

TRUTH HANDLING AND TEACHING AUTHORITY

Matthew 16



**Part IVc:
The Charism of Truth-Handling;
Infallibility**

Matthew 18

The Charism of Truth Handling: Infallibility

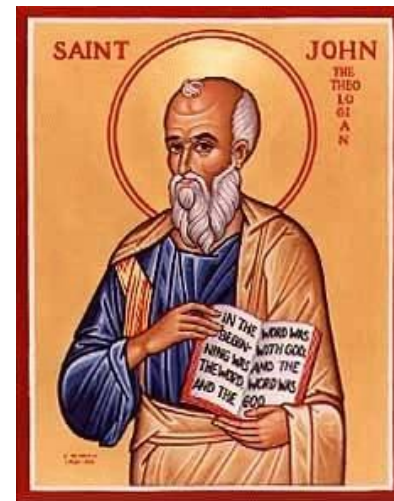
Jesus Christ was sent by the Father and was known as an authentic Teacher. Forty times in the New Testament, Christ is called “teacher” (*didaskalos*, also translated as “master”). Twelve times Christ is called “Rabbi” (master, the address of teachers):

Matthew 23:8, 10

As for you, do not be called “Rabbi.” You have but one teacher, and you are all brothers. Do not be called “Master”; you have but one master, the Messiah.

Matthew 7:28-29

When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes.



John 1:17-18

... because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him.

John 13:13-15

You call me “teacher” and “master,” and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do.

The Gospels record Christ handing over to the Apostles his own mission, or divine office which he had as man.

John 17:18

As you sent me into the world, so I sent them into the world.

John 20:21

(Jesus) said to them again, “Peace be with you. As the Father has sent me, so I send you.”

Matthew 10:40

Whoever receives you receives me, and whoever receives me receives the one who sent me.

Luke 10:16

Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.

Matthew 28:18-20

Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

Christ is revealed instituting a perpetually enduring truth-teaching, truth-handling authority in the Apostles.

Matthew 28:20

... teaching them (all nations) to observe all that I have commanded you. And behold, I am with you always, until the end of the age.

John 14:16-17

And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you.

John 15:26

When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me.



John 16:12-13

I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth.

Acts 1:8

But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.

Catholic Christians believe that Christ's teaching authority and truth charism continues in His Body the Church in the successors both of Peter and then the apostles, and then to their successors: the successor of Peter in the Bishop of Rome, and the successors of the apostles, the *episcopoi* or bishops from apostolic time to the present.

MATTHEW 16:18

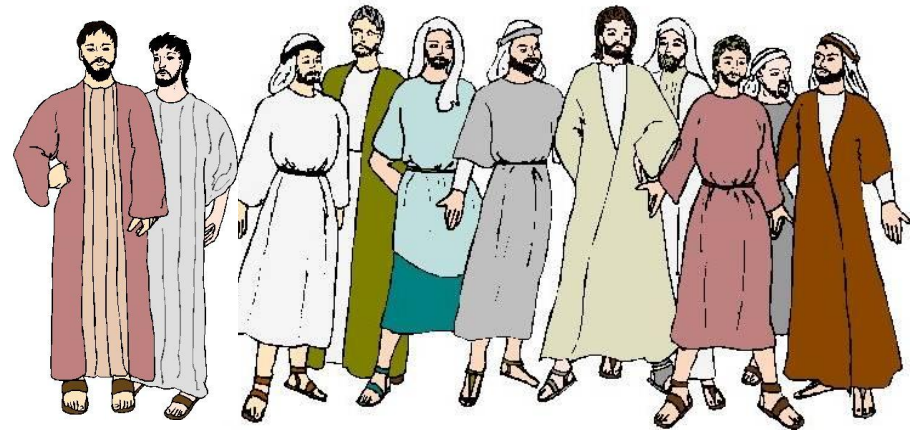


SIMON BAR JONA / PETER

And so I say to you, you are Peter,
and upon this rock **I will build my church**,
and the gates of the netherworld shall
not prevail against it.

