

**Scriptures and Doctrine :: Is the "universal church" biblical?****Is the "universal church" biblical? - posted by ByEveryWord, on: 2009/12/1 15:30**

If the church is universal "catholic" and invisible how could it...

1. Assemble?

"gathered the church together" -Acts 14:27
"ye come together in the church" -1 Cor 11:18
"whole church be come together" -1 Cor 14:23

2. Be in one city?

"church of God which is at Corinth" -1 Cor 1:2
"The church which is at Babylon" -1 Pet 5:13
"the church in Smyrna" -Rev 2:8
"the church in Pergamos" -Rev 2:12
"the church in Thyatira" -Rev2:18
"the church in Sardis" -Rev 3:1
"the church in Philidelphia" -Rev 3:7

3. Be in one house?

"the church that is in their house" -Rom 16:5
"the church that is in their house" -1 Cor 16:19
"the church which is in his house" -Col 4:15
"the church in thy house" -Philemon 2

4. Function?

"tell it unto the church" -Mt 18:17
"if he neglect to hear the church" -Mt 18:17
"unto the ears of the church" -Acts 11:22
"received of the church" -Acts 15:4
"saluted the church" -Acts 18:22
"called the elders of the church" -Acts 20:17
"feed the church of God" -Acts 20:28
"shame for women to speak in the church"1Cor14:35
"take care of the church of God" -1 Tim 3:5
"casteth them out of the church" -3 John 10

Re: Is the "universal church" biblical? - posted by jlosinski, on: 2009/12/1 17:34

Methinks I may be wrong, but from your post (welcome, btw) you seem to already have an idea of what the church is. Why don't you tell us what your perspective of the New Testament model for the church is?

Welcome again,
Joe

Re: Is the "universal church" biblical?, on: 2009/12/1 18:31

The Church is Visible and One

Matt. 5:14 - Jesus says a city set on a hill cannot be hidden, and this is in reference to the Church. The Church is not an invisible, ethereal, atmospheric presence, but a single, visible and universal body through the Eucharist. The Church is an extension of the Incarnation.

Matt. 12:25; Mark 3:25; Luke 11:17 - Jesus says a kingdom divided against itself is laid waste and will not stand. This describes Protestantism and the many thousands of denominations that continue to multiply each year.

Matt. 16:18 - Jesus says, "I will build my 'Church' (not churches)." There is only one Church built upon one Rock with one teaching authority, not many different denominations, built upon various pastoral opinions and suggestions.

Matt. 16:19; 18:18 - Jesus gave the apostles binding and loosing authority. But this authority requires a visible Church because "binding and loosing" are visible acts. The Church cannot be invisible, or it cannot bind and loose.

John 10:16 - Jesus says there must only be one flock and one shepherd. This cannot mean many denominations and many pastors, all teaching different doctrines. Those outside the fold must be brought into the Church.

John 17:11,21,23 - Jesus prays that His followers may be perfectly one as He is one with the Father. Jesus' oneness with the Father is perfect. It can never be less. Thus, the oneness Jesus prays for cannot mean the varied divisions of Christianity that have resulted since the Protestant reformation. There is perfect oneness only in the Catholic Church.

John 17:9-26 - Jesus' prayer, of course, is perfectly effective, as evidenced by the miraculous unity of the Catholic Church during her 2,000 year history.

John 17:21 - Jesus states that the visible unity of the Church would be a sign that He was sent by God. This is an extremely important verse. Jesus tells us that the unity of the Church is what bears witness to Him and the reality of who He is and what He came to do for us. There is only one Church that is universally united, and that is the Catholic Church. Only the unity of the Catholic Church truly bears witness to the reality that Jesus Christ was sent by the Father.

Rom. 15:5 - Paul says that we as Christians must live in harmony with one another. But this can only happen if there is one Church with one body of faith. This can only happen by the charity of the Holy Spirit who dwells within the Church.

Rom. 16:17 - Paul warns us to avoid those who create dissensions and difficulties. This includes those who break away from the Church and create one denomination after another. We need to avoid their teaching, and bring them back into the one fold of Christ.

1 Cor. 1:10- Paul prays for no dissensions and disagreements among Christians, being of the same mind and the same judgment. How can Protestant pastors say that they are all of the same mind and the same judgment on matters of faith and morals?

