

Matthew 23:9 says, “Call no man father upon the earth,” but just like in **Matthew 23:10**, Jesus is addressing the misuse of spiritual titles that belong uniquely to God.

He is **not forbidding the natural or respectful use of “father”** for biological parents or spiritual mentors. Instead, Jesus is warning against giving men **divine status or ultimate spiritual authority** that belongs only to God, the one true Father in heaven.

If this verse were taken literally—as some Protestants do—it would contradict the apostles who call themselves spiritual fathers (e.g., 1 Corinthians 4:15), and it would forbid honoring our biological fathers (Exodus 20:12). This shows it must be interpreted **symbolically**.

Thus, “**call no man father**” truly means: **do not call any man God or give him the divine honor reserved for God alone**.

1 Timothy 2:5 says, “For there is one God and one mediator between God and men, the man Christ Jesus.”

This verse affirms that **Jesus alone is the one true Mediator** who reconciles humanity to God. No one else replaces or competes with Christ’s unique role.

However, **asking the saints to pray for us is not mediation, but intercession**. Just as you might ask a brother or sister on earth to pray for you, you can ask the saints in heaven to pray on your behalf.

Intercession means **requesting prayers**, not acting as a mediator who stands between God and man to offer salvation. The saints are helpers in prayer, not substitutes for Christ.

Colossians 2:8 warns against being led astray by “philosophy and vain deceit.”

We agree that **some doctrines introduced by the Catholic Church in later centuries are human additions**—for example, the **filioque clause** and the claim of **papal infallibility**—which we rightly reject.

However, to **dismiss all Catholic doctrine as false** is to ignore the Church’s crucial role in **preserving and defining the faith**. The Catholic Church is the one that **canonized the Bible**, formed the **Nicene Creed**, and preserved orthodox teaching through the early centuries. The very Bible Protestants use to challenge Catholicism was shaped by that Church.

Rejecting all Catholic doctrine wholesale means rejecting the Church’s historic role in safeguarding Scripture and the faith itself. That would be self-defeating.

Ephesians 2:8-9 says, “For by grace are ye saved through faith... not of works...”

Salvation is a gift of grace received through faith—but it was **never faith alone**. True faith naturally **produces good works**; it is living and active. As James 2:17 teaches, **faith without works is dead**.

Works are not the cause of salvation, but the **fruit and evidence of genuine faith**. To reject works entirely misunderstands what saving faith truly is.

Revelation 22:18-19 warns against adding to or taking away from “this book.”

Protestants often use this to support **sola scriptura**, rejecting Catholic tradition and the Magisterium. But this is a paradox and unsustainable.

- **Martin Luther** tried to remove books like the Epistle of James and cut the Catholic Bible canon from 73 to 66 books.
- Meanwhile, **Gnostic Gospels**, which are additions found in some traditions like the Ethiopian Bible, clearly violate this warning and have caused confusion and heresy.

This shows that **adding or removing books has serious consequences**. The Bible itself is the result of **Church tradition and careful discernment**. Early Christians didn’t have the complete Bible, so sola scriptura couldn’t have functioned.

Because Luther removed books and others added heretical texts, sola scriptura cannot stand alone. The Church’s authority alongside Scripture is necessary to preserve the true faith.

Acts 10:25-26 shows Peter refusing to be worshiped, saying, “Stand up; I myself am also a man.”

He was right to refuse worship because **Peter is not God**. Likewise, Catholics, Orthodox, and we in the Dylantic Church **do not worship Mary or the saints**—this is a common Protestant misunderstanding.

We **venerate** Mary and the saints, which means we honor and deeply respect them, but we do **not** worship them. Worship is reserved for God alone.

- **Mary**, as Theotokos—the God-bearer—deserves special respect for carrying Jesus.
- **The saints**, like Peter, deserve honor for their holy lives and roles in building the Church.

Venerating someone is like praising a brother or sister for their good deeds—it is not worship. Just as praising a living brother is not worship, venerating saints in heaven is a way of honoring their example and asking for their prayers.

Exodus 20:4-5 says, “Thou shalt not make unto thee any graven image...”

