

BOOK 22
ROMAN CATHOLIC DOCTRINE IN THE
LIGHT OF SCRIPTURE



Christian Training Center
INC.



BY EDITH BARBA

CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE
Principal: Dr. Albert Grimes
Sec. Treas.: Edith R. Grimes

BOOK TWENTY-TWO

Roman Catholic Doctrine in the Light of Scripture

Introduction.....	4
Lesson 1: Supremacy of Peter	5
QUESTIONS: LESSON 1	9
Lesson 2: The Mass	10
QUESTIONS: LESSON 1	17
Lesson 3: Tradition.....	18
QUESTIONS: LESSON 1	25
Lesson 4: Purgatory.....	26
QUESTIONS: LESSON 1	33
Lesson 5: Images, Relics and other Sacramentals.....	34
QUESTIONS: LESSON 1	43
Lesson 6: Mary	44
QUESTIONS: LESSON 1	53
Lesson 7: The Sacraments.....	54
QUESTIONS: LESSON 1	69

SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

**THIS BOOK IS THE PROPERTY OF THE CHRISTIAN TRAINING CENTER, INC;
AND IS NOT TO BE REPRINTED IN PART OR WHOLE
WITHOUT PERMISSION**

DEDICATION

These books are purposely written and dedicated to the Layman, who desires to enter into a Teaching Ministry.

They are therefore written simply with the paragraphs broken up in order that teaching from these books can be made easy for the Teacher to read.

Our motto is stated in 2 Timothy 2:2, "And the things that thou has heard from me, the same commit thou to faithful men who shall be able to teach others also".

The questions at the end of each lesson can be used by the Teacher to give tests to the students. We recommend the writing out of answers in order that the material may be implanted into the minds of the students. Any other type of questioning does not accomplish this purpose.

May the Lord, therefore, bless the truths presented in these studies.

Dr. Albert Grimes

Book 22: Roman Catholic Doctrine in the Light of Scripture

Introduction

By Edith Barba

As an introduction, it would be very useful in this study to refresh our memories regarding the articles of faith as taught and believed by the Roman Catholic Church. These were compiled by Alex Dunlap, his sources which were the Catholic encyclopedia, Catholic dictionary, papal pronouncements, Canon law, etc.

1. The Roman Catholic Church is the One True Church established by Jesus Christ on Peter.
2. All other churches are "Wildcat Outfits" deriving any truth they may have from the Roman Catholic Church.
3. Peter was the first Pope, given his authority by Jesus Christ.
4. When the Pope speaks *ex-cathedra* (from the chair of Peter), he is infallible.
5. Mary is the Mother of God, Queen of heaven, Queen of the Universe, Queen of the United States, Ireland, and other countries. She was conceived without sin. She remained a perpetual virgin. She was assumed into heaven without corruption. "To Jesus through Mary" makes her a mediatrix and co-redemptrix, "Mother of all Graces".
6. When Jesus died on the cross, He opened the door of heaven, established the Roman Catholic Church, instituted seven sacraments, by which heaven can be gained or hopefully merited through faithfully following them.
7. Water baptism is the new birth. By baptism the recipients are made children of God, heirs of heaven. Sanctifying grace is infused into the soul. Original sin is removed.
8. Penance is the means by which sanctifying grace can be restored, after being lost by sinning. This includes confession to a priest. Sins are mortal or venial; Other descriptions being serious, grave, minor, etc.
9. Purgatory is a place after death for the temporal punishment due to sins. Removal of the temporal punishment may be hastened in several ways: Masses said, indulgenced prayer, etc.
10. Limbo is a place after death for unbaptized babies. It is a place of happiness but not perfect happiness because of the denial of the beautiful vision.
11. In the sacrament of the Mass, Christ is literally present on the altar. At the moment of consecration, the priest, as another Christ, changes the substance of the wafer into the literal body and blood of Christ. The receiving of this wafer assists in obtaining eternal life.
12. Sacramentals, such as miraculous medals, scapulars, stations of the cross, rosaries, are an aid to salvation and also are supposed to provide protection.
13. Holy water and the sign of the cross drive away evil spirits, give protection, provide many blessings.
14. The absolute assurance of salvation and immediate entrance to heaven at the time of death is a sin of presumption.
15. The Roman Catholic tradition is the Word of God, equal to the Scriptures.
16. Salvation is by faith, works, merits, sacraments, sacramentals, help of the saints, and Mary.
17. Mary is the Mother of all Graces, dispenser of the heavenly graces.
18. Only the Roman Catholic Church has true succession of Popes from St. Peter, chief of the apostles, head of the Christian church. Thus, Roman Catholic priests are the only ones with authority to preach, teach, baptize, celebrate Mass, distribute Holy Communion, and remit sins.
19. The Pope is the vicar of Jesus Christ on earth. Title: "Vicarius Filii Dei" which means to take the place of the son of God, or in place of the son of God.
Note: The Roman numerals in this title add up to "666".

Lesson 1: Supremacy of Peter

By Edith Barba

In this study we will deal with the supremacy of Peter and the one true church.

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 word Peter comes from the Greek word “Petro” (petros) and means a piece of a rock. As a name it means apostle. The word rock comes from the Greek word “Petra” and means a mass of rock. So what Jesus is saying here is that, “you Peter are an apostle, sent forth from me, therefore you are a little stone, a piece of the big mass of rock which is me.” Jesus Christ did not say, “thou art Peter and upon YOU I will build my church”.

The word “apostle” comes from two Greek words, “apo” meaning from, and “stello” meaning to send. Therefore an apostle is one who is sent.

Therefore Christ was saying that upon Himself He will build His church. His church is His body and we, as individuals, are members in particular of that body. **1 Corinthians 10:4**, “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” And **Colossians 1:18** says, “And he 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.”

Note: Christ is to have the preeminence!

1 Corinthians 12:12, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many.”

1 Corinthians 12:18, “But now hath God set the members every one of them in the body, as it hath pleased him.”

1 Corinthians 12:27, “Now ye are the body of Christ, and members in particular.” Notice then, that all who have been baptized by the Holy Spirit into the one body, the body of Christ, are members of the Church. Christ is the head of the Church and He has no one vicar as such here on earth, but in a sense, we are all vicars of Christ. Vicar means representative.

Peter is not the head of Christ’s church, nor even the Roman counterfeit. Peter never made any claims to being Pope. His successors are imposters, making claims for him that he never made for himself. A man’s claims and testimony for himself should be the best proof of his affirmations. Peter acknowledged only one Head, Jesus Christ. **1 Peter 1:1**, “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

1 Peter 2:1, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 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, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

Peter wrote only two letters in the Bible, 1 Peter and II Peter. At the beginning he describes himself, but not as Pope, Father, head of a church, vicar of Christ, prince of apostles, or any other such name. No, he simply says, “Peter, an apostle of Jesus Christ...” In other words, he was just one of the guys.

Not one of the other members of the Apostolic band recognized Peter's supremacy. They were either ignorant or it was non-existent. Not one of the early Christians believed Peter held a place above his fellow apostles.

Christ did not promise that Peter would confirm the faith of the other apostles. He ordered him to strengthen the brethren. This was to be evidence of Peter's repentance from his wicked backsliding. Those that have fallen into sin must be converted from it and do what they can to strengthen other believers who have stumbled.

The Gospel of Mark is silent concerning Peter's supposed primacy, his sojourn and martyrdom in Rome, and his successors in the Bishopric there.