Eph. 1:22-23; 5:23-32; Col. 1:18,24 - again, the Church does not mean "invisible" unity, because Paul called it the body (not the soul) of Christ. Bodies are visible, and souls are invisible.

Eph. 4:11-14 - God gives members of the Church various gifts in order to attain to the unity of the faith. This unity is only found in the Catholic Church.

Eph. 4:3-5 - we are of one body, one Spirit, one faith and one baptism. This requires doctrinal unity, not 30,000 different denominations.

Eph. 5:25 - the Church is the Bride of Christ. Jesus has only one Bride, not many.

Eph. 5:30; Rom. 12:4-5; 1 Cor. 6:15 - we, as Christians, are one visible body in Christ, not many bodies, many denominations.

Phil. 1:27 - Paul commands that we stand firm in one spirit, with one mind striving side by side for the faith of the Gospel

Phil. 2:2 - Paul prays that Christians be of the same mind, of one accord. Yet there are 30,000 different "Protest"ant denominations?

Col. 1:18 - Christ is the Head of the one body, the Church. He is not the Head of many bodies or many sects.

1 Tim. 6:4 - Paul warns about those who seek controversy and disputes about words. There must be a universal authority to appeal to who can trace its authority back to Christ.

2 Tim. 2:14 - do not dispute about words which only ruin the hearers. Two-thousand years of doctrinal unity is a sign of Christ's Church.

2 Tim. 4:3 - this is a warning on following our own desires and not the teachings of God. It is not a cafeteria where we pick and choose. We must humble ourselves and accept all of Christ's teachings which He gives us through His Church.

Rev. 7:9 - the heavenly kingdom is filled with those from every nation and from all tribes, peoples and tongues. This is "catholic," which means universal.

1 Peter 3:8 - Peter charges us to have unity of spirit. This is impossible unless there is a central teaching authority given to us by God.

Gen. 12:2-3 - since Abram God said all the families of the earth shall be blessed. This family unity is fulfilled only in the Catholic Church.

Dan. 7:14 - Daniel prophesies that all peoples, nations and languages shall serve His kingdom. Again, this catholicity is only found in the Catholic Church.

1 Cor. 14:33 - God cannot be the author of the Protestant confusion. Only the One, Holy, Catholic and Apostolic Church claims and proves to be Christ's Church.

Re: The Fathers Know Best, on: 2009/12/1 18:33

The Church is called "Catholic"

"See that ye all follow the bishop, even as Christ Jesus does the Father, and the presbytery as ye would the apostles. Do ye also reverence the deacons, as those that carry out the appointment of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude also be; by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude also be; even as, wherever Jesus Christ is, there is the Catholic Church." Ignatius of Antioch, Epistle to the Smyrneans, 8:2 (c. A.D. 110).

"If the people wondered that there should be such a difference between the unbelievers and the elect, of whom this most admirable Polycarp was one, having in our own times been an apostolic and prophetic teacher, and bishop of the Catholic Church which is in Smyrna. For every word that went out of his mouth either has been or shall yet be accomplished." Martyrdom of Polycarp, 16:2 (A.D. 155).

"...to be in honour however with the Catholic Church for the ordering of ecclesiastical discipline...one to the Laodiceans, another to the Alexandrians, both forged in Paul's name to suit the heresy of Marcion, and several others, which can not be received into the Catholic Church; for it is not fitting that gall be mixed with honey. The Epistle of Jude no doubt, and the couple bearing the name of John, are accepted by the Catholic Church...But of Arsinous, called also Valentinus, or of Miltiades we receive nothing at all." The fragment of Muratori (A.D. 177).

"or does it consist in this, that he should again falsely imagine, as being above this, a Pleroma at one time supposed to contain thirty, and at another time an innumerable tribe of Aeons, as these teachers who are destitute of truly divine wisdom maintain; while the Catholic Church possesses one and the same faith throughout the whole world, as we have already said." Irenaeus, Against Heresies, 1:10,3 (A.D. 180).

"For it is evident that those men lived not so long ago,--in the reign of Antoninus for the most part,--and that they at first were believers in the doctrine of the Catholic Church, in the church of Rome under the episcopate of the blessed Eleutherius."

erus, until on account of their ever restless curiosity, with which they even infected the brethren, they were more than once expelled." Tertullian, On the Prescription Against Heretics, 22,30 (A.D. 200).

