

What about the Church of God? Does it have the right to add to or take away from God's laws? Jesus told Simon he was a Peter, Greek for pebble. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mat. 16:18) But He, Christ, was the Rock on which the church was founded. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," (Eph. 2:20). All the other prophets and apostles, including Peter, are also part of the foundation. But Yeshua is the chief cornerstone on which it was built.

Yeshua said no one was to be the leader but Him. "Neither be ye called masters (kathēgētai, leaders): for one is your Master (kathēgētēs, leader), even Christ," (Mat. 23:10). All the apostles were equals as brethren. "...for one is your Master, even Christ; and all ye are brethren," (Mat. 23:8b). Later, Paul, who was not part of the Twelve, rebuked Peter when he felt Peter was in the wrong. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed," (Gal. 2:11). This proves the idea of the Primacy of Peter is of the Papacy, and not the Bible.

But what does it mean that the Apostles had the right to "bind and to loose"? "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven," (Mat. 18:18) The Popes say it gives them the right to change the Sabbath from Saturday to Sunday, and to allow idols, the worship of saints, or anything they like. Is this true? Yeshua said that He was not taking one jot or tittle of the law away. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Mat. 5:17-19). He condemned the teaching against even doing the least of the commandments.

*Basics of Biblical Greek Grammar* by William D. Mounce explains,

"In some translations of Matthew 18:18, it seems like Jesus promised his disciples that whatever they bound on earth would be bound in heaven, and whatever they loosed on earth would be loosed in heaven. In other words, they had the power to bind and loose, and Heaven (i.e., God) would simply back up their decrees. But the matter is not quite so simple; the actions described in heaven are future perfect passives – which could be translated 'will have already been bound in heaven... will have already been loosed in heaven.' In other words, the heavenly decree confirming the earthly one is based on a prior verdict."

"This is the language of the law court. Jewish legal issues were normally decided in Jesus' day by elders in the synagogue community (later by rabbis). Many Jewish people believed that the authority of heaven stood behind the earthly judges when they decided cases based on a correct understanding of God's laws. (This process came to be called 'binding and loosing'.) Jesus' contemporaries often envisioned God's justice in terms of a heavenly court; by obeying God's laws, the earthly court simply ratified the decrees of the heavenly court" (pg. 121).

So, a proper understanding of Matthew 16:19 would be, "And I will give to you the keys of the kingdom of heaven; so you may bind on earth what has been bound in heaven; and you may loose on earth what has been loosed in heaven." The keys of the kingdom of heaven are God's laws, by which the kingdom of God will be ruled.

We read earlier (in Part 1) how Moses and those that came after him were to judge the people based on God's laws and statutes. Then, when Christ was setting up the Church, He transferred this authority to judge by God's law to the Apostles. This is why Paul was so upset when he found out that church members were going to a secular court. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (1 Cor. 6:1).

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body [is] of Christ (the Church)," (Col. 2:16-17). The word 'is' here is not in the Greek. In no way does this give anyone the right to change God's laws, like the Pope changing the Sabbath to Sunday, or for others to change the calendar from a visually sighted one to a fixed one, or to add Postponements. It does, however, change the authority of confirming the sighting of the new moon from the Sanhedrin to the Church.