The Dangers of the Catechism Cult



Danger 1 CATHOLICISM & GOD'S WORD

Matthew 15:9 It is useless for you to worship me, when you teach rules made up by humans.

WHAT CATHOLICISM TEACHES ABOUT GOD'S WORD



Catholicism teaches there are three sources of authority in matters of faith and practice.

- The first is the scriptures but then they go ahead to say that not all revelation is contained in the scriptures.
- The second source of authority for religion Catholics say is the traditions of the Catholic Church. The Roman Catholic Baltimore Catechism, Confraternity Edition says on page 298 "Not all the truths revealed for us by God are found in the Bible; some are found only in Divine Tradition." Their Catechism For Adults, Vatican II Edition by James Alberione says on page 93 "What is Sacred Tradition? Sacred Tradition is revealed doctrine which concerns faith and morals, not written in the Bible, but infallibly transmitted from age to age, especially by means of the Shepherds of the Church." Again the Baltimore Catechism says on page 299 that "By Divine Tradition is meant the revealed truths taught by Christ and his apostles, which were given to the Church only by word of mouth and not through the Bible, though they were put in writing principally by the fathers of the Church." So according to Catholicism tradition, which they say, is authoritative for faith and practice is truths which God revealed to the apostles but were not written down. Instead they have been passed down by word of mouth and finally have been written down by leaders in the Catholic Church. The Catechism For Adults says on page 100 "Consequently it is not from sacred scripture alone that the Church draws her certainty about everything that has been revealed. Therefore both Sacred Tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence." The Baltimore Catechism says in page 299 "Divine Tradition must be believed as firmly as the Bible because it also contains the word of God." The Traditions of the Catholic Church are put by them on the same level with and even made superior to the Holy Scriptures and the scriptures are seen to be not sufficient or not enough.

Robert Bellarmine, one of the most famous of all Catholic theologians and Cardinals said in his work "The Word of God" chapter 4 section 1 paragraph 6, "Scriptures without Tradition, are neither simply necessary nor sufficient, but unwritten Traditions are necessary. Tradition alone is sufficient, but the scriptures are not sufficient."

- The third source of authority for Catholicism is the Catholic Church itself.

Rome claims the word of God needs an interpreter and that only the Catholic Church has the right to interpret the scripture. Here is what the Baltimore Catechism says about this on page 299. “We can know the true meaning of the doctrines contained in the Bible and in Divine Tradition from the Catholic Church, which has been authorized by Jesus Christ to explain His doctrines and which is preserved from error in its teachings by the special assistance of the Holy Ghost.” The 1994 Catechism of the Catholic Church says on page 27 under question #85, “...the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.”

The Catholic Encyclopedia says in Volume 15 “As regards biblical interpretation properly so-called, the Church is infallible in the sense that whether by authentic decision of Pope or Council or by its current teaching that a given passage of scripture has a certain meaning, this meaning must be regarded as the true sense of the passage in question.” The Dogmatic Constitution On Divine Revelation written by Vatican II says “Therefore both scripture and tradition should be accepted with equal sentiments of devotion and reverence. Sacred tradition and Holy Scripture form a single, sacred deposit of the word of God entrusted to the Church. It is clear therefore that sacred tradition, holy scripture and the Church’s magisterium are by God’s most wise decrees so closely connected and associated together that one does not subsist without the other two and that all of them and each in its own manner, under the impulse of the one Spirit of God, contribute efficaciously to the salvation of souls.”

Catholicism claims that the sacred traditions of the Church, the Church’s body called the magisterium which gathers to decide what the Bible really means and the Bible itself, all three are efficacious to the salvation of souls and that the Bible does not stand alone but that these three things, God’s word, Catholic Tradition and the Catholic Church stand or fall together.

The Roman Catholic Council of Trent states that "no one may interpret the scripture if his interpretation goes contrary to that of the Catholic church". “In order to restrain petulant spirits no one, relying on his own skill, shall in matters of faith and of morals pertaining to the edification of Christian doctrine, presume to interpret the sacred scripture contrary to the sense which holy mother Church, whose it is to judge of the true sense and interpretation of the Holy Scripture, hath held and doth hold.” Now, can the common man interpret and understand God’s word for himself? Catholicism says, No. The Catholic Church alone can say what God’s word means. Until recent years Catholicism wouldn’t even let people read God’s word. Now, at least in the United States because of pressure from non Catholic Christians, laymen may read the Bible but nevertheless must always bring their interpretations into harmony with that of the holy mother Church.

The final authority is therefore not God’s word but the Catholic Church since she only is qualified to interpret God’s word. In fact, the Catholic is governed, not by God’s word and not by God’s word and Tradition but by the Church, which sets up the tradition and says what it means. Tradition is what the Catholic Church says it is. God’s word means what the Catholic Church says it means. For Catholicism God’s word is not the final authority. The important thing is what the Church has to say. The Catholic Church places itself above God’s word. Why does Catholicism give such overriding authority to tradition and to the Catholic Church? She does so because she has to somehow justify her doctrines and practices, which have no basis in God’s word. Rome’s holding of these three sources of authority in religion helps explain the way she has treated God’s word in history. Throughout history until modern times Catholicism has denied God’s word to the common man. She kept the Bible in Latin for a thousand years so people couldn’t read it. She made it a capital offense to even possess a copy of God’s word during the middle ages. For 800 years before the Reformation she kept the Bible chained to the pulpits in Catholic Churches so no one could take it home. In the year 1229 the Catholic Church placed the Bible on their “Index Of Forbidden Books.” John Wycliffe who translated the Bible into English for the common man died in 1384 but in 1415 the Catholic Church dug up his bones, burned them and threw them into the River Swift because he had done this translating work. Pope Clement XI in 1713 in his Bull Unigenitus declared “We strictly forbid (the laity or common man) to have the books of the Old and New Testaments in the (common language).” In 1816 Pope Pious VII said in another papal bull concerning the distribution of God’s word by Bible societies that it is “a fiendish instrument for the undermining of the foundations of religion.” Can you imagine these statements against God’s word coming from a church professing to be Christian?

THE FINAL AUTHORITY IN ALL MATTERS OF RELIGION IS GOD’S WORD

God’s holy word is the only rule of faith and practice for New Testament Christianity. This is the basic difference between Christians and Catholics. Christians look to God’s word alone for authority while Catholics look to the traditions of their Church. The final arbitrator in all matters of faith and practice is scripture itself. Let’s look at

some of the many verses that tell us this. First look at Isaiah 8:20. Here Isaiah is telling the people of Judah not to look to the occult for advice and help in their troubles. He says that whatever does not conform to the law and the testimony, that is to the scriptures, God's word, there is no light in that thing. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." This of course applies to anything and everything including tradition or whatever. God's word is superior in authority to the Catholic Church and to everything else. Our Baptist forefathers stated the biblical position well when they said in the Philadelphia Confession of faith, "The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy scripture delivered by the Spirit, into which scripture so delivered our faith is finally resolved." Another important paragraph in that confession relating to the same subject says, "The infallible rule of interpretation of scripture is the scripture itself and therefore when there is a question about the true and full meaning of any scripture...it must be searched by other places that speak more clearly." In other words the proper interpreter of scripture is not the Church but the scripture itself. God's word is complete and perfect. God never gives anyone the authority to add to or to change his word. In Revelation 22:18 the Lord Jesus says, "For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Never once did Christ or the apostles say or hint that tradition was needed in addition to the scripture. Again our Baptist forefathers in early America wrote in the Philadelphia Confession what they believed concerning this matter of the completeness and perfection of God's word. "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit or traditions of men." God's word is sufficient. It tells us all we need to know for salvation and life. II Timothy 3:15-17 says, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (or spiritually complete), thoroughly furnished (literally completely equipped) unto all (absolute all) good works." We have no need for traditions nor of new revelations. God's word is sufficient for our every need. Can the common man understand and interpret God's word for himself? Catholicism teaches that the scriptures must be understood only as interpreted by their Church. But God's word is clear and can be understood by any man who reads and desires to understand. We call this the perspicuity of the scripture. God's word is clearly intended for the common man, for all the people The Old Testament prophets constantly addressed the common people with God's word, expecting them to understand it. In I Kings 22:28 the prophet Micaiah said "...Hearken, O people, every one of you." In Deuteronomy 6:4 Moses said "Hear, O Israel." Obviously these same words written down in those days can be understood by readers today. The Lord Jesus did not address the elite and the intelligentsia in his preaching but the common and Mark 12:37 says "...And the common people heard him gladly." They wouldn't have been glad had they not understood what the Lord had said. Acts 17:11 states that the Bereans, the common citizens of that city were Noble because they studied God's word for themselves every day to see if what Paul preached was true. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." All the New Testament letters are addressed to the congregations and to the saints and to all who call on the name of Jesus Christ our Lord. There are many scriptures which command individual Bible study by God's people, verses like John 5:39 where the Lord Jesus said to his audience, "Search the scriptures; for in them you think you have eternal life: and they are they which testify of me." I Peter 2:2 says for Christians to "As newborn babes, desire the sincere milk of the word, that you may grow thereby." And in Revelation 1:3 the Lord Jesus says "Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein..." God's word never even hints that the interpretation of God's word belongs to some individual or to some Church.

THE BIBLE AND CATHOLICISM'S VIEW OF GOD'S WORD

The only thing our Lord Jesus ever said about religious tradition was to condemn it. Our text is the climactic statement of our Lord in the following situation. The Lord Jesus was upset that the Pharisees had elevated their religious tradition above God's word. Even though God's fifth commandment to honor thy father and thy mother requires people to take care of their parents in their old age, the Pharisees had come up with a tradition which would allow them to escape this law of God by saying the word Corban. When they said Corban they were saying that they had dedicated all their financial resources to God and they no longer were obligated to take care of their aging parents. In our text the Lord Jesus says of these Pharisees, "But in vain they do worship me, teaching for doctrines the commandments of men." The Lord Jesus rebuked the Pharisees here for doing exactly what Catholicism does today, making tradition equal to or superior to God's word. In verse 6 of this same 15th chapter the Lord Jesus says that religious tradition nullifies the commandments of God. "...you made the commandment of God of none effect

by your tradition." Tradition nullifies God's word. Here is an example in relation to Catholicism. I Timothy 2:5 says "For there is one God, and one mediator between God and men, the man Christ Jesus." But Catholic tradition brings in all kinds of mediators between God and men; Mary, the saints, the priest and angels and this nullifies the teaching of I Timothy 2:5 which says that there is only one mediator and that Mediator is Jesus Christ. In our text the Lord Jesus says that teaching tradition as authoritative doctrine makes worship vain. "...In vain they do worship me, teaching for doctrines the commandments of men (or teaching the people commandments of men as if those commandments were doctrines delivered by God himself)." Catholicism today like those Pharisees in the Lord's day added doctrines and traditions of their own invention and design and so their worship was vain or to no purpose. It is an indisputable fact that all the prominent doctrines of Catholicism are based on tradition and not on God's word. Where does God's word say the sacrifice of Christ is offered over again each time the mass is offered? Where does God's word mention sacraments? Where does God's word say that Pete3r was the first Pope? Where does God's word say that the Pope is infallible? Where does God's word mention praying to the Virgin Mary or to the saints? Where does God's word say that Mary rose bodily to heaven? Where does God's word say that we can use images in worship? Where does God's word mention confessing one's sins to a priest? Where does God's word mention purgatory? Where does God's word say a church can add to God's word? Where does God's word say that children should be baptized? Where does God's word say that sprinkling is baptism? Where does God's word say that the Pope should be called the holy father? Where does God's word say that Mary is the mother of God? Where does God's word say that there is an officer in the church called a priest? If you will search God's word for any and all of these doctrines you will find not only absolute silence but strong contradiction concerning them. These things are all traditions of the Catholic Church but not teachings of God's authoritative, complete and sufficient word.

CONCLUSION of Chapter 1

In Colossians 2:8 the apostle Paul warns men not to be deceived by human traditions when he says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Dear Catholic, turn away from all human traditions and turn to the infallible word of God for all matters of faith and practice. Base your belief and practice on the solid foundation of God's word. Will you side with God's holy word in your faith and practice or with the traditions of men?

Danger 2 CATHOLICISM & CHURCH

Matthew 16:13 When Jesus and his disciples were near the town of Caesarea Philippi, he asked them, "What do people say about the Son of Man?"

Matthew 16:14 The disciples answered, "Some people say you are John the Baptist or maybe Elijah or Jeremiah or some other prophet."

Matthew 16:15 Then Jesus asked them, "But who do you say I am?"

Matthew 16:16 Simon Peter spoke up, "You are the Messiah, the Son of the living God."

Matthew 16:17 Jesus told him: Simon, son of Jonah, you are blessed! You didn't discover this on your own. It was shown to you by my Father in heaven.

Matthew 16:18 So I will call you Peter, which means "a rock." On this rock I will build my church, and death itself will not have any power over it.

The word ecclesiology means the study of the church. Catechism teachings declare the foundation of The Roman Catholic Church is built on Matthew 16:13-18 the Lord Jesus appointed Peter the first Pope and thus founded His

church on Peter. Look at verse 18 of our text. “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.” Catholics are fond of quoting Matthew 16:18 as proof that the church was founded on Peter.



The Roman Catholic Church bases its entire existence on their interpretation of Matthew 18. If the Catholic view of this scripture is correct then all Christians must become Catholic.

If the Catholic views of scripture are wrong, then the whole Catholic religion is false and must be rejected by true Christians.

Here is Catholicism’s statement taken from the Baltimore Catechism, Confraternity Edition, Question #159.

“The true church is apostolic because it is the church Christ founded upon the apostles, and especially on Peter whom he called the Rock on which the church would be built.” Matthew 16:18 is given as a scripture reference here. But is this what God’s word actually says? Jesus says in Matthew 16:18. “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.” The Greek words that the Lord Jesus used here are essential to his meaning. The Greek word for Peter is petros which means a small, movable stone. The Greek word for Rock is petra which means an immovable mass or ledge of rock. Using Peter’s name the Lord makes a play on words here and says, You are Petros and upon this petra I will build my church. You are a small pebble but upon this massive ledge of rock I will build my church, he says. Also the Greek word Petros which is Peter’s name refers to a person and is in the masculine gender. The Greek word petra is in the feminine gender and does not refer to a person but to Christ’s deity which Peter had just confessed when he had said in verse 16, “Thou art the Christ the Son of the living God.” If Christ Jesus had intended to say that he would found the church on Peter it would have been ridiculous to have changed to the feminine gender in the middle of the statement. It would have been like saying, Thou art Mr. Rock and upon this Miss rock I will build my church. The Lord Jesus made two distinct statements in this verse. 1. Thou art Peter and 2. Upon this rock (change of gender indicating a change of subject) I will build my church.



Jesus makes a sharp distinction between Peter and the Rock. Peter was not the Rock upon which Jesus built His church. If Jesus meant to say that Peter was the Rock here he would have said something like this: Thou art Peter and upon you I will build my church. The true foundation of the church hinges on the identity of the Rock, the immovable mass or ledge of stone. Who or what is the Rock upon which the Lord says here that he will build his church? The Rock is Jesus Christ of whom the scriptures speak repeatedly as the Rock. Thirty four times the Old Testament calls God a Rock or the Rock of Israel in such verses as Psalms 18:31. “For who is God save the LORD? or who is a rock save our God?” Since Christ is God the Son and the Son of God the Rock in scripture when used in reference to God speaks of Christ. In the Messianic passages in the Old Testament Christ is called a Rock or Stone upon which men should believe.

Isaiah 8:14 says “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel...” Psalms 118:22 says “The stone which the builders refused is become the head stone of the corner.” The New Testament quotes these passages and applies them to Jesus Christ and a number of scriptures in the New Testament speak specifically of Jesus as a rock or a stone. In Acts 4:10-11 Peter himself says, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.” In I Corinthians 10:4 Paul says that the Rock from which Israel drank in the wilderness typified Christ. “For they drank of that spiritual Rock that followed them and that Rock was Christ.”

The church is not founded on Peter, a sinful, weak and vacillating man but on Jesus Christ, the divine Son of God. The Catholic church is founded upon traditions of men. The Rock upon which Jesus Christ founded his church was not Peter but the great truth the Lord had just revealed to Peter, that Jesus was the Christ the Son of the living God. Jesus is the Rock.

I Corinthians 3:11, “For other foundation can no man lay than that is laid, which is Jesus Christ.” Without this true

foundation of Jesus Christ the Son of God, the true church could not exist. But what about Peter himself? Did Peter claim to be the Rock? In I Peter 2:4-8 the Holy Spirit explains the Rock or Stone. “To whom (the Lord Jesus Christ) coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, you also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him (the Stone, Jesus Christ) shall not be confounded. Unto 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, And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

Peter calls Jesus the rock and Chief Cornerstone. He calls all believers living stones building up a spiritual house with Jesus Christ as the head of the corner and Peter claims nothing for himself. In our text Peter had seen the basic essential truth concerning Jesus Christ’s person and the Lord commended him for that spiritual insight but this is a far cry from founding the church on Peter.

Only Jesus Christ the Son of the living God is the foundation of the true church and it is built upon Jesus Christ the Son of God, the gates of hell shall never prevail against the church. There is an unbridgeable gap between God’s word and Catholics concerning the foundation of the church.

Catholicism says Peter is that foundation while God’s word says that Christ is. There are two basic views of the nature of the church that Jesus Christ built.

There is the Roman Catholic view of a universal/visible church

And there is the Christian view of a universal/invisible church and

The Catholic view sees the church as universal and visible meaning that all the Catholic churches in this world are subject to the pope and thus united they collectively constitute the one and only church of Christ on earth.

The word Catholic means universal in the sense of worldwide. In the Catholic view the church is a worldwide organization. No single congregation is a church in any sense but is just a small part of the whole church.

The Catholic Catechism “To Be A Catholic” by Joseph V. Gallegher says in question # 15, “It is the worldwide community of Jesus’ followers that is united around the Pope.” But the New Testament nowhere speaks of the universal or Catholic church. The word of God nowhere presents the church as a nation-wide or worldwide organization embracing every person in a territory or nation or on earth. The New Testament never refers to all the churches as “The Church.”

The Christian view of the church is that the church is universal and invisible. This universal/invisible theory of the nature of the church began during the Reformation and was invented by Christians to offset the Catholic universal/ visible theory. This view says that the true church is made up of all the saved in all the earth. Whenever a person is saved he becomes a member of this great invisible body of Christ. I once read about a man who told a preacher that he belonged to the big church, the universal invisible body of Christ to which that preacher replied, In the New Testament the churches could be located and written to. I want to write to your church. Give me its address and the name of its pastor. In recent youars there has arisen a strange breed of Christians calling themselves Reformed Christians, which is an oxymoron in itself. The other day I received in the mail the confession of faith of one of these churches called the Hampton Road Confession of Faith. Here is what this Reformed Baptist confession says about the church: “The universal church, all of God’s elect who have ever lived, are now living or ever will live, comprise one true universal or Catholic Church...In addition to that one Catholic or universal Church which is known fully by God, He also speaks in scripture of the local church...Every local church, brought together by God, is within itself a whole and biblical church and a part, a local expression of that one true universal church.” The main problem that Christians and these so-called Reformed Christians have is that the New Testament nowhere speaks of an invisible church. The third view of the nature of the church is the New Testament and Baptist view that the church is local and visible in its nature. The Greek word that is translated church in our King James Version is the word ecclesia which means and can only mean a called out assembly, a public assembly or congregation. Throughout the scriptures the word always retains this meaning of an assembly. A church is an assembly, a group of people that meets somewhere. Ecclesia is never used in either biblical or classical Greek in an unassembled sense. The New Testament knows nothing of an organization more inclusive or geographically larger than the local

church. The word church is used in the New Testament to refer to one local congregation and when more than one church is referred to, the plural word churches is used. The word church in the singular is never used in the New Testament to refer to more than one local congregation. Congregations are always spoken of in the New Testament as so many separate churches such as the seven churches in Asia, the churches in Achaia, the churches in Macedonia etc. True churches today are not invisible churches within visible churches but are assemblies of true believers patterned after the New Testament. Let's take a closer look here at how the New Testament uses the word church because it is so important to any proper understanding of the nature of the church. Keeping in mind that the word church always means an assembly we need to note that there are three aspects of the word church as it is presented in the New Testament. In the great majority of cases the word refers to a local assembly of believers. In a few cases the word is used to refer to an institution or in the abstract and in two cases the word is used in a prospective or eschatological sense. The word church occurs 113 times in the New Testament. Five of these times it refers to non-religious gatherings or assemblies of people. For example at Ephesus the whole city came together in the stadium being stirred up by the enemies of Paul and his gospel. Acts 19:32 says "Some therefore cried one thing, and some another: for the assembly (Greek ecclesia) was confused; and the more part knew not wherefore they were come together." This assembly does not have reference to a church but nevertheless the word does mean an assembly or gathering of persons. In Acts 7:38 Stephen mentions something called the church in the wilderness. "This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us." This word has no reference to a New Testament church. It is referring to Old Testament Israel who had assembled at MT Sinai for the giving of the law to Moses. The three other non-church uses of this word in the New Testament occur in Acts 19:39, 41, and Hebrews 2:12. Ninety six times in the New Testament the word church (ecclesia) is used to refer unmistakably to a local congregation or assembly of Christ's people. Ten times the word is used in another sense, an institutional sense in which the singular is used for the plural. When we speak of the American home we do not have reference to any particular American home but to the home as an institution or in the abstract. This is how Paul uses the word in Ephesians 1:22 and Ephesians 5:25. Paul says of Christ that God "...hath put all things under his feet, and gave him to be the head over all things to the church..." and in Ephesians 5:25 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Twice the New Testament uses the word church in a prospective or eschatological sense to refer to all the saved who will one day assemble in one place in heaven, the church in glory as some have chosen to call it. Let's look at both of these. The first is in Ephesians 5:27 where Paul is speaking of the church in the future when he says "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This can only refer to the moment of glorification when the saints shall be caught up together to meet the Lord in the air and shall be glorified. Now let's look at Hebrews 12:23 where Paul speaks of "...the general assembly and church of the firstborn, which are written in heaven..." It is important to remember that even in these two instances the church is a local assembly and nothing else. At that future time the church will assemble in the air and then in heaven, a local assembly in a local place. The only church now in existence is the local, independent, self-governing body of baptized believers. There never has been and there never will be a church without an assembly, therefore there never has nor ever will be a universal visible church on earth of unassembled members. All the Catholic churches in the world cannot scripturally be called the Church because they cannot assemble together. All the saved in the world unassembled cannot scripturally be called a church. The fact of the scriptures is, No assembly, no church. The church that Jesus Christ established was a local assembly and this is the church he promised in Matthew 16:18 to perpetuate till he comes back. There is an unbridgeable gap between God's word and Catholics concerning the nature of the church.

THE TRUE CHURCH?

Here is what the Baltimore Catechism says about which church is the true church. The answer to question #152 in this catechism is "The one true Church established by Christ is the Catholic Church." Question#165 in the revised Baltimore Catechism says "The Church is the congregation of all baptized persons united in the same true faith, the same sacrifices, and the same sacraments, under the Holy father, the Pope....(#75)...All are obliged to belong to the Catholic Church in some way, in order to be saved." According to the New Testament however the true church, the genuine church is the church, which conforms to the teachings and pattern of the New Testament. The true New

Testament church is a congregation of baptized believers in Christ banded together to carry out the great commission and patterned after the commands of the New Testament and the practices of the apostolic churches. This includes matters of organization, government and discipline. In the New Testament true believers in Jesus Christ were called, not Catholics but Christians as we read in Acts 11:26 and 26:28. There is an unbridgeable gap between Catholics and what the New Testament teaches as to the true church.



