

# CATHOLICISM

## Church History

- Early Church (Acts 1:8)
  - Apostles: (11 Disciples/Luke/Barnabas/Mark/Paul/James)
  - Church Fathers: Clement, Ignatius, Polycarp, Justin Martyr, Irenaeus, Tertullian, Origen, Eusebius, Athanasius, Augustine
- Roman Catholic Church
  - Constantine "converted" (312 AD)(yet still worshiped sun god)
    - Edict of Milan (313AD) (religious freedom, church subsidized, Sunday set apart, clergy exemption, shrines, basilicas, cathedrals)
  - Bishop Sylvester crowned (314AD) (state church/ruled over state affairs)
  - Declared Official State Religion by Emperor Theodosius (381 AD)
    - required all subjects to profess the faith of the Bishop of Rome
    - Bishop Ambrose excommunicated Emperor Theodosius/penance
  - Councils, Creeds, Confessions
  - Asceticism/mysticism/monasticism/Gregorian chant
  - Leo I (440-461AD) Made Rome the Apostolic See/primacy of Rome Bishop
  - Gregory VII "The Great" (590-604AD) first official Pope in the West
  - Barbarian Tribes/Formal Liturgy/Missionary activity (Patrick, Boniface, Cyril)
  - Islam/Iconoclastic debate (726AD)
  - Charlemagne anointed/crowned by Pope (800AD)
  - Split: West/Rome/Roman Catholic–East/Constantinople/Greek Orthodox (1054)
- Middle Ages/Dark Ages
  - The Church controlled the State/Corruption/Power
    - Pope Gregory VII excommunicated Emperor Henry IV
      - "no man has the right to judge the Pope"
      - "absolute power corrupts absolutely"
      - "every duly elected Pope is a saint" (Vicar of Christ)
    - Absolute monarch (Innocent III, Boniface VIII, Paul VI, Pius XII)(Vatican)
      - "no one can be saved unless they subject to the Pope"
    - Gregory VII abolished clerical marriage (1074 AD)
      - Only 39 Popes out of 265 have been married.
      - Yet Peter was married (Lk. 4:38,39 "mother-in-law")
    - Unam Sanctam proclaims papal supremacy (1302AD)
  - 8 Crusades (1095AD+)(Pope Urban II turned to military conquest)
  - Extra-biblical teaching/Bible became secondary
  - Thomas Aquinas (1225-1274AD) consolidated traditional teachings of RCC
  - Roman/Spanish Inquisition purges church of heretics (1231, 1478-1820AD)
- Reformation ("Solas" – "only""alone") (1517 AD)
  - Protestants ("protestants")(Wycliffe, Huss, Luther, Zwingli, Tyndale, Calvin)
  - Council of Trent (1545-63AD) countered the reformation
- First Vatican Council (papal infallibility) (1869-70AD)
- Vatican II (1962-65AD)
- Catechism of the Catholic Church (1994AD)
- \* Religion without regeneration, relationship, or Christ/true righteousness

**Similarities:** (moral issues, historic creeds, politics)(irreconcilable differences)  
ECT/Promise Keepers/Commonality/Call for unity? (Rom. 12:18; Eph. 4:3-6)

Ecumenism (Second Vatican Council Doc. 42) "bring non-Catholics back into unity"

## Central Irreconcilable Differences: (central to being an Evangelical)

### • Question of the Gospel

What must I do to be saved? (Acts 16:30,31)

How does a person become right before God? (Job 9:2,14,15,20; 25:4)

Faith alone in Christ alone! (Phil. 3:9; 1 Cor. 5:21; Rom. 1:16,17; 4:5)

Example: Luke 18:9-14 (Pharisee and Tax Collector/merit and mercy/self righteousness and Christ's righteousness)

### • Question of Authority (Acts 17:11; 2 Tim. 3:16)

Who has the final authority?

Scripture alone is authority/sufficient!

Cambridge Declaration

## Galatians - Judiazers: Christ + Law/personal merit

Paul: Christ alone, Faith alone, Scripture alone.)