"Whence you ought to know that the bishop is in the Church, and the Church in the bishop; and if any one be not with the bishop, that he is not in the Church, and that those flatter themselves in vain who creep in, not having peace with God's priests, and think that they communicate secretly with some; while the Church, which is Catholic and one, is not cut nor divided, but is indeed connected and bound together by the cement of priests who cohere with one another." Cyprian, To Florentius, Epistle 66/67 (A.D. 254).

"But for those who say, There was when He was not, and, Before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is of a different hypostasis or substance...these the Catholic and apostolic Church anathematizes." Creed of Nicea (A.D. 325).

"Concerning those who call themselves Cathari, if they come over to the Catholic and Apostolic Church, the great and holy Synod decrees that they who are ordained shall continue as they are in the clergy. But it is before all things necessary that they should profess in writing that they will observe and follow the dogmas of the Catholic and Apostolic Church; in particular that they will communicate with persons who have been twice married, and with those who having lapsed in persecution have had a period laid upon them, and a time fixed so that in all things they will follow the dogmas of the Catholic Church..." Council of Nicaea I (A.D. 325).

"Concerning this Holy Catholic Church Paul writes to Timothy, 'That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, the pillar and ground of the truth'" Cyril of Jerusalem, Catechetical Lectures, 18:25 (A.D. 350).

"The Article, 'In one Holy Catholic Church,' on which, though one might say many things, we will speak but briefly. It is called Catholic then because it extends over all the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly... for this cause the Faith has securely delivered to thee now the Article, 'And in one Holy Catholic Church;' that thou mayest avoid their wretched meetings, and ever abide with the Holy Church Catholic in which thou wast regenerated. And if ever thou art sojourning in cities, inquire not simply where the Lord's House is (for the other sects of the profane also attempt to call their own dens houses of the Lord), nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Church, the mother of us all, which is the spouse of our Lord Jesus Christ, the Only-begotten Son of God." Cyril of Jerusalem, Catechetical Lectures, 18:23,26 (A.D. 350).

"I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and eternal life. Amen." Apostles Creed (A.D. 360).

"And in the Holy Spirit, the Lord, the life-giver, Who proceeds from the Father, Who with the Father and the Son is together worshiped and together glorified, Who spoke through the prophets; in one holy Catholic, and apostolic Church." Constantinopolitan Creed (A.D. 381).

"Those who from heresy turn to orthodoxy, and to the portion of those who are being saved, we receive according to the following method and custom: Arians, and Macedonians, and Sabbatians, and Novatians, who call themselves Cathari or Aristori, and Quarto-decimans or Tetradites, and Apollinarians, we receive, upon their giving a written renunciation and anathematize every heresy which is not in accordance with the Holy, Catholic, and Apostolic Church of God." Council of Constantinople I, Canon 7 (A.D. 381).

"We must hold to the Christian religion and to communication in her Church, which is Catholic and which is called Catholic not only by her own members but even by all her enemies. For when heretics or the adherents of schisms talk about her, not among themselves but with strangers, willy-nilly they call her nothing else but Catholic. For they will not be understood unless they distinguish her by this name which the whole world employs in her regard." Augustine, The True Religion, 7:12 (A.D. 390).

"Inasmuch, I repeat, as this is the case, we believe also in the Holy Church, assuredly the Catholic. For both heretics and schismatics style their congregations churches. But heretics, in holding false opinions regarding God, do injury to the faith itself; while schismatics, on the other hand, in wicked separations break off from brotherly charity, although they may believe just what we believe. Wherefore neither do the heretics belong to the Church catholic, which loves God; nor do

the schismatics form a part of the same." Augustine, On Faith and Creed, 10:21 (A.D. 393).

"For in the Catholic Church, not to speak of the purest wisdom, to the knowledge of which a few spiritual, men attain in their life...--not to speak of this wisdom, which you do not believe to be in the Catholic Church, there are many other things which most justly keep me in her bosom. The consent of peoples and nations...so does her authority...the succession of priests...and so, lastly, does the name itself of Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholics, yet when a stranger asks where the Catholic Church meets, no heretic will venture to point to his own chapel or house. Such then in number and importance are the precious ties belonging to the Christian name which keep a believer in the Catholic Church...Now if the truth is so clearly proved as to leave no possibility of doubt, it must be set before all the things that keep me in the Catholic Church...For my part, I should not believe the gospel except as moved by the authority of the Catholic Church...for it was through the Catholics that I got my faith in it; and so, whatever you bring from the gospel will no longer have any weight with me. Wherefore, if no clear proof of the apostleship of Manichaeus is found in the gospel, I will believe the Catholics rather than you." Augustine, Against the Epistle of Manichaeus, 4:5,5:6 (A.D. 397).