THE GOVERNMENT OF THE CATHOLIC CHURCH

The Catholic church government is a hierarchy and is a gradation of offices downward from the Pope to the cardinals to the bishops to the priests. Catholic church government is also a monarchy in which an autocratic, infallible pope rules over all. Individual churches or individual Catholics have little if any voice in the affairs of the organization. Belief and practice are controlled from above in this organization. The answer to question #137 in the Baltimore Catechism states “The gospels show that Christ founded the church in the form of a visible, hierarchical society, that is, one made up of subjects and superiors who rightfully rule subjects. The Roman Pontiff and the bishops under him are the ruling hierarchy of the Church. The Church is also a monarchical society in which the Pope rules with full per, that is, with jurisdiction over the entire Church. Peter was the first head of the Church founded by Christ.” But the churches in the New Testament never practiced the hierarchy and monarchy of Catholicism. New Testament church government is government of the members, by the members and for the members of the local church. It is a spiritual democracy. Each New Testament church is entirely independent of every other church. Here is a brief survey of the democratic church government of the churches of the New Testament: The whole church at Jerusalem elected a successor to Judas according to Acts 1:15-26. The whole church at Jerusalem elected its deacons according to Acts 6:1-7. The whole church at Antioch ordained Paul and Barnabas as missionaries and sent them forth to the work of the Lord according to Acts 13:1-3. Paul and Barnabas reported on their first missionary journey to the whole church at Antioch according to Acts 14:27. The actions of local churches are final because there is no other level of authority in the New Testament, no appeal from the decisions of the churches according to Matthew 18:15-17. The Lord Jesus Christ never gave his churches the right to change the form of church government revealed in his word.

CONCLUSION of Chapter 2

There is an unbridgeable gap between Catholics and God’s word concerning the government of the church. God’s word requires democracy while Catholicism requires a monarchy under the pope. There is an unbridgeable gap between God’s word and what the Catholic Church teaches about the church. Let us determine that with the help of the Holy Spirit of God, we as a church shall be faithful to what God’s word teaches about the church.

Danger 3 CATHOLICISM AND POPERY

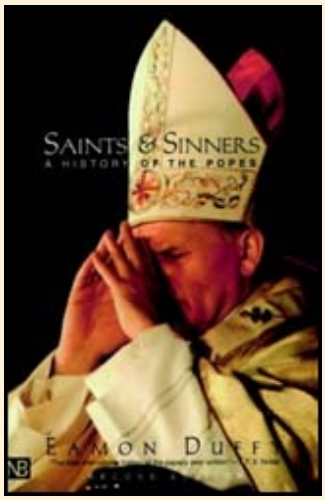
Matthew 23:9 Don't call anyone on earth "Father". All of you have the same Father in heaven.

The name Pope is from the Greek word papas and the Latin papa meaning father. This title has reference to the chief officer in the Church according to Roman Catholicism. The word papacy refers to the system of ecclesiastical government of which the Pope is recognized as the supreme head. The word papal means of or pertaining to the Pope. The word Pontiff is another term for the Pope. The word See, S-E-E, refers to the seat of the Pope’s power and authority which is at Rome. The office of Pope and all these things connected with it is not to be found in the word of God. It’s just not there. We need to state this fact at the outset here. The only two offices the Lord Jesus Christ has established in his churches are those of pastor (or bishop or elder as the office is also called) and of deacon.

CATECHISM TEACHES PETER WAS THE FIRST POPE

The Baltimore Catechism, Confraternity Edition says in question #147, “Christ gave special power in His Church to

Saint Peter by making him the head of the apostles and the chief teacher and ruler of the entire Church...Saint Peter was recognized by the early Christians from the beginning as the head of the Church." Question #148 goes on to say, "Christ did not intend that the special power of chief teacher and ruler of the entire Church should be exercised by Saint Peter alone, but intended that this power should be passed down to his successor, the Pope, the Bishop of Rome, who is the Vicar of Christ on earth and the visible head of the Church." Finally question #159 says "...The supreme power of Saint Peter in the Church has been passed down through the unbroken line of his successors in the See of Rome." Catholicism claims that Peter was Bishop at Rome from 42 AD to 67 AD (25 years) and then was crucified under the emperor Nero. Catholicism's claim that Peter was the first Pope is crucial to the entire Catholic system. Their claim to be apostolic in origin stands or falls with whether Peter was the first Pope. God's word does not teach that Peter was the first Pope. Nor does God's word teach that Peter had authority over the other apostles. God's word doesn't even tell us that Peter ever went to Rome. The Lord Jesus Christ did not give Peter authority over the other apostles nor over the Church. In Matthew 20:25-27 the Lord Jesus is correcting the disciples for seeking positions of honor and power over others. "But Jesus called them unto him, and said, you know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant:" Who presided over the only conference of the early churches at Jerusalem in Acts 1513-21? It wasn't Peter. It was James. Peter did not speak first nor did he claim headship nor did he deliver the final verdict here. In Acts 8:14 we find Peter being sent by the apostles with John to Samaria to take care of certain business. Peter is not sending here. He is being sent. This is certainly not an indication that Peter was superior to the other apostles. Peter was rebuked and corrected by the apostle Paul in Galatians 2:11-21 so Peter was obviously not Paul's superior as Catholicism claims. Peter did not have primacy over Paul. It is important that we discover just what Peter claimed for himself in this matter? As we look at the New Testament we find that Peter never claimed such supremacy over the Church or over the other apostles. Peter never claimed to be the Pope. In I Peter 5:1 Peter claims to be an elder among elders. He calls himself an elder, not a Pope. "The elders which are among you I exhort, who am also an elder..." In verse 3 here Peter goes on to tell pastors not to lord it over the churches. "Neither as being lords over God's heritage..." And in I Peter 2:25 Peter says that Christ is the Shepherd and Bishop of souls, not himself and not some Pope. "For you were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." On occasion when people tried to bow down in worship to Peter, Peter refused such worship. Acts 10:25-26 says "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." This in contrast to each Pope who sits on a throne at his coronation and is adored by Cardinals on bended knees who kiss his right hand and his feet. Peter never even mentions Rome in either of his New Testament letters. This is really strange if Peter was the first Bishop of Rome and the first Pope. In I Peter 5:13 Peter says to those to whom he is writing this letter, "The church that is at Babylon, elected together with you and salutes you..." In order to try to back up their teaching that Peter was Bishop of Rome, Catholicism says that Babylon here is a cryptic reference to Rome. In an introductory note on the book of I Peter the Roman Catholic Confraternity version of the Bible says "The place of composition is given as Babylon...a cryptic designation of the city of Rome." Peter was neither cryptic nor apocalyptic in his writing. Instead he was direct and matter of fact and almost blunt in what he had to say. The Babylon Peter mentions here is the literal city of Babylon on the Euphrates River and Peter is simply saying here that the elect in Babylon send greetings to the Jewish Christians in to whom Peter was writing. Babylon is no more cryptic here than are "...Pontus, Galatia, Cappadocia, Asia, and Bithynia" to whom Paul addresses this letter in I Peter 1:1. In Revelation 17:5 Rome is called Babylon but Revelation is an apocalyptic book with much figurative and symbolic language while I Peter is not. Peter's New Testament letters are neither addressed to Rome or from Rome. What did Paul have to say about Peter being the first Pope and being Bishop of Rome? In all 14 of Paul's letters he never mentions Peter as being Bishop of Rome or as being in Rome. Paul wrote his epistle to the church at Rome in about 58 AD. Catholicism claims that at the very time Paul wrote this letter to the church at Rome, Peter was Bishop or Pastor there. yout Paul makes no mention of Peter in Romans. In Romans 1:11 Paul says to the members of the church at Rome, "For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established..." Such a statement would have been rude and insulting to Peter had Peter been pastor there for sixteen youars as Catholicism teaches. In Romans 16:3-16 Paul sent special greetings to twenty-six individuals by name in the church at Rome but he does not mention Peter. In other New Testament epistles Paul sent from Rome he sends greetings to seventeen individuals by name but he never mentions Peter. If Peter was in Rome when Paul wrote to the church there from Corinth or when Paul wrote from Rome to Colossae, Ephesus, Philippi and to Philemon, Timothy and Titus, why did Paul not even mention Peter once? Paul did not mention Peter in his letter to the church at Rome or in his letters from Rome



PETER WAS NEVER IN ROME

Luke's history of the early churches in the book of Acts describes Peter's work in Jerusalem, Samaria, Lydda, Joppa, Caesarea and Antioch but says not a word about Peter being in Rome. And once Paul comes on the scene Luke gives very little attention to Peter after that in his history in the book of Acts. This does not make sense if Peter was superior to Paul as Pope over him. Only later tradition and not God's word and not history places Peter in Rome. Most non-Catholic historians agree that Gregory I or Gregory the Great as he is known in history was the first Pope who reigned as "universal bishop." Gregory reigned as the first Pope from 590 to 604 AD. This was a long, long time after Peter had passed off the scene, nearly six centuries as a matter of fact. The primacy of Peter over the Church is not a biblical concept. Everything about Peter as Pope rests on legend and tradition. None of it comes from the word of God.

CATECHISM TEACHES THE POPE IS THE TRUE VICAR OF CHRIST AND HEAD OF THE CHURCH

The term vicar means a substitute and representative. Our word vicarious is closely related. Our Lord Jesus Christ was the substitute and representative of his elect in his perfect, righteous life and suffering and blood shedding and death on the cross. The New York Catechism says "The Pope takes the place of Jesus Christ on earth... by divine right the Pope has supreme and full power in faith and morals over each and every pastor and his flock. He is the true Vicar of Christ, the head of the entire Church, the father and teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of all, being judged by no one. God himself on earth." Pope John XXIII said in his coronation address in November of 1958 "No one can enter the sheepfold of Jesus Christ except under the guidance of the Supreme Pontiff. Only when men are in union with him can they safely attain salvation, since the Roman Pontiff is the Vicar of Christ and represents him on earth." If indeed the Pope is the Vicar of Christ on earth there should be many similarities between the two but this is not what we actually find when we look into the word of God. Christ word a crown of thorns but the Pope wears a triple crown filled with jewels. Christ said "My kingdom is not of this world" but the Pope claims spiritual and temporal sovereignty of the world. Christ washed the disciples' feet thus exhibiting a spirit of humility worthy of being imitated by his followers but the Pope presents his foot to be kissed and requires genuflections and kneeling from those who have audiences with him. Christ was poor and lowly so that he had no place to even lay his head but the Pope's material wealth is in the billions. Christ said: Call no man your father upon earth for one is your father which is in heaven but the Pope commands all to call him Holy Father and his priests feel insulted if people do not address them as father. Christ lived a chaste and pure life but many Popes have lived notoriously wicked and immoral lives. The true Vicar of Christ on the earth is not the Pope but the Holy Spirit. In John 14:26 the Lord Jesus is speaking to his disciples preparing them for the time when he will go away into heaven and he is speaking of the Holy Spirit when he says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Because of the work of the Holy Spirit in this world the office of the Pope as the Vicar of Christ is not necessary nor even desirable. Catholicism says that the Pope is the head of the Church. "A Catechism Of Doctrine" by Thomas L. Kinkaid says in question #496, "Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church." The Baltimore Catechism says in question #280 "...The Pope, who as the successor of the chief of the apostles, Saint Peter, has the right to make laws for the universal Church. The Roman Pontiff has full...and immediate jurisdiction over the universal Church." But the Pope is not the head of the church as he claims. The word of God says that Christ is the head of the church. Ephesians 5:23 clearly states "For the husband is the head of the wife, even as Christ is the head of the church..."Ephesians 1:22-23 says that Christ is head over all things to the church. God "hath put all things under his feet, and gave him (Christ) to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all." Colossians 1:18 says that Christ alone is to have pre-eminence in the church. "And he (Christ) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." The claims of Catholicism concerning the Pope are nothing short of blasphemous. This is certainly part of the reason for the strong statement of our Baptist forefathers concerning the Pope in the Philadelphia Confession of Faith of 1743. "The Lord Jesus Christ is the head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner neither can the pope of Rome in any sense, be the head thereof but is no other than antichrist, the man of sin and son of perdition, that exalts himself in the church against Christ, and all that is called God' whom the Lord shall destroy with the brightness of his coming." This Catholic teaching that the Pope is the Vicar of Christ on earth and head of the Church also includes the Pope's power and jurisdiction over temporal governments in this world. The Baltimore Catechism says in question #162 "The Pope as the supreme head of the



Church, cannot rightly be made a subject of any temporal power on earth. The present position of the Pope as head of the Vatican City, shows to the world that he and his household are not the subjects of other temporal powers." The most authoritative of all Catholic creeds is the statement of the Council of Trent and this statement says concerning the Pope, "He hath all power on earth...All temporal power is his; the dominion, jurisdiction, and government of the whole earth is his by divine right. All rulers of the earth are his subjects and must submit to him." The Catholic Church teaches that the triple crown that the Pope wears symbolizes his authority in heaven, on earth and in the underworld. Isn't Ruler of the world the position the Devil offered Christ and to which Christ responded, Get thee hence, Satan? Christ Jesus said that his kingdom is not of this world and he refused to exercise temporal authority. But the Pope is a temporal ruler, a little king with his own country, court system, coinage, postal service and military bodyguard. He reigns over the Vatican, a nation within the city of Rome covering 1/6th of a mile in territory and having a population of about a thousand people plus 2,000 more employees. This nation sends and receives ambassadors to other nations. In Matthew 17:24-27 the Lord Jesus paid Peter's taxes, an indication that Peter was to be in subjection to civil authority rather than vice versa. Here are some important questions all thinking people need to ask: Why doesn't God's word tell us He was sending the Pope as the Vicar of Christ? Why does Catholicism want the Pope to be our teacher instead of the Holy Spirit? Why doesn't God's word tell us that Peter is the head of the church? Why does Catholicism want the Pope to be the head of the Church instead of Jesus Christ?

THE CATECHISM TEACHES PAPAL INFALLIBILITY

Infallible means incapable of error and when applied to the Pope means that in certain circumstances the Pope cannot make mistakes. Here is what the Catholic Dictionary says on page 29 about the infallibility of the Pope. "Papal infallibility means that the Pope cannot err when he speaks ex cathedra i.e. when, speaking as shepherd and teacher of all Christians, he defines a doctrine concerning faith and morals to be held by the whole Church." What the Pope says and requires when speaking ex cathedra must be considered as having the same authority as God's word or in actuality having more authority. No one may question what the Pope says ex cathedra because he is then infallible, incapable of making errors. Well, Peter was certainly not infallible. The Lord rebuked Peter severely for Peter's view of Christ's sufferings in Matthew 16:22-23. When the Lord was being tried, Peter swore and denied the Lord three times. Paul rebuked Peter for Peter's Spiritual error in Galatians 2:11 where Paul said, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Can you imagine anyone rebuking today's Pope like this? Peter never claimed to be infallible. The New Testament nowhere teaches or even implies that any man is infallible. In history the papal schisms when several popes ruled at the same time were deathblows to any idea of papal infallibility. The Great Schism of 1378-1417 was an open break between Italian and French factions in the Catholic Church. In this uproarious time both parties elected a Pope. Now there were two Popes, one at Rome and one at Avignon, France. Each Pope at this time pronounced anathemas or curses from God on the other. A Church Council was held at Pisa in 1409 to work things out. The council voted to depose both Popes and elected Alexander V as Pope. But both deposed Popes refused to step down and now the Church had three Popes. Which Pope was infallible, especially since they were all working against each other? The wickedness and immorality of the Popes destroy any claims to infallibility. Pope Alexander VI who ruled from 1492-1503 had many mistresses. His favorite was a woman who had been the wife of three successive husbands. She bore Alexander some children whom the Pope openly acknowledge as his own. The infamous Lucretia Borgia was this Pope's favorite daughter. Alexander actually bought the office of Pope for himself and he was suspected of murdering the husband of one of his mistresses. All of this information came from the Encyclopedia Britannica which I own. The effect of the doctrine of Papal infallibility on Catholics is that it eliminates individual thought and conscience and destroys the spirit of independence. It blocks the way to acquiring a true knowledge of the word of God and the way of salvation. It leads multitudes to look to the Pope rather than to Christ. Nobody but Christ is infallible as far as God's word has anything to say. The revelation of God in the scriptures is the only infallible guide that Christians have. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" Isaiah 8:20 says. In his book "Christians And Their Doctrines," B.H Carroll said concerning the infallible authority for Christians: "The New Testament is the law of Christianity. The New Testament is all the law of Christianity. All the New Testament is the law of Christianity. The New Testament always will be the law of Christianity." God's word is the only rule of faith and practice and the Holy Spirit is the only infallible interpreter of God's word. Christ's only infallible Vicar on earth is the Holy Spirit.

Patron Saints and What these Dead Humans are Supposed to be in Charge of:

a. Actors	St. Genesius	August 25
b. Architects	St. Thomas	December 21
c. Astronomers	St. Cominic	August 4

d. Athletes	St. Sebastian	January 20
e. Bakers	St. Elizabeth	November 19
f. Bankers	St. Matthew	September 21
g. Beggars	St. Alexius	July 17
h. Book Sellers	St. John of God	March 8
i. Bricklayers	St. Steven	December 26
j. Builders	St. Vincent Ferrer	April 5
k. Butchers	St. Hadrian	September 28
l. Cab Driver	St. Fiarce	August 30
m. Candle-makers	St. Bernard	August 20
n. Comedians	St. Vitus	June 15
o. Cooks	St. Martha	July 29
p. Dentists	St. Apollonia	February 9
q. Doctors	St. Luke	October 18
r. Editors	St. John Bosco	January 31
s. Fishermen	St. Andrew	November 30
t. Florists	St. Dorothy	February 6
u. Hat Makers	St. James	May 11
v. Housekeepers	St. Anne	July 26
w. Hunters	St. Hubert	November 3
x. Laborers	St. James/Greater	July 25
y. Lawyers	St. Ives	May 19
z. Librarians	St. Jerome	September 30
a. Merchants	St. Francis/Assisi	October 4
b. Miners	St. Barbara	December 4
c. Musicians	St. Cecilia	November 22
d. Notaries	St. Mark/Evangelist	April 25
e. Nurses	St. Catherine	April 30
f. Painter	St. Luke	October 18
g. Pharmacists	St. Gemma Galgani	April 11
h. Plasterers	St. Bartholomew	August 24
i. Printers	St. John of God	March 8
j. Sailors	St. Brendan	May 16
k. Scientists	St. Albert	November 15
l. Singers	St. Gregory	March 12
m. Steel Workers	St. Eliguis	December 1
n. Students	St. Thomas Aquinas	March 7
o. Surgeons	St. Cosmas/Damian	September 27
p. Tailors	St. Boniface/Credtion	June 5
q. Tax Collectors	St. Matthew	S
r. Barren Women	St. Anthony	
s. Beer Drinkers	St. Nicholas	
t. Children	St. Dominic	
u. Domestic Animals	St. Anthony	
v. Emigrants	St. Francis	
w. Family Troubles	St. Eustachius	
x. Fire	St. Lawrence	
y. Floods	St. Columbian	
z. Lightning Storms	St. Barbara	
a. Lovers	St. Raphael	
b. Old Maids	St. Andrew	
c. Poor	St. Lawrence	
d. Pregnant Women	St. Gerard	
e. Television	St. Claire	
f. Apprehend Thieves	St. Gervase	
g. Have Children	St. Felicitas	
h. Obtain a husband	St. Joseph	
i. Obtain a wife	St. Anne	
j. To find lost articles	St. Anthony	
k. Arthritis	St. James	

l. Bite of dogs St. Hubert
m. Bite of snakes St. Hilary
n. Blindness St. Raphael
o. Cancer St. Peregrine
p. Cramps St. Murice
q. Deafness St. Cadoc
r. Disease of Breast St. Agatha
s. Disease of Eyes St. Lucy
t. Disease of Throat St. Blase
u. Epilepsy, Nerves St. Vitus
v. Fever St. George
w. Foot Diseases St. Victor
x. Gall Stones St. Liberius
y. Gout St. Andrew
z. Headaches St. Dennis
a. Heart Trouble St. John of God
b. Insanity St. Dympna
c. Skin Disease St. Roch
d. Sterility St. Giles

CONCLUSION of Chapter 3

In Matthew 23:9 the Lord Jesus says, “And call no man your father upon the earth: for one is your Father, which is in heaven.” Neither Peter nor any of the other apostles was ever addressed as or called, Holy Father or His Holiness or the Pope or Our Most Holy Lord. Only God is holy says Revelation 15:4. Holy and reverend is God’s name says Psalm 111:9. In John 17:11 in His great intercessory prayer the Lord Jesus addressed God as “Holy Father.” Only God is holy and according to Isaiah 42:8 God will not share his glory with anyone. “I am the LORD: that is my name: and my glory will I not give to another...”

Danger 4 CATHOLICISM AND MARIOLATRY

> 1 Timothy 2:5 There is only one God, and Christ Jesus is the only one who can bring us to God. Jesus was truly human, and he gave himself to rescue all of us.

Roman Catholicism gives great prominence to Mary the mother of Jesus in the flesh. God’s word presents Mary as a simple, humble, godly woman and refers to her only five times. This “handmaid of the Lord” as she calls herself has been taken by Catholicism and given a place of deity. Some of the many titles Catholicism gives Mary include: Holy Mother of God, Mother of Our Creator, Virgin Most Prudent, Gate of Heaven, Comforter of the Afflicted, Queen of Angels, Queen of All Saints and Queen of the Rosary. Catholics keep images of Mary and kiss those images and burn incense before them and uncover their heads and repeat special prayers before them even though Exodus 20:4-5 says, “Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God...” Catholicism has five major doctrines in connection with Mary: Mary is the mother of God, Mary was born through immaculate conception, Mary is a perpetual virgin, Mary’s bodily assumption and, Mary is the Mediatrix and Co-Redemptrix. In their Catechism For Adults Catholicism states these doctrines all together. Referring to Mary the Catechism says, “She is called and is the true Mother of God: consequently she is our spiritual mother; she was conceived immaculate - exempt, that is from original sin; she was a virgin before, during and after the birth of Christ...she was assumed into heaven body and soul; she is the universal Mediatrix and dispenser of grace.” In this message we shall look briefly at each of these five Marian doctrines of Catholicism and compare them with what God’s word has to say.

CATECHISM TEACHES MARY’S IMMACULATE CONCEPTION

Catechism teaches that Mary was miraculously conceived by her mother and born into this world without the taint of original sin and as a result of this miraculous conception Mary never committed actual sin during her earthly life. The Baltimore Catechism, Confraternity Edition says in question #62, “the Blessed Virgin Mary was preserved from original sin in view of the merits of her Divine Son; and this privilege is called her Immaculate

Conception...Our Blessed Mother was free throughout her life from all actual sin...” This doctrine was not officially accepted by the Catholic Church until declared ex cathedra by Pope Pious IX in 1954. Mary’s Immaculate Conception is a pure invention of Catholicism. Not one verse of scripture states that Mary was conceived without sin. God’s word states over and over again that all men are sinners including Mary. Romans 3:23 says “...all have sinned, and come short of the glory of God.” It doesn’t say all but Mary. Romans 3:10: “There is none righteous, no, not one.” Romans 3:12, “There is none that doeth good, no, not one.” Ecclesiastes 7:20, “...There is not a just man upon earth, that doeth good, and sins not.” In Luke 1:47 Mary herself speaks of Christ as “my Savior” and only sinners need a Savior. Luke 2:22-24 tells us that Mary and Joseph brought a sin offering to the Temple after the days of her purification. According to God’s word Mary was just a sinner saved by grace and if she was a sinner who needed a Savior then no Christian should ever pray to her.

