthew 10:5 to 7). Two Gentiles sought and found Christ while

He was the Son of Man here seeking the sons of Abraham. The one Gentile was a woman, who said that she would take her place as a little dog under the table and receive crumbs from Israel's table. (Matthew 15:21 to 27 . . . Mark 7:21 to 27). The other Gentile was a Roman official, for whom the Jewish elders interceded, going for him to Christ, because that Gentile loved the Jews and built them a synagogue. (Luke 7:1 to 10)). The other Gentiles, who said, "we would see Jesus", were seeking the Son of man, but did not reach Him. (John 12:20 to 24). But all sought Christ.

Another Roman official, who saw what happened at Calvary, said concerning, Christ, "surely he was the Son of God." (Matthew 27:54). He may have been the centurion of Luke 7:1 to 10. About seven or eight years later another Roman official was seeking the Lord. His name was Cornelius. He obtained God's favour, because he was good to the Jews, gave them money (Acts 10:22) and because he was a devout, God-fearing, praying man. (Read Acts 10:1 to 6). We challenge the Roman Catholics to prove by their own Bible that there is one record that either Christ on earth or Peter before or after the death of Christ was seeking and saving Gentiles, except the cases we have mentioned.

After the fall of Israel there was a man who went all over the known world seeking Gentiles. His name was Paul. Read Romans 1:14, that he was debtor to every kind of a Gentile; that he was ready to go to the heathen at Rome. Paul did not want to build on Peter's foundation (Romans 15:20). We may rest assured that Peter did not go to Rome ahead of Paul to establish a Christian Church. Paul wanted fruit among the Gentiles at Rome (Romans 1:13—Romans 15:21). Peter had already agreed to go to Jews. (Galatians 2:9).

When God's religious nation was cast away, Paul went with reconciliation to Gentiles, to beg them to be reconciled to God. (Romans 11:15 and II Corinthians 5:16 to 21). His statement, was then; "there is none that seeketh after God." (Romans 3:11). After the seeking Gentile (Paul) of Acts 13:7 to 15, Paul was seeking Gentiles. The Gentiles were called 'a foolish nation', 'no people' (Romans 10:19). They were not only alienated from Israel (Ephesians 2:11 and 12), but from the life of God (Ephesians 4:18), in the world having no hope, without God (atheists), dead in sins, afar off from God. (Ephesians 2:1 to 4 and Ephesians 2:11 to 13). Salvation by grace was sent to them when and because God set aside Israel, His religious nation. (Romans 11:11 to 15). Then Paul made known God's eternal purpose, kept secret from before the foundation of the world (Romans 16:25 . . . Ephesians 3:1 to 11 . . . Ephesians 1:4 and 5 . . . Ephesians 6:19 and 20, Ephesians 1:11 . . . Colossians 1:23 to 28 . . . II Timothy 1:9 to 11 . . . II Timothy 2:7 to 9 . . . Colossians 4:3 to 5 . . . Romans 11:25 . . . I Corinthians 15:51 . . . Ephesians 4:7 to 14), something wonderful and glorious for the alienated, dead, hopeless Gentiles, to be baptized by God into the glorious, holy unphesied Church of Ephesians 5:20 to 26.

Even as late as Acts 13:30 to 36 Paul declared that God RAISED UP Christ AGAIN from Joseph's tomb, to be Israel's Saviour, to give them the SURE MERCIES OF DAVID, mentioned in Luke 1:67 to 70 and Acts 3:19 to 26. Peter in Acts 5:31 and 32 declared that GOD RAISED UP Christ again, to be a Prince and a Saviour to bestow blessings upon Israel.

As we read Acts 3:19 to 26 and Acts 5:29 to 32 and Acts 13:23, and Galatians 4:4 and Matthew 15:24 and Matthew 10:5 to 9, we say, "where do the Gentiles come in, and how about John 3:16, that God so loved the world that He gave His Son that whosoever believeth on Him might not perish but have everlasting life? These are questions that must be asked and answered by all Christians, regardless of Church name, who are to understand the Bible and clear the Church from Judaism, legalism, fanaticism, ritualism and even sectarianism; in fact from every ill and ism with which the Church is afflicted.