Galatians 2:16,21; 3:1-14,21-26; 5:1-11; 6:12-15

## Seven Sacraments: (means of grace)

- Baptism
- Confirmation
- Eucharist (Communion/Miracle of the Mass)
  - Transubstantiation (added 1215 AD)
    - \*Said to become Christ body/blood (symbol - 1 Cor. 11:23-26)
    - \*Christ is continually sacrificed in the Mass (Jn. 19:30; Heb. 10:12,14,18; 1 Pet. 3:18)
- Penance
- Extreme Unction (anointing the sick)
- Holy Orders (through the sacraments, saints, and priests)
- Matrimony

## Unbiblical Beliefs:

"Test all things, hold on to what is good." (1 Thessalonians 5:21)

(Warning against false doctrine: Gal. 1:6-9; Acts 20:29,30; Rom. 16:17; 2 Jn. 7-11)

### 1. Baptismal Regeneration

*"Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ and are incorporated into the Church... Baptism is the sacrament of regeneration through water in the word." (Catechism of the Catholic Church, 1213)*

- "instrumental cause" of justification (CCC 403,790,977,1213-1284,1987-2020)
  - necessary for salvation ("Without baptism, no one can see God") (problem: Luke 23:43; 1 Corinthians 1:17; 1 Peter 3:21)
  - "by the very fact of the action being performed"
  - "infusion of sanctifying grace" (CCC 654,1266,1987,1996-99,2019,2023)
  - no guarantee person will attain eternal life (just first step)
  - Question: How does baptism without personal faith save? Is faith insufficient?
- Infant baptism (purification of soul)

- cleanses from original sin (innocent/righteous/born again)
  - makes one right with God (regenerates/justifies)
  - makes one a member of Christ's Body
  - gives one the Holy Spirit and eternal life
  - "Limbo" is the place unbaptised infants go somewhere between heaven/hell  
Thomas Aquinas
  - The faith of another justifies the infant (godparents, parents, priest, community)
- The Bible says:** Eph. 2:8,9; Gal. 3:26; Acts 13:38,39; Luke 23:43; 1 Cor. 1:17; John 1:12; Ezek. 36:24-27; Titus 3:5; Heb. 9:9,14; 10:22; 1 Pet. 3:21; Jn. 3:15,16,36; 5:24; 6:28,29,40,47; 1 Jn. 5:11-13; Rom. 3:26,28; 4:3-5; 5:1; 8:1,33; 2 Cor. 5:21)

## 2. Conditional Salvation = faith + works (Ja. 2:24)

- \* Can be achieved/lost/regained through works
- \* Faith is first step in process of justification
- \* Uncertain end/death moment of truth/must die in state of grace
- *"It is a universally accepted dogma of the Catholic Church that man, in union with the grace of the Holy Spirit, must merit heaven by his good works... we have to earn heaven." (Dogmatic Theology for the Laity, p.262)*
- *"It must be believed that nothing more is needed for the justified to be considered to have fully satisfied God's law, according to this state of life, by the deeds they have wrought in him and to have truly deserved to gain eternal life in their time, provided they die in a state of grace." (Council of Trent, session 6, canon 16,32)*
- *"If anyone says that the faith which justifies is nothing else but trust in the divine mercy which pardons sins because of Christ; or that it is that trust alone by which we are justified; let him be anathema." "If anyone says that the sinner is justified by faith alone, meaning thereby that no other cooperation is required for him to obtain the grace of justification... let him be anathema." (Council of Trent, session 6, Canon 12,9)*
- *"He who says that the received righteousness is not preserved and even increased before God by good works... let him be accursed." (Council of Trent, session 6, Cannon 24,10)*

### The Bible says:

- God does not require sinners to reform their lives before He will justify them. He calls sinners to repentance. (Rom. 4:5; 5:8; Acts 17:30; Lk. 5:32; Matt. 9:13)
  - \* Sola Fide/Gratia: Eph. 2:8,9; Ti. 3:5; Rom. 1:16,17; 3:21-4:24; 5:1; 8:1,33; 10:2-4; 11:6; Acts 15:7-9; 16:30,31; Phil. 3:3,9; 1 Jn. 11-13; 2 Cor. 5:21; John 1:12,13; Gal. 2:16,21; 3:3,10,11; Lk. 7:50; 2 Tim. 1:9)
    - (Abraham believed God: Ja. 2:14-26; Gen. 15:6; Rom. 4:2-23; Gal. 3:6-9)
  - \* Sola Christus – Jn. 19:30; Col. 1:20-22; Eph. 2:14,19; Rom. 8:1,33; Heb. 10:12,14,18
- Eternal life is a free gift (not merited reward)(Eph. 2:8,9; Rom. 9:16; 11:5,6; 2 Tim. 1:9; Ti. 3:4,5; 1 Tim. 1:15,16; Heb. 4:10; Jn. 10:28)
- Salvation is secure (not probational)
  - (1 Pet.1:4,5; Jn. 6:37,39; 10:28; Heb. 7:25; Rom. 8:1; Eph. 1:7; Jn. 10:28)
- The Cross of Christ paid for all sin completely(not purgatory)(1 Jn. 1:7;2:2;1 Pet. 2:24)
- Christ's righteousness is imputed to sinners by faith who are declared righteous (Phil. 3:3,9; 2 Cor. 5:21; Rom. 3:21-4:25; Rom. 5:1,17,19; 1:16,17)
- You can know you have eternal life (1 Jn. 5:11-13)