CATECHISM TEACHES MARY AS THE MOTHER OF GOD

Catholicism sometimes refers to Mary as the “God bearer” and often calls her the Mother of God. The Catechism For Adults by James Alberione says “The Virgin Mary...is acknowledged and honored as being truly the Mother of God and Mother of the Redeemed.” But according to God’s word Mary is in no sense the Mother of God. How can an infinite, eternal God have a mother? Mary was a creature and not the mother of God Almighty. A creature with the ability to be the Mother of her Creator would be preposterous. Who came first? God or Mary? If God came first then how can Mary be his Mother? God has no mother. He is the King, eternal, immortal, invisible as says I Timothy 1:17. Jesus Christ is both human and divine. Mary was not the mother of Christ’s deity but of his humanity. God is the Father of Christ’s deity. The scriptures call Mary the “mother of Jesus” but never the “Mother of God.” As a matter of fact the “mother of Jesus” is the only title God’s word ever gives Mary. The Lord Jesus never preached that Mary was the Mother of God or that his mother was sinless and neither did any biblical writer every state that she was. As a matter of fact in God’s word the Lord Jesus never even called Mary “mother.” He called her “woman” but not “mother.” It is nothing short of blasphemy to deify Mary as the Mother of God.

CATECHISM TEACHES MARY AS A PERPETUAL VIRGIN

Catechism teaches that Mary remained a virgin throughout her entire life. The 1994 Catechism Of The Catholic Church says under question #510, “Mary remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin.” This doctrine is purely an invention of Catholicism. There is not a trace of it in the New Testament. Quite the contrary. God’s word clearly states that Mary had other children in addition to Jesus Christ her firstborn son. In Matthew 13:55-56 the scriptures tell us that Mary had four other sons and at least two daughters. “Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?”

CATECHISM TEACHES OF MARY’S MIRACULOUS ASSUMPTION

Catechism teaches that Mary’s body did not decay in the grave but was resurrected, united with her soul and taken directly to heaven three days after her death. Pope Pious XII declared ex cathedra in 1950, “We pronounce, declare and define to be a dogma revealed by God that the Immaculate Mother of God, Mary, ever virgin, when the course of her life on earth was finished was taken up body and soul into heaven.” The Manual of Catholic Theology Volume 2 says “Mary’s corporal assumption into heaven is so thoroughly implied in the notion of her personality as given by Bible and dogma that the Church can dispense with strict, historical evidence of the fact.” But the Bible says nothing whatever about the personality of Mary nor does it say anything about her death, her burial or her ascension. How amazing it is then that millions are told to believe in the assumption of Mary without one shred of biblical or historical evidence. This doctrine also includes the claim that at her assumption God took Mary to heaven and gave her the title Queen Over All Things. The 1994 Catechism Of The Catholic Church says under question #966 “Finally the Immaculate Virgin, preserved free from all sin and stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen of all things.” But God’s word never refers to Mary as Queen of anything. Heaven has no Queen. A King reigns there.

CATECHISM TEACHES MARY IS MEDIATRIX AND CO-REDEMPTRIX

A Mediatrix is simply a female Mediator. Catholicism teaches that Mary, like the Lord Jesus Christ is a Mediator between God and man. The 1994 Catechism Of the Catholic Church says under question #969 “...The Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactor and Mediatrix.” The “Catechism For Adults” says “As we have a Mediator before the Father, who is Jesus Christ, so we have a Mediatrix before the

Son: Mary most Holy." All of God's grace is supposed by Catholicism to come to men through Mary. Again the Catechism For Adults says "Every grace granted to man has three successive steps: By God it is communicated to Christ, from Christ it passes to the Virgin, and from the Virgin it descends to us." A Catholic prayer called the Litany of Loretto is found in the Pocket Manual published by the Benziger Brothers and includes the following references to Mary's supposed Mediatory work:



- Holy Mary, pray for us.
- Holy Mother of God, pray for us.
- Holy Virgin of virgins, pray for us.
- Mother of divine grace, pray for us.
- Mother undefiled, pray for us.
- Mother of our Creator, pray for us.
- Holy Virgin most venerable, pray for us.
- Gate of heaven, pray for us.
- Refuge of sinners, pray for us.
- Comforter of the afflicted, pray for us.
- Queen of Angels, pray for us.
- Queen conceived without original sin, pray for us.
- Queen of the most holy rosary, pray for us.

The most famous prayer addressed to Mary is the Ave Maria or Hail Mary. Catholicism teaches that one may come more easily to Mary than to Christ himself. James Cardinal Gibbons in his book The Faith Of Our Fathers said, "...how irresistible must be the intercession of Mary, who never grieved Almighty God by sin..." And Alphonsus Liguori, one of the highest authorities on Roman Catholic canon law, says on page 248 of The Glories of Mary that "We often obtain more promptly what we ask by calling on the name of Mary, than by invoking that of Jesus." But Mary is not a Mediatrix or Mediator in any sense. There is not one verse in all of God's word that tells us Mary intercedes with Christ on our behalf. On the contrary God's word says that Jesus Christ is the only Mediator between God and man. I Timothy 2:5 says, "there is one God, and one mediator between God and men, the man Christ Jesus." I John 2:1 says that Jesus Christ, not Mary, is our Advocate with the Father. "if any man sin, we have an advocate with the Father, Jesus Christ the righteous..." Hebrews 7:25 says of Jesus Christ, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them." Hebrews 9:15 says "...He (Christ) is the Mediator of the New Testament." Hebrews 9:24 says "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 4:15 says that Christ is our great Mediator who was tempted like we are and therefore can sympathize with us and sustain us in our weakness. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Ephesians 3:12 says, "In (Jesus Christ) we have boldness and access with confidence by the faith of him." Never does Jesus nor anyone else in scripture tell people to pray to Mary. In God's word Mary never invites anyone to pray to her nor to worship her. The scriptures do not teach us to pray to Mary or to the saints or to anyone else but God only. In Matthew 6:9 the Lord Jesus says, "After this manner therefore pray you: Our Father which art in heaven..." Romans 10:13 says "For whosoever shall call upon the name of the Lord shall be saved." In calling Mary the Co-Redemptrix Catholicism means that Mary is a female Redeemer who is involved, along with Jesus Christ, in the redemption of sinners. This comes close to placing Mary within the very Godhead. The present Pope has a move on to officially declare Mary as Co-Redemptrix with Christ. Newsweek magazine of August 25, 1997 quotes this Pope as saying, "Having created man male and female, the Lord also wants to place the new Eve beside the new Adam in the Redemption... Mary the new Eve thus becomes a perfect icon of the Church. We can therefore turn to the Blessed Virgin, trustfully imploring her aid in the awareness of the singular role entrusted to her by God, the role of co-operator in the Redemption..." Mother Teresa of Calcutta and John Cardinal O'Connor of New York were both supporters of this drive to officially declare Mary as Co-Redemptrix with Christ. The Author of the above-mentioned Newsweek article said perceptively that such a move would give us a holy Quartet instead of a holy Trinity. But the Catholic Church already teaches that Mary participates in the redemption achieved by her Son. The Catechism For Adults says, "Mary was...the cooperator with Christ in the work of redemption, therefore she is our Co-Redemptrix..." The 1994 Catechism of the Catholic Church says under question #1172 "She (Mary) is inseparably linked with the saving work of her Son." Under question #968 this same Catechism says "Being obedient she (Mary) became the cause of salvation for herself and for the whole human race." A statement called On The Church issued by the

Vatican II Counsel says, speaking of Mary, “In an utterly singular way, she cooperated by her obedience, faith, hope and burning charity in the Savior’s work of restoring supernatural life to souls.” In a work called Devotion To The Mother Of Sorrows which was issued by the Benedictine Convent in Clyde, Missouri we find the following quote in regard to this matter, “It is on account of the exceedingly great sorrows and sufferings which Mary endured for our salvation that she deserves our compassion and high esteem...Mary offered her Son willingly for our salvation: the sacrifice she brought in union with him was so great that St. Alphonsus says of it, ‘Two hung upon one cross.’” Ligouri says in The Glories Of Mary that He fails and is lost who has not recourse to Mary” and “Mary is called...the gate of heaven because no one can enter that blessed kingdom without passing through her.” The words which Catholic ritual prescribe to be said at death are relevant here also: “Mary, Mother of grace, Mother of mercy, protect us from the foe, and receive me in the hour of death.” God’s word says absolutely nothing of Mary playing any role in salvation. According to God’s word Mary has not one thing to do with the salvation of anyone’s soul. There is only one way to be saved and that is through our Lord Jesus Christ. “I am the way, the truth and the life” says the Lord Jesus in John 14:6. “No man cometh unto the Father but by me.” “Neither is there salvation in any other” says Peter in Acts 4:12 “for there is none other name under heaven given among men whereby we must be saved.” “I am the door, by me if any man enter in, he shall be saved” says the Lord Jesus in John 10:9.

CONCLUSION of Chapter 4

So, the five Marian doctrines of Catholicism are:

1. Mary is the Mother of God
2. Mary had an Immaculate Conception
3. Mary is a perpetual virgin
4. Mary was assumed or taken bodily to heaven shortly after her death
5. Mary is Mediatrix and Co-Redemptrix.

Not one of these Catholic doctrines about Mary is found in the word of God. Webster’s New Collegiate Dictionary defines Mariolatry as worship of the Virgin Mary. Catholicism’s Mariolatry is absolutely unscriptural yet Mary is by far the most worshipped person in the Catholic religion. Catholicism demotes Christ and exalts Mary by giving Mary a place that rightly belongs only to Jesus Christ. In reality Catholicism is a religion of Mary rather than a religion of Jesus Christ. Pope John Paul II credited Mary in the form of our lady of Fatima with saving his life during the 1981 assassination attempt on him. John Paul’s papal motto has reference to Mary. Totus Tuus or literally totally yours. Not totally Christ’s but totally Mary’s. On one occasion the Lord Jesus Christ corrected a woman who tried to exalt his mother. Luke 11:27-28 says, “And it came to pass, as he spoke these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, rather, blessed are they that hear the word of God, and keep it.” The message of the gospel is not, Worship Mary but Worship Christ. Matthew 4:10 says “Thou shall worship the Lord thy God and Him only shall thou serve.” God is jealous and will not allow the worship of any creature, even the mother of Jesus Christ. In God’s word no one ever worshipped Mary. Praying to and worshipping Mary is doing what Romans 1:25 condemns as an evidence of man’s depravity; worshipping and serving the creature more than the Creator. Philippians 2:9-10 in God’s word tells us who to worship when it says of Christ, “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” The message of the gospel is not, Come to Mary but Come to Christ. Catholicism’s Catechism For Adults says “In dangers, in troubles, in doubts, think of Mary, call Mary. Let her not depart from your heart...following her you do not go astray; by praying to her you do not despair; thinking of her you do not err. If she upholds you, you do not fall; if she protects you, you have nothing to fear...if she is propitious to you, you will arrive at the goal...” But what does the Lord Jesus say? “Come unto me all you that labor and are heavy laden and I will give you rest.” That’s Matthew 11:28. Let our Catholic friends read God’s word. There they will find the living, compassionate, redeeming, saving Christ but very little about Mary. Sinner friend, Catholicism will keep you away from the very One who is ready to save you and meet your every need. Turn from Catholicism and come to Christ today.

Danger 5 CATHOLICISM AND PRIESTS

> Hebrews 3:1 God has chosen you to be his holy people. So think about Jesus, the one we call our apostle and high priest!

What is a Catholic priest and why does he want to be called Father? What are his functions? The basic idea of a

priest is a mediator between God and man. Sinful man has no right to approach a holy God nor does he have the ability to do so. He needs a priest, a mediator, a go between to deal with God in his behalf. Priests do two things basically: they offer sacrifices to appease God and they intercede with God on men's behalf. The Roman Catholic Catechism For Adults by James Alberione says on page 194, "Priests are taken from among men and ordained for men in the things that belong to God in order to offer gifts and sacrifices for sins." Catholicism teaches that there is no access to God except through their priests. The Baltimore Catechism Confraternity Edition under questions #453-454 says " The effects of ordination to the priesthood are: first, an increase in sanctifying grace....third, a character, lasting forever, which is a special sharing in the priesthood of Christ and which gives the priest special supernatural powers. The chief supernatural powers of the priest are: to change bread and wine into the body and blood of Christ in the Holy Sacrifice of the Mass, and to forgive sins in the sacrament of penance." Our question here as it is in regard to any doctrine or practice must be, what does God's word have to say about the priesthood? and God's word is very clear on this matter. God's word says that Jesus Christ abolished the human priesthood once and for all. The reason the Old Testament sacrifices had to be repeated was because the priests were mortal and also were sinners in need of a sacrifice themselves. But Jesus Christ the sinless Son of God who was fully God yout fully man in one indivisible Person offered up himself as a sacrifice to satisfy God's justice. This put an end to all sacrifices for sin making them unnecessary. The book of Hebrews in the New Testament gives several chapters to showing that the Old Testament priesthood has been abolished and that there is no place in Christianity for a sacrificing priesthood. I want us to read a number of verses from the book of Hebrews which emphasize this great fact that Jesus Christ, by his sacrifice of himself, has abolished the priesthood by making the final sacrifice for sinners. Hebrews 9:26 "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Hebrews 10:10 says "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:12 says, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God..." Hebrews 9:12 says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Hebrews 7:27 says "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Priests are no longer needed since Jesus Christ has offered his once for all sacrifice of himself to God. Jesus Christ is now our only priest. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" says our text in Hebrews 3:1. One Mediator alone is recognized by God's word, Jesus Christ. I Timothy 2:5 says, "For there is one God, and one mediator between God and men, the man Christ Jesus." Our risen, exalted Savior intercedes with God on our behalf. Biblical Christians look only to Christ as their priest. He has perfectly performed the function of a priest for all believers. God's word does not teach a human priesthood for today. In the scriptures there is no mention of a mediating, sacrificing priesthood after Christ. There is not even a hint in the New Testament of the concept of a human priesthood today whose priests offer sacrifices for sin and intercede for God's people. The apostles were never called priests in God's word. In the New Testament lists of ministers and officers in the church priests are never mentioned. Ephesians 4:11-12 is perhaps the best known of these lists. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." No mention of priests here. Catholicism tries to make their priests to be the same as the elders of whom the New Testament so often speaks but the words priest and elder are two entirely different words in the Greek original of the New Testament. The word elder is presbuteros meaning older and mature and the word priest is hiereus which is a technical term for one who offers sacrifice and prayers in worship. In the New Testament always means priest and never means elder. The Catholic priesthood is a retrograde to Old Testament ceremonialism of having a sacrificing human priesthood. The Catholic priesthood is solely a man made invention and not until the third and fourth century after Christ did priests begin to appear in Christianity. In this chapter we shall consider three things in relation to the functioning of the Roman Catholic priesthood.

THE AURICULAR CONFESSION AND THE PRIESTHOOD

To whom should we confess our sins? Who can absolve from sin? Catholicism says we must confess our sins to a priest and that this is necessary to our very salvation. In A Catechism Of Christian Doctrine by Thomas L. Kinkead we have the following definition of confession: "Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness." Auricular confession is the confession of sins in the ear of a priest. Have you ever seen a confessional booth in a Catholic church? When we were in Mexico recently we saw one. It looks something like an old fashioned wooden telephone booth which the priest enters, sits down and closes the door behind him. There are about eight or ten round holes about one inch in diameter in the side of the booth and there is a seat on the outside of the booth where the one confessing sits down to speak through the holes to the priest inside the booth. Absolve means to free from guilt, to forgive. Absolution is forgiveness of sin. In the Catholic book Explanation Of The Baltimore Catechism, Thomas L. Kinkead says on page 180, "The priest has the power of

absolving from sins after baptism, because Jesus Christ granted that power to the priests of his church when he said: 'Receive you the Holy Ghost. Whose sins you shall retain, they are retained'...The priests of the Church exercise the power of forgiving sins by hearing the confession of sins and granting pardon for them as ministers of God and in His name..." The Baltimore Catechism says under question #381 "The priest forgives sins with the words 'I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost. Amen.'" Here is the official statement of the Roman Catholic Council of Trent on this matter: "If any one denies, either that sacramental confession was instituted or is necessary to salvation; or says that the manner of confessing secretly to a priest alone…is alien from the institution and command of Christ and is a human invention: let him be anathema. If anyone says, that the confession of all sins...is a human tradition to be abolished by the godly; or that all and each of the faithful of Christ…are not obliged thereunto once a year, conformably to the constitution of the great Council of Lateran...let him be anathema." Anathema means cursed of God. But let's look at what God's word says about auricular confession. God's word says that confession of our sins is absolutely necessary. Proverbs 28:13 says "He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy." I John 1:9 says "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God's word specifically teaches the duty of every Christian to confess his sins. The question here is: To whom should we confess our sins? God's word teaches that His people should go straight to Him to confess their sins and have them forgiven. Israel had a high priest when David was king but David confessed his sins to God. Ps 32:5 says "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and you forgave the iniquity of my sin. Selah." We should confess our sins to God because God is our Creator, God is our Judge, God is the one against whom we have sinned. It is God's law that we have broken in our sins. Who can forgive sins but God only? is always a legitimate question (Mark 2:7). No human being, whatever his title, can forgive sins. Forgiveness of sin comes through Jesus Christ alone. It is absolutely impossible for one sinful human being to forgive the sins of another sinful individual like himself because that individual has his own sins to take care of. The 1994 Catechism of the Catholic Church says under question #1493, "One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the un-confessed grave sins he remembers after having carefully examined his conscience." But according to God's word no priest can reconcile the sinner to God. Reconciliation is the work of Jesus Christ and him alone. Hebrews 2:17 says "Wherefore in all things it behooved him (Jesus Christ) to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Jesus Christ who is the great high priest of his people is the only One who can say as he did in Luke 7:48, "Thy sins are forgiven thee." Auricular confession is never mentioned in God's word. Jesus Christ never commanded auricular confession, the apostles never practiced auricular confession and the apostles never taught auricular confession. The apostles never forgave sins nor did they ever ask anyone to confess sins to them. When Simon the sorcerer came to Peter wanting to buy the power of the Holy Spirit Peter did not tell him to confess his sin to him. Instead he told Simon to repent of his sin and confess it to God and ask God to forgive him. Acts 8:18-22 says "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of your heart may be forgiven thee." Auricular confession, like all distinctive Roman Catholic doctrines, is totally without scriptural authority. Auricular confession is a pure invention of Catholicism. In auricular confession the priest usurps the place of Almighty God who only can forgive sin. In confession the priest usurps the place of Jesus Christ as the only Mediator between God and man. Auricular confession is a degrading practice. A human priest has no right to know the secret sins of a person's heart and life. It's none of his business. Through the confessional the priest becomes the receptacle of the accumulated dirt and sin of his community. He knows all the dirt on everybody. Where will you go to have your sins forgiven? To a sinful Catholic priest or straight to God Almighty as the scripture teaches?

CELIBACY AND THE PRIESTHOOD

Priests and nuns in the Roman Catholic Church are forbidden to marry and must remain celibate throughout their lives. Canon 10 of the Council Of Trent says "Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be anathema." In The Truth About Catholics by the Catholic Literature Society there is a chapter named "Why Priests Do Not Marry" and on page 14 the following statement occurs: "Because Christ, the great exemplar of the clergy...was not married..." As we saw in the above statement in the Canons of the Council Of Trent, Catholicism strives to leave the impression that celibacy is holier than marriage. The 1994 Catechism of the Catholic Church says under question #1579, "Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God." But the



doctrine of a celibate ministry is unknown in the New Testament. The New Testament never commands celibacy for the ministry. Neither Christ nor the apostles ever commanded celibacy. Marriage was divinely instituted at the beginning in the Garden of Eden after God had said in Genesis 2:18 “It is not good that the man should be alone; I will make him an help meet for him.” Hebrews 13:4 says that “marriage is honorable in all” and this includes religious leaders like priests and nuns. Proverbs 5:18 says to all young men “Let thy fountain be blessed: and rejoice with the wife of thy youth.” I Corinthians 7:9 has reference to single people when it says, “But if they cannot contain, let them marry: for it is better to marry than to burn” or it is better to get married than be lustful. In I Corinthians 7:2 Paul says “Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” In I Corinthians 9:5 Paul says that he and the apostles and even Peter all had a right to get married when he said, “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?” I Timothy 3:2 says that the Bishops or pastors of the churches are to be husbands. “A bishop then must be blameless, the husband of one wife...” Contrary to what Catholicism teaches about celibacy being superior spiritually to the married state Paul says in I Timothy 4:1-3 that celibacy is a doctrine of demons. “Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” Celibacy is unnatural and morally disastrous. Suppression of sex in men is in defiance of the nature that God gave the male human being so in the mind of the priest we have something frustrated and secretly resentful, something sexually and intellectually malignant. No matter how glamorous and revered the pope, the cardinals, the bishops or any other priest, underneath it all there is something unnatural and perverted and wicked as far as sex is concerned. The practice of celibacy produces nothing but trouble and grief for its slaves. This burden of celibacy that Rome places on men is hard to be borne because God has never commanded it and because it goes against a man’s very nature. Celibacy results in great loneliness and leads to great temptations to immorality which ordinary men are unable to resist. The doctrine of celibacy has honeycombed the Catholic Church with rampant and extreme immorality through the centuries. Fornication has been a problem for priests and nuns and popes in all the centuries that Catholicism has required celibacy. On January 30, 2000 the Kansas City Star reported on an extensive study it had done among Catholic priests nationwide in America and one of the glaring findings of this study was that “Catholic priests are dying of AIDS at rates many times higher than the general population...” But what else could one expect as a result of this unnatural requirement of celibacy? No the state of virginity is not holier than marriage. How tragic that hundreds and thousands of priests and nuns in the Roman Catholic Church are missing the joy and pleasure of sharing their lives with a legitimate spouse thinking their sacrifice is pleasing to God when in actuality they are following a doctrine of demons.

THE TYRANNY OF THE PRIESTHOOD

Catholicism demands great reverence to its priests, a reverence that is more than God’s work allows for any man. The Baltimore Catechism says under question #455 “Catholics should show reverence and honor to the priest because he is the representative of Christ Himself and the dispenser of His mysteries. In showing reverence and honor to the priest one shows reverence and honor to Christ Himself, for the priest in a very true sense is ‘another Christ’...it is the custom to honor priests by addressing them with the title ‘Father’.” The Council of Trent makes this statement about reverence for the priests: “He that despises the priest despises God’ he that hears him hears God. The priest remits sin as God...Wherefore they are justly called not only angels but also God, holding as they do among us the power and authority of the immortal God.” But the Lord Jesus Christ says in Matthew 23:9 “Call no man father upon the earth.” Catholic priests have tremendous power over their people. Catholics, especially those in the poorer countries of the world, are characterized by a feeling of dread and fear of the priest. The priest dictates to his people concerning their church, school, marriage, children, family affairs, politics, reading material and everything else in life and may freely ask about any of these things in the confessional. The priest administers extreme unction at the time of death thus directing the soul into eternity and must even pray for one to enter heaven. When the priest knows the secrets of a public leader through the confessional he has control of him and can either silence him or get him to do the Church’s bidding. My mother was told by a Catholic lady whom mother was trying to get to come to church that the priest had seriously told her that if she went inside a Baptist church building the roof would fall in on her head. The priests truly have a tyrannical control over their people, the sort of tyrannical

control by religious people which our Lord so clearly condemns in Mark 10:42-42. "...you know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister."

CONCLUSION of Chapter 5

Which priest are you going to follow? From which priest will you seek forgiveness of your sins? The Catholic priest whose position is non biblical? Or Jesus Christ the one great high priest who has offered the once for all sacrifice of his own blood for the sins of his people and ever lives to make intercession for them?

Danger 6 CATHOLICISM & WATER BAPTISM

> Acts 8:36 As they were going along the road, they came to a place where there was some water. The official said, "Look! Here is some water. Why can't I be baptized?"
>
> Acts 8:37 *(SEE 8:36)*
>
> Acts 8:38 He ordered the chariot to stop. Then they both went down into the water, and Philip baptized him.
>
> Acts 8:39 After they had come out of the water, the Lord's Spirit took Philip away. The official never saw him again, but he was very happy as he went on his way.

