

# **Round Top Church Christian Fellowship**

**Pastor Matthew Diehl**

**Sermon Notes**

**Hebrews 13:9 (continued)**

**‘Strange Teachings Lead to No Peace with God ‘**

***Imposter Church/Government***

**September 11, 2016**

Before reading this teaching, I want the reader to be clear about my intentions. I accept that many people are Christians and will be in God’s heaven with Him one day. Obviously, God will make these determinations. Christians can be found in many denominational settings. I see that under these denominational settings, Christians are loaded down with additional beliefs and traditions to practice their faith. These additions, are not necessary for salvation or for keeping a proper relationship with God. I say this by comparing traditions and practices to the Biblical Word in original language text. We see denominational core beliefs are similar regarding God, as Jesus, who paid the price for our sins on the Cross. The largest of these groups is the Roman Catholic Church (RCC). The history of the RCC is the history of the Western Church. The Eastern Church officially split from the RCC in 1054 AD. Therefore, since the Reformation, the history of the denominations in America is intricately part of the RCC. The observations and representations made here are historical facts. It is up to us to understand what has happened, and assess how the past should affect our current status or practices as Christians. We seek peace with God by His determinations, not ours.

We continue to review the warning in Hebrews 13:9 concerning “strange teachings” which have led to the imposter church. It is difficult to find refuge with God in an imposter church. Therefore, we need to bring clarity of the first indicator. We as saints, the priesthood of believers, need no intercessors

or intermediaries between us and God. There needs to be a clear understanding of the elements distinguishing the imposter church and God's real assembly. In the past, there have been those who have claimed the church does not exist without a bishop. I want to be clear; this sermon today does not have the aim of picking and chooses those who are saved and those who are not. The goal is to expose strange teachings that have greatly damaged the Church and individuals. There is a long history which most people are not aware because the American public education system is just as bad as the Dark Age education system; meaning that the current system is designed to cage people into a secular humanist system for life. It is as if people are not taught to read as in the Dark Ages. Only the power elite are exposed to the truth. And they for the most part are content with keeping the masses ignorant; again, as if they have never read anything.

[A good place to begin is to examining what has happened that leads us to where we are today. When did things start to turn in history of which we can point?](#)

Bishop Cyprian Carthage, N. Africa; (195 – 258 A.D.) established these foundational elements:

1. One *universal* Catholic church. *Catholic* is the Latin word for *universal*. This is not a reference to the beginning of the Roman Catholic Church.
2. Presented “Apostolic Authority” derived through the succession and transmission of authority from the apostles. Cyprian did not claim apostolic authority came from Peter alone.
3. The local Bishop had ultimate authority over the assembly through “Apostolic Authority.”
4. Each Bishop was autonomous in his Apostolic Authority and did not answer to other Bishops. There was no Pope.

5. There was no salvation outside the Catholic Church with its presiding Bishops. Note: He did not say the Roman Catholic Church.

6. No one could conduct or receive the Lord's Supper or baptize outside the authority of the local Bishop.

Cyprian considered himself as an autonomous bishop on par with any other bishop around the Mediterranean Sea. This was the position stated at the council of Nicaea in 325 A.D. sixth canon, which identified the bishops on par with each other, such as the bishops of Alexandria and Antioch. By the year 451 A.D., political conditions within the Roman Empire (Rome is the capital) had changed. The Roman Emperor Constantine in 326 renamed Byzantium as Constantinople and moved the capital of the Roman Empire there. Rome was no longer the center of political power. However, the office of the Bishop of Rome became a very powerful position in the Western Empire with the absence of the Emperor. The Roman Bishop, Leo I, in 451 at the Council of Chalcedon claimed the office of Pope and was accepted by the churches in the Western Empire. However, the churches in the east (Constantinople and others) rejected Leo's claim and never accepted him as head authority of all of Christendom. Therefore, we have the Eastern Orthodox churches to this day as stand-alone churches outside the authority of the Roman Bishop. This non-biblical political claim, by Leo I, to power has led to many abuses throughout history. With the establishment of the Pope as the highest office within the Western Church, it could now be easily targeted and controlled by government. This is exactly what happened.