Paul's epistle to the Romans betrays no knowledge of Peter's supposed Roman Bishopric.

Up until the 4th century all bishops were considered equal. The Roman bishop was looked upon as only one of many bishops.

Christ never recognized any Pope among the apostles and disciples. **Matthew 23:8**, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

James, not Peter, was the presiding officer and chief spokesman at the Council of Jerusalem. **Acts 15:13**, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: (James speaking)... 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God... 22 Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren." Note that it was the apostles, elders, and church who made the final decision, not one man. Peter's name is not even mentioned in this scripture.

In his 5 epistles, written from Rome, Paul mentions names of several of his co-workers and Peter's name was never mentioned.

Peter's area of labor was limited to the Jews. He was the apostle to the Circumcision. **Galatians 2:7**, "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)"

Paul refers to Peter as only one of three pillars of the Church of Jerusalem, **Galatians 2:9**, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

New Testament chronology shows Peter to have been away from Rome during most of his supposed 25 year Bishopric there. What kind of "pope" would stay away that long from his flock?

The Roman Catholic system, with Papacy, began 500 years after Christ when a bishop of Rome exalted with pride similar to Satan, declared himself Universal Bishop or Pope, and patterned the papacy after Rome's emperor system and Babylonish and pagan practices with purgatory, limbo, confessions, penances, pilgrimages, salvation by works, sacraments, prayers for the dead, traditions, etc.

Peter was a married man who took his wife with him on his mission tours. Yet his supposed successors forbid marriage of their priests. **Matthew 8:14**, "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." **1 Corinthians 9:5**, "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?" In other words, Paul was saying he had as much right to take a sister or a wife with him on his missions as did the other apostles and brethren.

There is not one word in the New Testament that shows that Peter was ever in Rome. Assuming that he was in Rome which there is no proof of, why has no document of writing ever been found to substantiate Peter's power and the passing on of his supposed powers to succeeding bishops. Surely such an important decree would have been in writing and preserved and passed down through the ages.

The Roman Catholic church was not the first church. The first Christian church was established in Jerusalem where Christ and his apostles preached. **Luke 24:46**, “And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Other churches were founded in Antioch, Corinth, Galatia, Philippi, Thessalonica before a church was ever established in Rome. The Bible says, in **Acts 11:26**, “And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch,” which is proof there was a church in Antioch before there was a church in Rome.

PAPAL INFALLIBILITY

The Second Vatican Council, which closed late in 1965, made changes in the liturgy, administrative practices, and in the matter of religious freedom. It repeated, however, the claim that the Roman Catholic church is the only true church, but also recognized that other churches contained elements of truth. Pope John XXIII, who called the first session, and Pope Paul VI, who presided over later sessions, emphasized that no changes would be made in the doctrinal structure of the church. There was one exception. Pope Paul did establish one new doctrine, which asserts that Mary is the Mother of the Church. The new Mass was also introduced which changed the language from Latin to the vernacular. The Second Vatican Council continued by restating the doctrine of Papal Infallibility.

In dealing with this doctrine, let's turn to **Romans 3:4**, “God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.” This phrase indicates a feeling of strong aversion, “Perish the thought. Let God always be found true, but let every man be found a liar.” This thought of every man being a liar is when man differs from what God says. Jesus in His prayer of intercession prayed, “Sanctify them through Thy truth: Thy word is truth.” John 17:17.

We see then that the Word of God is truth. The best man can hope for is to also be true, if he agrees with the Word of God. It is useless to say that any man is infallible. God is always infallible. And God alone is infallible.

According to the Constitution of the Church, when the pope, by a definitive act, proclaims a doctrine of faith and morals, his definitions are declared to be irreformable and include all time, past, present, and future. Now if papal decrees are irreformable, what hope is there for reform in the Roman Catholic church?

The document on the church repeats in substance the teaching of the Council of Trent which says, “priests and bishops are the representatives of God on earth, so they are not angels, but gods, holding the place and authority of God on earth, and therefore having the power of consecrating and offering the body and blood of our Lord and of remitting sins.” The sacrifice of the Mass and the Transubstantiation will be covered in another lesson.

Continuing on with the infallibility of the pope, it took the “infallible popes” 1800 years to discover and define their own infallibility and make it an article of faith which people must believe. This was done in Rome at the Vatican Council of 1870. If the popes were infallible, why wasn't it known from the beginning and proclaimed so at the time of the early church?

If one pope is infallible, then that means all popes were infallible, for unless every pope was infallible, then no pope is infallible. Therefore they must have all agreed on every substantial matter because they could make no mistake.

Let's examine history and see how this doctrine destroys itself in the fact of disagreement, dispute, and contradiction among different popes.

1. Gregory I (590-602) called anyone who took the title of Universal Bishop the anti-Christ. But Boniface III (607) compelled the emperor to confer this title upon him and it has been used ever since.

2. Hadrian II (867-872) declared civil marriages to be valid. Pius VII (1800-1823) condemned them.
3. Eugene IV (1431-1447) condemned Joan of Arc to be burned alive as a witch. Another Pope Benedict XV in 1919 declared her to be a saint.
4. Clement XIV (July, 1773) suppressed the Jesuit order and declared that the order should be dissolved. Pius VII (August, 1814) restored the order. At one time the Jesuit order was outlawed in every civilized country and even today Jesuits are not permitted to conduct work in Switzerland.
5. Sixtus V (1585-1590) recommended the reading of the Bible. Pius VII (1800-1823) and various other popes condemned the practice.
6. Vigilantius, Innocent III, Clement IV, Gregory XI, Hadrian VI, and Paul IV all disclaimed the attribute of infallibility.
7. Paschal II and Eugenius III authorized dueling. Julius II and Pius IV forbade it.

History also shows that at several periods of the past, there were at the same time several rival popes, each denouncing the other and claiming to be the true pope.

Pope John XI (931-936) was the illegitimate son of Pope Sergius III by a wicked woman named Marozia. His nephew, John XII became pope between 956-964. He was so tyrannical and debauched that on complaint from the people, the emperor, Otho, tried and deposed him. He was guilty of murder, perjury, sacrilege, adultery, and incest. Alexander VI (1492-1503) had six illegitimate children, two of whom were born after he became pope.

Would God put such men as these in charge of His Church to rule His people with infallibility?

The infallibility of the pope is not taught anywhere in the New Testament. Men need an infallible guide to life and to heaven. It is found only in the Bible, which is the Word of God. If we want to know the truth about God, and Jesus Christ, and want to know what to believe and what to do in order to be saved and to lead a Christian life, we will not find it in a man. We must read God's holy Word. It is not the Pope, but the Bible which is infallible.

Book 22: Roman Catholic Doctrine in the Light of Scripture
The Supremacy of Peter

QUESTIONS ABOUT LESSON 1

1. In Matthew 16:18, what did Jesus mean when He said, "...thou art Peter, and upon this rock I will build my church"?
2. Who is "this rock" that Scripture speaks of? Give Scripture for proof.
3. Who and only who is the head of the Church? Give Scripture.
4. Give a Scripture which shows how Jesus felt about calling another man Father.
5. What Scripture proves that Peter's ministry was restricted to the Jews?
6. When did the Roman Catholic church institute the Papacy? What was it patterned after?
7. Where was the first church established and where were the disciples first labeled Christians?
8. What is meant by the infallibility of the Pope according to the Roman church?
9. When and by what Council was the infallibility of the Pope declared an article of faith?
10. Who only is infallible and where can we find truth about how to be saved and lead a Christian life?