I will give you the keys to the kingdom
of heaven. Whatever you bind on earth
shall be bound in heaven;
and whatever you loose on earth
shall be loosed in heaven."

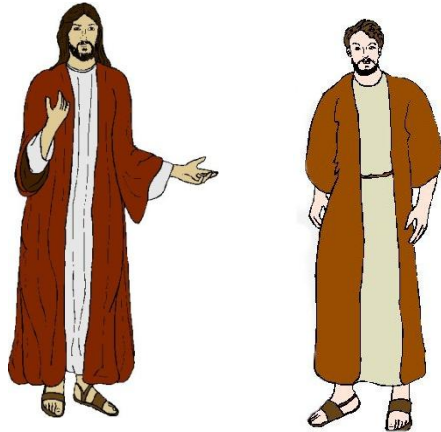
MATTHEW 18:18



THE ELEVEN

Amen, I say to you,
whatever you bind on earth
shall be bound in heaven, and
whatever you loose on earth
shall be loosed in heaven.

MATTHEW 16:18

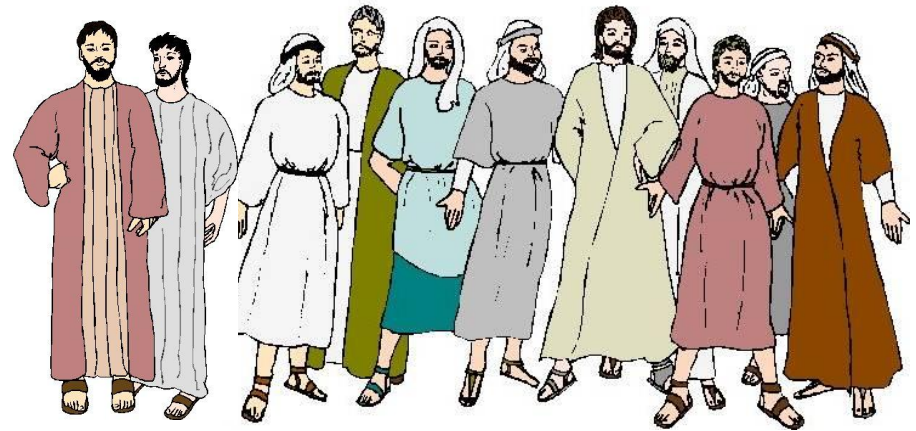


