

The Primacy of Peter

Intro: Roman Catholicism, like all other religious systems, rests upon certain foundational claims that are vital to her existence. Upon these fundamental dogmas the entire superstructure of Catholicism is founded. If they should ever be destroyed then Catholicism, in all her many facets of teaching and practice, collapses. On the other hand, prove or establish these claims as true and Catholicism must be judged as right from all and every standpoint.

Basically, Roman Catholicism is predicated on the basis of three foundational premises: (1) The primacy of Peter, (2) apostolic succession, and (3) the infallibility of the pope. We at this time are primarily interested in the first of these three claims. In fact, a deliberate study in the 1 and 2 Peter epistles would necessarily demand that consideration be given to the primacy of Peter.

I. PETER THE APOSTLE

- A. All readily admit that Peter was a very important figure, and occupied a place of prominence in the New Testament and the early church.
- B. However, we do scripturally deny that Peter was foremost among the apostles, the foundation upon which the church was built, and the first pope or universal bishop over the church.
 - 1. These are the affirmations about Peter made by the Roman Catholic Church.
 - 2. Recognize that these claims appear both plausible and Scriptural to the adherents of Catholicism.

II. EXAMINING THE CLAIMS

- A. **Mat. 16:18-19** “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. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
 - 1. “And I say also unto thee, that thou art Peter [rock], and upon this rock [Peter] I will build my church.”
 - a. When Jesus first came in contact with Simon, the brother of Andrew, He immediately changed his name from Simon, meaning “famous” to Cephas, or Peter, meaning “rock.”
 - b. John 1:42 “And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.”
 - c. Mark 3:16 “And Simon he surnamed Peter;”
 - 2. “And I will give unto thee [Peter] the keys of the kingdom of heaven: and whatsoever thou [Peter] shalt bind on earth shall be bound in heaven: and whatsoever thou [Peter] shalt loose on earth shall be loosed in heaven.”
 - a. *Key* signifies authority, thus, to Peter was given the authority pertaining to the kingdom of heaven.
 - b. Whatsoever, therefore, Peter might decide to bind or loose on earth would be acceptable and binding in heaven.

B. It is affirmed that Peter was always listed as preeminent or primary among the apostles even though his name might appear in second, or last, position.

1. If listed in last place there is an ascending scale, of importance; 1 Cor. 9:5-6 “Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? ⁶Or I only and Barnabas, have not we power to forbear working?”
2. If listed in second position then there is a pyramid arrangement giving special emphasis to the person at the top of the pyramid as indicated by that second place listing; Gal. 2:9-13 “And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. ¹⁰Only *they would* that we should remember the poor; the same which I also was forward to do. ¹¹But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹²For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.”
3. But, whenever the apostles as a complete group are considered, Peter’s name invariably heads the list.
 - a. Mat. 10:2 “Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of* Zebedee, and John his brother;”
 - b. Mark 3:16 “And Simon he surnamed Peter;”
 - c. Luke 6:12-14 “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. ¹³And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; ¹⁴Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,”
 - d. Acts 1:13 “And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of* Alphaeus, and Simon Zelotes, and Judas *the brother of* James.”
4. True also (with the exception noted in 1 and 2) when just a few apostles are considered, Peter is listed first.
 - a. Peter James, and John; Mat. 17:1 “And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,”
 - (1) Mark 9:2 “And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.”
 - (2) Luke 9:28 “And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.”
 - b. Prayer in the garden:
 - (1) Mat. 26:36-37 “Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. ³⁷And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.”
 - (2) Mark 14:32-33 “And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. ³³And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;”
 - c. At the healing of the damsel
 - (1) Mark 5:37 “And he suffered no man to follow him, save Peter, and James, and John the brother of James.”
 - (2) Luke 8:51 “And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.”

- d. In the discussion regarding the destruction of Jerusalem; Mark 13:3-4 “And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, ⁴Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?”
- e. The resurrection and going to the tomb:
 - (1) Luke 24:12 “Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.”
 - (2) John 20:2-8 “Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. ³Peter therefore went forth, and that other disciple, and came to the sepulchre. ⁴So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. ⁵And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. ⁶Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, ⁷And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ⁸Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.”