The most glaring example was accomplished by the French King Phillip who moved the office of the Roman Pope to Avignon France in 1309, which lasted until 1378. The time-frame of about 70 years earned this epoch dislocation the name of "the Babylonian captivity of the Church" associated with the 70 plus years the nation of Israel was in Babylonian captivity. Due to this convenient political arrangement, only French men were elected to the office of Pope. However, the fraud was not complete until after Phillip's

death. In 1377, Pope Gregory XI moved back to Rome to die. The next cardinal- elected Pope (Urban VI) was elected with his promise to return to France, but, after election, he declined to leave the climate of the Seven Hills of Rome. To correct the location of the head of the Church, the cardinals elected another Pope (Clement VI 1378) who said he would move to France. Therefore, there were two Popes functioning for 25 years with both claiming equal authority through apostolic succession. However, nothing is complete until there are three. To remedy this struggle, the cardinals called an ecumenical council in Pisa (1409). The cardinals vacated the office of Pope and elected a new Pope name Alexander V. Historians say that the other two Popes were surprised by the move and refused to step down not recognizing the authority of the council. Through more political maneuvering, another council was called in 1414 which deposed all three Popes. This council at Constance was located on Lake Constance, the third biggest lake in Central Europe and on the path of the Rhine River. (Not to be confused with Constantinople in the eastern empire.) Instead of having four Popes, the council was successful in getting all three active Popes to step down, and the cardinals elected Martin V. There were other times in history three Popes ruled. From 1032 – 1044, there was a struggle between fraction represented by installed Popes Benedict IX, Silvester III, and Gregory VI, who all held the pontifical office at the same time. The Emperor Henry III created a settlement and brought an end to the pontiff duel.

This entire control of the office of the Pope, from the eleventh century to the fifteenth century, was possible because mankind pursued his own understandings and interest. Men made themselves the intermediary. There is only one mediator presented in the Bible.

1 Tim. 2:5; Heb. 8:6; Heb. 9:15; Heb. 12:24

There is only one head of the Assembly of the saints – God, as Jesus Christ, is our founder and Pastor, working though His Spirit-called leaders in each location. This does not mean the Spirit- called leaders take the Lord's

place or authority over salvation and the forgiveness of sin. What we see in the New Testament is that men cannot control the real Assembly of the Believers with the resurrected Lord as our head. The events in Acts 1 & 2 clearly demonstrate that God, not man, is in control. The head of the Church is in the Spirit-filled hearts of men (Acts 13:52). You cannot arrest (or move to a capital city) Jesus as the Holy Spirit. You can make a claim and wear a pontifical wardrobe, but this is all a show to manipulate the masses for the self-absorbed benefit of a few elite leaders. Therefore, the false church of the antichrist will be one with a man-made head and location. I am not saying the current Pope, and the Roman Catholic Church, is the church of the antichrist. I use the historical example as one to demonstrate how far man-made institutions can go astray.

Let us review the Biblical view of God establishing His Assembly and its leaders.

1. God's Holy Spirit calls and establishes leaders within the assembly (Pastors, Elders, and Deacons). These all work together under the guidance of the Holy Spirit. The Book of Acts is clear. It is the *acts* of the Holy Spirit that establishes God's Assembly and works through its members (saints) to achieve God's redemptive goals.
2. God's Holy Spirit authority works in unison through God's called leaders.

**Acts 20:28-30** <sup>28</sup> *Pay careful attention to yourselves **and to all the flock**, in which the **Holy Spirit has made you overseers**, to care for the church of God, which he obtained with his own blood. <sup>29</sup> I know that after my departure **fierce wolves will come** in among you, not sparing the flock; <sup>30</sup> and from among your own selves will arise **men speaking twisted things**, to draw away the disciples after them.*

A.) overseer/pastor/bishop/elder/presbyter B.) Apostle; C.) servant/deacon

God established His assembly with a priesthood of believers.