Many people say that the only significant difference between Catholics and Christians is in the amount of water they require for baptism. We still agree, they say, on essential things like the deity of Jesus Christ, the Trinity in the Godhead and the death, burial and resurrection of Jesus Christ and after all, these are the things that really matter. The truth of the matter is that at no point is there any greater difference or a more unbridgeable gap between Catholics and Christians than in the matter of water baptism. Because of the many and far reaching ramifications of their teachings concerning baptism, Christians can never have spiritual agreement with Roman Catholics. We shall consider three things Catholicism teaches about baptism and then look at what God's holy word says about each.

CATECHISM TEACHES THAT WATER BAPTISM SAVES

The doctrine that teaches water baptism saves a sinner is called baptismal regeneration. Roman Catholics believe in baptismal regeneration. They baptize their babies to save them. They even sprinkle dead bodies to try to save the souls of those departed persons from hell. I am going to quote here several statements from Catholic Catechisms concerning Catholicism's belief that baptism saves the soul. Catholicism goes to great lengths to make sure they are not misunderstood when they say that one must be baptized to be saved. In their statements of belief they use just about every biblical term describing salvation and say that these all come in and through baptism. The Baltimore Catechism, question #117 says "The sacraments of Baptism and penance were instituted chiefly to give grace to those who do not possess it." Baptism is here called a sacrament. A sacrament is a visible sign which confers grace, an act or ceremony that has saving efficacy. To Be A Catholic, a catechism by Joseph V. Gallagher says under question #2 "How does the new birth take place? Through baptism and the Spirit." Question #148 says "Baptism takes away original sin; and also actual sins, if there be any, and all the punishment due them." The Catechism For Adults by James Alberione says on page 192, "Baptism confers the grace of justification...in baptism the followers of Christ truly become sons of God and sharers in the divine nature." To Be A Catholic says under question #7 "What is the result of Baptism? A person is reconciled with God: his sins are forgiven, he receives the life of God, and becomes part of God's people." Question #114 of the Baltimore Catechism says "Those who do not have the use of reason cannot choose to cooperate with God's grace. They can, however, be saved through baptism." God's word takes an absolutely opposite and contrary view of baptism's relation to salvation. In God's word eternal life is promised to faith, not to baptism. John 3:16 says "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The scripture says absolutely nothing about baptism here when speaking of how to receive eternal life. John 3:36 says the same thing. Eternal life is promised to faith, not to baptism. "He that believeth on the Son hath everlasting life." According to God's word baptism doesn't precede faith and it does not give faith. On the contrary baptism follows faith. The whole New Testament teaches that faith must precede baptism, that the only proper subjects of baptism are those who have repented of their sins and trusted in Jesus Christ. Our text in Acts 8:36-37 makes clear that those who would be baptized must first of all possess a heart belief in Jesus Christ for salvation. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip

said, If you believe with all your heart, you may..."Acts 2:41 tells us that on the day of Pentecost Peter baptized those persons who had received or believed God's word when it says "Then they that gladly received his word were baptized..." Acts 9:6-18 tells us that the apostle Paul believed and then was baptized. Acts 16:16 says that Lydia believed and then was baptized. Acts 16:30-33 tells us that the Philippian jailer believed and then was baptized. When the jailer asked Paul "What must I do to be saved?" Paul did not answer, be baptized." He said "Believe on the Lord Jesus Christ and thou shall be saved and then he baptized him." "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shall be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." The important question here is this: Are we saved by water or by Jesus Christ? Did the water die for our sins? Does the water have life? Is the water our Savior? The physical, material, temporal substance of water cannot cleanse the soul which is spiritual in nature. There is not enough water in all the world to wash away original sin nor actual sins from the soul. Salvation by baptism contradicts the whole tenor of God's word. A work is something one does to earn or deserve or accomplish salvation. In Catholic teaching baptism is a work, an act one must have performed on him in order for him to be saved. But the scriptures say that salvation is not by works. It is not by something a man does whether it be baptism or joining the church or living right or whatever. God's word insists that salvation is a free gift that works can never purchase or earn. Ephesians 2:8-9 says for example "For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." It is absolutely impossible for a spiritual experience to result from the performance of a physical act. According to the scriptures a person does not have to be baptized to be saved. The dying thief at the cross was never baptized yout he went to heaven to be with Christ according to Luke 23:43. "And Jesus said unto him, Verily I say unto thee, To day shall thou be with me in paradise." On the other hand, and equally as telling, a person can be baptized and yout not be saved. Acts 8:13-23 tells how Simon Magus was baptized but was not saved. If baptism were necessary to salvation the apostle Paul would never have said in I Corinthians 1:14 "I thank God that I baptized none of you, but Crispus and Gaius." If baptism saves people then Paul would have been thanking God here that some people were not saved, a ridiculous thought. If salvation were by baptism why would Paul ever say in I Corinthians 1:17 "For Christ sent me not to baptize, but to preach the gospel..."? Someone else has said that while Catholicism teaches that baptism is essential to salvation, the biblical truth is that salvation is essential to baptism.

CATECHISM TEACHES SPRINKLING IS PROPER BAPTISM

The Catechism teaches that the proper mode of baptism is sprinkling or in some cases pouring water on the person being baptized. Question #150 of the Baltimore Catechism says "I would give baptism by pouring ordinary water on the forehead of the person to be baptized, saying while pouring it: 'I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." But what does God's word say about the mode of baptism? First of all the symbolism of scriptural baptism requires one and only one particular mode of baptism and that mode is not sprinkling or pouring. Baptism symbolizes or pictures certain blessed truths in relation to the believer who submits to it. Baptism pictures the believer's death and burial to sin and his former life of disobedience. Romans 6:3-6 says "Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This passage also tells us another thing pictured in baptism is the believer's resurrection to walk in the new life in Christ. This passage also tells us a third thing symbolized in baptism is the burial and resurrection of Christ. Look again at verses 4-5. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Baptism, properly observed, symbolizes the great underlying facts of the gospel; the death, burial and resurrection of Jesus Christ. Immersion of a believer in water symbolizes and pictures the death, burial and resurrection of Christ for his sins. W.H. Rone in his book "Faith And Roman Catholicism" points out six things God's word says about baptism which describe its mode as being immersion in water. He says: 1. Scriptural baptism requires water. In our text the Eunuch asked Philip, "See, here is water; what doth hinder me to be baptized?" 2. Scriptural baptism requires much water and John 3:23 says that John was baptizing in Aenon near unto Salem because there was much water there. 3. Scriptural baptism requires going down into the water. Acts 8:38 in describing the baptism of the Ethiopian Eunuch says "...And they went down both into the water, both Philip and the eunuch; and he baptized him." 4. Romans 6:4 that we read a moment ago says that scriptural baptism requires a burial in water. 5. Scriptural baptism requires a resurrection from the water according to Romans 6:5 and 6. Scriptural baptism requires a coming up out of the water according to Acts 8:39. "And when they were come up out of the water, the Spirit of the Lord caught away Philip..." If all these things are required in scriptural baptism

then to change the mode of baptism is to change the meaning and significance of baptism. To discard immersion for sprinkling destroys the symbolism of death, burial and resurrection. When you destroy the picture or substitute something else for the picture you destroy baptism. God's word also tells us the proper mode of baptism by the very meaning of the word baptize. The Greek word that is translated baptize in our KJV is the word baptizo and it means and can only mean to dip, plunge or immerse. The word baptizo means to immerse but never means to sprinkle. It is unmistakably clear from these facts that scriptural baptism is an act involving immersion in water. God's word teaches that without immersion in water there is no baptism. According to God's word no form of sprinkling or pouring is baptism. Roman Catholic baptisms are therefore null and void because they lack a scriptural subject which is a believer in Christ and they lack a scriptural mode which is immersion only.

CATECHISM TEACHES BAPTISM OF BABIES

Infant baptism is an essential doctrine of Catholicism. The great majority of Catholics are baptized in infancy. Catholics call their baptizing of babies Christening. The 1994 Catechism of the Catholic Church says under question #1250 "The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth." Catholics and others who baptize babies are sometimes referred to by the technical name of pedoChristians which means literally, baby baptizers. But look with me at what God's word says about baptizing babies. 1. The word of God never commands that infants be baptized. All positive Christian ordinances require positive commands in the scriptures but the positive ordinance of infant baptism is nowhere commanded in God's word. There is not one single command of Christ nor of any of his apostles for babies to be baptized. 2. The word of God gives us no example of infant baptism. There is not one single example in all of God's word of a child being baptized. On the contrary every person baptized in the scriptures was an adult. John the Baptist never baptized an infant. Neither the Lord Jesus nor his disciples ever baptized an infant. At Pentecost Peter said nothing whatsoever about infant baptism and our of 3,000 believers who were baptized at Pentecost not one infant was baptized. If there were just one command or one example of infant baptism in all the word of God surely Rome could have found it in all these last fourteen or fifteen centuries of her existence. 3. There are no instructions or directions in God's word for how infant baptism is to be administered which there surely would be if it were something God wanted done. 4. Infant baptism is not even mentioned in the word of God. Not even once. 5. More than this, infant baptism is not even alluded to in God's word. Infant baptism is just not to be found in God's word. Infant baptism is wrong because: 1. sprinkling, the mode used in infant baptism, is an unscriptural mode and as we have seen the mode of baptism cannot be changed without changing its meaning and symbolism. 2. Infant baptism is wrong because it is done for the wrong reason, to regenerate the soul which is not the purpose for scriptural baptism. 3. Infant baptism is wrong because it does not involve a proper subject for baptism which is a believer, one who is already a disciple of Christ. God's word says that belief must precede baptism. Baptism is for believers only. The real issue here is not adult baptism versus infant baptism. The real issue is believers' baptism versus unbelievers' baptism. 4. Infant baptism is wrong because it is not a personal voluntary, conscious act of obedience to Christ by the individual involved but Catholic infant baptism is an act of constraint and compulsion instead. Infant baptism is opposed to the principle of the individual responsibility of every human soul to God. I Peter 3:21 says that baptism is the answer of a good conscience toward God. Infants have no conscience at least that is active. Infant baptism disregards the conscience altogether. 5. Infant baptism is wrong because it brings the unregenerate into the church and thus is subversive of the church and contrary to God. From all of this it is clear that baby sprinkling is not scriptural baptism.

CONCLUSION of Chapter 6

Infant baptism is the very keystone of the strength of Catholicism. Without it the whole Roman Catholic system would collapse. This is why John Gill called infant baptism "part and pillar of popery." Where did the practice of infant baptism come from? The 1994 Catechism of the Catholic Church gives us the answer in the Catholic Church's own words when it says under question #1252 "The practice of infant baptism is an immemorial tradition of the Church. There is explicit testimony to this practice from the second century on..." This catechism admits that infant baptism is not based on scripture but on man made tradition. In this as in all its major distinctive doctrines Catholicism has left the commandment of God to follow the traditions of men. The words of the Lord Jesus to the Jews in Mark 7:9 certainly describe the Catholic Church in regards to the issue of infant baptism. "Full well you reject the commandment of God, that you may keep your own tradition." J.L. Dagg in his "Manual Of Church Order" encourages Christians to "...leave the muddy streams of tradition and drink at the pure fountain of revelation." Catholicism says that baptism is necessary to salvation, that sprinkling is baptism and that babies must be baptized. God's word says none of these is true. Which will you believe?

Danger 7 CATHOLICISM AND THEIR MASS

Hebrews 9:25 Jesus Christ did not have to offer himself many times. He wasn't like a high priest who goes into the most holy place each year to offer the blood of an animal.

Hebrews 9:26 If he had offered himself every year, he would have suffered many times since the creation of the world. But instead, near the end of time he offered himself once and for all, so that he could be a sacrifice that does away with sin.

Every minute of every day somewhere in this world, Roman Catholic masses are being offered. The sacrifice of the mass is the central point in Roman Catholic worship. Even the preaching of the gospel is given a lesser place than the mass if there is gospel preaching at all. In this chapter we hope to answer the questions: What is the mass and what does God's word have to say about it?

CATECHISM TEACHES THE MASS IS A SACRIFICE

The Eucharist refers to the sacrifice involved in the mass. The mass refers to the celebration of the Eucharist or sacrifice. Catholicism teaches that in the mass the bread and wine are changed into the body and blood of Christ and then presented to God as a sacrifice by which God is appeased and atonement for sin is made. Catholicism teaches that in the mass the sacrifice of the Lord Jesus Christ is offered again and again. The Baltimore Catechism says under question #161 "The mass is the same sacrifice as the sacrifice of the cross." Catholicism says that the sacrifice of the mass is just as efficacious to take away sin as was the sacrifice of Calvary. The Baltimore Catechism says under question #154 "The Holy Eucharist is a sacrament and a sacrifice; in it our Savior Jesus Christ, body and blood, soul and divinity under the appearance of bread and wine, is contained, offered, and received." Question #356 of the same catechism says, "Why does Christ give us his own body and blood in the holy Eucharist?...to remain ever on our altars as the proof of His love for us and to be worshipped by us." According the Roman Catholic teaching the Eucharist involves the literal body and blood of Christ although it does not appear to do so. Question #160 of the Baltimore Catechism says "The mass is the sacrifice of in the Baltimore Catechism says "When our Lord said, 'This is my body,' the bread was changed into His body; and when he said, 'This is my blood,' the wine was changed into his blood." The Council of Trent declared in Canon 1 the title of which is "On The Most Holy Sacrament Of The Eucharist," "If anyone denies that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but says that he is only therein as in a sign, or in figure, or virtue: let him be anathema." The Mass was unknown until about 800 AD when it was first proposed by a Benedictine monk named Radbertus but it did not become an official part of Catholicism until it was officially recognized by the Council Of Lateran in 1215 under Pope Innocent III.

CATECHISM TEACHES THE MASS IS A SACRAMENT

A sacrament is a visible sign that confers grace on a person. It is something that has saving efficacy. It is something one does or participates in in order to gain or to aid in gaining salvation. The Baltimore Catechism under question #154 says "The Holy Eucharist is a sacrament and a sacrifice..." The 1994 Catechism Of The Catholic Church says under question #1393 "For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from future sins." Here the Church claims that the mass both unites a person to Christ and cleanses him from sins. Actually the mass puts salvation in the hands of the priest. The supposed body and blood of Christ are in the mass lifted up before the altar in the hands of the priest and offered to God for the sins of both the living and the dead. Question #1371 of the 1994 Catechism Of The Catholic Church says "The Eucharistic sacrifice is also offered for the faithful departed who 'have died' in Christ but are not yet wholly purified, so that they may be able to enter into the life and peace of Christ." Huge sums of money are collected by the Catholic Church for saying Masses for the dead. If one pays the priest a prescribed amount the priest will say a mass to alleviate the suffering of the soul of one's loved one in purgatory.

WHAT GOD'S WORD REVEALS ABOUT THE CATHOLIC MASS

The word of God says absolutely nothing about the Mass or about transubstantiation. There is no scripture that teaches either the mass or transubstantiation. There is not a single reference in God's word to the offering of masses. There is not one promise, not one command and not one example in God's word having to do with the mass or transubstantiation. These things were never taught by Christ or his apostles. The New Testament gives no absolutely no instructions on how to offer the mass. The Lord Jesus Christ sent his disciples to make, baptize and

teach disciples, not to say mass. In the New Testament the Lord's Supper is never called a sacrifice and altars, priests and consecrations are never mentioned in the New Testament churches. Sacrifices, altars and priests are remnants of Judaism which the Lord Jesus abolished by his death on the cross. Over 100,000 masses are said throughout the world every day. This means according to the Catholic doctrine of the mass that the Lord Jesus Christ suffers the terrible agonies of Calvary over 100,000 times every day in this world. But according to God's word it is not possible to repeat the sacrifice of Christ. The New Testament announces the termination of all sacrifices stating that Christ alone is our true sacrifice and that he offered himself once for all, thus forever ending all sacrifices. According to the word of God there is only one sacrifice for sin. According to the scriptures Christ's perfect sacrifice atones for all the sins of all God's elect in all the ages and will never be repeated. The book of Hebrews in the New Testament has so very much to say about the sacrifice of Jesus Christ on the cross being the once for all and final sacrifice for sin that it is almost as if this book was written for the purpose of refuting the Catholic doctrine of the mass. Let's look at several passages from the book of Hebrews that tell us that Christ's sacrifice for sin on the cross was the once and for all and thus final sacrifice for sin and that by that one time sacrifice the Lord Jesus has obtained eternal redemption for us. Look first at Hebrews 7:27. This is speaking of the Lord Jesus. "Who needeth not daily, as those high priests (the priests in the Old Testament), to offer up sacrifice, first for his own sins, and then for the people's: for this he did once (an emphatic expression of once for all), when he offered up himself." Now look at Hebrews 9:11-12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once (this is the same emphatic word meaning once for all) into the holy place, having obtained (past tense, he has already obtained it) eternal redemption (the redemption Christ obtained at the cross is eternal in duration and thus need not be repeated) for us." Look next at Hebrews 9:26-28. "For then must he often have suffered since the foundation of the world: but now once (the word means once for all) in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Sin doesn't need to be repeatedly atoned for because it has been put away in relation to God's people) And as it is appointed unto men once to die, but after this the judgment: So Christ was once (the same word meaning once for all) offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now look at Hebrews 10:10-18. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Could anything possibly be more clear than the fact that the sacrifice of Jesus Christ offered on Calvary's cross was a one time once and for all sacrifice and that it does not need to be repeated? But if Christ is offered again each time the mass is said then the scriptures we have just looked at are not true. Catholicism claims to continue an act God's word says was completed and finished 2,000 years ago. The Roman Catholic mass is thus a gross insult to the finished work of Christ on the cross. Catholicism is denying the sufficiency of Christ's sacrifice. They are contradicting Romans 6:9 which says, "Knowing that Christ being raised from the dead dies no more; death hath no more dominion over him." They are doing what Hebrews 6:6 condemns, crucifying to themselves the Son of God afresh and putting him to an open shame. Catholicism teaches that transubstantiation occurs in the mass even though the bread and wine continue to appear to be bread and wine. They teach that transubstantiation is a fact even though it does not seem to be a fact. A moment ago we read an official statement of Catholicism calling the mass "an unbloody sacrifice." What kind of blood is unbloody blood? Since Catholicism admits that there is no blood in the mass, the mass could not possibly be a sacrifice for sin anyway because Hebrews 9:22 says that "without shedding of blood is no remission" of sin. A bloodless sacrifice is an ineffectual sacrifice. As we pointed out earlier Catholicism attempts to justify their doctrine of transubstantiation by referring to Luke 22:19 where the Lord Jesus said of the bread in the Lord's Supper, "This is my body." But how could the Lord have meant, This is my literal body when his own body was at that moment holding that bread? Did Christ have two bodies when he said "This is my body?" No, what Jesus meant when he said This is my body is, This represents my body, this stands for my body. He did not mean, This has become my body or This has turned into my body but This represents my body, This stands for my body. The Catholic Church cannot consistently interpret "This is my body" literally unless they also interpret other similar statements literally such as I am the door and The seven kings are the seven years. What is the difference in transubstantiation and cannibalism? Cannibalism is the eating of human flesh and/or drinking of human blood by another human being. God's word forbids cannibalism in such verses as Leviticus 17:10-12. Let's look at them. "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eats any



manner of blood; I will even set my face against that soul that eats blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood." It is important in connection with the Catholic doctrine of transubstantiation that we realize just where the body of Jesus Christ is right now. Jesus Christ has a finite body. A finite body has to be in one place at a time so if Christ's body is in heaven then it cannot be here on this earth at the same time. The body of Christ is in one place right now and that place is heaven. Hebrews 1:3 says of Christ that "...when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 10:12 that we read a moment ago says "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God..." Now it is true that in a sense Christ is everywhere but that is in the Person of His Holy Spirit. His body is in heaven right now and cannot be seen or touched much less offered again as a sacrifice on the altar and eaten by Catholic communicants. Christ's body is in heaven where it can never be humiliated again and where it certainly cannot be present on thousands of Catholic altars worldwide at the same time. Jesus Christ has just one body, not many bodies at the same time as Roman Catholic transubstantiation requires. The resurrected body of Jesus Christ is right now seated at the right hand of the Father in heaven and will remain there until he comes again in his body to judge the quick and the dead. In Matthew 24:26 the Lord Jesus himself says, Don't believe those who tell you that He has come back to earth. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." The Catholic mass is a complicated perversion of the Lord's Supper in which communicants go to the front of the church, kneel at the railing, close their eyes and open their mouths into which the priest places a small wafer which is supposedly the host. The ceremony of the mass is very complicated. In it the priest makes the sign of the cross 16 times, he turns to the congregation 6 times, he lifts his eyes to heaven 11 times, kisses the altar 8 times, folds his hands 4 times, strikes his breast 10 times, bows his head 21 times, genuflects 8 times, bows his shoulders 7 times, blesses the altar with the sign of the cross 30 times, lays his hands flat on the altar 29 times, prays secretly 11 times, prays aloud 13 times, covers and uncovers the chalice 10 times, goes back and forth 20 times and MANY other things. By way of contrast the scene in the upper room when the Lord instituted the Supper was very simple. Paul outlines the whole thing in four verses in I Corinthians 11:23-26. In the New Testament ordinance of the Lord's Supper there are just four actions concerning the bread and two concerning the cup. According to the New Testament the Lord's Supper is simply a remembrance of the Lord's death until he returns. I Corinthians 11:23-26 says "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed and took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do you, as oft as you drink it, in remembrance of me For as often as you eat this bread, and drink this cup, you do show the Lord's death till he come." That's it. That's the New Testament description of the Lord's Supper. It was not meant to be a sacrifice. It is to commemorate the finished sacrifice of Calvary. A memorial does not present the reality. It is only a reminder of the real thing. I may show you a photo and say, This is my wife. You would readily understand that that photo is not my wife but a representation of my wife. Never does God's word mention the Eucharist as helping any dead person. No person in the Bible ever received the Eucharist on behalf of a dead person. On the contrary Romans 14:12 says that we must all give account of ourselves to God. "So then every one of us shall give account of himself to God."

CONCLUSION of Chapter 7

One cannot have it both ways. He cannot be in agreement with both Catholicism and God's word. One must choose Hebrews 9 & 10 and a Savior who died once and for all or Catholicism with its constant and unscriptural repetition of masses. A person should remember that when he enters Rome he leaves a once and for all Christ outside.

Danger 8 CATHOLICISM AND THEIR IDOLATRY

> Exodus 20:4 Do not make idols that look like anything in the sky or on earth or in the ocean under the earth.
>
> Exodus 20:5 Don't bow down and worship idols. I am the LORD your God, and I demand all your love. If you reject me, I will punish your families for three or four generations.
>
> Exodus 20:6 But if you love me and obey my laws, I will be kind to your families for thousands of generations.

In a Cathedral in Juarez, Mexico lays a hideous life sized wax figure of a dead Christ in a glass coffin. The

worship of images and relics is a central part of the Roman Catholic religion. In Lesson 17 the Roman Catholic Baltimore Catechism defines images as “statues and pictures” and relics as “portions of the bodies of saints or objects which they used.” The “Random House Dictionary of the English Language” defines venerate as coming from a Latin word which means to reverence, to worship. Veneration according the Webster’s New Collegiate Dictionary is “an act expressing worship.”