III. THE TEACHING OF THE SCRIPTURES

- A. **Mat. 16:18-19** “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. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
 - 1. In order to fully understand the teaching of these two verses we need to consider the entire context
 - a. Mat. 16:13-19 “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? ¹⁴And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. ¹⁵He saith unto them, But whom say ye that I am? ¹⁶And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. ¹⁸And 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. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
 - b. The discussion was “who is Jesus?” not, “who is Peter?”
 - c. Peter’s given name was Simon
 - (1) When the Lord met him He changed his name to Peter.
 - (2) From that day forth Peter generally was known according to his new name.
 - d. In like manner Christ’s given name was Jesus, but He too had been given another name—the name Christ.
 - e. Thus, Jesus, in speaking about the foundation upon which the church would be built, makes a play on words and ideas: “Thou art Simon, called Peter and I am Jesus, called Christ, the Son of the living God.”

2. Notice the text in the original Koine Greek language.
 - a. In the original there is a decided difference between Peter and that rock upon which the church would be founded.
 - (1) πέτρος (*petros*) masculine gender meaning a rock, pebble, stone and translated into our English as “Peter.”
 - (2) πέτρα (*petra*) feminine gender meaning a bed-rock, mountain or rock, an immovable ledge and translated into our English as “rock” or “stone.”
 - b. The Catholic rebuttal is that the Lord spoke, in the Aramaic language.
 - (1) Reference is made to the Peshito Syriac translation where the neuter gender *kepha* is used for both *petros* and *petra*.
 - (2) There is no basis, either from in Biblical or secular history, for accepting the theory that Christ spoke in the Aramaic language on this occasion; in fact, there is evidence to the contrary.
 - (a) Whenever the Bible records a direct quotation from language we find the phrase “being interpreted.”
 - (i) Mat. 1:23 “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”
 - (ii) Mark 5:41 “And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.”
 - (iii) Mark 15:22 “And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”
 - (iv) John 1:38, 41 “Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?... ⁴¹He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.”
 - (v) Acts 4:36 “And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,”
 - (b) The Latin Vulgate (accepted by the Roman Catholic Church as an authorized and infallible version) makes a distinction in the gender: *petrus* (masculine) and *petram* (feminine).
 - (3) Matthew, however, as was true of all the New Testament writers, wrote by inspiration of the Holy Spirit in the Koine Greek language and he made a difference between Peter and the rock.
3. Other Scriptures also give emphasis to the *petra* upon which the church has been founded.
 - a. Rom. 9:33 “As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”
 - (1) Two words
 - (a) λίθος (*lithos*)
 - (b) πέτρα (*petra*)
 - (2) Isa. 8:14 “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

- (3) Isa. 28:16 “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.”
- b. 1 Cor. 10:4 “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”
- c. Eph. 2:20 “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*,”
- d. 1 Pet. 2:4-8 “To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ⁶Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. ⁷Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”
- (1) Again the two words: λίθος (*lithos*) and πέτρα (*petra*).
- (2) Psa. 118:22 “The stone *which* the builders refused is become the head *stone* of the corner.”
- (3) Isa. 8:14 “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”
- (4) Isa. 28:16 “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.”
- (5) These Scriptures parallel Rom. 9:33 “As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”
- e. Consider also:
- (1) Acts 4:11 “This is the stone which was set at nought of you builders, which is become the head of the corner.”
- (2) 1 Cor. 3:11 “For other foundation can no man lay than that is laid, which is Jesus Christ.”
4. The keys to the kingdom, the ability to bind and loose, were not given exclusively to Peter.
- a. The church; Mat. 18:18 “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.”
- b. All the apostles; John 20:23 “Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.”
- c. According to the original text, all that Peter, the other apostles, or the church could bind or loose on earth was that which had already been bound or loosed in heaven.
- (1) In the Greek it is in the perfect tense, which indicates something in the past with continuing results.
- (2) The import of Jesus’ statement is they could bind and loose what God had already bound or loosed in heaven and it remains bound and loosed.

B. The Bible has never endorsed the primacy of Peter or any apostle.

1. Mat. 18:1-4 “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? ²And Jesus called a little child unto him, and set him in the midst of them, ³And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ⁴Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