But God Himself commanded cherubim to be engraved on the Ark of the Covenant (Exodus 25:18-20). These sacred images served to **deter the worship of false gods**, not to ban all images.

If the command were taken absolutely literally, then even having your image on a gravestone—or photographs, paintings, and statues—would be blasphemy. Yet these are common and accepted.

The key is that **we do not worship the images themselves**, but use them as visual reminders. Icons of Mary, the saints, and Jesus help us remember their holiness and God’s work through them.

When we honor these images, we are honoring **what they represent**—the holiness of God reflected in Mary and the saints—not the images as objects.

1 Corinthians 14:34 says, “Let your women keep silence in the churches...”

Many Protestants use this verse to silence women entirely, which comes off as sexist and ignores the broader biblical context.

What this passage really addresses is a call for **order, modesty, and respect** in worship—not a blanket ban on women speaking or preaching truth. It is often about **discouraging gossip, disruptive behavior, or loud, disrespectful interruptions** during church gatherings.

Women in Scripture, including Priscilla (Acts 18:26) and Phoebe (Romans 16:1), played active roles in teaching and ministry, showing that the church did include women’s voices in truth-sharing.

So, using this verse to silence all women, especially when they preach truth, is a **misinterpretation** and reflects cultural sexism, not biblical teaching.

Romans 3:23 — “For all have sinned and fall short of the glory of God.”

If you take this verse in an absolute, literal sense with no room for exception, then you are calling Jesus Christ—a sinless and divine Savior—a sinner. And that is heresy of the highest order.

Yes, all *human beings* have sinned—but Jesus is not just human, He is God Incarnate. Hebrews 4:15 clearly

states that He was “tempted in every way as we are, yet without sin.” So right away, we see there is at least one clear exception.

What about Mary? She is not divine, but by the grace of God, she was preserved from sin—*not by her own power*, but by God’s grace working in her. She still had a fallen nature, like the rest of us, but through God’s help and her cooperation, she remained sinless in *conduct*. She was the chosen vessel, the Theotokos, the God-bearer, made pure to carry the Word made flesh.

So yes, *all have sinned*—but not Jesus. And Mary, though not divine, is an exception by *grace*, not nature. If you refuse to acknowledge exceptions, you turn the Gospel into a contradiction and accuse God Himself of sin. Be careful not to twist Scripture into heresy.

Romans 10:9–10 — “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved...”

Yes, confession and belief are essential—but don’t twist this into some lazy “faith alone” doctrine. Scripture does not contradict itself. James 2:17 says it plainly: *Faith without works is dead*. And a dead faith cannot save you.

Anyone can say words. Anyone can *mouth* a confession. But if you don’t *live* it—if you don’t pick up your cross and follow Christ (Luke 9:23)—then your confession is a lie, and your belief is fake. Real faith produces real obedience. It bears fruit. It walks, it fights, it sacrifices.

You think just believing in your mind and saying words with your mouth is all that’s needed? Then explain Revelation 3:16—*“Because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.”* If you live a lukewarm life, if you confess Christ without following Him, He’ll spit you out. Period.

Romans 10 affirms *living* faith. Faith that *moves*. Faith that works through love. Don’t cherry-pick verses to create a shallow gospel. If your faith doesn’t result in action, it isn’t saving faith at all.

Hebrews 10:10–14 — “We have been sanctified through the offering of the body of Jesus Christ once for all.”

Yes—**one sacrifice**, once and for all. That is true. But don’t misrepresent the Catholic Mass or the Orthodox Divine Liturgy—or even our Dylantic practices—as if they’re trying to *re-sacrifice* Christ. That is a complete misunderstanding.

Let me speak plainly: **The Mass is not a re-sacrifice**. The Church doesn’t kill Jesus again and again. The Mass is a participation in the **one eternal sacrifice** of Christ. It is the same sacrifice, made present to us. Just like when you hold a church service and take

communion, *you are not re-sacrificing Christ*—you are remembering, affirming, and receiving the fruit of the one sacrifice.