CATHOLICISM’S USE OF IMAGES AND RELICS

Catholics feel the need to see a tangible object in worship. All one needs to do to realize that Catholics worship images is open his eyes. Catholic images are everywhere in this city and nation and world. I sometimes visit our people in St. Joseph’s hospital here in Kansas City and most of the time when I am there I pass the larger than life statue of St. Joseph out in the atrium. Drive down many streets and you will see yard Marys and yard saints and even plastic statues of “Jesus” on the dashboards of some people’s cars. People have crucifixes and pictures supposedly representing the Lord Jesus with pagan bleeding hearts on the outside of the chest. Catholic women and girls usually wear crosses on chains around their necks. In their churches Catholics offer incense before their images and kiss them and bow before them and uncover their heads before them and kneel before them in prayer and carry them about in processions from time to time. Catholics think their images have miraculous powers to weep real tears and sometimes bleed and even heal sick people. When some of our people visited Brazil a couple of years ago we learned about the Black Virgin of Aparecida, an image who is the patron saint of the nation of Brazil. Miracles are constantly associated with this image. People leave plastic body parts such as arms or legs which represent the places they want healed. Huge sums of money are raised in connection with the sale of these plastic body parts and as offerings to the Virgin so she will grant healing. In 1980 the image of Our Lady of Fatima was brought to St. Louis from Portugal. The man in St. Louis who was in charge of the visit of this image told the St. Louis Globe Democrat in an interview in the July 2, 1980 edition of that paper that “wonders have been associated with the statue. In 1978, during a visitation in Las Vegas the statue shed real tears...” Every Roman Catholic church building is supposed to contain at least one relic. The other day I came across the following list of relics on exhibit in St. Peter’s in Rome: Pieces of the true cross of Christ, two thorns from the Savior’s crown of thorns, vials of the Savior’s blood, the lance that pierced His side, the robe he wore, the cradle in which Mary rocked the Lord and the bones of Peter. I remember as a boy hearing my father speculating that if all the true pieces of the cross now in the churches in Europe were to be put together in one place there would be enough wood to build forty five room houses. Other relics in various Catholic churches around the world include nails from the cross, Mary’s wedding ring, vials of Mary’s milk and Mary’s house which has somehow been miraculously transported to Italy. The church in Wittenberg, Germany in Martin Luther’s day had one of the largest collections of relics in the world outside of Rome. They had over 17,000 relics on display in twelve aisles in the church building and visitors who would pay a fee were told that their stay in purgatory after death would have 1,902,202 years and 270 days knocked off. Like their images, each Catholic relic is thought to have some degree of supernatural power attached to it depending to a great extent of course on the education level of the worshipper. Fantastic stories of healings are connected with these relics. People make pilgrimages to shrines where relics are kept. Truly Catholicism today is Like Athens was in Paul’s day, thoroughly given over to idolatry.

CATHOLICISM ATTEMPTS TO JUSTIFY USE OF IMAGES AND RELICS

It is important that we consider here the official pronouncements of Catholicism concerning the use of images and relics in worship. The Council Of Trent stated “The images of Christ and the Virgin Mother of God, and of the other saints, are to be had and to be kept, especially in the churches, and due honor and veneration are to be given them.” The Baltimore Catechism Confraternity Edition says under question #223 “Of all holy images, the most sacred is the representation of Christ’s death on the cross, the crucifix. This should find a place in every Catholic home. The most venerated relic of the Church is the cross on which our Savior died. The largest portion of this is kept in the church of the Holy Cross in Rome, and small pieces are distributed to different churches throughout the world.” The Council Of Trent said “The sacred bodies of holy martyrs...are to be venerated by the faithful. Through their bodies many benefits are bestowed by God on men...they who affirm that veneration and honor are not due to the Relics of saints...are wholly to be condemned...” Catholicism gives several reasons as to why they use images and relics in their worship. Question #223 of the Baltimore Catechism says “We do not pray to the crucifix or to the images and relics of the saints but to the persons they represent.” Lesson 17 of the Baltimore Catechism says “We use pictures, statues and crucifixes to remind us of our Lord, His Blessed Mother, and the saints. We do not pray to images and relics but to the persons of whom they remind us.” It is significant that heathen idol worshippers around the world give the very same explanations as Catholics as to why they bow down before statues and relics: their images are for the purpose of reminding them of their gods and their prayours are actually to the persons whom the statues represent. Question #223 of the Baltimore Catechism explains Catholicism’s veneration of images like this:

“We find in them a means of inspiring us with pious affections, of reminding us of the saints, and of helping us to pray more devoutly. That is why every true Catholic home bears holy pictures on the walls or sacred images among the furnishings.” Down the street from my boyhood home in Oklahoma City was the Corpus Christi Catholic Church whose priest was John J. Walde. This priest wrote a booklet “What You Should Know About Catholics” in which he said concerning Catholic pictures of the saints, “Seeing their pictures reminds us to imitate them. Besides, since they are now friends of God in heaven they can help us by their intercession with God if we ask them to help us.” Question #219 of the Baltimore Catechism says “We honor relics because they are the bodies of the saints or objects connected with the saints or with our Lord...” Roman Catholic attempts to justify their veneration or worship of images and relics certainly require some skilled hermeneutical gymnastics. Hermeneutics means methods of interpreting the scripture and Catholicism performs some pretty fancy hermeneutical gymnastics in order to try to justify their practices in this area. They try to explain their position by juggling the ten commandments and then interpreting and reinterpreting them. This is because the second of God’s ten commandments is just too plainly against the use of images and relics not to require extended and complicated explanation if images are going to be used in worship. The second of God’s ten commandments is found in our text for this message, Exodus 20:4-6. “Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down thyself to them, nor serve them...” Most Catholic catechisms omit this second commandment and renumber the rest making number three to become number two and number four become number three until they reach the tenth commandment which they then divide into two separate commandments, Thou shall not covet thy neighbor’s wife number nine and Thou shall not covet thy neighbor’s goods. Here’s what the Baltimore Catechism says under question #220: “The first commandment forbids the making or use of statues and pictures only when they promote false worship.” But if one will just look at his Bible he will find that the first commandment does not deal specifically with images. It is the second commandment that deals with images but Rome has omitted that commandment from their catechisms. And the second commandment makes no distinction between true and false worship but prohibits all images in worship. Question #224 of the Baltimore Catechism says “What is the second commandment of God? The second commandment is: Thou shall not take the name of the Lord thy God in vain.” But again if one will look at his Bible he will find that this is not the second commandment. This is the third. The Douay-Rheims version of the scriptures, an official Catholic version, has this footnote on Exodus 20:4; “But otherwise images, pictures or representations, even in the house of God, and in the very sanctuary so far from being forbidden, are expressly authorized by the word of God.” It really takes some fancy hermeneutical gymnastics to have such an explanation of the second commandment. Where did the use of images and relics in Catholic worship come from? By their own admission and by the facts of history they came from the traditions of the church and not from the word of God. The worship of images was officially sanctioned by the Catholic Church at the second Council of Nicea in 787 AD. The official statement of that Council concerning the use of images is as follows: “Christians should not only serve and honor images, but adore and worship them.”



WHAT GOD’S WORD REVEALS ABOUT WORSHIP OF IMAGES AND RELICS

The Bible defines the word idolatry as it occurs in the scripture as “the making of any image or likeness of God or any creature for a religious end.” This is certainly a biblical definition of idolatry. Catholicism’s argument that they don’t actually worship their images but the people whom the images represent just won’t hold water. For one thing their official statements one of which we just read from the Council of Nicaea actually state that Catholics worship their images. God’s word says that the use of images and relics in worship is idolatry. According to God’s word all image worship is idolatry no matter who or what the images may represent. And God’s word strictly forbids the use of images and relics in worship. Hundreds of passages in God’s word condemn the making or using of images. According to God’s eternal moral law in the ten commandments the making or worshipping of an image is an act forbidden by God. God’s second commandment is one of the plainest and easiest of all the commandments to understand. Exodus 20:4-6 says “Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.” It is clearly contrary to God’s moral law to make or to bow down to or even to possess an image of God or Christ or of any saint. God’s holy word absolutely forbids the use of images. Leviticus 26:1 says “you shall make you no idols nor graven image, neither rear you up a standing image,

neither shall you set up any image of stone in your land, to bow down unto it: for I am the LORD your God." Whenever you see a photograph of the Pope bowing down in front of a statue of Mary just remember God's second commandment that says "Thou shall now bow down thyself to them." Deuteronomy 4:15-16 & 23 expands on God's second commandment. "Take you therefore good heed unto yourselves; for you saw no manner of similitude on the day that the LORD spoke unto you in Horeb out of the midst of the fire: Lest you corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female...Take heed unto yourselves, lest you forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee." Isaiah 42:8 says "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." Statues of Mary and Peter and "Jesus" are as much graven images as are statues of Buddha and Baal. Even if it is true that Catholics pray only to the person represented by the image it would still be sin to use idols because God has forbidden the use of images in worship and because there is only one mediator between God and men and that mediator is not Mary nor the saints nor images or relics of them but Christ himself. There is only one thing Catholicism's worship of images and relics can be called according to God's word and that is idolatry. The Jerusalem conference in Acts 15:20 warned against idol worship by Christians as being spiritually polluting. I Corinthians 10:14 tells Christians "Wherefore, my dearly beloved, flee from idolatry." I John 5:21 warns Christians, "Little children, keep yourselves from idols. Amen." God's word tells us that God hates idolatry. In God's word one of the most heinous sins of Old Testament Israel was the worship of images. Deuteronomy 16:22 says that God hates images. "Neither shall thou set thee up any image; which the LORD thy God hates." The strongest word of detestation ever used in God's word is the word abomination and many times God's word calls imitate worship an abomination. For example I Kings 11:5 & 7 say that the images that Solomon worshipped because of the influence of his wives were abominations in the sight of God. "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites...Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon." In Deuteronomy 27:15 God places a terrible curse on all who break His second commandment. "Cursed be the man that makes any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and puts it in a secret place. And all the people shall answer and say, Amen." God's word emphasizes the foolishness of using images and relics in worship. For example Psalms 115:4-8 says, "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyous have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." In his great book "Roman Catholicism" Loraine Boettner describes the foolishness of image worship.

FOR LIFE MAN PRAYS TO THAT WHICH IS DEAD. FOR HEALTH HE PRAYS TO THAT WHICH HAS NO HEALTH OR STRENGTH. FOR A GOOD JOURNEY HE PRAYS TO THAT WHICH CANNOT MOVE A FOOT. FOR SKILL AND GOOD SUCCESS HE PRAYS TO THAT WHICH CANNOT DO ANYTHING. FOR WISDOM AND GUIDANCE AND BLESSING HE COMMITS HIMSELF TO A SENSELESS PIECE OF WOOD OR STONE.

God's word never teaches the use of images or relics. The Lord Jesus never used or possessed any images or relics while on earth. He never commanded the use of these things. No New Testament churches had any statues or relics in them. The Lord Jesus said that the worship which God desires from his creatures is a spiritual worship, not one which involves the use of visible symbols and objects. In John 4:23-24 the Lord says "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." The only image of the invisible God of the Bible is Christ himself according to Colossians 1:15. Paul is speaking of Christ here "Who is the image of the invisible God, the firstborn of every creature." Jesus Christ is the only visible representation of the invisible God. Hebrews 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen." True faith does not require tangible, visible representations. I Peter 1:8-9 says of Christ, "Whom having not seen, you love; in whom, though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." Tangible material images cannot aid in spiritual worship. As someone else has said, Material things act as a non conductor of worship. God's word tells us that image worshippers are not regenerate persons. They have never been born anew. Paul says in Ephesians 5:5-6, "For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things (including idolatry) cometh the wrath of God upon the children of disobedience."

False Practices

The following is a partial list of heathen, unscriptural practices that became a part of Roman Catholic

dogma over a period of seventeen centuries. Some of the dates given are approximate. In many cases, these heresies were even debated for years before being given the status of required beliefs. Although some of these heresies are now being questioned by many individuals inside and outside the Roman Catholic Church, none have been officially repudiated and all continue to be practiced by millions of Catholics around the world (Source: "The Truth About Roman Catholicism," September-October 1996, *Foundation* magazine, pp. 5-16.):

1. Prayers for the dead -- 300 AD
2. Making the sign of the cross -- 300 AD
3. Veneration of angels & dead saints -- 375 A.D.
4. Use of images in worship -- 375 A D.
5. The Mass as a daily celebration -- 394 AD
6. Beginning of the exaltation of Mary; the term, "Mother of God" applied at Council of Ephesus -- 431 AD.
7. Extreme Unction (Last Rites) -- 526 AD
8. Doctrine of Purgatory (Gregory I) -- 593 AD
9. Prayers to Mary & dead saints -- 600 AD
10. Worship of cross, images & relics -- 786 AD
11. Canonization of dead saints -- 995 AD
12. Celibacy of priesthood -- 1079 AD
13. The Rosary -- 1090 AD
14. Indulgences -- 1190 AD
15. Transubstantiation (Innocent III) -- 1215 AD
16. Auricular Confession of sins to a priest -- 1215 AD
17. Adoration of the wafer (Host) -- 1220 AD
18. Cup forbidden to the people at communion -- 1414 AD
19. Purgatory proclaimed as a dogma -- 1439 AD
20. The doctrine of the Seven Sacraments confirmed -- 1439 AD
21. Tradition declared of equal authority with Bible by Council of Trent-- 1545 AD
22. Apocryphal books added to Bible -- 1546 AD
23. Immaculate Conception of Mary -- 1854 AD
24. Infallibility of the pope in matters of faith and morals, proclaimed by the Vatican Council -- 1870 AD
25. Assumption of the Virgin Mary (bodily ascension into heaven shortly after her death) -- 1950 AD
26. Mary proclaimed Mother of the Roman Catholic Church -- 1965 AD

CONCLUSION of Chapter 8

Which Christ are you worshipping? The Christ of human artistic conception or the Son of the living God revealed in God's written word?

Danger 9 CATHOLICISM AND FALSE SALVATION

> Romans 10:2 They want to love God, but they don't understand
>
> Romans 10:3 what makes people acceptable to God. They refuse to trust God, and they try to be acceptable by obeying the Law.
>
> Romans 10:4 But Jesus makes the Law no longer necessary for those who become acceptable to God by faith.

The way of a sinner's acceptance with God is the most important of all matters in time and eternity. The main question is How may a man be accepted unto God? Roman Catholicism says that it is by doing certain works. God's word says that it is by faith alone. We shall take a closer look at the answer of Catholicism to this question.

CATECHISM TEACHES SALVATION COMES BY KEEPING SACRAMENTS

A sacrament is an action or ceremony that has saving efficacy. It is something necessary to save or help save a sinner. Catholicism teaches that there are seven sacraments; baptism, confirmation, the Holy Eucharist, Penance,

Extreme Unction, Holy Orders and Matrimony. The 1994 Catechism of the Catholic Church says under question # 1129 “The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation.” The Council of Trent met in the 1500’s and officially stated the major doctrines of the Catholic Church, committing them to writing. The decrees of this council have never been repealed nor renounced by the Catholic Church. Here is the official statement of the Council of Trent in their decrees on the sacraments in Canon IV “If anyone says that the sacraments...are not necessary unto salvation but superfluous, and that without them...men obtain of God through faith alone the grace of justification...let him be anathema (or literally Let the curse of God be upon him.)” Canon VIII says “If anyone says, that by the said sacraments...grace is not conferred through the act performed but that faith alone in the divine promise suffices for the obtaining of grace: let him be anathema.” Question #17 in the Baltimore Catechism says, “The sacraments of baptism and penance were instituted, chiefly to give grace to those who do not possess it.” In its decrees on baptism the Council of Trent stated in Canon V “If anyone says, that baptism is...not necessary unto salvation: let him be anathema.” Catholicism teaches that the Lord’s Supper conveys grace to the soul. Canon V of the Council of Trent says “If anyone says either that the principle fruit of the most holy Eucharist is not the remission of sins or that other effects do not result there from: let him be anathema (cursed).” Catholicism says then that a person may be accepted with God by keeping the sacraments.

Roman Catholic doctrine substitutes this simple Plan of Salvation into a salvation of:

1. Sacraments
2. Praying to the dead -- the Virgin Mary and Roman Catholic Saints
3. Worship of relics
4. Fasting on holy days
5. Sprinkling of "holy" water
6. Praying the forbidden Rosary [Matthew 6:7-8; "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them". Jesus truly hit the nail on the head. Heathens invented the Rosary and pray to it today. We have been vigorously warning of all the Paganism that the Roman Catholic Church has inserted into their doctrines! The very fact that you pray using the Heathen Rosary should be a huge red signal to you, telling you something is deadly wrong.
7. Trusting in the supposed ability of human priests to forgive sin
8. Trusting in the silly cloth Scapular for Salvation
9. Trusting in an "infallible" Pope, and his indulgences
10. Trusting in good works to save you

CATECHISM TEACHES SALVATION COMES BY DOING GOOD WORKS

Catholicism says that salvation may be merited or earned or achieved by one’s good works. Catholicism teaches furthermore that men may in this life perfectly fulfill the law of God. Trent says in Canon XVIII “If anyone says, that the commandments of God are, even for one that is justified and constituted in grace, impossible to keep; let him be anathema.” Catholicism teaches that the works of the believer are an essential prerequisite to his justification and have a salvation attaining character. Canon XXIV of Trent says “If anyone says, that...works are merely the fruits and signs of justification obtained, but not a cause of the increase thereof: let him be anathema.” Catholicism teaches that good deeds done by saints which are over and above what is needed for their own salvation can be stored up and used by others. Such good deeds as church attendance and masses and rosaries and fastings and wearing medals and crucifixes can earn merits and these merits can be stored up for use by other people. Under question #440 the Baltimore Catechism says “The superabundant satisfaction of t he Blessed Virgin Mary and of the saints is that which they gained during their lifetime but did not need, an d which the church applies to their fellow members of the communion of saints.” Those in my generation will remember the famous Catholic Bishop Fulton J. Sheen. In his book Peace of Soul Sheen says on page 208, “The Church has a tremendous Spiritual capital, gained through centuries of penance, persecution and martyrdom; many of her children prayed, suffered and merited more than they needed for their own individual salvation. The Church took these superabundant merits and put them into the spiritual treasury, out of which repentant sinners can draw in times of spiritual depression.” The pope can supposedly dispense these extra merits to Catholics as they perform the works assigned by the priests. Rome calls these extra merits, “works of supererogation.” Catholicism teaches that “men may satisfy the justice of God by their (own) sufferings” to quote Session V Chapter 16 of Trent. Catholicism puts much of the punishment for a Catholic’s sins on the sinner himself in purgatory where he goes at death and atones for his own sins by suffering for specified periods of time in fire. So Catholicism magnifies the merits of the works of men teaching that salvation can be merited or earned or achieved by the good works of men.

JUSTIFICATION IS A WORK DONE IN THE BELIEVER INSTEAD OF FOR THE BELIEVER

Catholicism teaches that in justification a man receives an infusion or righteousness by the Holy Spirit and God then pronounces the believer just because of the work the Spirit has done in him. Session VI Chapters 7 & 16 of Trent say that justification is by the infusion of Christ's righteousness into the Christian so that he actually becomes righteous. Catholicism teaches that a man is justified before God only when the Spirit of God has given that man a just nature. Catholicism says that the righteousness of Christ flows into the believer especially through the sacraments. In its teaching on justification Catholicism mixes and confuses justification and sanctification. Catholicism sees no distinction between sanctification and justification, between the subjective and the objective operations of God, between the work of the Holy Spirit within us and the work of the Father on us and for us. The Baltimore Catechism says under question #112 "The chief effects of sanctifying grace are: first, it makes us... pleasing to God...and...it gives us the right to heaven." Biblically however it is justification and not sanctification that makes a sinner pleasing to God and gives him title to eternal life.

WHAT GOD'S WORD SAYS ABOUT REAL SALVATION

As we have seen the Catholic Church is built on a system of salvation by works, on human merit and not solely on the merits of Jesus Christ's perfect life and substitutionary death for sinners. Thus Romanism destroys the purely gracious character of salvation and substitutes a system of grace plus works.

GOD'S WORD REVEALS THAT SALVATION DOES NOT COME BY KEEPING THE SACRAMENTS

The Bible doctrine of justification by personal faith in Jesus Christ lays the ax to the root of all Sacramentalism. As a matter of fact the so-called sacraments did not even come from God. They are not taught in God's word. Nowhere in God's word are these things called sacraments or said to be necessary to salvation. They are inventions of men which have been added to God's word and Acts 5:29 says "We ought to obey God rather than men."

GOD'S WORD REVEALS THAT SALVATION DOES NOT COME BY DOING GOOD WORKS

Isaiah 64:6 tells us what God thinks about all our own good works when the prophet says "...all our righteousness are as filthy rags..." And in Luke 17:10 the Lord Jesus says that after we have done everything it is our duty to do, we must then confess that we are just unprofitable servants because we have only done what is our duty to do. "So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Over and over again God's word says that salvation is by faith and not by works. Romans 3:28 says "Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 4:5 says "But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness." In Matthew 7:21-23 the Lord Jesus says that even many wonderful works will not save a sinner. "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity." According to God's word justification is received only by simple faith. Romans 1:16 tells us that salvation is for those who believe. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..." According to Catholicism salvation can be merited by man but this clearly contradicts the doctrine of grace in God's word. By the very meaning of the word, grace cannot be earned. The very meaning of the word is gratuitous or free. Romans 11:6 says, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Ephesians 2:8-9 clearly says that salvation is not a matter of works but of grace. "For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." The use of human merits in salvation is salvation by works pure and simple. According to God's word salvation is based solely on the merits of Jesus Christ, achieved in his righteous life and substitutionary death and when man contributes any works to his own salvation, God is robbed of part of His glory. Catholicism says that faith plus works results in justification. God's word says that faith results in justification and works. The book of James makes clear that a living faith always leads to good works, that real faith produces works and if works are absent then faith is not genuine. Catholicism says that works are necessary to gain salvation. God's word says that works are necessary because of salvation.

GOD'S WORD TEACHES THAT JUSTIFICATION IS BY FAITH ALONE

Justification is the article of faith on which biblical Christianity stands or falls. This fundamental doctrine had been the battleground between Catholics and Christians and all other Christians for many centuries and the battle still rages today. Justification is a legal term. It is a legal transaction which takes place completely outside ourselves. All of it is done by god and nothing is done by the one being justified. Justification is the opposite of condemnation. In it the sinner is declared righteousness and pardoned and given title to heaven. Justification is based upon the righteousness of Jesus Christ and not on anything in the sinner or done by the sinner. Guilty sinners need two things: They need removal of the guilt of their sins and they need a perfect righteousness in which to stand before God. Believing sinners receive both of these things in justification. An essential aspect of biblical justification is the matter of imputation. To impute something means to credit that something to a person's account or to reckon it as belonging to that person. Justification involves the non imputation of sin and the imputation of righteousness to a person. In justification a person's sins are no longer imputed to him, they are no longer credited to his own account and at the same time the righteousness of Jesus Christ is imputed or credited to his account. Catholicism says that justification is the act by which a man is made just while God's word says that justification is the act of God by which the believer is declared and accounted righteous. God's word rejects the teaching that a sinner is made just or that he works out his salvation by his own works. Sanctification is the process by which believers are made partakers of God's holiness. The author and producer of sanctification is God the Holy Spirit. Sanctification is begun in regeneration and continues till consummated in the glorification of the believer's body in the future at Christ's coming. Justification and sanctification are not one and the same. Justification and sanctification must be distinguished from one another if either or both is to be properly understood. God's word teaches that justification is the imputation or reckoning of Christ's righteousness to, not the infusion of Christ's righteousness into the believer. Note in Romans 3:21-22 the important prepositions unto and upon. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe..." In the book of Romans Paul sets forth the gospel truth that the sinner is not justified by an infused righteousness but by an imputed righteousness, one found wholly outside of ourselves, and credited to us. According to God's word a believer is not justified by what God has worked in him but because of what Christ has done for him. Christ's work for us was done entirely outside of and apart from us. Christ lived a perfect life for us and died for our sins. God's word says that justification is Christ's work for us while sanctification is the Spirit's work in us. In justification God imputes the righteousness of Christ. In sanctification God the Spirit infuses grace and enables the believer to do good works. In justification sin is pardoned while in sanctification sin is subdued. Justification is an act done only once while sanctification is a continuing process. The gospel is the good news of what God has done for us in Christ's life and death. Truly justified persons do not look within themselves to find assurance that God has accepted them. They look away from themselves to the perfect righteousness of Christ as their hope of being accepted with God. God accepts sinners and pronounces them righteous when we accept his gift by faith. Justification by faith is one of the leading thoughts of the book of Romans and all of Paul's writings. John 3:18 is one important verse which says that sinners are justified by faith. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Faith is the means by which God's justification is received. Faith itself forms no part of our justifying righteousness. It is not faith that justifies as far as being the cause of justification. Instead it is God who justifies as the cause of justification. Faith as our act or work is not what justifies us because then we would be justified by works, by something we do, something of our own. Faith has no special worth in itself which would earn justification for us. It is effective only as an instrument, only as it lays hold on Christ and His righteousness. Someone else has said that it does not make a beggar worthy of food when he takes from the hand of the giver and it does not make a sinner worthy of salvation when he receives it as a gift from Jesus Christ. According to God's word justification is by faith alone. Sola Fide as this fact has been described in Latin. Catholicism says that justification is by faith plus works. God's word says that justification is by faith alone. Catholicism says that justification is by Christ and the sinner. God's word says that it is by Christ alone. The Council of Trent condemned the doctrine of Sola Fide or by faith alone as "an idle trust of heretics." Trent also said this about justification being by faith alone in Session 6 Canon IX: "If anyone says that by faith alone the impious is justified, in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will, let him be anathema." To the contrary however God's word says in Galatians 2:16 that we are not justified by works but by faith. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Justification is received by faith alone. Romans 4:6 says that "God imputes righteousness without works..." One more quote from the Council of Trent. This is from Session VI Canon 12. "If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake alone; or that this confidence alone is that whereby we are justified, let him be anathema." The fact that justification is by faith alone is of crucial importance to a sinner's salvation and even some Catholics realize this. The Catholic writer Philip Hughes in his book A Popular History Of The Catholic Church says on page 176 that if faith alone saves "the whole traditional structure of (Catholicism) is a needless

empty show, the Mass, the sacraments, the sacrificing priesthood, the teaching hierarchy, the practices of penance, asceticism, habits of self restraint, prayer. Nay, these things are a hindrance, an enormous sham, a terrible system of lies and therefore to be utterly swept away and destroyed."