## The Gospel:

How does a person become right before God? What must I do to be saved?

Matthew 5:48 "be perfect - now!" (Heb. 10:14)

James 2:10 "For who ever shall keep the whole law, and yet stumble in one point, he is guilty of all."

Romans 3:10-12 "There is none righteous, no not one... there is none who does good, not one."

Isaiah 64:6 "But we are all like an unclean thing, and all our righteousness are like filthy rags."

Proverbs 20:9 "Who can say, 'I have made my heart clean; I am pure from my sin?'"

1 John 1:8,10 "If we claim to be without sin, we deceive ourselves and the truth is not in us. if we claim we have not sinned, we make (God) out to be a liar."

Ecclesiastes 7:20 "There is not a just man on earth who does good and does not sin."

Job 25:4; 9:2,14,15,20 "How then can a man be righteous before God? How can one born of woman be pure? How can a mortal be righteous before God? How can I dispute with him... Though I were innocent, I could not answer him; I could only plead with my Judge for mercy. Even if I were innocent, my mouth would condemn me; if I were blameless, it would pronounce me guilty."

Romans 3:20,28 "By the deeds of the law no flesh will be justified in His sight..." "We conclude that a man is justified by faith apart from the deeds of the law."

Galatians 2:16 "Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law, for by the works of the law no flesh shall be justified."

Romans 9:30-32 "The Gentiles, who did not pursue righteousness have attained to righteousness, even the righteous-ness of faith; but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law..."

Romans 10:2-4 "they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes."

Galatians 2:21; 3:3,10,11 "I do not set aside the grace of God; if righteousness could be gained through the law, Christ died for nothing. Are you so foolish? ... Are you now trying to attain your goal by human effort? All who rely on observing the law are under a curse, for it is written: Cursed is everyone who does not continue to do everything written in the book of the Law, and do them. Clearly no one is justified before God by the law, for the just shall live by faith."

Ezekiel 33:12,13 "The righteousness of the righteous man shall not deliver him (on judgment day)... If he trusts in his own righteousness and commits sin, none of his righteous works shall be remembered, because of the iniquity that he has committed, he shall die."

John 6:28,29 "What shall we do, that we may work the works of God? Jesus answered... "This is the work of God, that you believe in Him whom He sent'."

Romans 4:15 "The law brings about wrath..."

Romans 2:23 "You who make your boast in the law, do you dishonor God through breaking the law?"

John 7:19 "Moses (gave) you the law, yet none of you keeps the law..."

Hebrews 10:1-4 "For the law... can never (with these same sacrifices), make those who approach perfect... For the worshipers, once purified, would have had no more

consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins."

Romans 8:3,4 "For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh on account of sin... He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled..." (Sin demands punishment/justice)

Galatians 5:3-5 "... every man who lets himself be circumcised... is obligated to obey the whole law. You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace..."

Galatians 3:24 "The law was our tutor to bring us to Christ, that we might be justified by faith."

Hebrews 7:19 "For the law made nothing perfect, and a better hope is introduced, by which we draw near to God."

Romans 11:5,6 "At the present time there is a remnant chosen by grace, and if by grace, then it is no longer by works, if it were, grace would no longer be grace."

## We Need Christ's Righteousness:

Do you have Christ's righteousness?

Whose absolute righteousness will you present to God on your Judgment Day?

Romans 1:16,17 "For I am not ashamed of the gospel of Christ for it is the power of God to salvation for everyone who believes... for in it the righteousness of God is revealed... the just shall live by faith."

Philippians 3:9 "and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith."

2 Corinthians 5:21 "He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Romans 3:21-4:5,20-24 "But now the righteousness of God apart from the law is revealed... through faith in Jesus Christ to all who believe... Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood through faith, to demonstrate His righteousness because in His forbearance God passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No! but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. For if Abraham was justified by works, he has something to boast about, but not before God. Abraham believed God and it was accounted to him for righteousness. Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness... God imputes righteousness apart from works. It shall be imputed to us who believe in Him... strengthened in faith... it was accounted to him for righteousness... not for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe."