The Catholic Church believes that the Eucharist is the **real** Body and Blood of Christ, just as Jesus said in John 6:53–54: *“Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.”* Protestants treat communion like a symbol. Catholics, Orthodox, and we Dylantics treat it as reality—**because that’s what Jesus said.**

And what is the Mass, really? It’s a **church service**. It’s prayer, scripture, preaching, and communion—on a larger, more reverent scale. If you’re going to condemn Mass as some kind of heresy, then you better cancel your own Sunday service too. No more preaching. No more singing. Just break the bread, sip the wine, and go home.

But you won’t do that—because you know it’s about **commemorating Christ**. And that’s what the Mass is: a holy act of remembrance, unity, and reverence for the **one sacrifice** that saved us all.

So unless you want to condemn yourself for holding church services, stop accusing Catholics and others of “re-sacrificing” Jesus. That’s not theology—it’s slander.

Mark 7:8–13 / Matthew 15:9 — “You lay aside the commandment of God to hold the tradition of men...” / “In vain do they worship me, teaching as doctrines the commandments of men.”

Let’s get this straight: **Jesus did not condemn all tradition**. If He did, He’d have to condemn Himself—because He *instituted* new traditions, such as the Eucharist (*“Do this in remembrance of Me”* — Luke 22:19) and the command to baptize in the name of the Father, Son, and Holy Spirit (Matthew 28:19). So clearly, not all tradition is evil.

What Jesus condemned was **corrupt tradition**—the kind that the Pharisees upheld to **exalt themselves** instead of glorifying God. He wasn’t attacking tradition itself; He was rebuking their **hypocrisy**. These men used outward ritual as a cover for a rotten heart. They made themselves into gods—laying heavy burdens on others while doing nothing to lift them. They honored God with their lips, but their hearts were far from Him (Isaiah 29:13, quoted in Matthew 15:8).

Let’s be clear: **Sacred tradition rooted in Christ and the apostles is not the same thing as man-made vanity**. The problem is when people elevate their own man-made systems above the Word and Spirit of God.

So when Protestants throw these verses at Catholics, Orthodox, or Dylantics, they’re misusing Scripture. Jesus wasn’t abolishing all tradition—He was calling out **empty, arrogant, self-serving tradition** that *replaces*

the truth of God. Big difference. And if you can’t see that, you’re following the same blind logic that the Pharisees used.

Why are you using **Galatians 1:8** against us when you should be fighting yourselves with it? Look at the **thousands of Protestant denominations led astray**, the rise of **prosperity gospel preachers like Kenneth Copeland**, and the embrace of **liberalism** that contradicts the true Gospel.

We don’t preach another gospel—we preach the same Gospel of Matthew, Mark, Luke, and John that the apostles and early Church believed. If anything, **you are the ones in the wrong**. Mainline Protestant churches have recontextualized the Bible, watered down doctrine, and abandoned holiness. Protestantism has, in many places, destroyed itself.

We acknowledge there are conservative Protestant offshoots trying to hold to the faith, but the fact remains: **critique yourselves before you critique us**. You accuse us of preaching another gospel, but we stand on the Gospel your ancestors honored before Protestantism splintered and diluted it.

If you can’t see that, then you’re blind to the error growing within your own ranks. So before you throw stones, take a hard look in the mirror.

14. 1 John 2:1 — “We have an advocate, Jesus Christ...”

Yes, Jesus is our one true Advocate. But asking the saints to pray for us isn’t competing with Him. It’s **fellowship in the Body of Christ**. The saints are alive in heaven (Luke 20:38), and they still care—they still pray for us. It’s not replacing Jesus’ advocacy, just joining in prayer.

15. Luke 11:27-28 — “Blessed rather are those who hear...”

Jesus isn’t putting down His mother here. He’s **confirming she’s blessed—not only for bearing Him but for obeying God’s Word** (Luke 1:38). Mary’s faith and obedience make her truly blessed.

16. Matthew 6:7 — “Do not use vain repetitions...”

If this meant all repetition was bad, we’d be stuck—**Psalms repeats phrases all the time**. Jesus wasn’t saying no repetition, He was saying no **empty, mindless repetition**. Vain repetition is praying without heart. Repeating prayers with meaning and devotion, like in the Rosary, is powerful, not wrong.