**1 Timothy 2:5-6** <sup>5</sup> *For there is one God, and there is one mediator between God and men, the man Christ Jesus,* <sup>6</sup> *who gave himself as a ransom for all, which is the testimony given at the proper time.*

**1 Peter 2:4-10** <sup>4</sup> *As you come to him, a living stone rejected by men but in the sight of God chosen and precious,* <sup>5</sup> *you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.* <sup>6</sup> *For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame."* <sup>7</sup> *So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone,"* <sup>8</sup> *and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do.* <sup>9</sup> *But you are a chosen race, a **royal priesthood**, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.* <sup>10</sup> *Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.*

Question: **Which Pope did apostolic authority go through?** One guess is as good as another. Who knows! The Roman Catholic Church (RCC) claims that Jesus gave the keys to the Church to Peter in Matthew 16:13-20. (See below -**Jesus Christ is the Rock (petra) not Peter.**)

It is easy to fool a few people some of the time, but very difficult to fool all the people all the time. False teachings have holes and will not stand up to biblical examination by a knowing body of saints. We now have the Bible in its original language and can read it for ourselves. This is not the Dark Ages. To get around the Bible, being the top tier of authority in written form, Roman Catholic leaders have declared that there are four authorities:

Church Council, The Pope, Tradition, and the Bible. This list is nowhere in the Bible. There was a Believer's Meeting chronicled in Acts 15, but this was not the establishment of a perpetual council; and they met in Jerusalem, not Rome.

The meeting chronicled in Acts 15 met in Jerusalem and was attended by elders and numerous leaders and lay people. They met to discuss the issues of the day and lay a foundation of how to witness to Jews and pagans coming into the faith. They sought Lord's direction in ministry. James, not Peter (Acts 15:13ff), made the final announcement at the Jerusalem meeting. The point being made is that Peter was not acting like the head of the Church. Obviously this event took place after the conversation Jesus had with Peter in Matthew 16.

There are references to passing on **traditions** in the New Testament ([Mark. 7:3](#); [1 Cor. 11:2](#); [Gal. 1:14](#)), but these traditions are sufficient and complete at the time the apostles passed them on to the subsequent generation of believers. An example is Paul writing to the Thessalonians. Paul does not tell them there are more traditions coming. In fact, Paul cautions against additional traditions. Again, the ones they conveyed were sufficient.

2 Thess. 2:15 **So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.**

Can man's added traditions save? There are no elements of salvation or forgiveness of sin that God, as Jesus, did not pay on the Cross. Sins are all under one category; they are sins. Each individual owes God a price for their sins, no one else. No person, other than Jesus Christ, can pay the price of your sins. The biblical witness and teachings for salvation were complete with the close of the New Testament writers. Therefore, there is no need to create more traditions in which to drag men, which has happened over the past two thousand years by many so-called Christian leaders. The Jews did this with the Law of Moses, and God, as Jesus, rejected all of their

**additional traditions** and misunderstandings. There are Ten Commandments, and by Jewish count, there are 613 O.T. commandments. However, the Pharisees, for example, added 39 categories to define what “work” meant as it applied to keeping the Sabbath holy. They did this to the whole Law-code creating thousands of rules and regulations that they used to suppressed the people.

### Matthew 23:23-25

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

<sup>24</sup> "You blind guides, who strain out a gnat and swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.

Coming forward in history to others who have overlaid the Scriptures with thousands of additional rules and regulation, we find the Roman Bishop putting himself in the forefront. In the RCC Catechism, there are **2865** numbered paragraphs of rules and regulations described. Is this really necessary? No. If all you had was the third chapter of John to read and meditate, would that be enough? Yes. It is.

Ask yourself a question. How did these 2865 paragraphs of the RCC get in place? There are numerous people in history who are responsible. However, without the head of the RCC, there would be no Catechism. This is true because the authority behind the book is the Pope. The Pope claims his authority from Peter who received it from Christ. However, there is no Pope in the Bible. What we see in the New Testament, and in the written history of the first few hundred years after the Cross, is that every geographic area had its own God-called leader. After the leadership meeting,



chronicled in Acts 15, (Jerusalem Counsel in about AD 50) we do not have a long list of councils of Popes in any documents. The next recognized historically impactful meeting is called the Nicaea Counsel in 325 AD and was actually called by the Roman Emperor Constantine, not by any Bishop of Rome or so called Pope.

The office of the Pope was first claimed by Leo I in 451 AD. However, over the years, it is the RCC Church Councils that have defined the scope and limits of authority for the other three areas of authority being tradition, Pope Declarations and the Bible. All are interwoven, but the real source of authority is in the RCC Church Councils who define the other three. In addition, up until recent time, the Bible was off-limits to the lay person. This is one of the main freedoms we gained during the Reformation. In RCC life, due to the outcome of the Second Vatican Council (Oct. 1962 to- Dec. 65), lay people have a charge to be a witness and know the Bible. The four authorities remain with Church Councils retaining the ultimate authority to determine Bible teaching.