Romans 5:17 "...much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

- 3. Penance** (confession to a priest = reformation from sin/regain grace/justification)
  - Official doctrine in 1215AD with Pope Innocent III (Catechism of the CC 1424,1447)
  - Moral/serious/lose justification (see new list of 7 deadly sins of the 21<sup>st</sup> century)

- Venial/not serious (example: white lies/petty thievery)
- Punishment must be paid even though a sin has been forgiven (CCC 1460,1472-73)  
Every sin credits temporal punishment which must be satisfied - now or later.  
(see Gal. 1:7; 2:21; Heb. 1:3; 9:14; 1 Jn. 2:2)
- The priest has power to absolve (forgive) one of sin. (Mark 2:5,6 yet only God can)  
(Catechism of the CC 1441-1445,1449,1461-67,1495)  
(Council of Trent, session 14 on penance and extreme unction, ch. 6)
- No where is penance practiced in the New Testament/no confession to a priest  
(Forgiveness was always in Jesus name – Acts 13:38,39; 1 Jn. 2:12; Lk. 24:46-48)

### The Bible says:

- All sin is mortal: Ezek. 18:4; Rom. 6:23; 1 Jn. 3:4; 5:17; Gal. 3:10; Ja. 2:10; Is. 64:6; Rev. 21:8,27; 22:15. Confession is to God/not an Individual &
- Christ's blood was sufficient to forgive all sin (1 Jn. 1:9; 2:1,2; Ps. 32:5; Acts 10:43; Heb. 9:16; Mk. 2:7)
- Only Jesus is our Mediator (1 Tim. 2:5; Matt. 27:51; Gal. 3:20; Col. 1:13,14; Heb. 9:14,24; Gal. 3:13; Is. 53:6; 1 Jn. 2:1,2; Job 9:32,33; 16:19-21)
- Jesus is our only High Priest (Hebrews 3:1; 4:14-16; 5:1-3; 6:19,20; 7:11-28; 9:6-28; 10:1-22; Ps. 110:4; Zech. 6:13; Ex. 40:15)
- New Testament elders, pastors, bishops were in no way similar to priests of the Old Testament. (teaching/shepherding - not offering sacrifice for sin)

### Resistible Grace (must be in cooperation with)(see chart)

- \* Conditional state of grace (+/-)(divine life)(be properly disposed to)
- \* Lost by mortal sin (CCC 379,390,399,405)
- \* Regained by penance (confession)/works (CCC1266,1996-99,2023)  
Need personal reformation (Lk. 5:32)  
Acts of contrition/priest absolves (Mk. 2:7)  
(rosary, Hail Mary's, \$, works)
- \* Must be in state of grace when die

The Bible says: Rom. 11:6; 5:1,2; Jn. 6:37,39,44,65; 17:2; Acts 13:48; 2 Tim. 2:25,26

### 4. Purgatory (added in 1274 AD)(2 Maccabees 12:39-46)

- Greeks/Plato believed in after-life purification/Thomas Aquinas
- Christ atonement was insufficient (Eph. 1:7; Heb. 1:3; Heb. 10:14,18; Jn. 5:24; Rom. 5:1)
- Temporary place of punishment for sin of the elect (CCC 1030-32,1472,73)  
(doing something more to make amends/reparation or expiation of one's sin)  
(Council of Trent, session 6 on justification, canon 30)  
(Second Vatican Council, "Sacred Liturgy" Revision on Indulgences, no. 2)  
(Dogmatic Theology for the Laity, 1967, p.434)  
*"People who have done many sins... who have never done penance... have a heavy load of punishment to atone for." "he demands that satisfaction be made after death" "most... are not good enough for heaven and still not bad enough for eternal damnation..."*

Question: Does God truly forgive?

- Indulgences (get out of jail early'/credit) (CCC 1471-79,1498)
- Merits/Good Works accumulate during a person's life (CCC 2010-11,2016, 682)  
(Council of Trent, session 6, Justification, ch. 16)
- Death is the moment of truth. One must die in a state of grace.