CONCLUSION of Chapter 9

The book of Romans has much to say about justification by faith without works. It is written to the church in the city that later became the center of the Catholic religion. Romans is intended as God's permanent protest against the errors of Catholicism. Either you will believe the gospel and receive God's free gift of salvation by faith or you will believe the traditions of the Catholic Church that salvation must be earned by good works. The simplicity of the scriptures is in stark contrast to the complex answers of Rome to the question of What must I do to be saved? God's word answers this question in Acts 16:31. "Believe on the Lord Jesus Christ and thou shall be saved."

Danger 10 CATHOLICISM - CHURCH AND STATE

> John 18:36 Jesus answered, "My kingdom doesn't belong to this world. If it did, my followers would have fought to keep me from being handed over to the Jewish leaders. No, my kingdom doesn't belong to this world."

Catholicism has always believed and taught that the Catholic Church headed up by the pope should control the civil governments of the nations of earth.

OFFICIAL STATEMENTS OF CATHOLIC BELIEFS CONCERNING CHURCH AND STATE

Catholicism teaches that the pope rules both church and state in this world, that both spiritual and temporal power reside in the pope, that the pope should be over both church and state. Catholicism teaches that the state should be subject to the Catholic church and that the pope should be supreme over all civil rulers. In the thirteenth century Pope Innocent III said in two letters "The Lord gave Peter the rule not only over the universal church but also the rule over the whole world" and "No king can rule rightly unless he devoutly serves Christ's vicar (the pope)." The most authoritative of all statements of Catholic belief is the decrees of the Council of Trent which says this about the pope: "He hath all power on earth...All temporal power is his; the dominion, jurisdiction, and government of the whole earth is his by divine right. All rulers of the earth are his subjects and must submit to him." The Catholic Church does not believe in religious freedom for non-Catholics. The world should never forget that Pope Innocent III annulled and quashed the great Magna Carta and strongly denounced those who forced King John to sign it. In 1832 Pope Gregory XVI said in his encyclical Mirari Vos "From this political fountain of indifferentism flows the absurd and erroneous doctrine...which claims and defends Liberty of conscience for everyone...from this comes... the worst plague of all, the one most to be feared by the State, namely, unrestrained liberty of opinion and freedom of speech." Pope Leo XIII said in 1885 in his Libertos Praestantissimum, "From what has been said it follows that it is no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights that nature has given to man." Such papal statements are never repealed because for the Church to do so would be to contradict the Catholic doctrine of papal infallibility. In 1939 George B. O'Toole, professor of Philosophy at Catholic University of America said in The Liberal Illusion, "It is clear then that no Catholic may positively and unconditionally approve of the policy of separation of church and state. But given a country like the United States, where religious denominations abound and the population is largely non-Catholic, it is clear that the policy of treating all religions alike becomes, al things considered, a practical necessity, the only way of avoiding a deadlock. Under such circumstances, separation of Church and State is to be accepted, not indeed as the ideal arrangement, but as a modus vivendi." Cardinal Gibbons on page 226 of his book The Faith Of Our Fathers says, "...Religious liberty may be tolerated when it would do more harm to the state or to the community to repress it." The Official News Magazine of the Jesuits of Rome which was published in April of 1948 said, "The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possess by truth, never by error...in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error and that if religious minorities actually exist, they shall have only a defacto existence without opportunity to spread their beliefs."

HISTORICAL EXAMPLES OF CATHOLIC PRACTICE OF CHURCH & STATE

In 313 AD the politically astute and pragmatic Roman Emperor Constantine made Christianity the state religion

of the Roman Empire and began to support it with the civil government. Soon some ambitious Christian bishops began to use the civil government to suppress all Christians who did not agree with them. Using the civil government these bishops set out to by force make everyone conform to their type of Christianity. Those who would not submit were called Novatians, Donatists, Paterines, Waldenses and AnaChristians. Augustine believed in, propagated and defended Constantine's uniting of church and state and when Catholicism came into existence in about 600 AD, it made Constantine's and Augustine's views its own. The invention of infant baptism has also played an important role in the uniting of church and state in Catholic practice. Infant baptism is inseparable from the union of church and state. As a matter of fact it is the grand foundation upon which the union of church and state rests. Whole nations are maintained as Catholic nations because Catholicism requires all children born in those nations to be baptized into the Catholic Church. If only regenerate persons who have repented of their sins and trusted in Jesus Christ for salvation were to be admitted into churches, there could never be a state church anywhere. There are countless well known examples in history of how Catholicism has used the union of church and state for its purposes. In 1076 AD Pope Gregory VII forced King Henry IV of Germany and Italy out of his office of king for not submitting to the pope's rule over him. He excommunicated him and told his subjects they did not have to honor their oaths to him and even forbade them to obey him as their king. Henry wanted desperately to hold onto his kingdom and was willing to do whatever it might take to do so. The pope forced King Henry to stand bareheaded and barefooted in the snow for three days waiting for the pope's forgiveness and reinstatement to the throne. As a further humiliation the pope forced Henry to kiss the pope's foot and beg his forgiveness. Times without number Catholicism has used armies of the nations to conquer kingdoms and spread the Catholic religion. All the crusades were inspired by the popes who ordered kings and emperors to lead the crusades. The main defense used by Catholicism to try to justify the crusades and the terrible slaughter of Jews and Muslims involved was that Christians must take back the holy sepulcher of our Lord in Jerusalem from the infidels. In more modern times Catholicism has worked to get the nations of earth to recognize her authority over civil government by getting them to send ambassadors to the Vatican and in turn to send ambassadors to the nations from the Vatican. Under Presidents Roosevelt and Truman it was the policy of the United States to appoint Roman Catholic ambassadors and consuls to represent the U.S. in Latin American countries. Truman appointed a U.S. ambassador to the Vatican but the Senate defeated the plan. President Reagan finally succeeded in appointing an ambassador to the Vatican and it was confirmed by the Senate. Appointing an ambassador to the Vatican is a gross denial of our American belief in separation of church and state. Sending such an ambassador recognizes the Vatican and the Roman Catholic Church as a political entity as well as a religious one. This unbiblical and un-American practice confuses and breaks down the basic separation of church and state. Such a policy plays favorites with the Catholic Church over others. It insults non-Catholic churches and is reminiscent of medieval times. There are four very serious consequences of the union of church and state where ever it has occurred in history: 1. The union of church and state results in the use of force rather than of love to spread Christianity. When church and state are united under the pope, coercion is used rather than persuasion to get people to conform to the church's doctrine. Catholicism advances its cause with the aid of the civil government and through that means forcing people, against their convictions, to accept the Church's religious beliefs and practices. 2. Another result of the union of church and state is that under this system false doctrine becomes an offense against the state as well as against the Church. False doctrine becomes a crime which must be punished by the government because the government is in union with the Church and carries out the will of the Church. Countless times through the centuries Catholicism has used the State to stop the teaching of God's word by those outside the Catholic Church. 3. A third result of the union of Church and State is the death penalty for non-conformity to the teachings of Catholicism. Catholicism has decreed time and again that those who favor letting the church find its own way without the benefit of a cooperating State should be punished by death. In 1558 Pope Paul IV in his papal bull Cum Ex Apostalatus Officio said "The Pope as God's representative has full power over nations and kingdoms; he judges all, and can be judged in this world by none. All princes and monarchs, as soon as they fall into heresy, are deposed, and incur sentence of death." The Roman Catholic Church through the centuries has called on the civil government to execute untold millions of Christians and others who disagreed with them and would not conform to their teachings and wished only to follow Christ in holiness and obedience. 4. The union of the Catholic Church and the State also politicizes and secularizes the Church. The pope and Catholicism reign over an earthly kingdom. The history of the papacy has been far more the history of a political institution than of an spiritual institution. The Vatican is a State with a civil government of its own. It has a flag and postage stamps and a police force and courts of law and gold and silver coins and it issues passports to its citizens. The Vatican has its own diplomatic corps with a Secretary of State and ambassadors called nuncios. The Roman Catholic Church is a political organization that has established international relations with other political communities. It has partitioned countries and continents and oceans and as we have seen has humiliated kings and warred against nations.

GOD'S WORD CONCERNING CHURCH AND STATE

The word of God presents a totally different view of the relationship Church and State to that of Roman Catholicism. God's word teaches that Christ's kingdom in this world is a spiritual kingdom. Let's look now at John 18:36. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." In this verse the Lord Jesus is answering Pilate who has just asked him if he was the king of the Jews and the Lord explains the character of the kingdom over which he presides in this world. He is telling Pilate that he made no claim to civil authority in this world. He is denying any claim to civil authority in this world. It is important to note here that the Lord does not say, My kingdom is not in this world. He says rather, My kingdom is not of this world. Christ's followers are not of this world but they are still in this world. The Lord's point in this statement was that he was not seeking to establish an earthly kingdom. The Lord's statement here of "My kingdom is not of this world" is the direct antithesis of the teachings and practice of the Roman Catholic Church. According to our Lord in this text His servants do not fight wars and crusades to bring in His kingdom and accomplish His will on earth. "...My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews..." The world's kingdoms are propagated and maintained by the world's weapons, by force. Christ's kingdom is propagated and maintained by heavenly principles. My servants would fight. They would resist my arrest and use force to rescue me if my kingdom were an earthly kingdom the Lord was saying. My kingdom will not be brought in by fighting and terror and force of arms. The Lord Jesus Christ never employed force to spread his kingdom in this world even though Catholicism has. When the Lord Jesus was taken by the mob and Peter drew his sword to defend Him, the Lord Jesus told Peter in John 18:11 to "...Put up thy sword into the sheath..." The New Testament teaches Christians to completely abandon the use of carnal weapons for furthering His spiritual ends. II Corinthians 10:4-5 says "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ..." Christ's true servants will neither fight to promote His kingdom nor will they ask political rulers to fight for them. The gospel of Jesus Christ strictly prohibits resorting to the use of the civil or secular government to advance the cause of Christ in this world. The New Testament tells us that Christ's kingdom conquers by choice and not by force. New Testament religion is a voluntary matter. A willing mind is required for religious acts or worship to be pleasing to God and meaningful to the worshipper. No amount of government power can change the hearts of men. Only God has that kind of power. Legal and political and military and police coercion are powerless to command the agreement of souls to Christ's doctrines and laws. Christ's kingdom is held together by love and discipline rather than by force. The churches of the New Testament never called on the secular government to maintain the true faith by law or by force nor to punish dissenters with death. The State has no right to punish religious dissenters. The government is not responsible for protecting the church against false teachers. The church protects itself by its own constant vigilance and preaching the true gospel and by expositing the scriptures. The church protects itself against those within who won't be ruled by the truth by excluding those persons from its fellowship. Christians do not use the sword which is worldly and temporal. They use church discipline as taught in the New Testament. New Testament Christians never resort to force in order to enforce their discipline. The extent a church's power over an erring member is to exclude him from membership as God's word teaches in Romans 16:17, Matthew 18:15-17 and II Thessalonians 3:6, 14-15. The Lord Jesus Christ, the Great Head of the church, taught the separation of church and state and made no effort to relate His kingdom and his churches to the civil government. The Lord Jesus Christ never instituted the papacy, never gave it either spiritual or temporal control over the nations, and never even hinted that his people should be subject to it. According to the New Testament the jurisdiction of the State is purely secular and civil. Religious matters are outside its realm. The church should never turn to the State to carry out the church's work. It should never use the State to fight wars or spread its beliefs or punish those who disagree with or refuse to submit to the church. The word of God teaches the complete freedom of every church from all State control. A New Testament church is a church independent of the State. A New Testament church cannot possibly be in alliance with a nation or government and remain a spiritual church. The churches of Jesus Christ are independent, self governing, self supporting and self propagating bodies. For a long time I wondered about and was troubled by the fact that through the centuries many Christians in Europe refused to serve in the military, to take oaths in court or to hold political office. But in studying Baptist history I found that the reason these Christians refused to do these things was because of the union of the Catholic Church with the civil governments where they lived. This ungodly alliance of Catholic Church and civil government punished and persecuted the Christians and others for daring to disagree with the Catholic Church and so to take an oath or to serve in the military or to hold public office was seen as cooperating with and participating in the State religion.

CONCLUSION of Chapter 10

Great harm has been done to the cause of Jesus Christ in this world by the union of church and State under Catholicism. The unchristian connection of church and State has done more harm to the cause of Christ than all the

attacks by evolutionists and humanists and atheists combined. The good reputation of true Christianity continues to suffer around the world, especially among Muslims and Jews because of Catholicism's efforts to control the State and to eliminate those who won't submit. The practices of Catholicism in the past and their teachings in the present should urge people in every nation to a constant vigilance lest we once again have our liberties taken away. Judging by Rome's statements we have considered today and by her fifteen centuries of practice we must conclude that her attitude is, You must think what we think and never think for your self. Christians on the other hand believe in and insist on religious liberty for all. Religious liberty is the right of every individual of the human race to think, examine, decide and choose for ourselves in all matters between the conscience and God. Every person has the right to believe or not to believe, to be a Muslim, a Jew, a Baptist or a Catholic. Christians with God's word teach that no person ought to be harmed for following God's word as he understands it. Today's Catholics and liberals often talk about religious tolerance as one of the virtues for which they stand. But toleration is not synonymous with religious freedom. Tolerance implies disapproval tempered with charitable restraint. Toleration means allowing something which is not totally approved of. It presupposes that the one tolerating has power to grant or limit freedom t those tolerated in the realm of religion. This is the essence of popery. Religious liberty recognizes in no human organization the right or the power to tolerate. Toleration is a concession. Liberty is a right.

Danger 11 CATHOLICISM & THEIR PERSECUTIONS

> Revelation 17:4 The woman was dressed in purple and scarlet robes, and she wore jewelry made of gold, precious stones, and pearls. In her hand she held a gold cup filled with the filthy and nasty things she had done.
>
> Revelation 17:5 On her forehead a mysterious name was written: I AM THE GREAT CITY OF BABYLON, THE MOTHER OF EVERY IMMORAL AND FILTHY THING ON EARTH.
>
> Revelation 17:6 I could tell that the woman was drunk on the blood of God's people who had given their lives for Jesus. This surprising sight amazed me,

Roman Catholicism claims to have civilized and Christianized the people of the nations where they have dominated. Catholics love to dwell on the wonderful deeds of charity performed in the name of the Catholic Church. But when Catholics talk about the good they are doing it always needs to be asked, What about the terrible wicked things they have done in the past in their persecution of those who have disagreed with them. The history of the Catholic Church has been one huge horror for fifteen hundred years because of this. Catholicism has put people to death for the religious opinions those people have held. We need to warn and instruct future generations about the dark deeds of Catholicism in the past so that these horrendous deeds will never be forgotten. Religious persecution is the logical outworking of the union of the Catholic Church with the State in nations where they have been in the majority. Roman Catholicism has always thought and taught and practiced that those who disagree with them must be silenced. On page 766 in Volume XIV of the Catholic Encyclopedia we read "The true Church (by which they mean the Catholic Church) can tolerate no strange churches besides herself." The fourteenth article of the creed of Pope Pius IV which is an abbreviated form of the decrees of the Council of Trent is quoted on page 768 of Volume XIV of the Catholic Encyclopedia as stating "Heretics may be not only excommunicated but also justly put to death." The sword, the torch and the rack have been the instruments of the Catholic Church through the centuries for evangelizing and disciplining.

HISTORY OF CATHOLIC PERSECUTION

Catholic persecution of those who disagree with them goes all the way back to the beginning of the papacy in about 600 AD. Peter of Bruys was burned alive by the Catholic Church in France in 1126 for believing that the church should be made up only of regenerate persons, for teaching that people should not be baptized until they come to the use of their reason, and for denying that the Lord's Supper is a sacrament. In 1177 Pope Alexander III commanded the extermination of some people called Waldenses. At the beginning of the thirteenth century Pope Innocent III ordered a crusade against the Albigenses largely because they rejected infant baptism and baptismal regeneration. The Albigenses were Waldenses who took their name from Albi, the city in Southern France which was at the center of their influence. During Pope Innocent III's crusade against the Albigenses an army of 24,000 soldiers attacked Beziers, France and killed 60,000 men, women and children. According to Thomas Armitage's book "History Of The Christians" many Albigenses were frozen to death, thrown off cliffs, driven into caves where fires were built at the mouths of those caves so that their victims were suffocated by smoke. Some were hanged, drowned, ripped open, disemboweled, pulled limb from limb on the rack, stabbed and crucified head down. Foxe's

Book Of Martyrs tells of an instance in which four hundred mothers who had hidden in the Cave of Castelluzzo were smothered by smoke with their infants in their arms. Catholicism executed at least one million Albigenses in thirteenth century Europe alone according to David Benedict on page 29 of his "A General History Of The Baptist Denomination." Another historical example of religious persecution by Catholics is the Inquisition. The Inquisition was the program and official office of the Catholic Church responsible for finding and rooting out and punishing all heretics and others guilty of disagreeing with Catholic doctrine. Pope Gregory IX established the Inquisition in 1233. The Catholic Church used the civil authorities to fine, imprison, torture, confiscate the property of and execute heretics. The people who disagreed with the Catholic Church were treated more severely by the Inquisition than murderers were treated. The Inquisition tortured and executed people for such high and heinous crimes as refusing to offer prayers for the dead, refusing to attend mass, teaching that only believers should be baptized and refusing to believe in purgatory after death. John Huss was burned alive on July 6, 1415 for daring to criticize the immorality and corruption of the pope, the cardinals and the priests of the Catholic Church among other things. The Catholic Church burned William Tyndale alive in 1536 for the crime of translating the Bible into English. On August 22, 1572 there occurred what has come to be called the St. Bartholomew's Day Massacre. On this day Catholics in France slaughtered 35,000 non-Catholics called Huguenots. So greatly did the Catholics hate the Huguenots that when word of this massacre reached the city of Rome they rang the church bells and danced in the streets. In speaking of the Inquisition we are talking about a holocaust that makes Hitler's exterminations of six million Jews look almost insignificant beside it. According to Thomas Armitage in his History Of The Christians, fifty million people were cruelly martyred by the Roman Catholic Church during the middle ages. Armitage goes on to estimate on page 295 of his book that during this time Catholicism shed enough blood to fill a stream ten feet wide, ten feet deep and twenty-five miles long. The Holy Office of the Inquisition as it was called still exists today though its name has been changed to The Congregation For The Doctrine Of The Faith. It is headed up at present by Cardinal Joseph Ratzinger. The crusades were holy wars inspired and led by the Catholic Church. The Seljuk Moslem Turks had captured the city of Jerusalem in the youar 1071. The crusades were military expeditions organized and promoted by the Catholic Church for the expressed purpose of taking the Holy Land and the tomb of Christ from the hands of the Mohammedan Turks. The crusades took place between 1096 and 1296 and involved troops raised in Italy, France, England, Germany and Spain. Crusade comes from the word cross. Crusaders were soldiers of the cross of Christ and each soldier in the crusades wore a cross of red cloth sewn on his sleeve and on his chest. Literally the word crusade means wearing a cross. The Catholic Church gave these military campaigns the name of crusades in order to sanctify their ambitions and efforts in the Middle East. Most historians believe there were nine crusades including the more infamous Children's Crusade in 1212. Pope Urban II initiated the first crusade to the Holy Land. To promote this crusade Urban encouraged the notion that it was an insult to Christianity for the Holy Land and especially the holy sepulcher to be in the hands of the infidel Turks. Urban called on all Christians to go to the Holy Land and rescue the tomb of Christ from the infidels. He promised that all who died in this crusade would go directly to heaven. Nearly a million Catholics responded to Urban's call and took part in the first crusade. When the Catholic armies of the first crusade conquered Jerusalem they executed both the Jewish and Muslim populations of the city. Historian H.G. Wells described the capture of Jerusalem in the first crusade like this: "The slaughter was terrible; the blood of the conquered ran down the streets, until men splashed in blood as they rode. At night fall, sobbing for excess of joy, the crusaders came to the Sepulcher from their treading the winepress, and put their blood stained hands together in prayer." All during the crusades the Catholic Church ordered both Jews and Saracens (what they called their Muslim enemies) to wear distinctive clothing to make sure everyone knew what they were. The Albigenses and Waldenses stood up against the first crusade and wrote against it. The result of their stand was that Pope Innocent III ordered a crusade be held against them. Rome has been unsparing in her persecution of those who have attempted to maintain the true faith of Jesus Christ and all this persecution and carnage they have done in the name of Christ. Foxe's Book Of Martyrs tells how Christians and others who disagreed with Rome have been shot, stabbed, stoned, drowned, beheaded, hanged, quartered, impaled, burned, buried alive, roasted on spits, baked in ovens, thrown into furnaces and hundreds of other atrocities. Is it any wonder that in the Philadelphia Confession of Faith of 1742 our Baptist forefathers said that "...the pope of Rome...is antichrist, that man of sin and son of perdition, that exalts himself in the church against Christ, and all that is called God"?