With the Bible placed as one of four authorities, man will make his own rules. One of the greatest and invasive claims into the sovereignty of God by the RCC deals with forgiveness of sin. [\[See attachment, page 20 below.\]](#)

**The RCC claims there are Mortal/Grave and Venial sins** and still defines them separately with Christ paying the price for Mortal sins. A member must pay the RCC satisfaction to remove and pay the price for venial sins. Venial sins are held to be against the RCC and must be paid to the RCC, and only can be absolved by a priest (Catechism of the Catholic Church paragraphs 1422-1445)(CCC par).

[http://www.vatican.va/archive/ccc\\_css/archive/catechism/p2s2c2a4.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c2a4.htm)

## **The punishments of sin**

**1472** To understand this doctrine and practice of the Church, it is necessary to understand that sin has a *double consequence*. Grave sin deprives us of communion with God, and therefore makes us incapable of eternal life; the privation of which is called the "eternal punishment" of sin. On the other hand, every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on Earth or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.<sup>84</sup>

**1473** The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but *temporal punishment of sin remains*. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."<sup>85</sup>

#### ARTICLE 4 THE SACRAMENT OF PENANCE AND RECONCILIATION

**1422** "Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, *and are, at the same time, reconciled with the Church which they have wounded by their sins* and which by charity, by example, and by prayer labors for their conversion."<sup>4</sup>

RCC claims power to forgive sin. There is no basis in the Bible for their claim.

Only God can forgive sin, and the RCC do say this. However, they claim God extends His power to forgive sin to them. How convenient. The RCC has taken an untold amount of money through the sale of indulgencies. This is what Luther and the Reformers were so vehemently against. This is why it is so important for the RCC to make Peter in possession of the keys to heaven.

When the Peter-claim is discredited on its face, by actually reading the Greek text, ([See Discussion about Jesus and Peter below](#)) the claim to have the power to forgive sin fails. In addition, the whole RCC system to sell indulgences and create a system for punishment for remission of sin fails also. They have no authority in this. They can witness God's grace, and forgiveness, and tell others God will forgive them if they confess to Him with a contrite heart. Nowhere does call for an intermediate authority to assist Him.

**1441** Only God forgives sins.<sup>39</sup> Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven."<sup>40</sup> Further, by virtue of his divine authority he gives this power to men to exercise in his name.<sup>41</sup>

The RCC claims you can pay (Indulgences paragraph 1471) now or have a more extended stay in the purifying fires of purgatory which awaits the venial sinner. Therefore, they have established for themselves a gate between a person and forgiveness. However, it is taught that venial sins will not destroy a person's relationship with God. Here are excerpts from the on-line New Advent a Catholic Encyclopedia. See also Roman Catholic Catechism paragraphs. 1440 to 1498.

<http://www.newadvent.org/cathen/14004b.htm>

## X. INDULGENCES

**1471** The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

### What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."<sup>81</sup>

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin."<sup>82</sup> **The faithful can gain indulgences for themselves or apply them to the dead.**<sup>83</sup>

So, according to this teaching, not only Jesus Christ, but you also can pay the price for another person's sin. I guess this makes God, (and His work in the flesh on the Cross as Jesus Christ) insufficient. To what other conclusion can a person come?

## **A discussion about Jesus and Peter**

### **Jesus Christ is the Rock (petra) not Peter (Petros)**

The Scriptural passages in Roman Catholic history that have been used to substantiate their authority over sin are Matthew 16:17ff and John 20:23.

#### **Matthew 16:17-23**

<sup>17</sup> And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

<sup>18</sup> "I also say to you that you are Peter (**Petros – masculine**),  
and upon this rock (**petra – feminine**; Jesus points to himself)  
(**Some** see the "rock" as a reference to Peter's faith like a "rock.")

Following the masculine to feminine change, in parsing the words, tells us that Jesus is the Creator of the Church. Jesus birthed the Church. Remember, all things are created through Jesus Christ and without Him nothing is created (John 1:3). There are many examples in the Bible of God/Jesus being referred to in the feminine context or character. That is, as describing God's actions or thoughts like a woman.

Isaiah 42:14 "I have kept silent for a long time, I have kept still and restrained Myself. *Now like a woman in labor I will groan*, I will both gasp and pant.