### The Bible says:

1. Eternal life is a free gift, not a merited reward.

2. Salvation is secure, not probational.
3. Payment for sin is through the cross, not purgatory.  
 Heb. 1:3; 9:27; 2 Cor. 5:8,9; 1 Thess. 5:9,10; Lk. 23:43; 1 Jn. 1:7; 2:2;  
 Col. 1:20-22; 2:13,14; Eph. 1:7; 2:14-18; Rom. 5:9; 8:1,33; 1 Pet. 2:24; Ps. 49:7

## 5. Apostolic Succession/Pope/Bishops (Matt.16:18,19)

- Papal authority: absolute power to interpret, govern, administrate (1 Pet. 5:2,3)
  - apostolic succession (unbroken chain of valid popes from Peter)
  - Pope/Vicar is the representative of Christ on earth
  - seen as infallible (ex cathedra) (seen as equal to Scripture)
    - expected obedience without question/ultimate authority on doctrine
  - questionable history of invalid popes (guilty of murder, prostitution, bribery, violence, gambling, heresy, adultery, extortion, property confiscation, drunkenness, selling indulgences, forgery) (Pope Gregory VII said he knew of 40 men who became Pope by bribery. The Popes: Histories and Secrets, Rendina, p. 309-316)(Catholic Encyclopedia cites 30 antipopes. V.1,1907, <http://www.newadvent.org/cathen/01582a.htm> (The Great Schism and the Council of Constance (1414-18))
- Peter never exercised authority over apostles. (Matt. 18:18)
- Bible speaks nothing of Peter being Bishop of Rome, ruling the universal church, having a successor, or Rome being the center.  
 Matt. 16:18; 18:18 23:8-11; Jn. 20:23; Gal. 2:6,9  
 Peter (petros=small stone) and rock (petra=boulder) are two distinct words with separate meaning. Christ is the foundation (1 Cor. 3:11; Acts 4:11)  
 At Jerusalem Council James (not Peter) made final decision (Acts 15:7-13,19,20)  
 Paul does not mention Peter in most of his epistles (especially Romans)  
 Peter was in Jerusalem (Gal. 1:18,19; 2:8) not Rome.

**Bible:** 1 Cor. 10:4; 1 Pet. 2:3-7; Eph. 1:22; 2:20; 5:23; 1 Cor. 12:27,28; 3:11; Rom. 9:33)

- Christ is the head of the church  
 1 Pet. 5:4; Heb. 7; Col. 1:18; 2:6,7,19; Eph. 1:22; 2:20; 4:15; 5:23; 1 Cor. 3:11; 10:4
- Priesthood of all believers  
 Rev. 1:6; 1 Pet. 2:5,9; 4:10; Eph. 4:12; Heb. 10:19; 4:16
- Elders are responsible for leadership/church  
 Acts 14:23; 20:28; Titus 1:5; Ja. 5:14; 1 Pet. 5:1-4  
 No high priest in NT?  
 Celibacy?

## 6. Tradition + Bible= Sacred Truth/Authority

- Papal infallibility (1870AD)(w/o error)
  - Pope's "ex cathedra" is seen as infallible (2 Thess. 2:15)
  - Pope Zosimus reversed pronouncement of previous pope (417,418 AD)
  - 6<sup>th</sup> Ecumenical Council condemned Pope Honorius as a heretic (680AD)
  - 1870 First Vatican Council abolished "infallible" papal decrees
- Church (Magisterium) determines what is true.  
*"the teaching office of the Church is more important than the Bible...only an infallible Church can interpret the true meaning of Sacred Scripture; no one can do this for himself..."*  
*(Dogmatic Theology for the Laity, p.29)*  
 Mark 7:7,8,13 "traditions of men" "making the word of God of no effect"  
 Tradition said to be = in authority to Scripture (Matt. 15:8,9; Mk. 7:7,8,13)  
 -Salvation comes through the Church. (Salvation in Christ alone - Acts 4:12)  
 -Priest mediates/authority to interpret

(Holy Spirit - Jn. 16:13; 14:26)  
(Scripture defines – Acts 17:2,3,11)  
(Priesthood of all believers - Rev. 1:6; 1 Pet. 2:5,9; Eph. 4:12)