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The Exercise of Authority

Mt 16

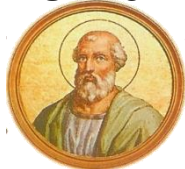


PETER

BISHOP OF ROME d., 67 AD



LINUS, 67-79



ANACLETUS, 79-92



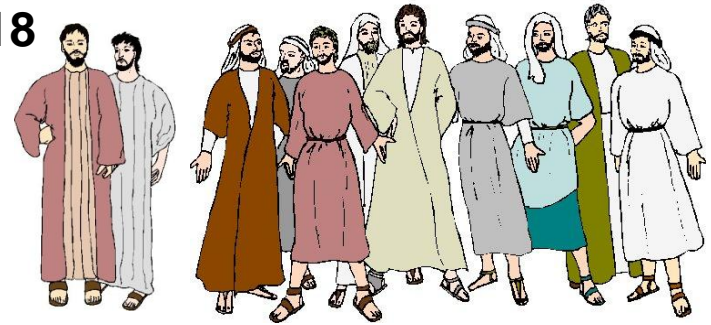
CLEMENT, 92-101

UNBROKEN
SUCCESSION



BENEDICT XVI, 2004 -

Mt 18



THE ELEVEN



PAUL BARNABAS

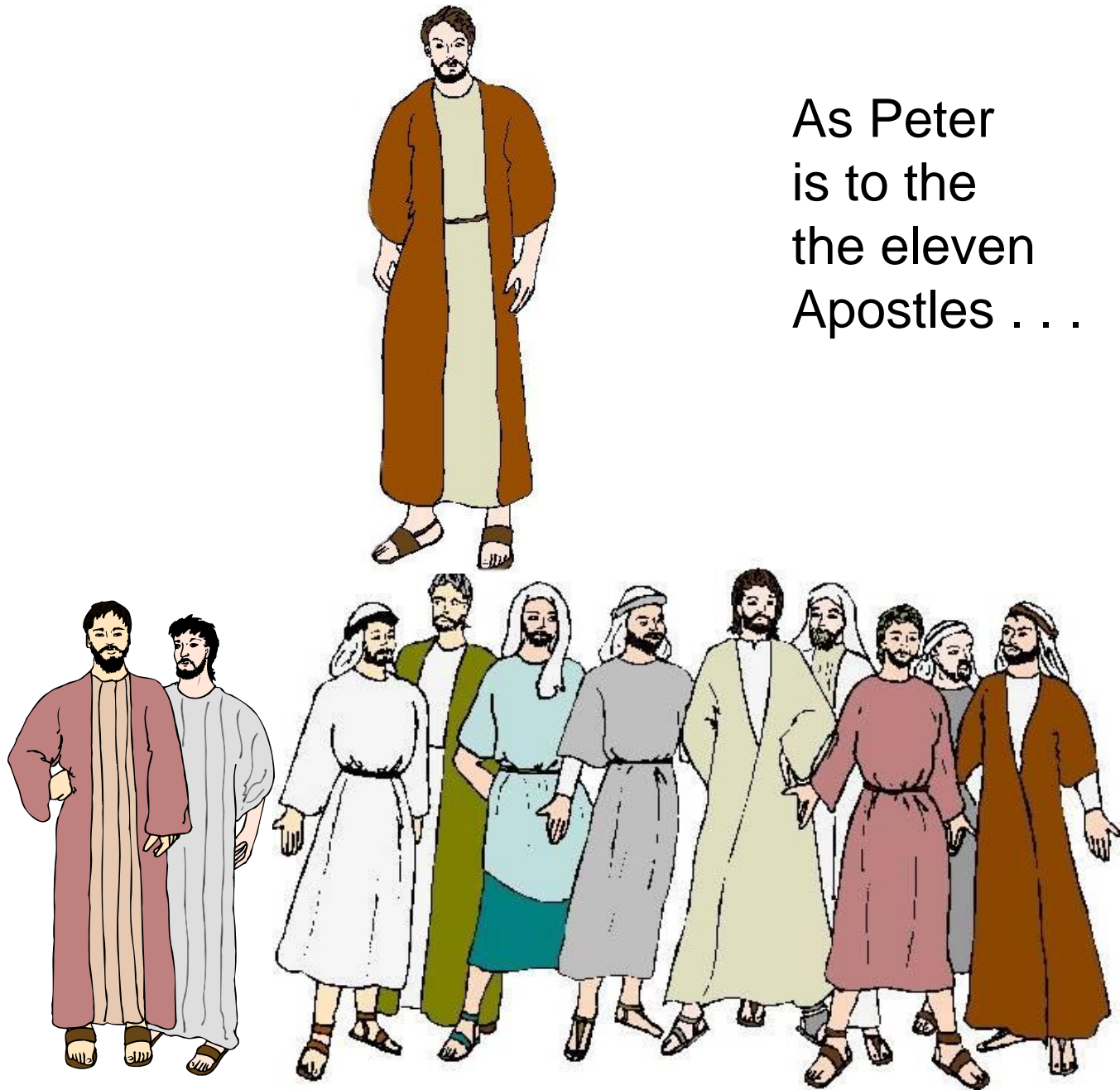
Acts 13:3-4

UNBROKEN
SUCCESSION

**BISHOPS OF THE WORLD
FOR ALL TIME**



As Peter
is to the
the eleven
Apostles . . .