Lesson 2: The Mass

By Edith Barba

The sacrifice of the Mass which is celebrated by the Roman Catholic church is completely contradictory to the Lord's Supper. Let us examine it in parts.

1. Our Lord spoke in a language that was known to all present. The priest, on the other hand, for centuries said Mass in Latin until increasing resentment among the people caused a petition to go forth to the Vatican Council to have the Mass said in the common language. However, on high holy days or for special celebrations the Mass is still said in Latin.
2. Jesus Christ spoke in a loud distinct voice so that the disciples could hear him. The priest utters in a low secret whisper what are called the words of consecration so few if any can hear him.
3. Jesus Christ said, "This chalice is the New Testament in my blood." The priest says, "This is the chalice of my blood of the New and Eternal Testament, mystery of the faith." This is not what Jesus said at all. **Luke 22:20**, "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." **1 Corinthians 11:25**, "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 ye, as oft as ye drink it, in remembrance of me."
4. Jesus Christ broke the bread, before He pronounced the words, "This is my body", which the Catholic church claims are the words of consecration, thus changing the bread into the body and blood of Jesus. The priest pronounces the words first, then breaks the host. Therefore, if the pronouncing of the words of consecration be what changes the bread into Christ's body, the bread our Lord broke was not so changed and therefore was a different thing from the Host.
5. Jesus Christ gave the bread into the hands of the disciples. The priest puts the wafer into the mouth of each communicant.
6. Jesus Christ gave His disciples a cup of wine, saying, "Drink ye all of this". Paul said to the Corinthians in **1 Corinthians 11:28**, "Let a man examine himself, and so let him eat of the bread and drink of the cup." And again, **1 Corinthians 11:26**, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." However, the priest alone drinks the wine, and the laity only eat the wafer.
7. Jesus Christ gave what the scripture calls bread, and what was in the chalice was wine or the fruit of the vine. The priest in Mass gives the people what he says is not bread but the body of Christ and drinks himself what he says is not wine but the blood of Jesus.
8. Jesus Christ did not elevate either the bread or the wine. But the priest lifts up the host and the people worship it.
9. Jesus Christ did not say anything about this being a sacrifice offered to God in this ordinance which He instituted.
10. Jesus said no prayers for the dead. The priest prays for those who sleep the sleep of peace. Now this prayer must have been added to the Mass before purgatory was invented because if a soul is tormented in the fires of purgatory it cannot be a sleep of peace. And if it is in heaven, it has no need of prayers.
11. Jesus said nothing of saints or angels. But the priest mentions both, blessing the incense through Michael the archangel, and praying God to command an angel to carry the consecrated host to heaven.
12. Jesus Christ said, "Do this in remembrance of me." The priest says, "solemnizing and communicating in the first place the remembrance of THE GLORIOUS MARY, EVER VIRGIN."
13. Jesus instituted this ordinance as a remembrance of His death and suffering, whereby remission of sin is granted to all those who believe on His name. However, the priest says Mass for the purpose of obtaining God's temporal pardon and blessing, as a cure for someone ill, for sick cattle, preservation of crops, and therefore, there are many kinds of Masses: Mass of St. Francis, of St. Catherine, of the

dead, to Mary, etc. etc. Also there are high Masses, low Masses, Solemn High Masses, and Masses in different colors: white, green, violet, red, black, etc.

14. Jesus instituted the ordinance after supper. The priest says Mass after fasting.
15. Jesus says nothing about the cross on which He was to die. But the priest in the Mass on Good Friday, which is called the Mass of the pre-sanctified says, "Behold the wood of the cross, come let us worship". And the song that is sung in the procession says, "We worship thy cross, O Lord". And speaking to the cross they sing, "Faithful cross, the only noble among the trees".
16. Jesus did not command the bread to be carried in procession, or did not say what was to be done with the crumbs. He did not say to bow down before the bread in adoration or to lock it up in a tabernacle. However, in the canon of the church, there are instructions as to what is to be done if a mouse bites the "body of Christ": to direct what is to be done if it gets lost; another orders the priest to swallow a fly or spider if it falls into the cup; and if the blood freezes in winter to wrap the chalice in hot clothes. The most notable one is that which directs a priest if he be sick and vomit following communion. He is to separate the portions of the host from the vomitus and swallow them again.

It is plain to see that the Church of Rome has without authorization from scripture, altered some things, left out some things, and added some things so as to make the Mass quite different from the ordinance of the Lord's Supper.

The Catholic therefore, has not commemorated the shedding of Christ's blood, for the remission of sin, for he has never drunk the cup. He has never commemorated Christ in this ordinance for he is taught to commemorate the Virgin Mary.

THE SACRIFICE OF THE MASS

The Roman Catholic church teaches that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and this is repeated each time Mass is celebrated. They also state that Mass is an unbloody sacrifice. What kind of blood is unbloody? This is an inconsistent, unreasonable contradiction. There can be no such thing as an unbloody sacrifice of blood. The Bible says, **Hebrews 9:22**, "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

If no blood is shed, there is no sacrifice and certainly no blood is shed in the Mass.

There are different names for the Mass: Holy Communion, Lord's Supper, Holy Eucharist, etc.

The doctrine of the Mass was never heard of by the apostles or anyone in the early church for hundreds of years. In the early church, Christians used to meet together for the purpose of reading their own sacred scriptures (the Bible), to pray, to sing hymns to Christ, and to fellowship over a very simple meal which consisted of bread and wine.

The doctrine of the Mass was not taught by the apostles or the early Christians of the first several centuries. The Mass was not invented for several hundred years and was basically an outgrowth of the influence of heathenism or paganism on the church.

Nothing is mentioned in the Bible about the sacrifice of the Mass. The apostles definitely did not teach or believe in the Mass, proof of which is in the fact that it is not once mentioned in the epistles. On the contrary, the whole teaching of the New Testament is against propitiatory sacrifice in the Christian dispensation except for the one sacrifice of Christ on the cross.

LET'S LOOK AT THE BIBLE AND SEE WHAT SCRIPTURE HAS TO SAY

Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 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."

Hebrews 9:12, “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 9:25, “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 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. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Hebrews 10:1, “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.”

Hebrews 10:10, “By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;”

Hebrews 10:14, “For by one offering he hath perfected forever them that are sanctified.”

Hebrews 10:17, “And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.”

1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

Thus, we can see from Scripture that one sacrifice was sufficient and that sacrifice was offered on the cross. It ended there. No other sacrifice was ever needed after that. Therefore, the Mass is directly contrary to God’s Holy Word. It is a denial of the completeness of Christ’s past sacrifice and assumes the priest can repeat or add to the atonement made by Christ, once and for all. This would seem to be a direct insult to Christ.

TRANSUBSTANTIATION

Transubstantiation means a change of substance. The book, “A Catechism of Christian Doctrine” states, in answer to the question, “What is the Holy Mass”, that, “The Holy Mass is the sacrifice of the body and blood of Jesus Christ really present on the altar under the appearance of bread and wine and offered to God for the living and the dead.”

Transubstantiation is the cornerstone of the Roman Catholic doctrine and the very foundation of her worship. However, Transubstantiation did not become a settled doctrine in the Roman Catholic church until 1215.