2. Mat. 19:28 “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”
3. Mat. 20:20-28 “Then came to him the mother of Zebedee’s children with her sons, worshipping *him*, and desiring a certain thing of him. ²¹And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. ²²But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. ²³And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. ²⁴And when the ten heard *it*, they were moved with indignation against the two brethren. ²⁵But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. ²⁶But it shall not be so among you: but whosoever will be great among you, let him be your minister; ²⁷And whosoever will be chief among you, let him be your servant: ²⁸Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”
4. Mat. 23:1-12 “Then spake Jesus to the multitude, and to his disciples, ²Saying, The scribes and the Pharisees sit in Moses’ seat: ³All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. ⁴For they bind heavy burdens and grievous to be borne, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers. ⁵But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, ⁶And love the uppermost rooms at feasts, and the chief seats in the synagogues, ⁷And greetings in the markets, and to be called of men, Rabbi, Rabbi. ⁸But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. ⁹And call no *man* your father upon the earth: for one is your Father, which is in heaven. ¹⁰Neither be ye called masters: for one is your Master, *even* Christ. ¹¹But he that is greatest among you shall be your servant. ¹²And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”
5. Mark 9:33-37 “And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? ³⁴But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. ³⁵And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. ³⁶And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, ³⁷Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.”
6. Luke 9:46-48 “Then there arose a reasoning among them, which of them should be greatest. ⁴⁷And Jesus, perceiving the thought of their heart, took a child, and set him by him, ⁴⁸And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.”
7. Bear in mind that all of these discussions were after Matthew 16:18.

C. Paul the apostle ever stands as an indictment against the primacy of Peter.

1. Gal. 2:6-14 “But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed *to be somewhat* in conference added nothing to me: ⁷But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; ⁸(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) ⁹And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. ¹⁰Only *they would* that we should remember the poor; the same which I also was forward to do. ¹¹But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹²For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

¹⁴But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

2. Paul considered himself on equal par with all the other apostles:
 - a. 1 Cor. 15:9 "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."
 - b. 2 Cor. 11:5 "For I suppose I was not a whit behind the very chiefest apostles."
3. 2 Cor. 11:28 "Beside those things that are without, that which cometh upon me daily, the care of all the churches."
4. Paul, by the Spirit, gives a detailed list of the offices and servants in the church yet fails to mention either the primacy of Peter or the papal office.
 - a. 1 Cor. 12:28 "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."
 - b. Eph. 4:11-16 "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."
 - c. There is never a mention of the papal office in the Scripture. Why this silence in the Scripture if the office is so important to the existence of the church and its spiritual well being?
5. Consider the epistles of Paul written to and from Rome.
 - a. The Roman Catholic Church claims that Peter was pope in Rome from A.D. 42-67 or 68.
 - b. During this same period Paul wrote one epistle to Rome and five epistles from Rome.
 - (1) Ephesians, Philippians, Colossians, and Philemon were all written from Rome during Paul's first imprisonment (A.D. 61-63).
 - (2) 2 Timothy was written from Rome during Paul's second imprisonment (A.D. 67).
 - (3) There is no mention of Peter in any of these epistles. In fact, if Peter had been in Rome during this period of time then he had evidently forsaken Paul during his imprisonment; 2 Tim. 4:16 "At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge."
 - (4) The Roman letter was written by Paul in A.D. 58.
 - (a) In the epistle, he mentions 27 people by name, but he does not mention Peter.
 - (b) This would not only have been in bad taste, but unthinkable if Peter was pope in Rome during this time.
 - (c) Paul desired to go to Rome that he might impart some spiritual gifts unto them to the end that they might be established.
 - (i) Only an apostle could do this.

(ii) Rom. 1:11 “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;”

(d) Evidently Peter, nor any other apostle, had been in Rome before A.D. 58.

c. In A.D. 44 Peter was in Jerusalem having been imprisoned by Herod; Acts 12.

d. He was still in Jerusalem about A.D. 49 or 50 during the discussion concerning circumcision and the acceptance of the Gentiles; Acts 15.

D. Peter wrote two epistles, yet he never made mention of his primacy or his papal office.

1. 1 Pet. 2:4-8 “To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ⁶Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. ⁷Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”

2. 1 Pet. 5:1 “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:”

E. Other considerations.

1. Peter and John are sent

a. Acts 8:14 “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:”

b. Peter is sent; he does not do the sending.

2. The brethren of Jerusalem contended with Peter.

a. Acts 11:2 “And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,”

b. Evidently they did not know of, or accept, his place of authority.

3. The Jerusalem discussion over circumcision

a. Acts 15.

b. Why did Peter not preside over this council?

c. Instead, James evidently usurped that place of authority.

(1) Acts 15:13 “And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:”

(2) Acts 15:19 “Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:”

Conclusion: While the Catholic Church might claim to trace the papacy to Peter, he in no way had primacy over others. It simply is a false claim.