"You think that you make a very acute remark when you affirm the name Catholic to mean universal, not in respect to the communion as embracing the whole world, but in respect to the observance of all Divine precepts and of all the sacraments, as if we (even accepting the position that the Church is called Catholic because it honestly holds the whole truth, of which fragments here and there are found in some heresies) rested upon the testimony of this word's signification, and not upon the promises of God, and so many indisputable testimonies of the truth itself, our demonstration of the existence of the Church of God in all nations." Augustine, To Vincent the Rogatist, 93:7,23 (A.D. 403).

"Philip the presbyter and legate of the Apostolic See said: There is no doubt, and in fact it has been known in all ages, that at the holy and most blessed Peter, prince and head of the Apostles, pillar of the faith, and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race, and that to him was given the power of loosing and binding sins: who down even to to-day and forever both lives and judges in his successors." Council of Ephesus, Session III (A.D. 431).

"I have often then inquired earnestly and attentively of very many men eminent for sanctity and learning, how and by what sure and so to speak universal rule I may be able to distinguish the truth of Catholic faith from the falsehood of heretical depravity; and I have always, and in almost every instance, received an answer to this effect: That whether I or anyone else should wish to detect the frauds and avoid the snares of heretics as they arise, and to continue sound and complete in the Catholic faith, we must, the Lord helping, fortify our own belief in two ways; first, by the authority of the Divine Law, and then, by the Tradition of the Catholic Church...Therefore, it is very necessary, on account of so great intricacies of such various error, that the rule for the right understanding of the prophets and apostles should be framed in accordance with the standard of Ecclesiastical and Catholic interpretation" Vincent of Lerins, Commonitory for the Antiquity and Universality of the Catholic Faith, 2:4,5 (A.D. 434).

"Wherefore the most holy and blessed Leo, archbishop of the great and elder Rome, through us, and through this present most holy synod together with the thrice blessed and all-glorious Peter the Apostle, who is the rock and foundation of the Catholic Church, and the foundation of the orthodox faith, hath stripped him of the episcopate, and hath alienated from him all hieratic worthiness. Therefore let this most holy and great synod sentence the before mentioned Dioscorus to the canonical penalties." Council of Chalcedon, Session III (A.D. 451).

Re: , on: 2009/12/1 19:34

Heydock why don't you quote from the founders?

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Ephesians 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Ephesians 2:22 In whom ye also are built together for an habitation of God through the Spirit.

I know your ears are blocked from hearing the gospel, but WE who are the body of Jesus Christ are a SPIRITUAL TEMPLE, not made with hands.

Our prayer is that your ears will be opened to hear the message that "the just shall live by faith".

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Re: , on: 2009/12/2 2:52

Quote:
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These are great Scriptures too. Didn't you read my post before the last?

I did quote THE founder, our Lord Jesus Christ.

Re: - posted by Miccah (), on: 2009/12/2 3:04

haydock wrote:

Quote:

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haydock, please quote the source where you took these from.

Also, the notes listed on side of the scriptures given are pretty much hilarious. This must have come from one of the catholic church's minions.

Scripture is never good enough for the man-made catholic church. Only "their" interpretation can be taken as true. haydock, scripture stands alone. Who ever wrote these notes is not only wrong, they are butchering scripture in the process of their interpretation.

Re: Is the "universal church" biblical? - posted by enid, on: 2009/12/2 3:09

No doubt 'haydock' and 'ByEveryWord' are one and the same person.

Sad.

Re: - posted by KingJimmy (), on: 2009/12/2 7:04

If we must rely on the Pope to rightly interpret Scripture and tradition for us, then whom do we rely on to rightly interpret the Pope for us? If he is the authoritative and infallible interpreter of the faith once and for all handed down to the saints, then who do I turn to in order to interpret what he says, since according to Catholic dogma, I'm in no place to interpret the Scriptures and traditions?