Isaiah 46:3 "Listen to Me, O house of Jacob, And all the remnant of the house of Israel, *You who have been borne by Me from birth And have been carried from the womb*;

Isaiah 66:13 "*As one whom his mother comforts, so I will comfort you*; And you will be comforted in Jerusalem."

Luke 13:34 "O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, *just as a hen gathers her brood under her wings*, and you would not *have it!*

Matthew 23:37 "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, *the way a hen gathers her chicks under her wings*, and you were unwilling.

In addition Paul refers to Jesus as a rock in I Corinthians 10:4

1 Cor. 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; *and the rock was Christ.*

See also:

*(Rock: Romans 9:23; 1 Peter 2:8).*

*(Stone: Matt. 21:42 Eph. 2:20; Acts 4:11)*

Acts 4:11 "He is the **STONE WHICH WAS REJECTED** by you, **THE BUILDERS**, *but WHICH BECAME THE CHIEF CORNER stone.*

## The claim of Leo I in 451

There is no Biblical or recorded history of Peter being the pastor of the congregation in Rome. The earliest historical claim is made by Leo 1, who became the Bishop of Rome in 440 AD. The Eastern churches have never recognized this claim.

### Continuing of Matthew 16:18

. . . . I will build My church;  
 ( The "I" is Jesus pointing to himself as the "rock")  
 (Who's church – Jesus', not Peter's)

and the gates of Hades will not overpower it.

<sup>19</sup> "I will give you the **keys** [knowledge] of the kingdom of heaven;

Luke 11:52 see below for "keys"

and whatever you bind on earth [**forbid, not allowed**]  
 shall have been bound in heaven,  
 and whatever you loose on earth [**allowed, approved**]  
 shall have been loosed in heaven."

Examples of the Apostles and Peter setting **loose and binding** on earth the truth of the Gospel:

At the Jerusalem Council, James (Acts 15:20), not Peter, is the pastor of the Jerusalem congregation, where they bound (not allowed) people from

eating meat sacrificed to idols. Peter did loose or permitted uncircumcised gentiles to come into the faith (Acts 15:7 ff).

Acts 8:20-21 <sup>20</sup> But Peter said to him, "May your silver perish with you, (**Peter binds/forbids**) because you thought you could obtain the gift of God with money! <sup>21</sup> "You have no part or portion in this matter, for your heart is not right before God.

Continuing in Matthew 16:20-22; Jesus tells Peter "Get behind Me Satan." It makes no sense that Peter was the one who Christ gives the keys of the kingdom, and also calls Peter Satan. Therefore, Christ did not give Peter the keys to heaven, and the actual accurate rendering of Matthew 16:19 is Christ gave a reference to Peter to go forward with the knowledge of the Gospel. In fact, this is what Peter did.

Matthew 16: <sup>20</sup> Then He warned the disciples that they should tell no one that He was the Christ.

<sup>21</sup> From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

<sup>22</sup> Peter took Him aside and began to rebuke Him, saying, "God forbid *it*, Lord! This shall never happen to You."

<sup>23</sup> But He turned and said to **Peter**, "**Get behind Me, Satan!** You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

**What are the **keys** to heaven?**

Christ charged Peter not to shut off the kingdom of heaven like the Pharisees did; meaning not to withhold from the Gospel. The Gospel is presented very well by Paul in 1 Corinthians 15. Here are some “key” defining passages of Scripture.

### **Luke 11:52**

"Woe to you lawyers! For you have taken away the **key of knowledge**; you yourselves did not enter, and you hindered those who were entering."

**Matthew 23:13** "But woe to you, scribes and Pharisees, hypocrites, because you **shut off the kingdom of heaven** from men; for you do not enter in yourselves, nor do you allow those who are entering to go in.

**Malachi 2:7** "For the lips of a **priest** should preserve knowledge, and men should seek instruction from his mouth; for he is the **messenger of the LORD** of hosts.