- Apocrypha (added 1546) Not accepted as Scripture because...
  1. no claim of divine authority/origin
  2. not accepted by Jews/no prophet
  3. not accepted as Scripture by Jesus or NT authors. (Never quoted/recognized as authoritative = to Scripture.)(Not recognized by early church/councils till 400's)(Origen, Cyril, Athanasius. Jerome-against. Jerome (Latin Vulgate) saw them as useful for knowledge but not authoritative as Scripture.)
  4. teachings are incompatible with OT/NT (contradict Scripture)
    - \* False doctrine (Judith 9-11; Tobit 4:10; 12:9)
      - Salvation based on works
      - World created by pre-existing mater
      - Alms can atone for sin (Tobit 12:9)
      - God hears prayers of dead
    - \* Chronological/geographical & historical errors (2 Mac. 15:38; 2:23; Tobit 1:15)  
(example of book of Tobit)

**Bible:** (Sola Scriptura/Scripture alone) Acts 17:11; 2 Timothy 3:16,17; Jude 3; 2 Pet. 1:12-21; Jn. 14:26; 16:13; 17:17; 1 Thess. 5:21; 1 Jn. 4:1; Eph. 1:17,18; 1 Jn. 2:27; Mk. 7:5-13; Col. 2:8)

## 7. Worship of Mary & the Saints/Statues/Icons/Shrines (added 787 AD)

- \* The "Mother of God" "Queen of Heaven" (Ps. 148:13; Lk. 11:27,28)  
(Guadalupe, Fatima, Lourdes, Czestochowa) (The Immaculate Heart)  
(yet Jesus was always God: Jn. 1:1; 8:58; Col. 1:15-18; Heb. 1:1,2)
- \* Apparitions of Mary (appearances); Relics (spiritual power)
- \* Change 10 commandments (idols)(Ex. 20:4,5)
- \* "Communion of saints" (approach God through the saints)

## 8. Mary is our Intercessor/Mediator/Co-redeemer/Dispenser of grace

(the rosary (hail Mary's)/prayer to Mary/parades to honor Mary/co-redemptrix)  
"Hail Mary, full of grace, the Lord is with thee. Blessed are thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the our of our death."  
(When Pole John Paul II was shot, he prayed to "Mary, my mother". When he recovered he publically gave Mary the glory for saving his life.)  
(Pope Benedict XV said of Mary "One can justly say that with Christ, she herself redeemed mankind.")  
(Pope Pius IX said "our salvation is based upon the holy Virgin...")  
**Bible:** Jesus is our only redeemer/mediator between God and man - 1 Tim. 2:5; Matt. 27:51; Gal. 3:20; Col. 1:13,14; Heb. 7:25; 9:14; Gal. 3:13; Is. 53:6; 1 Jn. 2:1,2; Job 9:32,33; 16:19-21; Eph. 3:12

## • The Immaculate Conception

- (added in 1854 AD by Pope Pius IX, Encyclical, Ineffabilis Deus)  
(CCC 411,490-93,508)
- Exalted veneration (Rosary)(little said in Bible of Mary)(Lk. 4:8; Jn. 5:23; Heb. 1:6)  
Mary: "My soul magnifies the Lord" (Lk. 1:46,47) humble, not exalted  
Luke 11:27,28 Jesus did not set the record straight

- Sinless/immune from all sin-personal/inherited/holy  
 Luke 1:47 "God my Savior"?(Rom. 3:9-12,23; 5:12;Prov. 20:9; Ecc. 7:20)  
 What about Mary's parents?  
 Only Jesus was sinless (2 Cor. 5:21; 1 Pet. 2:22; Heb. 4:15; 1 Jn. 3:5)  
 Mary died (Rom. 6:23; Ezek. 18:4)

- Perpetual virgin/no pain-childbirth  
 (Catechism of the CC 721)  
 (Mark 3:21,30,31; 6:3,4; Jn. 7:5; Ps. 69:8; Matt. 1:25; 13:54-56)  
 Mary had other children – James, Simon, Judas, sisters  
 Matt. 12:46; Jn. 2:12; 7:3; Acts 1:14; Gal. 1:19)

- **Mary/The Church dispenses all grace/blessing**

- Appealing to Mary in relation to her Son (co-redeemer)  
 "No one can approach Christ except through His Mother."  
 -- intimately associated to Jesus' sufferings/redemption (Reparatrix)(Mediatix)  
 (Catechism of the CC 618, 969,2677)  
 (Pope Pius XI, Encyclical, Caritate Christi Compulsi, no. 31; Explorata Res)  
 (Mary) "*participated with Jesus Christ in the very painful act of redemption.*"  
 (Pope Pius X, Ad Diem Illum Laetissimum, no. 12) "*Mary... so entirely participating in His (Jesus) Passion, that if it had been possible she would have gladly borne all the torments that her Son bore... she merited to become most worthily the Reparatrix of the lost world and the Dispensatrix of all the gifts our Savior purchased...*"  
 (Pope Benedict XV, Inter Sodalicia "Mary suffered and... we may say that she with Christ redeemed mankind."  
 (Pope Leo XIII, Adiutricem Populi)  
 "...none, O Mother of God, obtains salvation except through thee..."  
 -- the dispenser of grace (Dispensatrix)  
 (Pope Pius X, Encyclical, Ad Diem Illum Laetissimum, no. 12)