If Christ was RAISED UP, in incarnation, to be Israel's Saviour, and RAISED UP, in resurrection, to be Israel's Saviour, then Israel had to receive or reject the 'TWICE-RAISED-UP' MESSIAH before God would send Peter's 'KINGDOM' message (his message to Cornelius) to Gentiles or Paul's 'GRACE' message to Gentiles. Peter said, "TO ISRAEL FIRST" (Acts 3:26). Paul said, "TO ISRAEL FIRST" (Acts 13:46). But Peter never preached to Gentiles what Paul preached to them; that Gentiles obtained mercy from God because of Israel's unbelief. (Romans 11:30). Paul never preached to Gentiles Acts 10:34 and 35, or what Christ preached, "I am not sent but unto the lost sheep of Israel" (Matthew 15:24) . . . "go not into the way of the Gentiles" . . . "it is not lawful to go to the Gentiles" . . . (Matthew 10:5 to 7 . . . Acts 10:28). Christ said to Paul, "Get out of Jerusalem . . . I will send you far hence unto the Gentiles." (Acts 22:17 to 21). Paul went 'FAR HENCE' to the Gentiles and finally said, "the gospel is gone into all the world . . . preached to every creature under heaven." (Colossians 1:5 and 6 and Colossians 1:23). And then Paul added, "Whereof I Paul am made a minister." Even before he went to Rome Paul wrote that he had preached the gospel to Gentiles where Christ had not been named from Jerusalem to Illyricum . . . 'FULLY PREACHED THE GOSPEL' (Romans 15:16 to 20). His unfinished task was Rome. Rome was not assigned to Peter, but to Paul.

#### CHRIST'S DEATH NEITHER PREMATURE NOR ACCIDENTAL

Christ had to die when He died and as He died. (Acts 4:27 and 28 . . . Acts 2:23 . . . Acts 3:16 to 18 . . . Matthew 21:42 . . . Matthew 26:24 . . . John 3:14 . . . John 12:27 to 32 . . . John 12:37 to 39 . . . I Peter 1:18 to 21). When Israel was fulfilling all that was written concerning the sufferings of Christ He was nailed to the cross, taken down and placed in the sepulchre (Acts 13:27 to 29). "But God raised Him from the dead . . . to give Israel the sure mercies of David." (Acts 13:30 to 36).

The SUFFERINGS of Christ had to precede His GLORY (I Peter 1:11 and 12), so Christ said, "the Son of man goeth as it is written of Him". (Matthew 26:24). He said that it behooved Him to suffer (Luke 24:46); that He had power to lay down His life and take it up again. (John 10 to 19).

Because of this marvelous redemption through the shed blood of the Son of God foreknown, predestinated and foretold by God to save all sinners from eternal conscious perdition, because it was 'THE LORD'S DOING' (Matthew 21:41 to 43) (Acts 4:27 and 28), and because Christ could not bring about the restitution of all things spoken by the prophets from the foundation of the world (Acts 3:21) until He first dealt with sin, Satan and the law at Calvary, and abolished death by His resurrection; therefore Christ prayed for Israel's great sin while hanging on the cross; "Father, forgive them; for they know not what they do." (Luke 23:34). This prayer brought the great message of Acts 3:12 to 26 to Israel. God was willing to charge off the murder of His Son to Israel's ignorance, because His death was inevitable. (Acts 3:17 and 18).

So Peter began with the KEYS OF THE KINGDOM of HEAVEN, not to unlock God's door into the CHURCH OF THE MYSTERY, THE ONE BODY OF EPHESIANS 4:4, concerning WHICH all of Israel's prophets were both silent and ignorant, but to present to Israel salvation from sin and the return of their crucified and resurrected Messiah and King to establish the prophesied KINGDOM OF GOD, to Israel FIRST and then to the Gentiles.

The risen Lord did not commit to Peter the responsibility of making known to Israel that He was temporarily casting away that nation and would then send 'GRACE' to Gentiles, in an entirely new deal (II Corinthians 5:16 to 21 . . . Romans 11:15 and Romans 11:25). That task was assigned to Paul, for after Peter yielded to Paul at the Jerusalem convention in Acts 15, Peter's name never again appears in the last thirteen chapters of Acts, and his name is associated in his preaching, with but one Gentile, whose name is mentioned, Cornelius. Cornelius did not become a member of the Body of Christ, under the dispensation of grace, that is, at the time he was saved; for he was saved while Peter was using the 'KINGDOM' keys. What an eye-opener for Christians it should be to compare Peter's message to the seeking Gentile (Acts 10:34 and 35) with Paul's message to the Gentiles, who were not seeking God. (Romans 4:4 and 5). What a great difference!