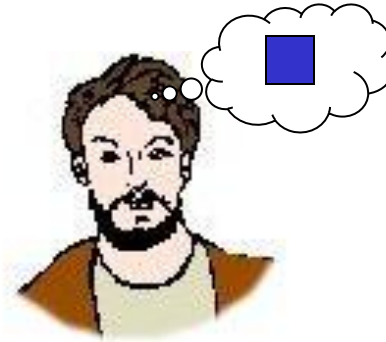
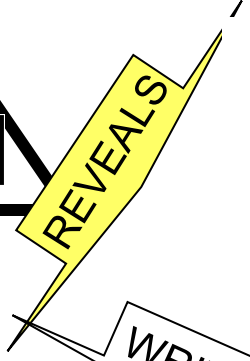
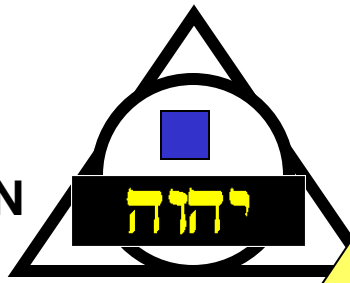




The Bishop of Rome
is to
the Bishops
of the world. . .

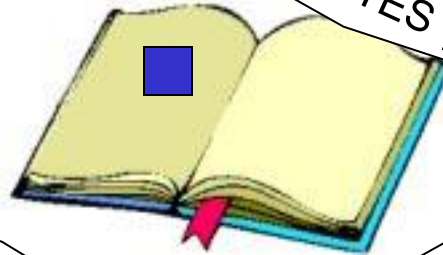


REVELATION

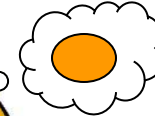
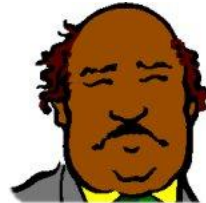
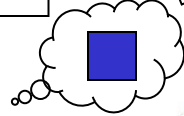


ORAL TRADITION

WRITES

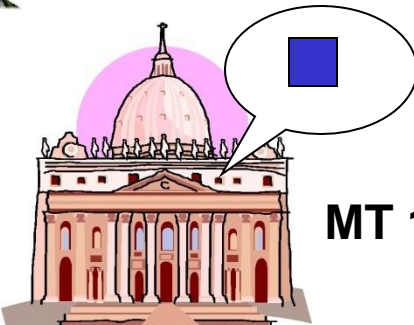
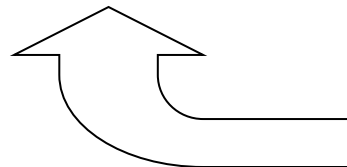


WRITTEN TRADITION



BELIEVERS

MAGISTERIUM
Teaching Authority



MT 16/18

Florence 1414; Trent 1545-1563

Bishop of Rome

The Catholic Church from Apostolic times has **literally followed the Bible** in the establishment of good order in the Church.



According to Paul's letters to Timothy and Titus **there are three orders to the organization and leadership of the Church** (sometimes known as ecclesiastical order or hierarchy): ***episcopos*** or bishops, ***presbyteros*** or elders, commonly translated priests, and ***diaconos*** or deacons.

The **first in order and the greatest in authority** is the ***episcopos***, the bishop.

1 Timothy 3:1-2

This saying is trustworthy: whoever aspires to the office of bishop (*episcopos*) desires a noble task. Therefore, a bishop (*episcopos*) must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach ...

Titus 1:7,9

For a bishop (*episcopos*) as God's steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents.

Luke, in the Acts of the Apostles, distinguishes the shepherding role of the *episcopos*/bishop.

Acts 20:28

Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers (*episcopous*), in which you tend the church of God that he acquired with his own blood.