MODERN CATHOLIC PERSECUTION

Religious persecution by Roman Catholics did not end with the Christian Reformation in the fifteen and sixteen hundreds. It has continued to modern times though to a lesser extent and even to this very day in some places. As recently as 1959 the Evangelical Confederation Of Columbia in South America reported seven hundred cases of violence by Catholics against non Catholic Christians. Forty nine church buildings were partially or totally destroyoud and thirty four others were confiscated. In the great majority of these cases mobs were led personally or indirectly by local Catholic priests. Eighty nine non-Catholic church members were murdered during this period in

connection with these events. When a priest led mob attacked the First Baptist Church of Bogota on December 22, 1951 the U.S. Ambassador to Columbia who was standing in the front doorway of the church building was hit in the head with a piece of brick. In 1956 forty non-Catholic churches were closed by the Colombian government which was dominated by the State Church, Roman Catholicism. Recently when Mrs. Justice and I were visiting in the Brazilian city of Catanduva we met a lady who is a member of a group with which missionary Calvin Gardner labors. This lady is a former Catholic nun whom the Lord has gloriously saved. Her name is Gilda Brandi Curtu. We took a picture of her. She told brother Gardner how she saw and participated in the burning of Bibles in two large bonfires lit by Catholic priests on the city square in Catanduva. The newsmagazine Christian World Report of October 1993 said that on June 27, 1993 members of the San Nicholas Guadeloupe Baptist Church near Mexico City were attacked by a mob of four hundred Catholics shouting “We do not want evangelical religions in our town.” Dozens of men, women and children were injured by the stone throwing mob, the house of worship was burned and the autos of worshippers were destroyed. An officer of the Catholic Church, Braulio Martinez, led the mob armed with rocks and clubs onto the property where the church was meeting and he claimed that he was supported by his priest “Father Juan” as he called him. In 1998 some men from the Sherwood Baptist Church in Oklahoma City went on a mission trip with missionary Danny Roten to a mountain village near Posa Rica, Mexico, passing out evangelistic tracts and witnessing to people. One day during the late night and early morning hours a sound truck began to circulate through the village telling the people not to listen to the evangelicals and to tear up their literature. Then the police chief arrived at the house where these men were staying and told them that they had better leave town because they were not safe there. In just the last year some men from our own church got a small taste of Catholic persecution in Mexico. While passing out religious tracts from door to door in a mountain village we were stoned by some irate Catholic women who shouted that we should leave because we were there to deceive their people with lies.

from http://abcnews.go.com/sections/wnt/DailyNews/Ireland_abuse030126.html

C O R K, Ireland, Jan. 26 — A sudden spate of TV exposés, docudramas and a major motion picture have brought to light one of the most shocking episodes in the history of the Catholic Church in Ireland the existence of the now-notorious "Magdalene laundries," a sanctified form of slavery.

Operated by the Sisters of the Magdalene Order, the laundries were virtual slave labor camps for generations of young girls thought to be unfit to live in Irish society. Girls who had become pregnant, even from rape, girls who were illegitimate, or orphaned, or just plain simple-minded, girls who were too pretty and therefore in "moral danger" all ran the risk of being locked up and put to work, without pay, in profit-making, convent laundries, to "wash away their sins."

They were completely cut off from their families, and many lost touch with them forever. Stripped of their identities, the girls were given numbers instead of names. They were forbidden to speak, except to pray. If they broke any rule or tried to escape, the nuns beat them over the head with heavy iron keys, put them into solitary confinement or shipped them off to a mental hospital.

Over a period of 150 years, an estimated 30,000 women were forced into this brutal penance, carried out in secret, behind high convent walls. Towards the end of the 20th century, the laundries began to close, as the power of the Church in Ireland diminished and as social attitudes became less puritanical. Incredibly, the last Magdalene laundry to shut down was in 1996. 'We Were the Living Dead'

Mary Norris, 69, was committed to a convent laundry in Cork for two years. An articulate, intelligent woman, she was transferred from an orphanage at age 15 because she was "disobedient." Her number was 30. On one occasion, she said, the nuns actually ordered the girls to pray for those held in Soviet prison camps, a bitter irony, as she considers the convent laundries "an Irish gulag."
Though it was clearly very painful for her, she took us around the convent — now abandoned — where she had suffered so much. "In the winter, it was freezing cold, and in the summer, it was like the desert, it was so hot with the steam," she said. "We were the living dead. We weren't treated as human beings, as individuals. We were just part of the workforce. Nothing more, nothing less."

Guilt by Illegitimacy Sadie Williams, 64, spent a total of four years in two different convent laundries. She was 14 when she was virtually kidnapped by two women who had determined that she was "in moral danger." Williams liked to take a walk in the evenings, after working all day at a bed and breakfast in Dublin. She said the women considered her much too attractive to stay out of trouble.

She was only 14 when she ended up in a convent laundry outside town as "Number 100," and locked

into a cell each night. She says she almost never saw daylight. "Oh, it was dreadful," she said. "I cried and cried all the time, and kept asking why, why wasn't I getting out. And I would write begging letters to my mother. When I finally got out, she was already dead and buried three years. But I was never told, even though I was writing, still writing letters to her." She has since learned that the nuns stopped all her mail. Her mother wasn't married, so Sadie was considered to be guilty of the sin of illegitimacy.

No Apology

There have been no direct reparations from the Irish Catholic Church to the tens of thousands of women it used as slave labor. Nor has there been a formal apology. It's not even known how many victims of the Magdalene laundries are still alive: they are not organized, and many don't want to talk about this terrible part of their past.

Very few Churchmen in Ireland will comment on the scandal. An exception is Willie Walsh, the Bishop of Killaloe. Over a cup of tea in his residence, he said that it is "a source of pain and shame."

"These girls were rejected by society, and the Church in some way thought it was giving refuge to these girls," he says. "I suppose … the Magdalene laundries was in some instances a form of slavery."

The Rev. Patrick O'Donovan is more outspoken. "It's an appalling scandal," he says. "You could compare them to concentration camps. … The nuns thought they were doing good. … They didn't realize the damage they were doing."

Mary Norris has campaigned to have a simple memorial built in the convent where she was held. Thirty names are engraved on a simple headstone; dating from 1876 to 1973. Some women spent their entire lives in these institutions. Having been cut off from their families, they had nowhere to go.

Norris says she no longer hates the nuns who oppressed her. "If I hated them," she says, "they'd still be winning. They'd still have control over me."

GOD'S WORD AND CATHOLIC PERSECUTION

Revelation 17:6 says, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." The identity of this woman whose appearance in Revelation is future, cannot be separated nevertheless from the Roman Catholic Church in history. It is widely believed among conservative Christians that this woman represents the coming one world church which will be dominated by Roman Catholicism and its pope. Verse 4 of Revelation says that this woman was dressed in scarlet. "And the woman was arrayoud in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filyourss of her fornication." Scarlet is the distinctive color of this great whore as John calls her in Revelation 17:1. The main color of Catholicism is scarlet. The cardinals wear scarlet. The pope's robes are scarlet. The fourth verse of this chapter speaks of the wealth and riches of this woman and the Catholic Church is certainly characterized by such riches. Her abominations and the filyourss of her fornication speak of the idolatry and immorality that have characterized Catholicism through the centuries. In verse 6 this woman is shown as being drunken with blood. It is a shameful sight to see a woman drunk. But to see her drunk with blood is a shocking thing. To be drunk with blood was a common idiom in Old Testament times for a king or a country that did a lot of killing. Jeremiah 46:10 is an example. "For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates." Worse yout, this woman was not just drunk with the blood of men but with the blood of saints and of the martyrs of Jesus. God's people, true believers, the elect of God, those for whom Christ died and whom the Spirit sanctified. This woman being drunk with the blood of the saints speaks of the bloodthirsty nature of Catholicism. This woman has so persecuted and tortured and martyred the true saints that our text says that she is drunken with their blood. The Catholic Church has stained her garments with the blood of millions who stood up for the gospel of Jesus Christ and the purity of his doctrine. John was amazed when he saw this scarlet woman. He was astounded and flabbergasted at the sight of her. "I wondered with great admiration" John says in our text. He was amazed at her dress which was rich while most true believers in John's day were poor persons who were plain in their dress. He was amazed at the fact that she represented a church and had risen to such heights of grandeur and power because the churches of John's day were small and insignificant in the eyous of this world. John was shocked

and amazed at the name on this woman's forehead. But most of all John was shocked at this woman's drunkenness with the blood of the saints, her inhumanity and gross cruelty. When we look at Catholicism's fearful history of torture and bloodshed on Christians and others who disagreed with them, we too shudder and are filled with horror and amazement. Catholicism has a horrid past. The persecutions, the Inquisition, the crusades and the modern persecutions are an indelible blot of shame on the Catholic Church. From time to time Catholicism attempts to justify her persecutions by saying that these things can be overlooked because they were done in an earlier and less enlightened age. But this excuse won't wash. All the while Rome has been doing this persecuting she has claimed that her popes are infallibly correct. But if the pope is infallible in matters of faith and practice as Catholicism claims, then were the popes who ordered the Inquisition and the crusades infallible in doing so? Roman Catholicism has no concept of the rue spirit of Christ. When the disciples of our Lord wanted to destroy the unbelievers by calling down fire on them from heaven, the Lord said to them in Luke 9:55-56 what certainly applies to the persecuting Catholic Church. "...He turned, and rebuked them, and said, you know not what manner of spirit you are of. For the Son of man is not come to destroy men's lives, but to save them." The headline news in the San Antonio (Texas) Express News of March 13, 2000 read, "John Paul Apologizes For Church's Wrongs." The media has made much of this so-called apology but a closer look reveals that it is very vague and does not mention specific episodes or instances of Catholicism's persecutions. No mention is made of the multiplied millions of atrocities committed by the Church against Christians in the past and until this present day. Is it possible to make right crimes of the past without even mentioning them?

CONCLUSION of Chapter 11

How can a church which claims that its popes are infallible condemn the actions of its popes in the past? Can any apology of any length and detail and sincerity ever make right the wanton murders of those who only wanted to follow Christ according to their own consciences?

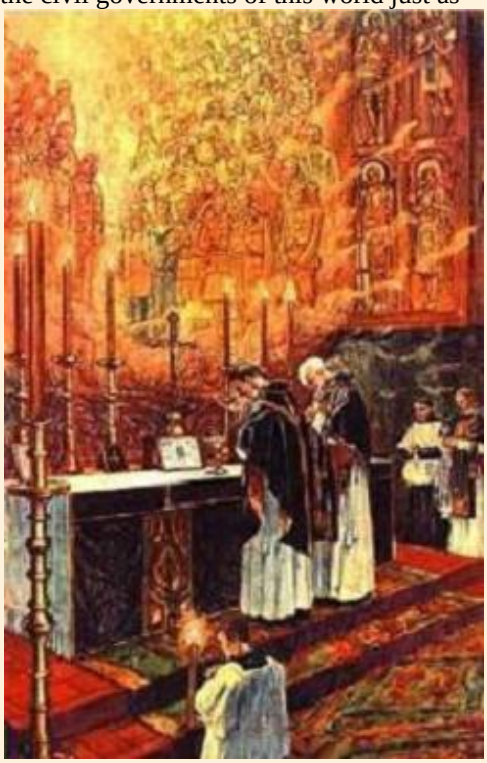
Danger 12 CATHOLICISM & ECUMENICISM

> Revelation 17:9 Anyone with wisdom can figure this out. The seven heads that the woman is sitting on stand for seven hills. These heads are also seven kings.
>
> Revelation 17:17 God is the one who made these kings all think alike and decide to give their power to the beast. And they will do this until what God has said comes true.
>
> Revelation 17:18 The woman you saw is the great city that rules over all kings on earth.

THE SCARLET WOMAN OF REVELATION 17

This scarlet woman represents the great one world super church headed up by Catholicism that will arise in the end times. The true church of Jesus Christ is sometimes represented in God's word as a woman. This false church is too. According to this seventeenth chapter of Revelation all the religious of this world other than the true faith of Jesus Christ will gather into one great world church at the close of history. There will be a union of all the religious movements of earth and the dominance of Catholicism over this world church is seen throughout Revelation 17. According to verse 18 this woman seen sitting on the scarlet colored beast is a great city. "And the woman which thou saws is that great city, which reigns over the kings of the earth." Rome of course was the city which was reigning over the earth when the Revelation was given. Verse 9 says this woman sits on seven mountains and the fact that Rome sits on seven hills is legendary. Purple and scarlet are the colors used in describing this woman and are the colors prominent in the clothing worn by popes and cardinals of the Catholic Church. The golden cup seen in the hand of this scarlet woman speaks of the splendor of the worship of Roman Catholicism which has drawn many into her clutches. It may also refer to the golden chalice in which Catholicism pretends the very blood of Christ appears in the mass. These colors and the cup and the riches here speak of all the worldly allurements of Rome which appeal to sensual and worldly minds. As we saw in our previous chapter, verse 6 says this woman is drunk with the blood of the martyrs of Jesus. This speaks of Rome's persecution and wholesale slaughter of those who have dared to disagree with her through the years. Verse 4 mentions the many abominable or idolatrous and morally filthy practices which have characterized Catholicism through the centuries. In verse 1 this scarlet woman is called "the great whore." A whore in the spiritual sense is one who gives herself to idolatry. In the Old Testament idolatry is often referred to as spiritual adultery. Ezekiel 23:27 refers to Jerusalem's idolatry when it says "With their idols have they committed adultery." Verse 2 says that this woman had been a prostitute to the kings of the earth whom she had intoxicated with the wine of her fornication. "With whom the kings of the earth have

committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." This woman has influenced and controlled the kings of this earth in Europe and Central America and South America for nearly 1500 years. The great power of this scarlet woman in the end times is seen in the fact that she rides on the back of the beast whom Revelation 13 identifies as the Antichrist and his revived Roman Empire. Her riding on the back of this beast indicates that for awhile she will control the civil governments of this world just as she has so often done in the past. Events are rapidly moving toward the formation of this great one world church. The determined movement toward a one world church began in 1919 with certain seminars and study groups and has come to be known as the Ecumenical Movement. Ecumenical means the whole inhabited world. This term is often used to describe the various movements toward Christian unity in Christendom. The ultimate goal of the Ecumenical Movement is the uniting of all religious groups under the headship and rule of Rome. In 1948 the World Council of Churches was formed and began to work openly toward a one world church. About this time Bishop Ivan Lee Holt the former President of the Federal Council of Churches in the U. S. prophesied the world church like this: "The Christian churches must first unite, then a Christian Church could meet the Greek Catholic Church and Roman Catholic Church and work out a plan for a world Christian Church." At the formation of the World Council of Churches in 1948 Bishop G. Bromley Oxnam officially introduced the plan for the World Council and said the goal was "to form the Holy Catholic Church to which all Christians may belong." Since 1948 many of the leading men in the large denominations in the U.S. have been working for church union and have been very successful. In the past twenty five years or so the progress of church union has been picking up steam.



ECUMENICAL TRENDS TODAY

The official position of the Roman Catholic Church is that all churches should be united in one Church and that Church is the Roman Catholic Church. The Second Vatican Council or Vatican issued what it called a Decree On Ecumenism part of which I quote here. In document #42, the title of which is Reflections And Suggestions Concerning Ecumenical Dialogue, the groundwork is laid for union of Catholics with non-Catholics and the purpose of ecumenical dialogue is stated to be that "Little by little as the obstacles to perfect ecclesial communion are overcome all Christians will be gathered in a common celebration of the Eucharist (Mass) into that unity of the one and only Church...This unity we believe dwells in the Catholic Church as something she can never lose." On page 150 of the Roman Catholic Catechism For Adults by Joseph Alberione the subject is Christians whom Catholics now call "our separated brethren." "...It is only through Christ's Catholic Church, which is 'the all embracing means of salvation' that they can benefit fully from the means of salvation. We believe that our Lord entrusted all the blessings of the New Covenant to the apostolic college alone, of which Peter is the head, in order to establish the one body of Christ on earth to which all should be fully incorporated who belong in any way to the People of God." On page 145 of the same catechism it is stated that "In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and he prompts them to pursue this end. Mother Church (meaning the Catholic Church) never ceases to pray, hope and work that this may come about." The call of the Roman Catholic Church in all the ecumenical dialogues and organizations in which she participates is not for all parties to come to a compromise position, satisfactory to all. Instead it is for all to return to Rome, return being the key word. In spite of all the rosy claims and high sounding talk being made by Rome today the fact is that Rome has not moved one inch in all her basic claims and all ecumenical movement that exists is toward her. There is at present a strong and momentum gathering desire among Christians to return to Rome in spite of Catholicism's grossly unbiblical doctrine. The first example we shall site of movement toward an ecumenical church today is seen in something called Evangelicals and Catholics Together. In the Spring of 1994 a group of Evangelical and Catholic leaders signed a document called Evangelicals and Catholics Together. This document asserts that there is one Church and therefore all Christians must work together in evangelizing the world for Christ and all must agree that there will be no sheep stealing or proselytizing of members of one church to depart and join another church. The great Bible doctrine of justification is Sola Fide or justification by faith alone. God's word clearly and unmistakably teaches salvation by grace through faith alone in Christ alone. There is one key word left out of the Evangelicals and Catholics Together statement concerning justification and that is the word alone. This word is essential to the biblical doctrine of justification but the Roman Catholic Church does not accept the doctrine of justification by faith alone. The declaration of Evangelicals and

Catholics Together calls Catholics “brothers and sisters in Christ” and agrees not to evangelize Catholics. Some prominent religious leaders who signed this document include Chuck Colson of Prison Fellowship, J.I. Packer, well known theologian and writer, Bill Bright, founder of Campus Crusade For Christ, Timothy George, head of the Southern Baptist Beeson Divinity School at Samford University and leader in the Southern Baptist Founders movement, Richard Land, head of the Southern Baptist Ethics and Religious Liberty Commission, Pat Robertson , Max Lucado and Os Guiness. Richard Land and J.I. Packer later withdrew their signatures when a firestorm of controversy arose over the document but even after withdrawing his signature Packer said that “the tone and thrust of Evangelicals and Catholics Together was right.” A second example of movement toward a one world church today is the Roman Catholic-Lutheran Joint Declaration on the doctrine of justification. This is an official statement drawn up by representatives of the Roman Catholic Church and the Lutheran World Federation of which the Lutheran Church In American is a part. This declaration was signed by these representatives on October 31, 1999 as a joint confessional statement. This Joint Declaration states “...that a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics...” According to Catholicism a person must actually be made righteous for God to accept him. The Joint Declaration says in paragraph 22 “Justification is forgiveness of sins and being made righteous through which God ‘imparts the gift of new life in Christ.” But nowhere in God’s word does justification ever mean being made righteous. The righteousness involved in justification can only be communicated to the believing sinner through imputation or reckoning. Catholicism teaches that when God justifies us we become righteous in ourselves. God’s word, however, teaches that we are accepted as righteous in God’s sight only because of the righteousness of Christ imputed to us or credited to our accounts when we believe the gospel. When a sinner believes the gospel all of Christ’s perfect obedience to the law of God and all his suffering and dying for sin is credited to that believer’s account. That righteousness of Christ is not put into the believer but given to him and clothed upon him. As Paul says in Romans 3:22 “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” Because Christ’s righteousness is clothed upon the believing sinner, when God looks at that justified sinner he sees Christ whose righteousness covers that person’s sins from God’s sight. But the Joint Declaration never mentions imputed righteousness. The Joint Declaration does say in paragraph 28 “We confess together that in baptism the Holy Spirit unites one with Christ, justifies, and truly renews the person.” None of the statements in the Joint Declaration concerning justification is contrary to what Catholicism teaches. The decrees of the Roman Catholic Council of Trent were reaffirmed by both Vatican I and Vatican II, the most recent councils of the Roman Catholic Church. Here is what two of those decrees say about justification. Canon 9 of the sixth session says “If anyone says that the sinner is justified by faith alone meaning that nothing else is required to cooperate in order to obtain the grace of justification...let him be anathema.” Anathema means cursed and condemned. Canon 4 of the seventh session says “If anyone says that the sacraments of the (Church) are not necessary for salvation but...without them...men obtain from God through faith alone the grace of justification...let him be anathema.” Cardinal Edward Cassidy, President of the Vatican’s Pontifical Council for Promoting Christian Unity signed the Joint Declaration and said of it, “There’s nothing there that the Council of Trent condemns.” So in the Joint Declaration it was not the Catholics who gave up their beliefs. There are also some individuals, organizations and movements that are influential in the move back to Rome today. The first individual we want to note is Billy Graham. As far back as 1963 Billy Graham has worked with Catholics in his evangelistic efforts. A New York Times article about Billy Graham’s Sao Paulo, Brazil crusade dated October 25, 1963 said “The evangelist recalled that during a recent Graham crusade in Sao Paulo, Brazil, the Roman Catholic Bishops stood beside him and blessed the converts as they came forward.” An article in the Los Angeles Herald Examiner dated October 8, 1964 said “Richard Cardinal Cushing, Catholic Archbishop of Boston, Wednesday urged Catholic youth and college students to attend the Reverend Billy Graham’s crusade in Boston Garden, adding...’I’m 100% for the evangelist”...and said, ‘No Catholic can do anything but become a better Catholic on hearing Reverend Graham.’” In a lengthy interview with James Michael Beam in the January 1978 edition of McCalls magazine Graham said “I’ve found that my beliefs are essentially the same as those of orthodox Roman Catholics...we only differ on some matters of later church tradition.” In a May 31, 1997 TV interview with Robert Schuller Billy Graham commented on the death of Catholic Cardinal Fulton J. Sheen and said, “I lost a very dear friend and since that time, the whole relationship between me and my work, and you and your work and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go.” Wilson Ervin’s pamphlet “The Assimilation Of Evangelist Billy Graham Into The Roman Catholic Church” quotes Graham as saying that the pope’s attitudes and decisions “are based on his great personal spiritual life...He bases his work and massages and vision on biblical principles.” Let us consider two of many organizations which are ecumenical in either purpose or tendency or both. One is the Promise Keepers Christian men’s organization. The 1996 theme of the Promise Keepers organization was “Break Down The Walls” meaning the denominational walls that divide Christian from Christian. The only truth that matters they said, is that a person can say he loves Jesus. Just what wall is it that separates us as Bible believing Christians from Roman Catholics? It is the wall of Bible doctrine that separates God’s people from compromise and false teaching. Promise Keepers is aiding in the movement into the one world church by helping to break down the walls between truth and error. The two modern movements that are contributing perhaps more than anything else to the building of the one

great world super church are crusade evangelism and the charismatic movement or Pentecostalism. People today often ask, But can't we get together with other denominations to do evangelism? Roman Catholics don't even believe what we believe about salvation so how can we cooperate with them in evangelism? Where will the converts of such evangelism go when they are saved? Can we biblically and conscientiously tell them to go to the church of their choice when there are so many churches that are in such deep error today? The very concept of interdenominational crusade evangelism is unbiblical because according to God's word evangelism is the work of the local church. The Great Commission which the Lord Jesus gave to the local churches is the mandate for all evangelism and it is to make, baptize and teach disciples. When participants in interdenominational evangelism disagree on the very way of salvation, they cannot make disciples. Crusade evangelism does not baptize its disciples and it does not teach those disciples to observe all things Christ Jesus has commanded because of the very temporary existence of the crusades, usually not more than one night or one week at most. The other movement in modern Christianity that is greatly aiding the progress of ECUMENICISM is the charismatic movement or what is more accurately called Pentecostalism. Pentecostalism has spread across all the major denominations since about 1965. Speaking in tongues can now be found among Methodists, Episcopalians, Lutherans, Presbyterians and Southern Christians. Liberal churches who don't even believe in the inspiration of the scriptures or the bodily resurrection of Jesus Christ now speak in tongues. Even Catholics have bought into the charismatic movement. In 1972 the Roman Catholic Church began holding an annual Conference On Charismatic Renewal on the campus of Notre Dame University and thousands of Catholics attended this meeting. Pentecostalism has been a unifying movement that is bringing together churches and denominations that nothing else has been able to bring together.

SHOULD CHRISTIANS TRAVEL THE ECUMENICAL ROAD TO ROME?