The sad thing was, that after Peter learned the difference, at first he did not have the courage of his convictions and Paul had to severely and perhaps publicly rebuke him. Paul said, "I withstood him to the face, because he (Peter) was to be blamed." (Galatians 2:11). Read the story, how Peter feared James, the Lord's brother, and other prejudiced Jews, and Peter refused to eat with Christian Gentiles. Paul closed by saying, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Galatians 2:11 to 16). Then in the same Epistle the writer stated that any one who sought to be justified by the law was fallen from grace. (Galatians 5:4). If man could be justified by his religious doings, Christ died for naught. (Galatians 2:21). The spiritual crime that called for the writing of Galatians was that committed by men who troubled Christian Gentiles by teaching them to add some religious deed or law-keeping or ceremony or ritual to the grace of God and the finished work of Christ on the cross to be saved by faith and works, law and grace. (Acts 15:5 . . . Acts 15:24 . . . Galatians 5:12 . . . Galatians 3:19 and Galatians 4:21 and Galatians 5:9). Note Galatians 5:9, "a little leaven leaveneth the whole lump." The leaven was Judaism and ritualism and religious ceremonies. Look about you and behold the deadly work done to professing and real Christians by the unholy mixture of faith and works for salvation from the penalty of sin. How many, many down through the Christian centuries have been carried away, like Barnabas, from God's message and program of grace, through the influence of zealous, religious leaders, who themselves have been bewitched like the foolish Galatians, (Galatians 3:1 to 6), not knowing the difference between trying to become righteous by both faith and religious works and by becoming righteous, by faith without religious works, (Romans 10:1 to 4); and then by a yielded life fulfilling the righteousness of the law by walking in the Spirit, (Romans 8:4 . . . Romans 9:30 to 10:4 . . . Romans 4:4 and 5), by walking in good works as God's new Creation. (Ephesians 2:10 . . . Colossians 3:1 to 6). Of course, back of all human influence is the work of the tricky devil, the god of this age. (II Corinthians 4:3 to 5; II Corinthians 11:13 to 15 . . . II Corinthians 11:1 to 4 . . . Ephesians 6:11 to 20). He knows that a perverted gospel will subvert men's souls. (Acts 15:21 to 24. Galatians 1:8 to 12—Galatians 2:21).

## THE APOSTLE PETER AND THE KEYS OF THE KINGDOM

It is most interesting to compare the commission of Christ on earth to Peter and the other Eleven apostles, recorded in Matthew 10:5 to 10, especially the command, "Go not into the way of the Gentiles", with the statement of Peter some twenty years later, recorded in Acts 15:7:

“Peter rose up, and said unto them, men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles BY MY MOUTH, should hear the word of the gospel and believe.” When Twelve apostles stood up in Jerusalem on the day of Pentecost it was by Peter’s mouth that the Lord’s message was given to Jews, devout men from every nation under heaven. (Acts 2:5 and Acts 2:14). Some to whom Peter spoke the Lord’s message that day were from ROME. (Acts 2:10). Some from Rome believed, and were in Christ before Saul (Paul) was converted near Damascus, as Paul tells us in Romans 16:7. Some mentioned in Romans 16 were saved elsewhere. So there were perhaps some saints, and therefore a Church, in Rome even before Paul was converted. But there was a Church in Jerusalem before there was one in Rome. But the fact we would here emphasize is, that Peter was the Lord’s spokesman for the TWELVE APOSTLES in using the KINGDOM KEYS (Matthew 16:16 to 19) beginning on the day of Pentecost for the Jews, and about seven or eight years later when “PETER OPENED HIS MOUTH” (Acts 10:34) and began his sermon to the household of Cornelius, the Gentile.

From the day Christ gave His command to Peter, in Matthew 10:5 to 10, “go not in the way of the Gentiles”, until he received the housetop vision, authorizing him to preach to Cornelius (Acts 10:20) about ten years later, Peter rigidly obeyed the Lord’s command, saying ten years later that it was not lawful for him to preach to a Gentile. (Acts 10:28). When Peter did preach to Cornelius he was rather severely rebuked by his fellow-apostles and others for opening his mouth to preach to Gentiles. (Acts 11:1 to 5). Can any Roman Catholic prove by the Book of Acts, in the Roman Catholic Bible, that Peter or any of the other Eleven apostles ever left the land of the Jews to preach to Gentiles? By the Book of Acts? Peter sent a greeting from Babylon in I Peter 5:13, but he never sent a greeting to Rome or from Rome, so far as there is any Bible record. There is no Bible proof that Peter was in Rome to establish a Church or for any other purpose.

Peter had an opportunity to preach to a Gentile while Christ was on earth, as we may learn in the Roman Catholic Bible by reading Matthew 15:21 to 27. But obeying the command of Christ in Matthew 10:5, instead of trying to get that poor, needy Gentile saved, he and the other apostles said, “SEND HER AWAY.” (Matthew 15:23). About eight years later he obeyed the ‘sheet’ vision and preached to Cornelius and his loved ones. Then several years later he agreed with Paul that he, Peter, would go to the Jews with the gospel and turn over to Paul the task of evangelizing the Gentiles. (Galatians 2:19).