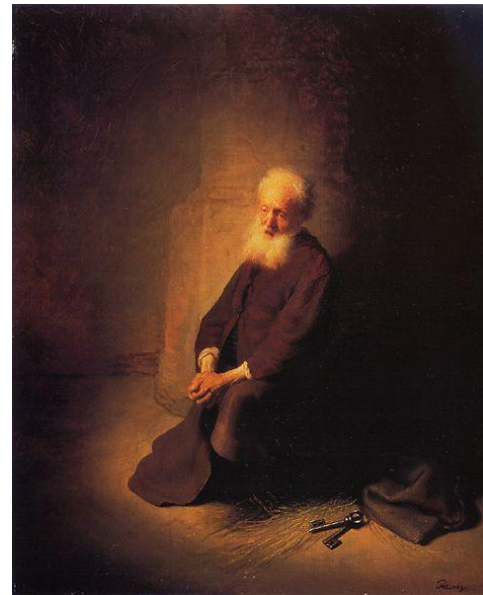
The shepherding role of the apostle Peter as *episcopus* was related by the apostle John.

John 21:15-17

When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Feed my lambs.” He then said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Tend my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was distressed that he had said to him a third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” (Jesus) said to him, “Feed my sheep.”

The Catholic Church believes that the twelve apostles were the first *episcopos*, receiving at the Last Supper their leadership order to serve when Jesus told them “Do this in remembrance of Me.”

Peter, as demonstrated in the biblical portrait of him, exercised a leadership role first among the other apostles and early Christians, and then later in Rome before his martyrdom there in 67/68 AD.



Peter's presence in Rome is indicated in his first letter. The name “**Babylon**” is used here as a cryptic name for the **city of Rome**, a characteristic of writings done during times of persecution. During Peter's time (witnessed by his own martyrdom) and most New Testament times (witness the Book of Revelation--classic persecution literature), Rome took on the characteristics of the most outstanding example of a world power hostile to God--ancient Babylon.

1 Peter 5:12-13

I write you this briefly through Silvanus ... The chosen one at **Babylon** sends you greeting, as does Mark, my son.

Clement of Rome (*1 Clement*) and **Irenaeus (*To the Romans*)** both attest to Peter's presence and death in Rome.

Paul makes mention of Linus, a Christian at Rome.

2 Timothy 4:21

Eubulus, Pudens, **Linus**, Claudia, and all the brothers send greetings.

Irenaeus (*Adversus Haereses, 3, 3, 3*) tells us that the same **Linus** was Peter's first successor as bishop of Rome.

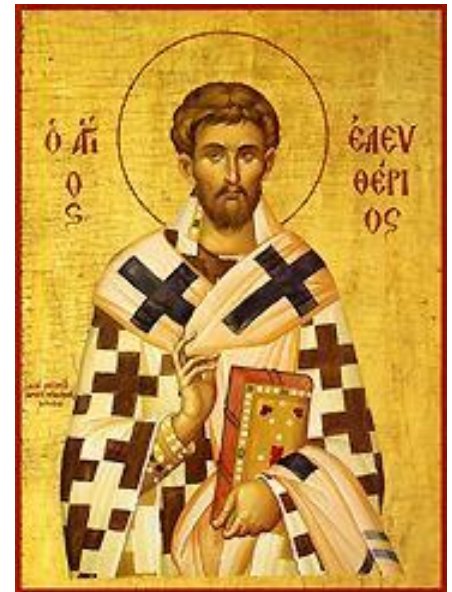


SAINT LINUS
Pope and martyr
(†67)

Two great historians of the Church, **Eusebius of Caesarea**, a bishop and historian of the Council of Nicaea, and **Augustine**, bishop and theologian, preserve for us the list of successors of the bishop of Rome to their own time. They attest to the sense and realization the Church had to the need for historic succession to the Bishop of Rome.