*The Prayer of Confidence in Mary, by St Alphonsus (The Glories of Mary, Catholic Book Publishing Co., NY 1981, p 182.) is a typical prayer to Mary. "Most holy, Immaculate Virgin and my Mother Mary! To you who are the Mother of my Lord, the Queen of the world, the Advocate, the Hope, and the Refuge of sinners, I have recourse today, I who am the most miserable of all. I render you my most humble homage, O great Queen, and I thank you for all the graces you have conferred on me until now, especially for having delivered me from hell, which I have so often deserved. I love you, O most amiable Lady; and for the love which I bear you, I promise to serve you always and to do all in my power to make others love you also. I place in you all my hopes; I confide my salvation to your care. Accept me for your servant and receive me under your mantle, O Mother of Mercy. And since you are so powerful with God, deliver me from all temptations; or rather, obtain to me the strength to triumph over them until death. Of you I ask a perfect love for Jesus Christ. Through you I hope to die a good death. O my Mother, by the love which you bear to God, I beseech you to help me at all times, but especially at the last moment of my life. Leave me not, I beseech you, until you see me safe in heaven, blessing you and singing your mercies for all eternity. Amen. So I hope. So may it be."*

- Bible says access to God is through Christ alone. 1 Pet. 2:21-24; Acts 4:12; Eph. 2:18; 3:12; Heb. 4:16; 10:19; Ja. 1:17; Lk.11:27,28; Matt. 12:48,49; 27:51; Gal. 3:20; Phil. 2:9-11
- There is no Biblical example of prayer communication between the living and dead saints. (Is. 8:19)
- Mary did not suffer for sin. Mary did not suffer death for sin. Mary was not qualified to redeem mankind because she also was a sinner. (Acts 4:12)

(Ps. 49:7,8; Gal. 3:13; Is. 53:6; Rom. 5:10; 6:23; Mk. 10:45; 1 Pet. 1:19; 2:22; 3:18)

- **Assumption of Mary**

(added in 1950 AD)(Pope Pius XII, Munificentissimus Deus, no.44)

- Taken bodily to heaven/no decay/no sin (CCC 966,974)

9. **The Eucharist (Communion/Miracle of the Mass)**(Greek: "thanksgiving")

Views: (Matt. 26; Lk. 22; Mk. 14; Jn. 6; 1 Cor. 11)

**Transubstantiation** (added 1215 AD)

*"As sacrifice, the Eucharist is offered in reparation for the sins of the living and the dead." The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice... in this divine sacrifice which is celebrated in the Mass, the same Christ who offered Himself once in a bloody manner on the cross is contained and is offered in an unbloody manner." "In the Eucharist... the whole Christ is truly, really, and substantially contained." "There takes place a change of the whole substance... into the body and blood of Christ..."*

(Catechism of the CC 1106,1414,1366,67,1323,1374,1376)

The bread and juice (host) are said to become the actual body and blood of Christ (inner substance/continuous sacrifice /worship) in the Mass/grace is imparted/Christ sacrifice is repeated. (adoration of the blessed sacrament) (Question of spilling/dropping crumbs?)(host locked in tabernacle/container) (Can Christ's physical body be everywhere?(Matt. 26:11; Jn. 16:28; 17:11; Heb. 1:3)