If the Roman doctrine of transubstantiation is true, then every person ought to accept it. But if this doctrine is false, if it is contrary to the teachings of the Bible, the Word of God, then the Roman Catholic church is an apostate church.

Let us examine this doctrine then and see what scripture says about it.

The doctrine of Transubstantiation and the power of the priests is clearly stated by Alfonso Maria de Liguori, who was a Catholic prelate and founder of the order called the Redemptorists. He was born in Naples on September 26, 1696 and died in Norcera, Italy on August 1, 1787. His statement is as follows, “With regards to the power of the priests over the real body of Christ, it is of faith that when they pronounce the words of consecration, the incarnate God had obliged Himself to obey and come into their hands under the sacramental appearance of bread and wine. We are struck with wonder when we find that in obedience to the words of His priests (Hoc est corpus meum) “This is my body”, God Himself descends on the altar, that He comes whenever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be His enemies. And after having come, He remains entirely at their disposal and they move Him as they please from one place to another. They may if they wish shut Him up in the tabernacle, or expose Him on the altar, or carry Him outside the church; they may if they wish eat His flesh, and give Him as food to others. Besides, the power

of the priests surpasses that of the Blessed Virgin because she cannot absolve a Catholic from even the smallest sin.” (Quoted from the Dignity and Duties of the Priests).

So then supposedly the priest is endowed with power to change the bread and wine into the literal body and blood of Christ, which is then known as the “host”. This endowment takes place at the time of his ordination by a bishop. The priests preach this doctrine several times a year and Roman Catholic layman do not dare express any doubt about it.

After the adoration of the consecrated host, the uplifted hands of the priest pretend to offer to God the very body and blood of Christ as a sacrifice for the living and the dead. Then he pretends to eat Him alive, in the presence of the people, also giving Him to the people under the appearance of bread to be eaten by them.

How can the priest create that which already exists and is the Ever Living One? **John 12:34**, “The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?”

How can a priest, a creature, make Christ, the Creator? **John 1:3**, “All things were made by him; and without him was not anything made that was made.” **Colossians 1:16**, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.”

This doctrine of the Mass is based on the assumption that the words of Christ, “This is my body”, and “This is my blood”, must be taken literally. **Matthew 26:26**, “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins.”

When the sacrament was established, Christ was there Himself, personally speaking with His disciples. Therefore, it seems clear that the bread which He held in His hands could not have been His body but could only have represented it. And the wine could not have been His blood for it was still flowing through His body.

Actually the accounts of the institution of the Lord’s Supper both in the Gospels and in Paul’s letter to the Corinthians, make it clear that Jesus spoke figuratively. **Luke 22:20**, “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” **1 Corinthians 11:25**, “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 ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” Notice that after Jesus had given thanks and blessed the bread, and said, “This is my body”, Paul still referred to it as bread. **1 Corinthians 11:26**, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.”

Notice that this was not a special bread or a special time during the meal but occurred as they were eating, **Matthew 26:26**, “And as they were eating, Jesus took bread...”

Notice also, that after He had taken the cup and had given thanks, and had said, “This is my blood of the New Testament which is shed for many”, He said, “I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom”. **Matthew 26:28-29**, **Mark 14:25**. Jesus Himself referred to it as the “fruit of the vine”.

Notice also that we are to do this in remembrance of Him, **1 Corinthians 11:25**, “...this do ye, as oft as ye drink it, in remembrance of me.” To do something in remembrance of someone who is present is contradictory. But in His absence, we can recall to our minds His sacrifice for us as we partake of the communion, and then it would be taken in remembrance of Him. The only purpose given anywhere in the New Testament for the institution of the Lord’s Supper is that stated in the words of Christ Himself, as a remembrance of Him. It is a sacred memorial love feast, in memory of His love and sacrifice of Himself for us.

Was the Last Supper actually the Passover? No, the real Passover was the action of the death angel when he passed over the homes of the Israelites and slew the Egyptians. So that night was a celebration in

remembrance of the Passover. Just as the Passover was a memorial feast for the Jews, so Jesus at the end of His last Passover, instituted the Lord's Supper to take its place as a memorial for Christians.

Throughout the Old and New Testament there were many types of figures and symbols used to represent and point to Christ. Of all the types, the Passover lamb was not prominent. When the Jews sat down at the first Passover to eat the lamb, it was not the literal body and blood of Christ and yet Christ was constantly referred to as the Lamb of God.

Also notice, we show the Lord's death in taking communion...till He come. **1 Corinthians 11:26**, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Till who come? If the Lord is present in the bread and wine, then who is He that is going to come? It cannot be the Lord if He is present in the bread and wine for then He would already be here. Of course, if He is not present in the bread and wine, then this has reference to the second coming of Christ.

If the bread and wine, according to the literal interpretation, are turned into the body and blood of Christ, then that literal interpretation makes the sacrament a form of cannibalism, for that is precisely what cannibalism is, the eating of human flesh.

Why did Christ use figurative language and not plainly just say this bread represents my body and blood? The institution of Holy Communion or the Lord's Supper grew out of the Passover feast and the Lord used Passover language because the disciples were accustomed to this and it was impossible for them to misunderstand. They could understand that language only in a figurative sense. In talking to His disciples, Christ was in the habit of using figurative language as seen throughout the Gospels. Such language was used by all inspired writers of the Bible. Let us examine this in both the New and Old Testament.

Jesus also said, "I am the door", John 10:9. He also said, "I am the vine", John 15:5. Now if someone were to say this in front of a vine or door, would Christ be transubstantiated into that vine or door, and are we then to worship them?

Some Old Testament scriptures showing figurative speech are:

Psalms 119:105, "Thy word IS a lamp unto my feet." Is the word of God literally a lamp?

Isaiah 40:6, "All flesh IS grass." Is every man, woman and child converted into grass?

Hosea 7:8, "Ephraim IS a cake not turned." Did this Jewish tribe become a literal cake. Was a cake like the Roman Catholic Mass cake, turned into a literal person?

Other scriptures you can look up are Daniel 2:38, Genesis 41:26, Genesis 49:9, Daniel 7:17, Isaiah 65:5.

Some New Testament scriptures using figurative language are:

Romans 3:13, "Their throat IS an open sepulcher." Does the Human throat become a grave?

1 Corinthians 10:4, "That ROCK was Christ." Did the substance of a rock actually become Christ?

1 Peter 2:2, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." Does this mean that the Bible is actually a bottle of milk?

John 7:38, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Real water? Real river? Does this really happen?

Matthew 16:23, "Get thee behind me Satan." If the apostle Peter was actually Satan, then the Roman Catholic church, according to her claim and her method of interpretation of the scriptures, is built on Satan.

Other New Testament scriptures using figurative speech are: Revelation 1:20, John 4:14.

Of all the scriptures where figurative speech is used, why is it that only this one scripture, "This is my body", and "This is my blood", is taken literally?

The doctrine of transubstantiation contradicts our senses and our reason.

It is contrary to the sense of sight, smell, touch, and taste. When we see, smell, touch, and taste the wafer after it has been consecrated, we know that it remains only a wafer just as it was before. There is no proof whatever that a miracle has been performed. Every miracle Jesus performed gave evidence to the onlookers that a miracle had taken place. There is not one promise, command, or example in Scripture which says such a miracle as this would be wrought for such a purpose.