This is all (strange teachings) accomplished through the claim that the Roman Catholic Church (RCC) and its Bishop, through apostolic succession, has on-deposit from Christ the treasury of merits that are inexhaustible. All of these *strange teachings* have been added by Church Councils and has no basis in the Bible. The RCC claims that Matthew 16:13-20 constitutes Peter as the foundation rock of the church and that Peter is the first Bishop of Rome or Pope. Scholars outside of Catholic life see the Greek grammar and correct parsing of the text. In review of what is stated before in this writing, the words here in this passage (Matthew 16:18) use *Petros* and *petra*. *Petros* is a name for Peter and is parsed as a *noun nominative masculine singular*. Peter is being named in this part of the sentence. The Greek word *petra*, used after *Petros*, is parsed as a *noun dative feminine singular*. The dative case denotes *interest*. Note that the **gender also changes from masculine to feminine**. Since Peter did not change genders in front of Christ, there must



be an accurate reference of *interest* that Jesus is pointing. **Jesus is pointing to Himself as the one who will found the Church, much like a mother bringing-forth a newborn is the way to receive this statement; therefore, an accurate explanation for the gender change.** Once again, the other references in the New Testament where **Jesus is referred to as *petra* are also feminine** (Romans 9:33; 1 Cor. 10:4; 1 Peter. 2:8). The 1 Peter 2:8 passage is obviously a reference Peter makes himself when he refers to the risen Jesus as *petra*. In addition, Peter does not claim a leadership role as the head Bishop when he writes in 1 Peter 5:1 where he describes himself as a *fellow elder*.

There is a saying that Scripture interprets Scripture. As we noted a few Old Testament text above, here are some additional texts referencing God as *a rock* or *the rock*. The Hebrew word is “tsur” for rock. In Isaiah there are at least 5 references: Psalm 17, Habakkuk 1, and only four times in the New Testament.

**Isaiah 26:4** <sup>4</sup> "Trust in the LORD forever, For in GOD the LORD, we have an everlasting **Rock**.

**Psalm 18:2** <sup>2</sup> The LORD is my **rock** and my fortress and my deliverer, My God, my **rock**, in whom I take refuge; My shield and the horn of my salvation, my stronghold.

**Psalm 78:35** <sup>35</sup> And they remembered that God was their **rock**, And the Most High God their Redeemer.

In addition, here is Paul proclaiming Jesus Christ as the foundation, not Peter:

**1 Corinthians 3:11** <sup>11</sup> For no man can lay a foundation other than the one which is laid, which is Jesus Christ.

Read Catechism of the Catholic Church (CCC) *Acts of the Penitent* par. 1450-1460; *The Minister of the Sacrament* par. 1461-1467; *The Effects of this Sacrament* par.1468-1470; *Indulgences* par. 1471-1479; *The celebration of the Sacrament of Penance* 1480-1484.

### **10 Signs of the Imposter Church of Strange Teachings**

1. Who is being glorified or lifted up? If you find yourself fearful of an administrative system and its officers, then you are in the wrong place. If you are led to believe that you need the leaders to have relationship with God, then you are in the wrong place.
2. Can the teaching presented be found in God's Word (original language text)? This does not mean what some culturally prepared paraphrased (commentary) purports or says.
3. To what end or goal is being presented? If money is always the goal or manipulation into a cultural system or cause away from God's Word is presented, you need to ask where is the worship to God?
4. Is there a call to confess sin (sin as defined by God's Word) to God as Jesus Christ who died on the Cross for the sins of the world? Confession is the revealing sign. Who is the confession to or through? Another clue; if there is no Jesus/Cross-centered faith, then there will be no need for confession.
5. Is there an "In the Name of Jesus" prayer ever mentioned? Satan does not like the name of Jesus. It was Jesus' name that the disciples were ordered not to use in Acts.

6. Is the Blood of Jesus' Cross ever presented as payment for sin? Satan does not like the blood from the Cross that defeated Him. Satan does not want you to believe that your sins can be paid by anything.

7. Who is the one being presented as the end-time Savior to bring an end to death and sin at the Great White Throne Judgment? Sin and death do not want an end. Satan and his minions want no end.

8. Is the authority of the group ever identified? If the pastor or leaders point to their denominational ordination papers hanging on their office wall as their authority, you need to leave . . . no, run. The pastor's authority is in his Holy Spirit calling from God under the direct guidance of His Spirit and Word.

9. Is there ever a presentation that God knows His saints from the foundation of the world and that there is the great separation coming? God knows his saints and the pretenders. (Sheep in John 10:1-18) **John 10:27** "My **sheep** hear my **voice**, and I know them, and they follow me." The infiltrators will be removed by God's judgment, because from their hearts they will not be able to live out the life like the Gospel calls. This is evident in John 6 when many of the followers of Jesus decided that He was not for them. They wanted a political Messiah and could not spiritually understand the context of Jesus talking about His body and blood. This leads into the merit-opposed faith elements, which strikes at the core of legalism which is imbedded in many denomination's polity (culture of tradition is law). The faithful of the Gospel of Christ are known by their operation of faith in the Gospel.