Surely we must often wonder if the Roman Catholic clergy and laity have ever read the second chapter of Galatians concerning Paul’s visit with the men who were apostles before him, including Peter. Not one of these TWELVE apostles was responsible for Paul’s conversion, so far as there is any record. Paul did not work under their authority when he was separated by the Holy Spirit to become the apostle of the Gentiles. (Acts 13:2. Galatians 1:15 and 16) (Romans 11:13). Paul received his authority and his grace message from Christ by revelation, and not from the TWELVE by communication. (Galatians 1:9 to 13). More than fifteen years after Peter preached to Jews on the day of Pentecost he still made his headquarters at Jerusalem (Acts 8:1 . . . Acts 15:1 to 7 . . . Galatians 2:1 to 11). Peter was filled with the Holy Spirit and was in the perfect will of the Lord when he was using the keys of the kingdom of heaven and so he was in the will of God when he remained in Jerusalem. (Matthew 10:23). Now this most interesting and significant question, how was it possible for Peter to “disciple all nations”, in obedience to Matthew 28:19 and 20, while remaining in Jerusalem or by agreeing to disciple Jews by going to them with the gospel as recorded in Galatians 2:9? Is it not also significant that Peter addressed

his FIRST EPISTLE to the scattered STRANGERS and that 'STRANGERS' should read 'DISPERSION', the Jews to whom other Jews referred in John 7:35?

Hear this fact, which to Roman Catholics should be astounding, considering the prominence they have given Peter in the Church or Body of Christ. In all of the twenty-seven Books of the Catholic Bible, called the New Testament Scriptures, no Catholic clergyman can find MENTIONED BY NAME one Gentile who accepted Christ or Christianity under the preaching of Peter other than the household of Cornelius. We say 'mentioned by name'. Barnabas, Silas, Mark, Barnabas and other disciples who went out from Jerusalem were Jews.

Roman Catholics, as well as the large majority of evangelistic Christians, have apparently neglected the careful study of Paul's words in I Corinthians 3:10: "As a WISE MASTER-BUILDER (architect), I have laid the foundation . . . Let every man take heed how we build together (sunoikodomeo) thereupon."

### PURGATORY

We read in Hebrews 1:3, that when Christ had by Himself PURGED our sins, He sat down on the right hand of the Majesty on high. In the matter of purging sin for the sinner's salvation, this is the true PURGATORY in the Roman Catholic Bible, and in all Christians' Bibles. Where sin abounded grace did MUCH MORE (OVER) ABOUND. (Romans 5:20). The blood of Jesus Christ God's Son cleanses us from ALL sin, and by Christ all who believe are justified from all things. (I John 1:7 . . . Acts 13:39)

Roman Catholics do not like to be challenged concerning their 'PURGATORY' man-made theory, for the same reason that certain men had Paul arrested at Philippi, "when her masters saw that the hope of their gains was gone, they caught Paul and Silas" (Acts 16:19). PURGATORY, with the Roman Catholics, is certainly one big 'hope of their gains'; but is wholly without Scriptural support. Certainly Luke 12:47 and 48 and I Corinthians 3:15, 'many stripes' and 'few stripes' and 'saved so as by fire' in no way teach the PURGATORY of the Roman Catholics, for a Christian is not appointed unto wrath, but to obtain salvation by our Lord Jesus Christ (II Thessalonians 5:9), Yes, the Christian is delivered from the wrath to come (I Thessalonians 1:10), (John 3:36). The Roman Catholics' PURGATORY, being purged in fire for a long period, is WRATH TO COME. The believer shall not come into that judgment. (John 5:24). The Bible does not guarantee eternal life to Catholics or everlasting perdition to Non-Catholics, but it absolutely guarantees everlasting life and eternal glory to every believer saved by the infinite, matchless, abounding grace of the God of all grace, and eternal conscious perdition to every sinner who refuses or fails to meet God by faith at Calvary, where Jesus Christ once-for-all put away sin by the sacrifice of Himself and where God perfects forever all who are cleansed by the precious shed blood of the Lamb of God Who beareth away the sin of the world. Read I Timothy 2:4 to . . . Hebrews 9:26 . . . I Peter 1:18 to 21, Romans 5:1 . . . John 1:29 and Hebrews 10:14. God's Word is clear, "THERE REMAINETH NO MORE SACRIFICE FOR SINS". (Hebrews 10:26 and Hebrews 10:12). What does it mean to be justified FREELY by God's grace through the redemption that is in Christ Jesus and His shed blood? (Roman 3:24 to 26)? The Greek word translated 'FREELY' is 'DORIAN', which word is translated in John 15: 'WITHOUT A CAUSE'. Whether you are a Catholic, a so-called Protestant, a church member sinner, or some other kind of a sinner, believe that eternal life is God's FREE GIFT through Jesus Christ. The Roman Catholic Bible says so in Romans 6:23 . . . John 3:36 . . . John 5:24 . . . John 6:47.

No religious dignitaries or potentates were needed to canonize the thief who died on the cross, after his death, to get him out of PURGATORY, for the Lord said, "Today, shalt thou be with me in PARADISE:" (Luke 23:43) For every member of the Body (Church) of Christ, death means, absent from the body and present with the Lord (II Corinthians 5:8), it means to depart to be with Christ. (Philippians 1:23).