It contradicts our reason for if Christ changed the bread and wine into His own body and blood when He instituted the Lord's Supper, then He must have transferred Himself into the bread and wine. That is, He made Himself, ate Himself, and drank Himself and the disciples ate and drank Him even though the Savior was standing there before them. If Christ were truly present in every wafer, then there must be millions of Saviors. For a body to be more than one place at a time is a contradiction. Christ is one place bodily, in Heaven.

Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Hebrews 10:12, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

However, Christ is everywhere in the person of His Spirit. For the priest to claim he has Christ here or there in the wafer is preposterous.

When the wafer has been consecrated, it becomes a god. For the people kneel down before it, pray to it, and worship it. Worshipping a wafer god is idolatrous. **Exodus 20:4**, "Thou shalt not make unto thee any graven 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. 5 Thou shalt 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."

Psalm 115...the whole Psalm, to God alone be the glory.

Luke 4:8, "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Acts 19:26, "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."

Compare Isaiah 44:14-20 to the process of the final wafer. A man sows the wheat in the spring. It grows and ripens. In the fall it is cut down, threshed, taken to the mill and made into flour. In the store the priest buys a bag of it. Someone makes the wafers with some of it and some of it is made into bread which is put on the table to be eaten. What is the difference between the idolatry in the worship of a wooden god and in the worship of a wafer god?

Compare Exodus 32, the story of the golden calf. The Israelites gave Moses the same excuse for worshipping the calf as the priests use for worship of the wafer. It only represents the great Jehovah God.

The Bible forbids us to make any representation or likeness of God. **Exodus 20:4**, "Thou shalt not make unto thee any graven 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. 5 Thou shalt 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."

John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

God demands an undivided worship in spirit and truth and to worship or bow down to any material visible replica is idolatry.

This relates also to bowing down before any man, such as is done before the Pope, bishops, etc., in the Roman Catholic church. **Acts 10:25**, "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man."

Revelation 22:8, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Is Christ really present in Holy Communion? Yes, He is present in the souls of His faithful followers, by faith, but He is not present in the bread and wine at any time as He is present only in His divine nature. When Christ said, "do this in remembrance of me", this constituted a command, requiring all His followers to receive the Lord's Supper. It is a great privilege and blessing and a clear obligation. Christ said, "This do...", and therefore we must do it in obedience to Him. All Christians ought to receive Communion.

THE WAFER

The substance of the wafer goes back to the worship of the Queen of Heaven mentioned in Jeremiah 19 where we find the women of Judah burning incense, pouring out drink offerings, and offering cakes to the Queen of Heaven. The cakes were an unbloody sacrifice that she required. They not only offered them to her but the higher priest partook of them swearing anew their allegiance and fidelity to her. In the 4th century, the Queen of Heaven under the name of Mary was beginning to be worshipped in the Christian church and the unbloody sacrifice was also brought in. Epiphanius, early father of the church, states that the practice of offering and eating it began among the Arabian women and is well known to have been adopted from the pagans. The very shape of the unbloody sacrifice of Rome indicates where it came from. It is a small, thin, round wafer. On its roundness the church of Rome lays much stress. Quoting John Knox regarding the wafer god, "If, in making the roundness the ring be broken then must another of his fellow cakes receive that honor to be made a god, and the crazed or cracked miserable cake, that once was in hope to be a god, must be given to a baby to play withal." (Begg's Handbook of Popery, pg. 259) What induced the Pope to insist on the roundness of the wafer? Certainly it does not come from Scripture, for no mention is made in regards to the form of the bread which our Lord used in the Last Supper. Not even in the Old Testament is there reference to the form of the Jewish paschal bread. The importance the Roman Catholic church places on the form must come from somewhere. In Wilkerson's "Egyptians" he states, "The thin, round cake, occurs on all altars", referring to the altars of Egypt. The round disk so frequent in sacred symbols of Egypt symbolizes the sun. We'll stop here. Worship of the sun is a sin, and a whole lesson in itself. This was just to bring out the origin of the wafer used in the sacrifice of the Roman Catholic Mass.

Book 22: Roman Catholic Doctrine in the Light of Scripture

The Mass

QUESTIONS ABOUT LESSON 2

1. One of the many contradictions between the Mass and the Lord's Supper relates to the difference between thinking of the ordinance as a real sacrifice or only a remembrance of Jesus suffering and death. Explain the difference.
2. How did the first Christians come together in fellowship?
3. Give at least one Scripture that states that Christ's sacrifice was sufficient and need not be repeated by Christ nor man.
4. What is the Roman Catholic definition of the Mass?
5. When did the Mass become a doctrine of Roman Catholicism?
6. What is the meaning of Transubstantiation in Roman Catholicism?
7. What Scripture does the Catholic church use to support their doctrine of Transubstantiation?
8. Give five points to show that Christ was speaking figuratively in Matthew 26:26-28.
9. Why did Jesus use figurative language?
10. How does the doctrine of Transubstantiation contradict our senses?
11. How does it contradict our reason?
12. Why is the "host" or wafer a sin of idolatry?
13. Give a Scripture which condemns the making of any representation or likeness of God.
14. Is Christ really present in Holy Communion? Explain.

Book 22: Roman Catholic Doctrine in the Light of Scripture

Lesson 3: Tradition

By Edith Barba

For centuries, the Bible was the only source for living a Christian life. Then the Roman Catholic church added false doctrines, one by one. Since many of these additions were contrary to the Bible, the church had to justify these new doctrines so in 1546 the Council of Trent, the most authoritative of all Roman councils, declared that the Word of God is contained both in the Bible and in tradition. Therefore, tradition took on the same value as the Bible. However, in actual practice the church puts tradition above the Bible. Also in 1546 the Roman Catholic church made its tradition equal to the Bible and added the apocryphal books to the Old Testament in order to support the additions they had made. However, the Jews never did accept these books as part of the Old Testament. They say that the church is the judge of Scripture and therefore is able to say authoritatively what the right interpretation of Scripture is. In effect, this gives three authorities:

The Bible

Tradition

The Church

The primacy is in the hands of the church since it controls both tradition and the interpretation of Scripture.

The Roman church interprets the Bible in the light of tradition, not interpreting tradition in the light of the Bible. And by doing this, it places tradition above the Bible. The Catholic layman then, is governed by the church which establishes its own tradition rather than by the Bible.

For example, the Roman Catholic church, in professing allegiance to the Bible, must agree with the Word of God as recorded in **1 Timothy 2:5**, “For there is one God, and one mediator between God and men, the man Christ Jesus.” Yet the church introduces a host of other mediators, such as Mary, priests, saints, angels, etc. What is the result then? These errors that are found in her traditions obscure and nullify much of the truth that she claims to hold. These traditions effectively set aside the truth contained in the Scriptures.

What did the Lord say about additions to the Word of God?

Revelation 22:18, “For I testify unto every man that heareth 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: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Proverbs 30:5, “Every word of God is pure: he is a shield unto them that put their trust in him. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

Deuteronomy 4:2, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”

Deuteronomy 12:32, “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”

Galatians 1:8, “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.”

The early Christians’ efforts to preserve the faith resulted in giving the world the New Testament and these books were completed within 95 years after the birth of Jesus. Thus, we see the faith possessed by the early Christians and accepted by them as the inspired word of God came hundreds of years before the Roman Catholic church ever came into existence.

The faith that St. Jude speaks of in his epistle is the gospel truth concerning Jesus Christ and the way of salvation which the Holy Spirit revealed to the apostles and evangelists now contained in the New Testament which is complete and sufficient for all time. It was given once for all. **Jude 1:3**, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

Therefore, no tradition can be accepted as being part of the faith or as being equal to the faith for any reason at all.