**Romans 1:17** <sup>17</sup> *For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."* [it is not "from works to works" – you live by what saved you - see Ephesians 2:8] If you were entered into works, then by the futility of works you will strive to be saved. You will never be satisfied and those around you will never live up to your expectations. You will condemn them in your mind as well as yourself.

Jesus will one day say *“I never knew you; depart from me, you workers of lawlessness.”* Matthew 7:23.

Faith operates by fruits of the Spirit (Galatians 5:22-26).

**Galatians 5:5** <sup>5</sup> *For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*

These passages goes with

**Luke 8:14** <sup>14</sup> *And as for what fell among the thorns, they are those who hear, but as they go on **their** way they are choked **by** the cares and riches and pleasures of life, and **their fruit** does not mature.*

Or

**Matthew 7:19-20** <sup>19</sup> *Every tree that does not bear good **fruit** is cut down and thrown into the fire.* <sup>20</sup> *Thus you will recognize them by their **fruits**.*

**Matthew 12:33** <sup>33</sup> *"Either make the tree good and its **fruit** good, or make the tree bad and its **fruit** bad, for the tree is known by its **fruit**.*

10. Is there ever presented the final departure of death and sin and a new heaven and earth? Satan does not want a new heaven and earth. This means that he has a new abode as well, the Lake of Fire! The eventual domain of Satan along with his followers is the Lake of Fire? The Lake of Fire is a far distance from the throne of God, which is where Satan wants to be.

Here is a challenge. Share this list with a friend that goes to another *church* other than yours. See their response. Do not be surprised if they have never read or heard some or all of these scriptures. You may be blessed to find that they too are in the Assembly of Jesus. Conversely, you may have an opportunity to witness to them the truth.

Pray.... AMEN

**Attachment**

In reading through this document it is clear the RCC has set themselves up as the ones who control the forgiveness of sin.

They claim control has been given to them by Christ using two primary passages of Scripture (**Matthew 16: 19; John 20:23**). They take both of these Scriptures out of context. There is no evidence in history that the Bishops or Overseers of any Christian congregation functioned in the way described below. It was only after several hundred years did the Bishop of Rome, and the Christian world under his control, taught such political control over people.

### **Catechism of The Roman Catholic Church 1994**

## **X. INDULGENCES**

1471 The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

### **What is an indulgence?**

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."[81]

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin."[82] Indulgences may be applied to the living or the dead.

## **The punishments of sin**

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.[83]

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man." [84]

### **In the Communion of Saints**

1474 The Christian who seeks to purify himself of his sin and to become holy with the help of God's grace is not alone. "The life of each of God's children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person." [85]

1475 In the communion of saints, "a perennial link of charity exists between the faithful who have already reached their heavenly home,

those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things." [86] In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

**My Note:** The Deuterocanonical book of 2 Maccabees 12:43-45:

“Therefore, he made atonement for the dead, so that they might be delivered from their sin.” This is not part of the Hebrew canon, and this is why the reformers like Luther rejected these books. In Luther’s day, the RCC was also selling indulgencies. Depending on the amount of money brought forward, a person could buy forgiveness of the past sins, present sins, future sins, and the sins of others who had died.

1476 We also call these spiritual goods of the communion of saints the Church's treasury, which is "not the sum total of the material goods which have accumulated during the course of the centuries. On the contrary the 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy." [87]

1477 "This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission the Father entrusted to them. In this way

they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body." [88]

(My Note: No work of Mary is presented in any biblical text to pay the price for sin of any kind.)