Perhaps those who called the PURGATORY teaching a religious money-making racket have been ungracious. Peter spoke of religious leaders who made merchandise of people. (II Peter 2:3). The teaching of PURGATORY is worse than that.

To the first Church of Rome Paul wrote his Epistle, and in the sixteenth chapter he sent greetings to about twenty-five saints by name and then added, "to all the saints that are with them." (Romans 16:15). Many of the saints that Paul addressed in his different Epistles did not walk as becometh saints (compare Ephesians 5:3 with I Corinthians 3:3), so they were not saints because they walked as saints or behaved to please the Lord spiritually. The Corinthians became saints in the manner set forth in I Corinthians 6:11. The Ephesians became saints in the manner recorded in Ephesians 2:8 to 10. Sinners become saints by believing, not by behaving. They should behave as becometh saints after they become saints by believing, by receiving the grace of God, which they should not receive in vain. (II Corinthians 6:1).

#### THE REMISSION OF SINS

How did Peter REMIT SINS? When Peter and Cornelius with his company met, surely Peter did not hold out a ringed finger for Cornelius to kiss, but said to Cornelius, "stand up, for I also am a man:" (Acts 10:26). As we said, so far as we have any record in any Bible, Cornelius and his company were the only Gentiles to whom Peter ministered. Of course, we do not say that he did not preach to others, but we do state that it is significant that no others are mentioned by name, that he did agree to go to the Jews (Galatians 2:9). Paul mentioned many Gentiles. But note how Peter remitted their sins, and you will know that any twelve year old saved Christian can today remit the sins of any sinner in the same manner. Read Acts 10:39 and 40, that Christ was nailed to the tree and raised from the dead, and then Peter added, "To Him give all the prophets witness, that through HIS NAME (CHRIST) whosoever believeth in HIM shall receive remission of sins: (Acts 10:43). There is no priest or pope here forgiving sins, or mass, or beads, or holy water, or confessional or penance, except as God granted to Cornelius repentance unto life (Acts 11:18). Cornelius and his company received the Holy Spirit and salvation before they received water baptism. (Acts 10:44 to 48). No water Christening here to take away original sin.

#### APOSTOLIC SUCCESSION

We have the one and only case of APOSTOLIC SUCCESSION mentioned in the Roman Catholic Bible in Acts 1:20, "his bishopric let another take." Then after the casting of lots for the successor of Judas, Matthias was numbered with the eleven apostles. (Acts 1:26). TWELVE apostles stood up on the day of Pentecost. (Acts 2:14) God did not permit the number 'TWELVE' to be reduced to 'ELEVEN' (by the death of James . . . Acts 12:1 and 2) until Peter had used the KEYS OF THE KINGDOM to the House of Israel and the House of Cornelius. 'TWELVE' is the number of God's 'KINGDOM' nation, 'ISRAEL'. 'ONE', the number used by Paul, to whom Christ revealed the hope and calling of members of the Church which is Christ's Body, is the number of that Church, in grace. This number 'ONE' is mentioned in Paul's

Writings more than twenty times. It was through Paul that the Lord made known that He would not make the NEW ISRAEL of Isaiah 62:1 to 5 until He had completed and glorified 'THE ONE NEW MAN' of Ephesians 2:15. (Romans 11:25 and 26).

With the death of James, one of the 'TWELVE', the Lord was ready for Paul to go forth, independent of the 'TWELVE', with the Lord's new program. (Acts 13:2). God was getting ready to cast away Israel (Romans 11:15) and inaugurate 'THE DISPENSATION OF THE GRACE OF GOD' for Gentiles (Ephesians 3:1 to 3) through 'THE APOSTLE OF THE GENTILES', who declared that a 'DISPENSATION' was committed to him. (I Corinthians 9:17 . . . Colossians 1:24 to 26). Therefore, no successor was required by the Lord to take the place of the second apostle of the 'TWELVE' to die, as in the case of the first (Judas).

There is a hint at apostolic succession in Paul's farewell words to Timothy when Paul wrote Timothy to pass on, his (Paul's) teachings to others, who in turn were to perpetuate 'the deposit' committed to Paul. (See the Greek of II Timothy 1:12). Read carefully Paul's words to Timothy in II Timothy 2:1 to 9.

