

# Deconstructing Petrine Succession: A Historical-Exegetical Inquiry Into Roman Dogma

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Theology & Apologetics: Biblical Scholarship

# Papal Vernacular

- “Pope” translates philologically to “Father” within the Greek diaspora (*Pappas* or *Papas*)
- Prolific usage observed within the beginning of 3<sup>rd</sup> CE
- Commonly expressed usage within 6<sup>th</sup> CE
- Roman Pontiffs such as “Julius (Bishop 337-52), Liberius (352-366), Siricius (384-99) utilized term “bishop” for Thessalonica, Boniface
- First dated Inscription observed within 303 AD

# Petrine Theology & Ecclesiology

- Petrine Theology elucidates the foundational tenets of Christian Theology (Soteriology, Christology, Anthropology, Eschatology Early Hebraic Thought)
- Peter traditionally the orator of *Mark's* attestation (Ecclesial affirmations: *Papias, Irenaeus, Clement, Tertullian, Origen*; **Ante**-Nicene Fathers)
- Old Testament Phraseology (Familiarity with the Hebrew Bible)(1 Peter 1:14-25 Hebraism observed)(Derivation from LXX-Septuagint)
- High Christology 1 Peter 3:15 (Tetragrammaton)(κύριον δὲ τὸν **Χριστὸν ἁγιάσατε**)(Isaiah referent/quotation)
- Narrative Theology
- Semitic Name “Simon”
- (Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ)/
- Apostolic Appointing and Induction (Matthew 4:18-20)

# Petrine Christological Confession

- Petrine explications-proclamations inferring divine attribution
- Narrative Theology (V.13-15)-Christological affirmation (“Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος / *“Thou art the Christ, the son of the living God”*) Dynamic proclamation
- Matthew 16:18 (“κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν”)
- Ecclesial controversy concerning hermeneutical exegetical implications
- Is Christ commencing Peter to a prototypical “Papal” designation?
- Is the “πέτρα” in attribution to the Petrine Confession or Peter The Apostle?
- X or Xb?

# Exegetical Considerations

- This Petrine inference has been heterogeneously posited to infer
- 1) The Ecclesiastical institution (**ἐκκλησίαν**)
- 2) A mandated apostolic office
- 3) An appointed legislation in attribution to Peter (Papacy)
  
- (“κάγω δέ **σοι** λέγω ὅτι **σὺ** εἶ **Πέτρος**, καὶ ἐπὶ **ταύτη** τῇ **πέτρᾳ** οἰκοδομήσω μου τὴν **ἐκκλησίαν**”)
- “I say to **you**, **you** are Peter” (Personal pronouns; Singular second person personal pronouns.)
- (“**This the rock**) (Demonstrative Pronoun “This; That; These”)(Why did Jesus utilize a demonstrative reactionarily rather than a personal pronoun if Peter was the alleged subject of his statement?)

[The further question whether there was any notion of **an enduring office beyond Peter’s lifetime**, if posed in purely historical terms, should be probably answered in the negative. That is, if we ask whether the historical Jesus, in commissioning Peter expected him to have successors, or whether the author of the Gospel of Matthew, writing after Peter’s death, **was aware that Peter and his commission survived in the leaders of, the Roman community, who succeeded him, “no”**]

# Papal Primacy/Infallibility

- “*Papal Primacy*” is an episcopal positioning incumbent upon the ecclesiastical pronouncements of “*Vatican I*”
- **[When the Roman Pontiff speaks “Ex Cathedra”, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore such definitions of the Roman Pontiff are of themselves, and not by the consent of the church, irreformable] [First Dogmatic...” 1870]**
- **[“Should anyone, which God forbid, have the temerity to reject this definition [of Papal Infallibility] let him be anathema”] [First Dogmatic... 1870]**
- Myriad of Papal authorities exceeding 260+

# Heterodoxical Observances

- “Ecclesiastical history recounts of the Popes that they disagree and differ among themselves as to the dogmas of their faith, and that some became heretics”
- Pope Honorius had propagated a Christology commensurate with Monothelism (A Christological heresy subjecting Christ to one will rather than two) thus consequentially had been anathematized by successors Leo & Hadrian the II
- Pope Marcellinus (AD 296-304) apostatized and had been accused of Idolatry
- Entailments of Infallibility/Inerrability

# Papal Induction: Inducted By Rome

- Rome acknowledged the apostolicity of Paul & Peter
- Declination in Pauline formulation, thought and contemplation
- Three classical Petrine texts (*Matthew 16:16-19; Luke 22:31-32; John 21:15-19*)
- Dogmatic Presuppositions
- Emergence in Papal authority accompanied by Hyperbolic Petrine Expression and Language; precipitated by opposition to Roman Episcopacy (“The Invention Of Peter”)
- Leo The Great (440-461) induction; Petrine function and expression



# Leo The Great: Petrine Culmination

- Leo I (440-61) “Great” Designation with two other Papal authorities (Gregory I & Nicholas)
- Leo’s “Sermon 3” exegetical exposition; expounded ascriptions in equivalence with Peter appertaining to ecclesial authority [ie, “*The Vicar of Peter*”, “*Primate of All Bishops*”]
- Hierarchical establishment constituted by Christ; Succeeded by Peter and imparted unto those who resultantly retained faith in Peter’s Apostolic Supremacy
- Self-Aggrandizement statements to justify ecclesial standing as Roman Pontiff
- Proliferation in Petrine Supremacy substantiated through treatises (Sermon 1, 2 & 3)

# Ecclesiastical Concern & Reception

- Multiplicity of Patristic Commentators & Exegetes (Augustine, Eusebius of Caesarea, Cyril of Jerusalem)
- Christological Assumption (16 Patristic Fathers)
- Petrine Assumption (17 Patristic Fathers)
- Petrine Confession (44 Patristic Fathers)

# Finalized Thoughts + Conclusions

- Peter never attributed any episcopal ascendancy to himself nor introduced language to infer this (Pope, Pontiff; Vicar of Christ, Holy Father, Cornerstone)
- Within the Pauline Corpus we don't seem to acknowledge any reverential acknowledgement for Peter; Paul the Apostle is acknowledged within varying communities and entrusted to exposit and intervene within matters appertaining to administration, correction and pedagogy
- A myriad of Papal Figures seemingly supported or advocated for heterodoxies of which were prevalent in antiquity; As the vicar of Christ why had there been obfuscation pertaining to the sustenance of orthodoxy? (Legislative Infallibility?)
- Pope Honorius retained an adherence to "*Monothelism*" [A Christology subjecting Christ to one will, rather than two]; Had been consequently condemned by the Sixth Ecumenical Council of A.D. 680-681 (In accordance with maintaining Infallibility "*Ex Cathedra*"; Pope Honorius erred as officiating Roman Pontiff)
- Peter didn't appear to exert authorial intent commensurate with Vatican I decretive appeal to Infallibility; Did Peter recognize his Infallibility?

# Credits:

- <http://spirited-tech.com/2021/07/27/refutation-of-papal-infallibility/>
- <https://www.stnicholasocc.org/post/refuting-papal-claims>
- <https://christiandefense.org/roman-catholicism/catholicism-and-the-primacy-of-the-apostle-peter/>