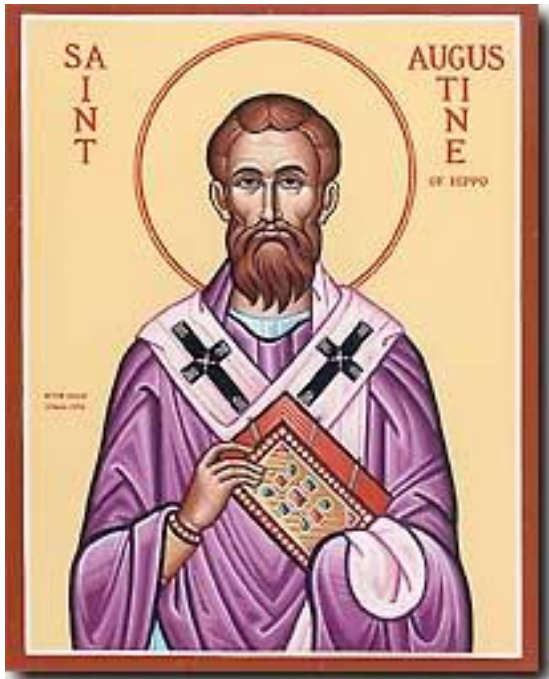
Eusebius (260-339), *The History of the Church*, Book 3, 324 AD

“After the martyrdom of Paul and Peter, the first man to be appointed Bishop of Rome was Linus. ... Linus, who is mentioned in the Second Epistle to Timothy as being with Paul in Rome, as stated above was the first after Peter to be appointed Bishop of Rome. Clement again, who became the third Bishop of Rome ... to Miltiades.”



Augustine (354-430), *Letters*, No. 53, 400 AD

“For, to Peter succeeded Linus, to Linus, Clement, to Clement Anacletus, to Anacletus Evaristus, ... to Siricius Anastasius.”



On the next section is a list **the bishops of Rome** from Peter to Benedict XVI. Historians both secular and ecclesiastical concur with a final list published by the Vatican Library.

The only biblical “claim to fame” of these men is that they are *episcopoi*, bishops. There is no greater “order” according to the Bible. The Catholic Church teaches this. Other titles are only honorary and organizational.

The Catholic Church has also taken Paul at his word.

1 Corinthians 4:14-16

I am writing you this not to shame you, but to admonish you as my beloved children. Even if you should have countless guides to Christ, yet you do not have many fathers, for **I became your father** in Christ Jesus through the gospel. Therefore, I urge you, be imitators of me.

1 Thessalonians 2:11-12

As you know, **we treated each one of you as a father treats his children**, exhorting and encouraging you and insisting that you conduct yourselves as worthy of the God who calls you into his kingdom and glory.

The faithful of the Church has always called their ordered leadership “father.” In Greek, the language of the early Church, the word for father was *pappas*; in Latin, the language of the later Church, the word for father was *papa*.

By the 300s, bishops were sometimes called “pope” a corruption of the word for father.

By the 700s the title for affection and respect for the Bishop of Rome exclusively was Pope.

It is not uncommon for enemies and non-believers of Catholicism to create an argument against the succession and therefore validity of the Bishops of Rome as true successors to Peter by proffering **the history of the “bad Popes.”** That argument arises from a basic misunderstanding of Sacred Scripture.

The first response to be made to the so-called argument from the “bad Popes” is admission that many men who held the position of Bishop of Rome were not holy men. Perhaps Peter was the best model for human failure in such a leadership role. He denied Jesus three times after being told he would do so. Some (e.g., Peter, Judas) who are called stumble and fall. Some (Peter) repent and are saved. Others (Judas) reject that grace. It behooves us to remember that Jesus does not call saints, but sinners.

Luke 5:31-32

Jesus said to them in reply, “**Those who are healthy do not need a physician**, but the sick do. I have not come to call the righteous to repentance but sinners.”

Matthew 9:12

He heard this and said, “**Those who are well do not need a physician**, but the sick do.”

The moral miracle of the “bad Popes” is that they were worldly men, public sinners, and never functioned as spiritual leaders nor touched or changed the deposit of faith of Christianity. We are reminded by the Lord even to the present day that the lifestyle of the messenger does not alter the validity of the message. Recall the American TeleEvangelists’ scandals in 1987 and 1988.

End of
Truth-Handling and Authority, Part IVc

Go to
Truth-handling and Authority, Part IVd