The Roman Catholics have made the great blunder that so many evangelical Christians have made, ignoring Paul's instructions to Timothy, and failing to obey Ephesians 3:9, making God's saints to see what is 'THE DISPENSATION OF THE MYSTERY'. They have utterly confused Peter's Kingdom Keys, and Kingdom message, the building of the TABERNACLE OF DAVID, Peter's message to the God-fearing, devout, Jew-loving, seeking Cornelius, with GOD'S NEW DEAL for the human race in II Corinthians 5:16 to 21 . . . Romans 11:15 . . . Ephesians 2:15, Paul's Christ-given 'DISPENSATION' and the new program of Ephesians 4:7 to 14, THE BUILDING-UP OF THE BODY; THE PERFECT MAN. Therefore, they have been numbered with the religious church-members mentioned in Ephesians 4:14, "gone with the wind." They are described as babes in Hebrews 5:11 to 14, and have not gone on to perfection. (Hebrews 6:1 . . . Ephesians 4:12 . . . I Corinthians 13:8 to 11). Christians, who build intelligently with God in this age and dispensation, must give heed to I Corinthians 3:10, go to Paul, rather than to Peter, for God's blueprints and specifications, not fixing the open 'faith' door for Gentiles of Acts 14:27 at Israel's Pentecost of Acts Two, but after the apostles were reduced from TWELVE to ELEVEN. Some one has said, if, in Galatians 2:1 to 14, Peter was a Roman Catholic, Paul surely was a Protestant. Peter had absolutely no apostolic authority over Paul. Peter added nothing to Paul; but CONTRARIWISE—(Galatians 2:6 and 7). The Lord's 'grace' message by Paul was, "By grace are ye saved through faith, and that not of yourselves . . . not of works." (Ephesians 2:8 and 9). "Not by works of righteousness which we have done." (Titus 3:5 to 8). All who were thus saved by grace, baptized into the one true BIBLE CHURCH, made a part of the ONE NEW MAN of Ephesians 2:15, added by the Lord to the CHURCH, were God's workmanship, created in Christ Jesus unto good works. (Ephesians 2:10).

We challenge any Roman Catholic to prove by the writings of Paul in the Roman Catholic Bible that a Gentile had to do one good deed or obey any ritual of the Church to be saved or become a member of the one true Bible Church after the risen Christ directed Paul to make known the gospel of the grace of God (Acts 20:24), which gospel Paul did not receive from Peter, but by revelation from Christ in heaven. (Galatians 1:9 to 12).

## THE CHURCH WHICH WAS IN ROME AND MARY

Less than two months after the resurrection of the Lord Jesus Christ Peter and the other Eleven apostles and more than one hundred other disciples of the Saviour were in Jerusalem

waiting for the descent and outpouring of the Holy Spirit in obedience to Luke 24:49. Among the one hundred and twenty was Mary, the mother of the Lord Jesus. (Acts 1:13 to 15). In Acts 1:14 we have the last mention in the Roman Catholic Bible of Mary. There is no Bible record of her death or when she became a member of the Body of I Corinthians 12:13, or that she is now more than a disembodied spirit in heaven, awaiting the resurrection of the saints when the blessed hope of I Thessalonians 4:13 to 18 or Titus 2:13 takes place. There is not one single statement in the Roman Catholic Bible to support their teaching that Mary in a glorified body is an intercessor in heaven or that any member of the Bible Church should pray to her or through her. The Bible clearly teaches that "THERE IS ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS" (I Timothy 2:4 to 6); that if Christ were on earth He would not be a priest (Hebrews 8:4), because our Lord Jesus Christ came from the Tribe of Judah, and God's priests on earth came from the Tribe of Levi. (Hebrews 7:14). God's death judgment is pronounced upon any not of the tribe of Levi who usurp the office of priest. (Numbers 18:7). In this connection God's word, spoken by the Lord Jesus, and recorded in the Roman Catholic Bible is very, very plain: "call no man on earth your father." (Matthew 23:9). The context and all of the Scriptures reveal that this command of the Lord applies definitely to Roman Catholic priests, including archbishops, cardinals and the pope. We challenge the Roman Catholics to prove by the Roman Catholic Bible that there were any cardinals or popes in the Bible Church mentioned in the Writings of the apostles. Peter called Mark his son (I Peter 5:13), as Paul called Timothy his son (I Timothy 1:2). When a believing sinner is saved under the preaching of some servant of the Lord, the saved one is referred to as the preacher's spiritual son. We note in the Roman Catholic Bible, in the very same chapter where Peter calls Mark his son, that Peter called himself an elder (the Greek word is not 'priest') and he instructed younger and elder to be subject one to another (I Peter 5:5), just as James wrote, "confess your sins one to another" (James 5:16); not to those who claim to be a special order of priests. The function of a priest is to present man to God: the function of a preacher is to present God (in Christ) to man. Every member of the Body is instructed to intercede for every other member, but through the one Priest in heaven, the Lord Jesus Christ. (Ephesians 6:18 . . . Hebrews 7:25 . . . Hebrews 8:1 and 6:20). The priestly work of Christ is recorded in the Roman Catholic Bible in the seventeenth chapter of John's Gospel. Catholics should read Christ's words to Mary in John 2:4 and then Mary's word for them to obey Christ in John 2:5.