Scripture did not say the faith was given to the Roman Catholic church alone. It was not only given to the apostles, and ministers, but to the saints and that is anyone who believes in Christ Jesus. The Roman Catholic church falsely claims that in some mysterious way God gave them the faith to preserve and pass on to others. In Scripture, however, God's plan was to deliver the faith to all who would listen and receive it.

Let's look at what some of the church fathers had to say about the scriptures and tradition.

Irenaeus: "We have learned from none others the plan of our salvation, than from those through whom the gospel has come down to us, which they did at one time proclaim in public, and at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. When however, the heretics are confuted from Scriptures, they turn around and accuse these same Scriptures, as if they were not correct, not of authority, and assert that they are ambiguous and that the truth cannot be extracted from them by those who are ignorant of tradition." (Against Heresies, Book 3, Chapters 1,2)

Cyprian: He declared that it is pride and presumption to compare human traditions with divine ordinances. (Epistle 70 to Quintus)

Basil: "Enjoying as you do the consolation of the Holy Scriptures you stand in need neither of my assistance nor of that of anybody else to help you to comprehend your duty. You have the all-sufficient counsel and guidance of the Holy Spirit to lead you to what is right." (Letter 283, to a widow).

Augustine: He spoke against tradition and said that we should submit only to the authority of the Word of God (Christian Doctrine, Book 2, Chapter 8, Section 12).

John Chrysostom: He affirmed that he who appeals to other things than the Holy Scriptures shall perish. (Matthew Homily 49).

Ignatius: "The heretics weave Jesus Christ in with their own speculations which are presented as trustworthy when in reality they are like those who offer a deadly poison, diluted in wine with honey."

The body of tradition is not of divine origin and this is proven by the fact that some traditions contradict others. The church fathers repeatedly contradicted one another and they even contradicted themselves as they change their minds and affirmed what they previously denied. Yet the church claims that it never changes. It is always the same. We have already looked at some of the main contradictions of the Popes in the lesson on infallibility of the Pope. However, have you ever seen any comment in the Word of God that changes something written earlier? If these so-called church leaders sought the truth in the Bible, how is it that they are confused and unable to determine what is right and what is wrong? Looking back in the history of the Roman Catholic church, there have been constant additions and subtractions. A few of their inventions are:

1. Prayers for the dead	300 A.D.
2. Supremacy of the Pope	606 A.D.
3. Worship of the crucifix, images, relics, etc.	788 A.D.
4. Holy water invented	1000 A.D.
5. Marriage of priests forbidden	1079 A.D.
6. Rosary beads invented	1090 A.D.
7. Sale of indulgences	1190 A.D.
8. Confession to the priest	1215 A.D.
9. Transubstantiation	1215 A.D.
10. Purgatory proclaimed	1439 A.D.
11. Apocryphal books added	1546 A.D.
12. Immaculate Conception	1854 A.D.
13. Infallibility of the Pope	1870 A.D.

These are just a few. Think how many human laws that 263 Popes could make in all the centuries. The following quotation states that 2 popes alone issued nearly 9000 laws between the two of them.

“Alexander III is said to have issued 3939 decrees and Innocent III over 5000...” (General Legislation in the new Code of Canon Law, 42)

“Not a few ordinances...appear to be contradictory...Great confusion was thus engendered and correct knowledge of the law was rendered very difficult even for those who had to enforce it.” (Ibid, 70)

Even the priest could not understand their man-made laws. How could they then explain them to the people?

Here are other quotes from Roman Catholic clergymen.

“The body of ecclesiastical laws, said the bishops, has become in modern times an almost unbearable burden...contrary texts abound in it giving rise to endless disputes; often it is impossible to ascertain what is really the obligation.” (Ibid, 71)

The French bishops cried out, “we are buried beneath the laws. Hence it is that the study of Canon Law is beset with almost inextricable difficulties, the door is open to disputes and litigations, consciences are troubled with a thousand anxieties, and people are driven to despise the law.” (Ibid, 71, also Catholic Encyclopedia I, 645)

In contrast, Jesus said, **Matthew 23:4**, “For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.”

The question comes to mind then, “Why all these additions and subtractions when the true Christian life is so simple when followed from the Word of God?” The answer is, “to keep the people in bondage”. If people were encouraged to put the Word of God in its rightful place then the people would be set free from all these bondages. The Roman Catholic church keeps its people in bondage through fear of losing their salvation. The catechism states, “Faith is the theological virtue that causes us to firmly believe the truth revealed by God and taught by the Catholic Church.” The catechism further states, “Why are we obliged to believe the Catholic Church when she teaches us that a truth has been revealed by God?” The answer, “Because God has given the Roman Catholic church the power to teach us and the privilege of not making a mistake.” The catechism further states, “How do we expose ourselves to loss of faith?” Answer, “By refusing to study the truths of faith and by reading or listening to those who combat it.” Therefore, out of obedience, Catholics generally avoid discussions, reading of material, or listening to programs of a religious nature, not approved by his spiritual superiors for fear of committing a mortal sin and going to hell.”

Jesus said, **Luke 12:32**, “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

Romans 8:15, “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

Hebrews 13:6, “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

There are more scriptures concerning fear but these few, I am sure, make my point. There is no fear in those who are in Christ Jesus.

The Roman Catholic church teaches that the Bible is the infallible word of God and yet for centuries it forbade its people to read it. Why? Could it be that the church is afraid that if its people read the Bible, they would note all the contradictions of Catholic tradition to the Scriptures and begin questioning and leaving the church? God gave us the Bible to learn the way of truth about Jesus Christ and the way to salvation and He wants everyone to read it.

John 5:39, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

2 Timothy 3:16, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; 17 That the man of God may be perfect, thoroughly furnished unto all good works.”

2 Timothy 2:15, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

It is the Word of God that set us free. Remember that Jesus is the Word manifested in the flesh. **John 1:1**, “In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in

the beginning with God...14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

Jesus in His prayer of intercession, prayed in **John 17:17**, “Sanctify them through thy truth: thy word is truth.”

And we are told that the truth makes us free. It is Jesus Christ the only begotten son of the living God who sets us free, **John 8:32**, “And ye shall know the truth, and the truth shall make you free....36 If the Son therefore shall make you free, ye shall be free indeed.”

The word “catholic” means universal. It has nothing to do with Rome. Roman is strictly local and does not necessarily mean Catholic. There are many Catholic churches which have nothing to do with the Roman Catholic church. To mention a few, there is the Eastern Orthodox Catholic church, the Armenian Catholic church, Russian Orthodox Catholic church, and many more. “Catholic” means doctrines that have been accepted by all Christians, universally, everywhere. Since not everyone accepts the Roman doctrines and beliefs, theoretically the Roman church is not really catholic. True catholic doctrine means simply the pure gospel as recorded in the Bible, nothing more and nothing less.

The Bible has nothing to say about the Pope or the Papacy as an institution. Also, the Bible is emphatic and uncompromising in its commands against the use of images or idols in worship, or even making such images. It is natural that the Roman church does not want to give up tradition. It cannot. If it were to give up tradition, the whole system would fall.