- Early church was charged with cannibalism.  
John 6:27,31-35,48-58
- Mosaic Law prohibited drinking blood or eating meat with blood still in it.  
Lev. 17:10-14; Deut. 12:16; Acts 15:29; 10:14
- Jesus was using an analogy (spiritual not literal) that eternal life is through believing in Him, not eating his flesh. (Matt. 26:29 – Jesus again referred to literal wine)
- John 6 is not a reference for Communion:
  - \* Communion had not been instituted yet/far before the Last Supper.)
  - \* If Jesus was referring to Communion, any one took Communion would receive eternal life. (Jn. 6:27,29,35,47,51-55)
- Jesus was physically present with his disciples (they understood it figuratively)  
Matt. 26:26 "this is my body" (example of a photograph)  
How could he be both at the table and on the table?  
Jesus' human glorified physical body is in heaven, not on earth. (He ascended into heaven. As believers, we are to eagerly anticipate his future physical, visible return to this earth). His divine nature is everywhere present.  
(Matt. 28:20) If a person is unable to take communion, does that prevent Jesus from being in them? (Eph. 3:17; Jn. 14:20)
- Christ died only once for all. (Heb. 7:27; 9:12,22,25-28; 10:10,12,14,18; 1 Pet. 3:18; Col. 1:20; Rom. 6:9,10)(Jn. 19:30 Jesus said, "It is finished.")
- If transubstantiation is true, the consecrated host should be worshipped. Nowhere are we instructed to adore the host. That is idolatry.

**Consubstantiation** – Christ presence is real (in/under/with) 1 Corinthians 10:16,17  
Lutheran

**Symbolic** – The bread and juice remain only physical representations of the spiritual reality that Christ is source of eternal life (Reformed/Baptist) (Matt. 18:20; Lk.

22:19; 1 Cor. 11:23-26) "Do this in remembrance of me." (figurative)  
Eusebius and Augustine interpreted Jesus words as spiritual.

## What About Good Works?

- True saving faith will inevitably produce the fruit of good works.
- Good works is the **byproduct** of genuine faith, not the basis of it.

Two Views:

1. Catholic view: faith + works = justification (righteousness before God)
2. Protestant view: faith = justification + works (good works always follows faith)

Acts 26:20 "(Paul) declared that they should repent, turn to God, and do works befitting repentance."

Hebrews 6:9 "things that accompany salvation"

2 Corinthians 9:13 "obedience that accompanies your confession"

Romans 1:5,15 "Through him... we received grace... to call people... to the obedience that comes from faith." "That is why I am so eager to preach the gospel to you..."

1 Thessalonians 1:3 "Work produced by faith, labor prompted by love..."

Luke 3:8 "Bear fruits worthy of repentance..."

Luke 6:46 "Why do you call Me Lord, Lord, and not do the things I say?"

John 15:5 "He who abides in Me and I in him, bears much fruit. Without me you can do nothing.."

James 2:14,17,19,22,24,26 "What does it profit... if someone says he has faith but does not have works? Can faith save him? Faith by itself, if it does not have works, is dead... even the demons believe... Do you see that faith was working together with his works and by works faith was made perfect? You see then that a man is justified by works, and not by faith only. Faith without works is dead."

(Notice Abraham. When was he justified? Genesis 15:6; Romans 4:9-23, James 2:14-26; Galatians 3:6-9)

Ephesians 2:10 "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

## Questions To Ask Catholics:

- If you were to die today, what assurance do you have that you have eternal life and will go to heaven? (When was the point in your life you knew you were going to heaven and were right before God? Can you ever know for sure if you have eternal life? (1 John 5:11-13; Rom. 5:1; 8:1,33))
- What must I do to gain eternal life? (Jn. 3:16,36; 5:24; 6:40,47)
- If you were to stand before God and He were to ask you, "Why should I let you into heaven?" What would you say?(Heb. 7:19; Gal. 2:16; Rom. 5:17; Jn. 1:12; 2 Cor. 13:5)
- How good do you have to be to go to heaven? (Rev. 21:27; 22:15; Ps. 5:4-6; Matt. 5:48) Are you good enough? If you were to evaluate your life by the 10 Commandments, would you be innocent or guilty?
- Whose righteousness will you present to God when you stand before Him? (Gal. 2:16; Phil. 3:9; 2 Cor. 5:21; Rom. 10:2-4; 4:2-6; Ezek. 33:12,13)
- When Christ said, "It is finished!" What did he mean? (Jn 19:30; Heb. 7:24,25; 10:12,14,18)
- If I can get to heaven by being good, why did Jesus have to die? (Galatians 2:21; 3:3,10,11)
- What happens when Scripture and tradition contradict one another? What happens when what the Pope says and what the Bible says are in conflict? Which takes priority?  
Acts 17:11

Resource Books:

The Gospel According To Rome, James G. McCarthy, Harvest House, 1995

Reasoning From The Scriptures With Catholics, Ron Rhodes, Harvest House, 2000

Resource Links:

<http://www.justforcatholics.org>

<http://pro-gospel.org>

<http://www.gnfc.org>

<http://www.thebereancall.org>