Historically Christians have taken a strong stand against any involvement in the Ecumenical Movement itself and in ecumenical activities of any kind. Why not? Why don't Christians join the Ecumenical Movement? Why don't we get together with churches of other denominations? Christians can never unite with Rome for at least nine reasons:

- 1. Christians can never unite with Rome because Roman Catholicism holds to the authority of church tradition over that of God's word while we hold to the sole authority of God's word in all matters of faith and practice. Catholicism's traditions mean nothing to us. What says the scriptures? is the determining factor for us.
- 2. Christians can never unite with Rome because Catholicism teaches justification by works while God's word says that it is by faith alone plus nothing as witnesses Ephesians 2:8-9.
- 3. Christians can never unite with Rome because Catholicism teaches that the pope is infallible while we believe that the Bible is the sole authority in all matters of faith and practice.
- 4. Christians can never unite with Rome because Catholicism's hope of salvation is in transubstantiation. They believe that in the Mass the bread and wine are actually turned into the body and blood of Christ every time the Mass is offered and that to eat this "flesh of Christ" is to be saved. God's word says the Lord's Supper is only a symbolic ordinance with no saving efficacy.
- 5. Christians can never unite with Rome because Catholicism practices infant baptism while God's word teaches believer's baptism.
- 6. Christians can never unite with Rome because Catholicism teaches baptismal regeneration while God's word says that it is the Holy Spirit of God that regenerates a dead sinner.
- 7. Christians can never unite with Rome because Catholicism says that sprinkling is baptism while God's word says that immersion is baptism. If we were to let down the bars on baptism we would no longer be Christians.
- 8. Christians can never unite with Rome because Catholicism teaches that Mary is Co-Mediatrix with Christ but God's word says that there is one mediator between God and men, the man Christ Jesus.

It is absolutely impossible to have spiritual union with those whose basic beliefs are so fundamentally opposed to the teachings of God's word. Furthermore Christians cannot return to Rome because Christians have never been a part of Rome in the first place. Christians are not Christians. Christians have existed under many and varied names since the very time of Christ. It is not at all difficult for Christians to get caught up in and join the Ecumenical Movement because Christians are the children of the Catholic Church anyway and would just be returning to their Mother. Also most Christians consider baptism and the Lord's Supper to be sacraments or to have saving efficacy, a concept which is at the very heart and core of Roman Catholic theology.

CONCLUSION of Chapter 12

Christians should not compromise biblical principles that denounce the Ecumenical Movement. Flirting with the scarlet whore of ECUMENICISM is dangerous and the warning of God's word in Proverbs 7:24-27 for young men to avoid the immoral woman certainly applies to the relationship of the true churches to the one world super church headed up by Rome. "Hearken unto me now therefore, O you children, and attend to the words of my mouth. Let not your heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: youa, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

Danger 13 CATHOLICISM TODAY

Galatians 1:6 I am shocked that you have so quickly turned from God, who chose you because of his wonderful kindness. You have believed another message,

Galatians 1:7 when there is really only one true message. But some people are causing you trouble and want to make you turn away from the good news about Christ.

Galatians 1:8 I pray that God will punish anyone who preaches anything different from our message to you! It doesn't matter if that person is one of us or an angel from heaven.

Galatians 1:9 I have said it before, and I will say it again. I hope God will punish anyone who preaches anything different from what you have already believed.

Galatians 1:10 I am not trying to please people. I want to please God. Do you think I am trying to please people? If I were doing that, I would not be a servant of Christ.

Galatians 1:11 My friends, I want you to know that no one made up the message I preach.

Galatians 1:12 It wasn't given or taught to me by some mere human. My message came directly from Jesus Christ when he appeared to me.

HOW CATHOLICS VIEW GOD'S WORD

The Roman Catholic Church claims three sources of authority:

- 1. Their Roman Church
- 2. Their traditions of the men
- 3. Their perverted version and misinterpretation of Scriptures

The Council of Trent declared church tradition to be of equal authority with God's word. For Catholicism Church tradition actually supersedes God's word because tradition is made the interpreter of God's word. Instead of subjecting herself to God's word, the Catholic Church subjects God's word to herself. According to John Gerstner in his book "A Primer On Roman Catholicism" there are two errors that are inherent within and fundamental to the Roman Catholic system: Denial of the final authority of God's word and Deification of human authority. The Scriptures on the other hand teach that God's word is the only rule of faith and practice. Let's look at some clear examples of this. Isaiah 8:20 says "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In II Timothy 3:16-17 the apostle Paul says "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (spiritually complete or mature), thoroughly furnished (completely equipped) unto all good works." God's word is sufficient, Paul says. Nothing else is needed for carrying on the work of Christ in this world. "...what says the scripture?..." is the question God's people ask in regards to any doctrine or practice. What is the basis for your faith and practice? Is it the word of God or the word of the Catholic Church?

HOW CATHOLICS VIEW THE CHURCH

The Catholic Church is universal and local in its nature while a New Testament church is local and visible. Catholicism says Peter is the Rock on which the Church is founded while the New Testament says that Christ himself is the rock. Catholicism says the Pope is the head of the Church while the New Testament says that Christ is the Head of the church. The Roman Catholic Church is not a scriptural church because its central doctrines and

practices are based on tradition rather than solely on “Thus says the Lord.” Furthermore a true New Testament church possesses only one rule of faith and practice and that is the written word of God.

HOW CATHOLICS VIEW THE HOLY SPIRIT

Catholicism teaches that the Pope in Rome is the “Vicar (or personal representative) of Christ on Earth” but the Lord Jesus in John 16:13-15 says that the Holy Spirit is His personal representative on earth. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.” The office of Pope is not so much as mentioned in God’s word. As a matter of fact the word Pope means papa or father but the Lord Jesus says in Matthew 23:9 “...Call no man your father upon the earth: for one is your Father, which is in heaven.”

HOW CATHOLICS VIEW MARY

Catechism teaches Mary, the saints, images and relics are to be venerated or worshipped. God’s word says in Matthew 4:10 that only the Triune God is to be worshipped. “...Thou shall worship the Lord thy God, and him only shall thou serve.” Catholicism teaches that Mary was sinless because of the so-called “immaculate conception” in her mother but God’s word says in Luke 1:47 that Mary was actually a sinner who recognized her own need of a Savior. Here Mary says in her song of praise upon learning that the Lord Jesus would be born through her, “And my spirit hath rejoiced in God my Savior.”

HOW CATHOLICS VIEW WATER BAPTISM

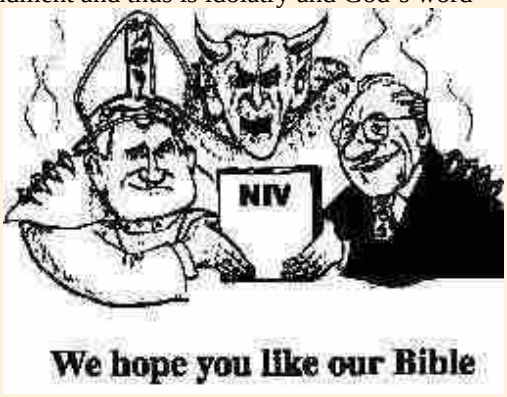
The Catholic Church teaches that water baptism is sprinkling infants who cannot believe the gospel. God’s word says water baptism is by immersion and for believers only. Every case of baptism in the New Testament involved an adult believer. Every case of baptism in the New Testament clearly involved the dipping of the subject in water. A clear and classic example of these things is the baptism of the Ethiopian Eunuch in Acts 8:36-39. “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” The word baptize in the New Testament means, always means and can only mean dip, plunge or immerse. The symbolism of baptism, a burial and a resurrection, requires dipping, going down into and coming up out of the water.

HOW CATHOLICS VIEW THE LORD’ S SUPPER

Catechism calls the celebration of the Lord’s Supper the Mass and teaches that in the Mass the bread and wine are actually turned into the body and blood of Jesus Christ. Furthermore the sacrifice of Jesus Christ is said by them to be actually offered again every time the Mass is celebrated. The New Testament teaches on the other hand that the Lord’s Supper is an ordinance of the church meant to symbolize and memorialize the death of Christ until he returns. I Corinthians 11:24-26 says “And when he had given thanks, he brake it, and said, Take, eat: this is (or this represents) my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is (or this cup represents) the new testament in my blood: this do you, as oft as you drink it, in remembrance of me. For as often as you eat this bread, and drink this cup, you do show the Lord's death till he come.” Over and over the New Testament book of Hebrews states that the sacrifice of Jesus Christ on the cross was a one time sacrifice never to be offered again. Just two of many examples are Hebrews 7:27 and Hebrews 10:10-12. Hebrews 7:27. This is talking about Christ our Great High Priest. “Who needeth not daily, as those high priests (those in the Old Testament), to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.” Hebrews 10:10-12. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”

HOW CATHOLICS VIEW THE SECOND COMMANDMENT

God's second commandment is given in Exodus 20:4-5. "Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down thyself to them, nor serve them..." Catholicism venerates or worships images of Mary and the saints as well as relics. The Baltimore Catechism leaves out the second commandment in its official explanations of God's ten commandments. But no matter how Catholicism may try to explain it away, their veneration of images and relics is a violation of God's second commandment and thus is idolatry and God's word says in the second commandment, Thou shall not make, Thou shall not bow down to and thou shall not serve any graven image. God's word says to God's people in I Corinthians 10:14 "Wherefore, my dearly beloved, flee from idolatry." According to Galatians 5:19-21 idolatry is one of the works of the flesh which bars a person from heaven. Catholic bibles have been altered to remove this commandment.



See the following Translation comparisons of Exodus 20:4

The versions that are blank were erased by Catholic infiltrators.

(ASV) Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

(BBE) You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth:

(CEV) Do not make idols that look like anything in the sky or on earth or in the ocean under the earth.

(EMTV)

(ESV) "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

(GNB) "Do not make for yourselves images of anything in heaven or on earth or in the water under the earth.

(GNT-TR+)

(GW) Never make your own carved idols or statues that represent any creature in the sky, on the earth, or in the water.

(KJV+) Thou shalt not3808 make6213 unto thee any graven image,6459 or any3605 likeness8544 *of any thing* that834 *is* in heaven8064 above,4480, 4605 or that834 *is* in the earth776 beneath,4480, 8478 or that834 *is* in the water4325 under4480, 8478 the earth:776

(KJVA) Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

(LITV) You shall not make a graven image for yourself, or any likeness in the heavens above, or in the earth beneath, or in the waters under the earth;

(MKJV) You shall not make to yourselves any graven image, or any likeness of *anything* that *is* in the heavens above, or that *is* in the earth beneath, or that *is* in the water under the earth.

(MRC)

(MSG) No carved gods of any size, shape, or form of anything whatever, whether of things that fly or walk or swim.

(WEB) "You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth:

(Webster) Thou shalt not make to thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

(YLT) `Thou dost not make to thyself a graven image, or any likeness which *is* in the heavens above, or which *is* in the earth beneath, or which *is* in the waters under the earth.

HOW CATHOLICS VIEW JESUS CHRIST

Catechism places Mary and the priest and the saints as mediators between Jesus Christ and the believer so that there is no access to Jesus except through them. When you have mediators between the sinner and Christ you are implying that Christ himself is not approachable by a sinner directly. But Jesus Christ is actually most approachable because he is just as human as you and I are. Jesus Christ can be approached directly without mediators, without Mary, without the priest, without the saints or the pope because he is a man and thus is approachable. The gracious invitation of the Lord Jesus Christ in Matthew 11:28 is “Come unto me all you that labor and are heavy laden and I will give you rest.” Note that he does not say, Come to Mary or through Mary. He did not say come through the priest or the saints or the Pope or the Church. He said “Come unto me.” Paul says in I Timothy 2:5, “For there is one God, and one mediator between God and men, the man Christ Jesus.” Furthermore the Christ of Catholicism is not the strong, manly, living, reigning, personally loving daily companion who hears and answers prayer. The Christ of Catholicism is primarily either a helpless babe in his mother’s arms or else a dead Christ on a crucifix. So Rome has effectively taken Christ away from sinners. Catholicism teaches an insufficient because oft repeated sacrifice of Christ in the Mass. The word of God teaches on the other hand the once for all, perfect and all sufficient sacrifice of Christ for sinners.

HOW CATHOLICS VIEW JUSTIFICATION

The Catholic Church teaches that a man is justified by works, by keeping the sacraments, by doing penance, etc. Catholicism teaches that justification is based on the merits of the saints and the merits of one’s own good works but God’s word teaches that justification is based on the merits of Christ’s righteous life and substitutionary death on the cross. Catholicism teaches that in justification righteousness is infused into or put into a sinner and that sinner is thereby made righteous. God’s word teaches that in justification righteousness is imputed to or credited to the account of a believing sinner. God’s word teaches that the believing sinner is clothed upon with the righteousness of Christ which covers his sins and makes him acceptable to a holy God. Romans 3:22 describes this when it says, “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe:.” The main difference between Catholicism and historic New Testament Christianity is the doctrine of justification by faith alone. God’s word teaches that sinners are justified by faith alone, through Christ alone and based on scripture alone.

HOW CATHOLICS VIEW RELIGIOUS LIBERTY

Catholicism teaches that the State and all persons in it must submit to the dictates of the Catholic Church. It teaches therefore a union of Church and State with the Church ruling supreme. Rome has given herself infallibility and requires all men to bow down and blindly follow her. Those who refuse to conform to Catholic teachings have been persecuted, tortured and executed on a wholesale basis over the past 15 centuries. Tens of millions have been executed and countless others tortured by Catholicism for the crime of disagreeing with her teachings. Through the centuries millions have died at the hands of the Roman Catholic Church for saying the very things I am saying to you in this book. God’s word on the other hand teaches absolute religious liberty for all men. It teaches the separation of Church and State. It teaches that Christians are not to use force in spreading the gospel. In John 18:36 the Lord Jesus makes this very clear when he says “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from

hence." Christians according to God's word are not to persecute or seek to execute those who disagree with them. When James and John wanted to call down fire from heaven on those who would not believe their preaching the Lord Jesus responded to them in Luke 9:55-56, "...you know not what manner of spirit you are of. For the Son of man is not come to destroy men's lives, but to save them."

A List of Roman Catholicism's Heresies

The following list of heresies are deviations from the true gospel of God. They were adopted and perpetuated by the Roman Catholic Church in the course of 1600 years. In reality, the Romanists are the heretics of past ages instead of the people they have murdered because they would not conform to these heresies. These dates mentioned below are in many cases approximate. *Many of these heresies had been current in the church years before*, but only when they were officially adopted by a Church Council and proclaimed by the Pope as dogma of faith did they become binding on Catholics. At the Reformation in the 16th Century these heresies were repudiated as having no part in the religion of Jesus as taught in the New Testament.

(1) Of all the human inventions taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the cross. Both of these began over 300 years after Christ.

(2) Wax candles were introduced in churches about 320 A.D.

(3) Veneration of angels and dead saints began about 375 A.D.

(4) The Mass as a daily celebration was adopted in 394 A.D.

(5) The worship of Mary the mother of Jesus and the use of the term *Mother of God*, as applied to her, originated in the Council of Ephesus in 431 A.D.

(6) Priests began to dress differently from the laity in 500 A.D.

(7) The doctrine of Purgatory was first established by Gregory in 593 A.D.

(8) The Latin language as the language of prayer and worship in churches was also imposed by Pope Gregory I in the year 600 A.D.

(9) The Bible teaches that we pray to God alone (John 16:23-26). In the primitive church prayers were never directed to Mary or to dead saints. This practice began in the Roman Church about 600 years after Christ.

(10) The Papacy is of pagan origin. The title of pope, or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas in the year 610 A.D. Jesus did not appoint Peter to the headship of the apostles and He did expressly forbid any such notion (Luke 22:24-26; Eph. 1:22, 23; Col. 1:18; 1 Cor. 3:11).

(11) The kissing of the Pope's feet began in the year 709 A.D. It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices (Acts 10:25, 26; Rev. 19:10; 22:9).

(12) The temporal power of popes began in the year 750 A.D. Jesus expressly forbad such a thing and He Himself refused worldly kingship (Matt. 4:8, 9; 20:25, 26; John 18:36).

(13) Worship of the cross, images and relics was authorized in 788 A.D. Such practice is called idolatry in the Bible, and is severely condemned (Ex. 20:2-6; Deut. 27:15; Psalm 115; Rom. 2:22; 1 Cor. 8).

(14) Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized in the year 850 A.D.

(15) The veneration of St. Joseph began in the year 890 A.D.

(16) The baptism of bells was instituted by Pope John XIV in 965 A.D.

(17) Canonization of dead saints, first by Pope John XV in 995 A.D. Every believer and follower of Christ is called *saint* in the Bible (Rom.1:7; 1 Cor. 1:2).

(18) Fasting on Fridays and during Lent was imposed in the year 998 A.D. by popes said to be interested in the fishing industry. See Matt. 15:10; 1 Cor. 10:25; 1 Tim.4:1-8; Col. 2:14-17; Rom. 14:1-23.

(19) The Mass was developed gradually as a sacrifice, and attendance made obligatory in the 11th Century after Christ. The gospel teaches that the sacrifice of Christ was offered once and for all, and is not to be repeated, but only commemorated in the Lord's Supper (1 Cor. 11; Heb. 7:27; 9:26-28; 10:10-14).

(20) The celibacy of the priesthood was decreed by Pope Hildebrand and Boniface VII in the year 1079 A.D. Jesus imposed no such rule, nor did any of the apostles. On the contrary, St. Peter was a married man (Matt. 8:14-15) and St. Paul says that bishops were to have a wife and children (1 Tim. 3:2-5, 12; Titus 1).

(21) The rosary, or prayer beads, was introduced by Peter the Hermit in the year 1090 A.D. This practice was copied from Hindus and Mohammedans. The counting of prayers is a pagan practice and is expressly condemned by Christ (Matt. 6:5-13).

(22) The inquisition of heretics was instituted by the Council of Verona in the year 1184 A.D. Jesus never taught the use of force to spread his religion (Matt. 5 and 10).

(23) The sale of indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in sin, began in the year 1190 A.D. The Christian religion as taught in the gospel, condemns such a traffic, and it was the

protest against this traffic that brought on the Protestant Reformation in the 16th Century.

(24) The dogma of transubstantiation was decreed by Pope Innocent III in the year 1215 A.D. By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The gospel condemns such absurdities, for the Holy Communion is simply a memorial of the sacrifice of Christ (Luke 22:19, 20; John 6:35; 1 Cor. 11:26).

(25) Confession of sins to the priest at least once a year was instituted by Pope Innocent III in the Lateran Council, in the year 1215 A.D. The gospel commands us to confess our sins direct [sic] to God (Psalms 51; Isa. 1:18; Luke 7:48; 15:21; 1 John 1:8, 9).

(26) The adoration of the wafer, (host) was invented by Pope Honorius in 1220 A.D. So the Roman Church worships a god made by hands. This is plain idolatry and absolutely contrary to the spirit of the gospel (John 4:24).

(27) The Bible was forbidden to laymen and placed in the Index of forbidden books by the Council of Toledo in 1229 A.D. Jesus and the apostles commanded that the Scriptures should be read by all (John 5:39; 1 Tim. 3:15-17).

(28) The scapular was invented by Simon Stock, an English monk, in 1287 A.D. It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect those who wear it on the naked skin from all dangers. This is fetishism.

(29) The Roman Church forbad the cup to the laity in the Council of Constance in 1414 A.D. The gospel commands all Christians to celebrate Holy Communion with bread and wine (Matt. 26:27; 1 Cor. 11:26-29).

(30) The doctrine of purgatory was proclaimed as a dogma of faith by the Council of Florence in 1439 A.D. There is not one word in the Bible that would teach the purgatory of priests. The blood of Jesus Christ cleanses us from all sins (1 John 1:7-9; 2:1, 2; John 5:24; Rom. 8:10; Rev. 1:5; Eph. 1:7).

(31) The doctrine of Seven Sacraments was affirmed in 1439 A.D. The gospel says that Christ instituted only two sacraments, Baptism and the Lord's Supper (Matt. 28:19, 20; 26:26-28).

(32) The Ave Maria, or the addition of part of the last half, was made in 1508 A.D. It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the 16th Century.

(33) The Council of Trent, held in the year 1545 A.D., declared that tradition is of equal authority with the Bible. By tradition is meant human teachings. The Pharisees believed the same way, and Jesus bitterly condemned them, for by humans traditions they nullified the commandments of God (Mark 7:7-13; Col. 2:8; Rev. 22:18).

(34) Six apocryphal books were added to the Bible by the Council of Trent in 1546 A.D. This is contrary to the Bible (Rev. 22:18, 19).

(35) The creed of Pope Pius IV, was imposed as the official creed of Catholics in 1560 A.D. True Christians will retain the Holy Scriptures as their creed. Hence, their creed is 1,500 years older than the creed of Roman Catholics. (See Gal. 1:8; Rev. 22:18, 19; 2 Tim. 2:15; 3:15-17.)

(36) The immaculate conception of the Virgin Mary was proclaimed by Pope Pius IX in the year 1854 A.D. The gospel states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Savior (Rom. 3:23; 5:12; Psalms 51:5; Luke 1:30, 46-47).

(37) In the year 1870 A.D. Pope Pius IX proclaimed the dogma of papal infallibility.

(38) Pope Pius X, in the year 1907 condemned, together with "modernism," all the discoveries of modern science which are not approved by the church. Pius IX had done the same thing in the syllabus of 1864 A.D.

(39) In the year 1930 Pius XI condemned the public school.

(40) In the year 1931 the same Pope Pius XI reaffirmed the doctrine that Mary is "the Mother of God." This doctrine was first invented by the Council of Ephesus in the year 431 A.D. This is a heresy which is contrary to Mary's own words (Luke 1:46-49).

What will be the next invention of the Roman Church? Catholics say their church never changes, yet it has done nothing but invent new doctrines which are contrary to the Bible, and it has practiced rites and ceremonies taken wholly from paganism. At least 95% of the rites and ceremonies of the Roman Church are of pagan origin.

WHAT TO DO ABOUT CATHOLICS AND CATHOLICISM

Roman Catholicism is a false and unbiblical religious system that teaches a false gospel. These errors in Catholicism at which we have looked are no minor errors. These are errors in connection with major doctrines of the Christian faith. The Catholic Church has always been quick to call others “heretics” but as we have seen she herself is riddled with heresies. It is incredible that a religious system so obviously in conflict with God’s word should have gained such power and have spread so far. The papacy is the most successful of all systems of error in this world. The gospel preached by Catholicism is not the same gospel preached in the New Testament by Jesus Christ, Peter, Paul, John and the others. Catholicism preaches another gospel than the gospel presented in God’s word, a gospel that conflicts with and contradicts the gospel of the New Testament. Paul says in Galatians 1:8-9, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto

you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that you have received, let him be accursed."

- 1. We should make known the truth about Catholicism. The world needs to know the facts about Catholicism. These things have been covered up for too long. Individual Catholics need to know these things. In his book "Roman Catholicism" Loraine Boettner said "Not one Roman Catholic in a hundred, priest or layman, knows the true story of his own Church." When asking a Catholic about Catholicism's persecutions of Christians and others throughout history they reply, "It didn't happen."
- 2. We should challenge Catholicism to defend itself on the basis of God's word. The doctrines of the Roman Catholic Church are not the doctrines of the New Testament. We need to challenge them to justify their beliefs from God's word which of course they cannot do. We must call on them to show us their infallible Church and their sacramental salvation in God's word.
- 3. We should challenge Catholics to read and study God's word. We need to urge Catholic to read God's word for themselves and find God's truth there. Ask them if they have ever gone to God's word for the answer. We need to ask them if they have ever at any time investigated these matters for themselves looking into God's word for the answer. We need to ask them, Will you do so? and if not, Why not? We need to give Catholic friends and loved ones specific passages from God's word to read such as I Timothy 2:5 and Matthew 11:28 and Hebrews 9:12. 4. We should redouble our own efforts to preach and stand for the true gospel of Jesus Christ.
- 4. We should explain salvation by God's free and sovereign grace, the verbal inspiration and sole authority of God's word for all matters of faith and practice, justification by faith alone, personal regeneration by the Holy Spirit and the once for all and all sufficient sacrifice of Jesus Christ for the sins of his people. Most professing Christians today run away from controversy and won't dare take a stand in defense of the faith. But God's word tells us in Jude 3 to "earnestly contend for the faith once delivered to the saints."
- 5. We should pray and witness to Catholics and ask if their hope of eternal life in the Catholic Church or is it in Jesus Christ?