To mention briefly, one doctrine that puts doubt in the mind of the Roman Catholic believer about the validity of Romanism is their doctrine of intention. This doctrine states that for a priest to perform any rite or sacrament and have it be valid, he must have a right intention. If his intention is not there at the time of administration of said rite, then that rite or sacrament is null and void. How then are the people to know therefore if in fact they are actually receiving that sacrament or if that rite is in fact valid? Are they really forgiven in the confessional? Are they really married? Is that priest really even a priest? Are you really baptized, confirmed, etc.? It must be awful to live in constant doubt of your state.

As Roman church began to take over the heathen temples, they could not bring themselves to destroy the beautiful sculptures and paintings so they just change the names of the idols and venerated them as saints. As unconverted pagans began to swarm to the “church” by the thousands, they clamored to retain their “traditions”. To appease these people the Roman Catholic church compromised and worked their traditions into the church’s religion. When there were objections on the grounds that it was not scriptural, church leaders overruled the objections by introducing a new dogma and drew up a document which stated that this was an old practice and would attach the name of an apostle or early Christian to it. Since during the Middle Ages few people could read or write, the hierarchy took advantage of this to deceive the people. As a result, Catholic traditions were based either partially or wholly on forgery. This dogmatic tradition is something Catholics must believe contrary to fact just because they are told it is true.

“It has been and always will be the intent and tradition of the Apostolic See, to make a large allowance in all that is right and good, for the primitive traditions and the special customs of every nation.” (Great Encyclopedia Letters of Leo XIII)

Isn’t it strange that the Holy Spirit now gives to the Pope further revelation which is contrary to the written Word of God and in cases not even mentioned in the Bible?

Since God did not mention these things in His Word, we have Apocrypha to take care of His oversight. Apocrypha is from the Greek word, “Apokrupha” meaning “hidden things”. It is a name generally given to 16 books, 11 of which were declared canonical and added to the Bible by the Roman Catholic Council of Trent, April 15, 1546. These books must be accepted by all Roman Catholics as genuine, under the penalty of mortal sin. The Apocryphal books are pre-Christian, having been written between the close of the Old Testament and the coming of Christ. A few reasons why these books are unscriptural are:

1. The Jews never received them as inspired. Orthodox Jews would rather forfeit their lives than falsify any portion of the Old Testament.
2. Some of the writers disclaim inspiration. For example, Ecclesiasticus Prologue and II Maccabees 2:24-33, 15:38-39. The writers of these books did not claim they came from inspiration.

3. They are never quoted by Jesus or the apostles.
4. They contradict facts that are found in the Scriptures that we know are inspired.
5. The Roman Catholic church herself rejected them until 1546.
6. They were rejected by St. Jerome whom the Roman Catholic church calls the great doctor by reason of his preeminent knowledge of Scripture and encouragement of its use.
7. They contain evidence of their non-inspiration.

Further, Josephus, the noted Jewish historian (not a Christian), in about 90 A.D. listed the books of the Jewish law and prophets, but he did not include the Apocryphal books. Other Jewish sources support Josephus. The Apocrypha was rejected by:

Origen: who is generally acknowledged to have been the most learned man in the church before Augustine.

Tertullian: an outstanding scholar in the early third century.

Athanasius: the champion of orthodoxy at the Council of Nicaea.

Jerome: the translator of the Latin Vulgate which became the authorized Roman Catholic Bible. He declared emphatically that the Apocrypha was no part of the Old Testament Scriptures.

Cardinal Zomenes: in his Polyglot Bible, just before the Council of Trent, he excluded the Apocrypha and his work was approved by Pope Leo X. Now if these popes were correct, then the Council of Trent was wrong. However, if the popes were wrong then where is the Pope's infallibility as a teacher of doctrine?

Isn't it also interesting that it is only the so-called "truths" that come by tradition, that required a threat to force you to abide by them? God gives us promises. Traditions give us threats.

If the Roman church were asked how it has become honeycombed with paganism, the only answer is because of the illegitimate authority that Rome has given to uninspired tradition. A study of religious errors points out this one thing that they all have in common. They consist either of additions to Scripture, or of subtractions from Scripture, or sometimes a mixture of both.

Jesus proclaimed the infallibility of Scripture, **John 10:35**, "If he called them gods, unto whom the word of God came, and the scripture cannot be broken."

And Jesus rebuke the Sadducees, **Matthew 22:29**, "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God."

And the diligence of the Bereans in testing all things by Scripture is commended in **Acts 17:11**, "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."

The sufficiency of the Scriptures is then assumed. In all cases Jesus and the writers of the New Testament referred to Scripture as clear, authoritative, and final.

Let's look at the Catholic point of view regarding Scripture as compared to what Scripture says.

"Catholics on the other hand, hold that there may be, that there is fact, and that there must be of necessity certain revealed truths apart from those contained in the Bible." (Catholic Encyclopedia XV).

"Holy Scripture is not the only theological source of revelation made by God to His church. Side by side with Scripture, there is tradition." These views became a part of the tradition of the Council of Trent in 1545-1563.

In contradiction to the above, the Bible says in **1 Corinthians 2:2**, "For I determined not to know anything among you, save Jesus Christ, and him crucified...4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God."

The church admits without shame that Catholicism cannot be identified simply and wholly with primitive Christianity, not even with the gospel of Christ. (Karl Adam, "The Spirit of Catholicism") Adam was a Roman Catholic priest. His book was an authoritative Roman Catholic work.

In contrast, the Bible says in **Matthew 15:3**, “But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.”

The Catholic Encyclopedia admits the existence of thousands of forgeries, and divides the works of every church father as either:

1. Genuine
2. Dubious
3. Spurious

The Catholic Encyclopedia admits the following Roman frauds:

1. The origin of the rosary and the apparition of Mary to Dominic
2. The scapular and apparition to Simon Stock
3. The legends and relics of Veronica
4. The robe
5. The Santa Scala
6. The Sabatine privilege

And many, many more. Yet to be obedient to Rome, these same scholars are forced to confess that the Word of God is not superior to these Roman traditions. How true the words of Jesus in **Matthew 15:3**, “But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?...7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men...14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

The canon laws of Rome are based on a 4th century forgery. “The Apostolic Constitution” claims to be a collection of apostolic writings collected by Pope Clement I. When it was exposed as a fraud, the Roman Catholic church admitted the error. Hundreds of other works which have been proven false or forgeries make up the bulk of Roman traditions. We know that her traditions never originated from the lips of Christ.

Let’s look at what the Bible says about the traditions of man.

Mark 7:7, “Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

Colossian 2:8, “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.”

1 Peter 1:18, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot.”

Where the Roman Catholic church for years forbade its people to read the Bible, what did God say in His Word regarding this?

2 Timothy 3:15, “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.”

Acts 17:11, “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.”

Isaiah 8:20, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

And Jesus said, **Matthew 24:35**, “Heaven and earth shall pass away, but my words shall not pass away.”

Isaiah 40:8, “The grass withereth, the flower fadeth: but the word of our God shall stand forever.”

Isaiah 34:16, “Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.”