The Roman Catholic Bible does not teach that the Church is the door to Christ, as the Roman Catholics teach, but that Christ is the door to the Church; that the very moment the sinner receives Christ as his own individual, personal Saviour, meeting God at Calvary, he becomes a member of the Body of Christ, is immediately identified with Christ in His third baptism, (his death on the cross (Luke 12:50), is buried with Him, is raised to walk in newness of life, (Romans 6:3 to 6), is seated with Him in the heavenlies (Ephesians 2:6), there blessed with all spiritual blessings (Ephesians 1:3), is then and there joined to Christ and to every member of His Church (Body) in an inseparable and eternal union and is complete in Christ (Colossians 2:10) (Romans 12:3 to 5). All of these glorious and blessed truths are taught in the Roman Catholic Bible, but that Bible teaches that a person must receive the Holy Spirit before he can understand or with assurance claim these blessed experiences. (I Corinthians 2:14).

What we have written should enable us to refute the claim by Roman Catholics that God's program for this age and dispensation with their visible head or vicar of Christ, their college of cardinals, and their order of high and low priests, is being carried on by the Roman Catholic Church, and that their Church was the very first New Testament Church.

Every Bible Christian believes in the virgin birth and the eternal Deity of the Lord Jesus Christ, in Whom dwelleth all the fulness of the Godhead bodily, (Colossians 2:9); but no Christian, who is a spiritual, intelligent student of the Bible, believes that God performed a miracle to make the Virgin Mary immaculate or sinless to give birth to the sinless Christ or that she remained a virgin after Christ was born.

Mary was conceived in sin and shapen in iniquity and had to receive Christ at Calvary for her redemption and soul cleansing. The Romans Catholic religious teaching concerning Mary, whether called superstition or fiction, is surely contrary to the plain teaching in the Roman Catholic Bible.

All that the Roman Catholic Church teaches that is contrary to the doctrines taught by intelligent, spiritual, evangelical 'grace' Christians is contrary to the plain teaching in the Roman Catholic Bible. The Roman Catholic Bible is the best answer to the false doctrines taught by the Roman Catholic Church.

### WHEN WAS PETER IN ROME?

It does seem that the Roman Catholic Church would try to prove their claims to priority rights by quoting from the LETTER OF PAUL that was written to the first Christians in Rome; but that LETTER is God's answer to the fanciful claims and false doctrines taught by the Roman Catholic Church. In the sixteenth chapter of Romans Paul sent greetings to more than twenty-five saints whom he mentioned by name and to others not mentioned by name. Paul's LETTER to the Roman Christians was written about two years before he reached Rome. Peter's name was not mentioned by Paul among those to whom he sent his love. His name would not have been omitted, if Peter were there. Just imagine any one in the Roman Catholic Church today with as high a standing in that church as Paul had in the true Bible Church sending love to every saint or Christian in Rome except the pope. Remember Paul's words in Romans 1:7 to 15. He wanted to preach the gospel in Rome and establish the saints. Read those verses. Paul wanted fruit among the Gentiles, or heathen, in Rome. (Romans 1:13). Peter agreed to go to Jews. (Galatians 2:9). Paul's rule was not to preach where Christ had been named; not to build on another man's foundation. (Romans 15:20 and 21). Peter acknowledged that some things in Paul's Writings were hard to be understood. (II Peter 3:14 to 16).

Perhaps, some things in Paul's Epistles written from Rome after he reached Rome (Philemon, Philippians, I Timothy, Ephesians, Colossians and II Timothy), called Paul's 'PRISON' Epistles, were more difficult to understand than the Epistle to the Romans. In Paul's 'PRISON' Epistles, written during the five to seven years that he was in Rome, he mentioned different saints who were in Rome. If Peter had been there from 62 A.D. to 68 A.D. and were really a pope, do you think Paul would have failed to mention Peter's name, in all of those Epistles? Bereans searched the Scriptures daily to see whether the things spoken by the preachers are true. (Acts 17:11). All Christians should be Bereans today.

### THE BLOOD AND BODY OF CHRIST IN THE MASS

The celebration of the mass, all the way from the prayers at the foot of the altar to the elevating of the host and chalice, as taught by the Roman Catholic Church, is not even hinted at in the Roman Catholic Bible any more than is the teaching that unbaptized infants go to limbo, or that even those who are Roman Catholic communicants must complete expiation in purgatory

for either venal or mortal sins, or that the sprinkling of holy water takes away original sin or makes the baptized person a Christian.

The Bill of Rights grants to every individual in this country the freedom of worship and in that sense every Roman Catholic, evangelical Christian, Jew or atheist has the legal, constitutional right to his religious belief or unbelief. But no religious individual or group, who claims to propagate Bible Christianity, should substitute man-made rules, laws, ceremonies, doctrines and religious programs for Bible doctrines and programs and call the substitution 'Bible Christianity'.