Can you not see what a silly and illogical cycle this creates? This logic reduces me to never being able to interpret not only Scripture, but also the Pope. Indeed, when taken to its logical conclusion, Church services are turned into Latin and all you are expected to do is not understand and interpret, but simply say "amen" or "I believe..." when told to do so. Oh wait, Rome already has done that. A friend of mine in Bible college was Catholic for many years. And after all these years, she realized all Catholicism was about was simply showing up, and letting the priest take care of the rest. As long as you show up and do what you are told, you'll be ok. Don't bother trying to interpret the faith or learning the Scripture. There is no need. The Pope already did that for you.

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Re: , on: 2009/12/3 3:17

Quote:
-----If we must rely on the Pope to rightly interpret Scripture and tradition for us, then whom do we rely on to rightly interpret the Pope for us?

This is what you would rightly call a straw man argument. I never said that "we must rely on the Pope to rightly interpret Scripture and tradition for us". This is not Orthodox Catholicism.

No need to refute your other crazy statements since they are based upon faulty assumptions.

I encourage you to find out what it is that I DO believe before you assume. It is clear that you misunderstand Catholicism.

Are you willing to take a step back and actually ASK me what I believe and listen?

Re: , on: 2009/12/3 3:21

Quote:
-----by enid on 2009/12/2 0:09:41 No doubt 'haydock' and 'ByEveryWord' are one and the same person.

Wrong.

Do you have no clue how many God-fearing Bible Believing Catholics and Orthodox there are out there?

Remember...WE are the ones who wrote, preserved, and translated Sacred Scripture into your native tongue. (Yep, the first English Bibles were Catholic)

And, no...we don't believe in that dangerous and relatively new doctrine of Sola Scriptura.

Re: - posted by Leo_Grace, on: 2009/12/3 9:49

Quote:

haydock wrote:

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Are you willing to take a step back and actually ASK me what I believe and listen?

The more important point, haydock, is that you misunderstand Christianity. Catholicism is nothing. Christianity is everything. They are not compatible.

You should read the Bible and learn the commands of Jesus Christ.

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Re: , on: 2009/12/3 11:12

Haydock, you have it all wrong. The believing Church, since the beginning has possessed and passed down the Spirit Breathed Word of God, the Majority text. The Catholics (circa 400 AD) chose the Minority text, created by Origen and the Gnostics, to use as their text.

Haven't you wondered why there is so much corruption and Biblical error within the Roman Catholic Church? Indulgences, Homosexuality within the "priesthood", the worship of Mary as a co-redemptrix with Christ? The Worhip of the Pope, instead of the Worship of Jesus Christ, our Savior, etc etc etc????

The Bible tells us: "By their fruits ye shall know them"

The fruit of the Roman Cahtolic Church (Roman Catholicism) is corruption, error, and false doctrine!

Sincerely,

Walter

Quote:

haydock wrote:

Quote:

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Re: - posted by KingJimmy (), on: 2009/12/3 11:53

Quote:

This is what you would rightly call a straw man argument. I never said that "we must rely on the Pope to rightly interpret Scripture and tradition for us". This is not Orthodox Catholicism.

Actually, this is orthodox Catholicism, and not a straw man. It gets to the heart of the issue. If a question and dispute arises within Catholicism as to what the church believes, it is taken to Rome and decided. When ex cathedra is declared, there is no more room for interpretation of Scripture or tradition, for the Pope has declared to us what it is.

But then that begs the question, if the Pope becomes the authoritative interpreter of telling us what the Christ and the apostles taught, then how is it we have the ability to interpret the Pope, but not Christ and the apostles? Shouldn't we also then need somebody who can rightly interpret the Pope for us?

Additionally, I don't need to ask you what you believe about these things, as Rome has already told you what you should believe about these things, and I can simply reference Church history, the councils, the canon's, etc., etc. and find out exactly what you believe without asking you. As it is, perhaps you are a bad interpreter of Rome and can't be trusted. God knows you've already shown childish like behavior on this forum a thousand times. I've known better Catholics who ha

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d a better control of their mouth. Maybe you are a heretic of the Roman Catholic Church that simply hasn't been ex communicated yet.

So I say that to say anytime I want to know what Rome believes, I'll ask Rome. But then again, I hope I can find somebody to interpret what Rome says for me.