Foot notes are a [reference to](#)

**APOSTOLIC CONSTITUTION OF POPE PAUL VI;  
*INDULGENTIARUM DOCTRINA*; WHEREBY THE REVISION; OF  
SACRED INDULGENCES IS PROMULGATED; 1967.**

[//w2.vatican.va/content/paul-vi/en/apost\\_constitutions/documents/hf\\_p-vi\\_apc\\_01011967\\_indulgentiarum-doctrina.html](http://w2.vatican.va/content/paul-vi/en/apost_constitutions/documents/hf_p-vi_apc_01011967_indulgentiarum-doctrina.html)

**My NOTE:** There is no Biblical citation or reference here; except for [84] which has nothing to do with indulgences. This is made-up stuff to control people and raise money for the RCC. Once people read the Bible for themselves and could not find this teaching, there was a Reformation. This teaching, in print here in 1967, had been in practice centuries beforeand. Paul VI simply wrote to clarify what the RCC was doing. The references are to other RCC documents. Reading those references can lead a person to **Matt. 16: 19;**        **John 20:23.**

### **Obtaining indulgence from God through the Church**

1478 An indulgence is obtained through the Church who, by virtue of the **power of binding and loosing granted her by Christ Jesus**, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity. [89]



1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.

## **XI. THE CELEBRATION OF THE SACRAMENT OF PENANCE**

1480 Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and blessing from the priest, reading the word of God to illuminate the conscience and elicit contrition, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving and praise and dismissal with the blessing of the priest.

1481 The Byzantine Liturgy recognizes several formulas of absolution, in the form of invocation, which admirably express the mystery of forgiveness: "May the same God, who through the Prophet Nathan forgave David when he confessed his sins, who forgave Peter when he wept bitterly, the prostitute when she washed his feet with her tears, the Pharisee, and the prodigal son, through me, a sinner, forgive you both in this life and in the next and enable you to appear before his awe-inspiring tribunal without condemnation, he who is blessed for ever and ever. Amen."

1482 The sacrament of Penance can also take place in the framework of a communal celebration in which we prepare ourselves together for confession and give thanks together for the forgiveness received. Here, the personal confession of sins and individual absolution are inserted into a liturgy of the word of God with readings and a homily, an examination of conscience conducted in common, a communal request for forgiveness, the Our Father and a thanksgiving in common.

This communal celebration expresses more clearly the ecclesial character of penance. However, regardless of its manner of celebration the sacrament of Penance is always, by its very nature, a liturgical action, and therefore an ecclesial and public action.[90]

1483 In case of grave necessity recourse may be had to a communal celebration of reconciliation with general confession and general absolution. Grave necessity of this sort can arise when there is imminent danger of death without sufficient time for the priest or priests to hear each penitent's confession. Grave necessity can also exist when, given the number of penitents, there are not enough confessors to hear individual confessions properly in a reasonable time, so that the penitents through no fault of their own would be deprived of sacramental grace or Holy Communion for a long time. In this case, for the absolution to be valid the faithful must have the intention of individually confessing their sins in the time required.[91] The diocesan bishop is the judge of whether or not the conditions required for general absolution exist.[92] A large gathering of the faithful on the occasion of major feasts or pilgrimages does not constitute a case of grave necessity.[93]

1484 "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession." [94] There are profound reasons for this. Christ is at work in each of the sacraments. He personally addresses every sinner: "My son, your sins are forgiven." [95] He is the physician tending each one of the sick who need him to cure them. [96] He raises them up and reintegrates them into fraternal communion. Personal confession is thus the form most expressive of reconciliation with God and with the Church.

1485 "On the evening of that day, the first day of the week," Jesus showed himself to his apostles. "He breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20:19, 22-23).

1486 The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation.

1487 The sinner wounds God's honor and love, his own human dignity as a man called to be a son of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.

1488 To the eyes of faith no evil is graver than sin and nothing has worse consequences for sinners themselves, for the Church, and for the whole world.

1489 To return to communion with God after having lost it through sin is a process born of the grace of God who is rich in mercy and solicitous for the salvation of men. One must ask for this precious gift for oneself and for others.

1490 The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future. Conversion touches the past and the future and is nourished by hope in God's mercy.

1491 The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation.

1492 Repentance (also called contrition) must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called "perfect" contrition; if it is founded on other motives, it is called "imperfect."

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.

1494 The confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ.

1495 Only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ.

1496 The spiritual effects of the sacrament of Penance are:

- reconciliation with God by which the penitent recovers grace;
- reconciliation with the Church;
- remission of the eternal punishment incurred by mortal sins;
- remission, at least in part, of temporal punishments resulting from sin;
- peace and serenity of conscience, and spiritual consolation;
- an increase of spiritual strength for the Christian battle.

1497 Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.

1498 Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.