Christ called Himself a 'STONE'. (Matthew 21:42). Christ called Himself a "VINE". (John 15:1). Christ called Himself a 'DOOR'. (John 10:9). Christ called Himself 'BREAD'. (John 6:48 to 51). Was Christ literally a 'STONE' or a 'VINE' or a 'DOOR'? Just as truly as He was 'BREAD'. Every believer, saved by grace through faith in the eternal Christ, is a partaker of Christ (Hebrews 3:14), a partaker of His Divine nature (II Peter 1:4), a partaker of Christ's sufferings (I Peter 4:13), a partaker of the Holy Spirit (Hebrews 6:4), a partaker of Christ's holiness (Hebrews 12:10) and a partaker of His glory. (I Peter 5:1). In the Roman Catholic Bible more than seventy times the believer is said to be 'IN CHRIST'. Christ is in the believer. (Galatians 2:20 and Colossians 1:27). If Christ is not in the individual, that individual is a reprobate. (II Corinthians 13:5).

CHRIST IN THE BELIEVER is the believer's hope of glory. (Colossians 1:27). A wafer or a religious mixture in a cup, blessed by priests, although Jesus The Saviour of Men (I.H.S.) may appear on the chalice, is no hope for any poor sinner whether he be called Catholic or Protestant. Every Christian is supposed to be ready to give an answer to those who ask for the reason of his hope within. (I Peter 3:15). The Roman Catholic may say that his hope of purgatory is Jesus in the cup. Surely the Christian taught the truth by the Holy Spirit knows that he has a much better hope, 'THE HOPE OF GLORY', Christ dwelling in him. What a difference! No matter what the priests or his religious church superiors may do to the wafer and wine, after all their religious manipulations they still have bread and wine and not flesh and blood. When Christ spoke of the bread and wine as His body and blood, He was using the elements as symbols, just as the Paschal lamb spoke of the Son of God, as the Lamb of God dying on the cross.

Christ on the cross was not actually a LAMB, but a Divine human being. He cried on the cross 'FINISHED'. (John 19:30 and 31). By His death Christ brought an end to the carnal ordinances, divers baptisms and meats and drinks of Hebrews 9:10. (Colossians 2:13 to 16). "Let no man judge you" in these things. (Colossians 2:16). The religious program imposed upon Israel was the SHADOW of things to come, but the body is Christ. (Colossians 2:17). (Hebrews 10:1 to 10). Christ's death brought the end of the law, with its ceremonies, the end of a special order of religious priests. Calvary is the only altar any sinner needs and Christ in heaven is the only priest that any believer needs. (Hebrews 9:24). (I John 2:1 and 2). (I John 1:7 to 9).

#### WHILE MEN SLEPT

We read in Matthew 13:25: "While men slept the enemy came and sowed tares among the wheat." Certainly men and women, by the thousands, are sleeping in the Church of God; and they need to hear and heed the words of Romans 13:11 before it is too late: "Knowing that it is high time to awake out of sleep . . . Cast off the works of darkness, and let us put on the armour of light."

It is quite evident that very, very few Roman Catholics are going to be noble Bereans and search the Roman Catholic Bible daily to see whether their leaders are teaching them the truth as it is in God's Word. (Acts 17:11). If their church leaders are blind, they seem to be willing to be blind followers of the blind. Certainly they are not being aroused or enlightened by the great majority of so-called evangelical Christians, who are in a state of utter apathy, many not even PROTESTING against the Modernists in their midst who are propagating their christianized agnosticism in the name of Christ, using Christian phraseology and Bible terminology, just as they are described in II Corinthians 11:13 to 15, under the power of Satan as an angel of light. Many of the so-called Protestant Church Federations are under the control of men who are walking in the way of Cain, men who are spiritually powerless, leading many with them to eternal perdition. They have only darkness to offer Roman Catholics or to any one else. Then think of the dead orthodoxy and the awful ignorance of the Bible among those who are saved members of some of the two hundred different denominations, and the ever-increasing number of fanatical Christians, and the rapidly-growing metaphysical cults. Christ's words in Matthew 12:25 are true; "a house divided against itself shall not stand."

To be sure while Satan is rejoicing in his success in blinding the minds of millions (II Corinthians 4:3 and 4) and tossing Christians to and fro with every wind of doctrine (Ephesians 4:14), the Holy Spirit is holding together civilization until God completes 'THE ONE NEW MAN of Ephesians 2:15, 'THE BODY OF CHRIST', 'THE CHURCH OF GOD WHICH HE PURCHASED WITH HIS OWN BLOOD' (Acts 20:28). Then will come the great moment of I Corinthians 15:51 and 52 and Titus 2:13; and then that glorious PRESENTATION of Ephesians 5:27.

How blessed it is to have a real honest-to-goodness, 'know-so' salvation in such a world as we see about us to-day; to have a head and heart knowledge of the grace of God that hath appeared to all men, bringing salvation and teaching Christians to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, looking for that blessed hope, the glorious appearing of the Great God, our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. (Titus 2:11 to 14).