Revelation 1:3, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

1 Peter 2:2, “As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”

Joshua 1:8, “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”

**Book 22: Roman Catholic Doctrine in the Light of Scripture
Tradition**

QUESTIONS ABOUT LESSON 3

1. When and by what Council was tradition given equal value to the Bible?
2. Why were the Apocryphal Books added to the Catholic Bible?
3. What are the three authorities in Catholicism and which takes preeminence?
4. What does the Lord say about additions to the Word of God? Give Scripture.
5. When was the New Testament completed?
6. What did Augustine, and early Father of the Church, say about tradition?
7. Why has the Catholic church made so many additions and subtractions?
8. What is the one word that sums up or describes Catholicism?
9. What did Jesus say about fear? Give Scripture.
10. What does the word “catholic” actually mean?
11. Explain the Catholic doctrine of intention.
12. How did Roman Catholicism introduce heathen practices into the church without inciting the people?
13. How many Apocryphal Books were added, and when were they added to the Bible?
14. Give a couple of reasons why these books are unscriptural.
15. What did Jerome, an early Father of the Church, say about these books?
16. What did Jesus say about the infallibility of the Bible? Give Scripture.
17. What did Karl Adam, a Roman Catholic priest, have to say about Catholicism?
18. What are some of the forgeries that the Catholic church admits to?
19. There are many Scriptures dealing with the traditions of men. Give one.
20. There are many Scriptures regarding the reading of the Bible. Give one.

Book 22: Roman Catholic Doctrine in the Light of Scripture

Lesson 4: Purgatory

By Edith Barba

In every system except that of the Bible is found the doctrine of purgatory and prayers for the dead. In ancient as well as modern times, paganism leaves hope after death for sinners, who, at the time of their departure, were consciously unfit for the abodes of the blessed. So a middle state was dreamed up so that any unremoved guilt may be purged away by purgatorial pains in eternity.

In Greece the doctrine of purgatory was taught by the chief of philosophers, himself, Plato. He spoke of the future judgment of the dead, holding that all men have the hope of final deliverance, but he maintained that some must first proceed to a subterranean place of judgment where they shall sustain the punishment they have deserved, while others, in consequence of a favorable judgment, are elevated at once to a certain celestial place.

In pagan Rome, purgatory was equally held up before the minds of men but there, there seems to have been no hope held out to any exemption from its pains. In Dryden's book, "Virgil", Virgil describes its different tortures.

In Egypt, apparently the same doctrine of purgatory was taught. However, once the doctrine of purgatory was admitted into the minds of the people, the door was open for all manner of priestly extortions.

The doctrine of purgatory is purely pagan and cannot stand in the light of Scripture. Thus, the whole doctrine of purgatory is a system of pure bare-faced pagan imposture, dishonoring to God, deluding men who live in sin to believe there is hope of atoning for their sins after death, and cheating them out of their property and salvation. In pagan purgatory fire, water, and wind were represented as combining to purge away the stain of sin. In purgatory of the papacy, fire alone has been the grand means of purgation, thus forming the link in identifying the system of Rome with the system of Tammuz or Zoroaster, the great god of the ancient fire worshippers, dating back to Baal.

The false doctrine of purgatory was not taught at all until 600 years after Christ and was only made a dogma in the Roman Catholic church in 1439. Its original purpose was to obtain large amounts of relief of the souls in purgatory. The Roman Catholic church has developed a doctrine which included three places to which the dead may go.

1. Heaven: only those believers who have attained a state of Christian perfection go immediately to heaven.
2. Hell: all unbaptized adults and those who after baptism have committed mortal sin go immediately to hell.
3. Purgatory: the great mass of partially sanctified Christians dying in fellowship with the church, but who nevertheless are encumbered with some degree of sin, go to purgatory where, for a longer or shorter time, they suffer until all sin is purged away, after which they are translated to heaven.

The Roman Catholic church gets its arguments for purgatory chiefly from 3 sources:

1. The apocryphal books which we already know are not a part of the Bible.
2. The ancient fathers. We cannot accept the authority of the ancient fathers since they were groping in the dark themselves, and often contradicted one another. Whether a purgatory existed or not was beyond their knowledge and wisdom.
3. Pretended proof from Scripture. **1 Corinthians 3:13**, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is....¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The "fire" spoken about here "tries" or "tests" where the so-called purgatorial fire "purifies". If these verses did refer to purgatory, then it would prove that every man goes to purgatory, and even the Roman Catholic church does not teach that. Paul in these verses was speaking to the work of ministers as builders of the

Lord's "works" tried at the judgment seat of Christ at which time they will either forfeit or gain crowns according to their works and obedience to God.

The Roman Catholic church holds that baptism removes all previous guilt, both original and actual, so that if a person were to die immediately after baptism, he would go directly to heaven. All other believers, including even the highest clergy, must go to purgatory to pay the penalty for sins committed after baptism. The only persons excepted are the Christian martyrs. The sacrifices made by the martyrs, particularly those that reflect honor upon the church, are considered adequate substitutes for the purgatorial sufferings.

The doctrine of purgatory is not based on the Bible, but on a distinction which Rome makes by dividing sin into two kinds. Dr. Zacchello, editor of the *Convert* magazine in Clairton, Pennsylvania, explains, "According to Roman teaching a person can commit two kinds of sin against God, mortal and venial. By mortal sin is meant a grave offense against the law of God or of the church. It is called mortal because it kills the soul by depriving it entirely of sanctifying grace. Venial sin is a small and pardonable offense against the laws of God and the church. Then, this confusing and unscriptural doctrine continues. Two kinds of punishment are due mortal sin, eternal (in hell forever), and temporal (in purgatory). Eternal punishment is cancelled by the sacraments of baptism and penance, or by an act of perfect contrition with promise of confession. Temporal punishment is not cancelled by these sacraments, but by works of penance, by almsgiving, by paying the priest to say a Mass, by indulgences, etc. which reduce the temporal punishment for mortal sins that would have to be suffered in purgatory. Thus, even if all mortal sins of a Roman Catholic are forgiven in confession by the priest, and he does not perform enough good works, he will go to purgatory and remain there in torture until his soul is completely purified." (*Secrets of Romanism*, pg. 101)

The doctrine of purgatory rests on the assumption that while God forgives sin, His justice nevertheless demands that the sinner must suffer the full punishment due to him for his sin before he will be allowed to enter heaven. The Catholic people are taught that not even God can help them until His justice has been satisfied, and that only their friends on earth can shorten or alleviate that suffering through prayers, Masses, etc.

Quoting Bellarmine, a Jesuit and noted Roman Catholic theologian, "The pains of purgatory are very severe, surpassing anything endured in this life." The manual of the Purgatorial Society with the imprimatur of Cardinal Hayes says, "According to the Holy Fathers of the church, the fire of purgatory does not differ from the fire of hell, except in point of duration. It is the same fire, says St. Thomas Aquinas, that torments the reprobate in hell, and the just in purgatory. The least pain in purgatory, he continues, surpasses the greatest suffering in this life. Nothing but the eternal duration makes the fire of hell more terrible than that of purgatory."

In another book with the imprimatur of Cardinal Spellman, Bellarmine is quoted as saying, "There is absolutely no doubt that the pains of purgatory in some cases endure for entire centuries." (John M. Haffert, *Saturday in Purgatory*)

Roman Catholicism is often described as a religion of fear. This doctrine causes dread, fear, uncertainty, and often despair for the blessed assurance, hope, joy, of the gospel of Christ. There is fear of the priest, fear of the Mass, fear of the consequences of missing Mass, fear of the discipline of penance, fear of death, fear of the righteous judgment of an angry God, and fear of purgatory itself.

Quoting L.H. Lehmann, a former priest who founded the "Converted Catholic Magazine", now called "Christian Heritage", "A sense of constant fear overshadowed everything. Ingrained fear is, in fact, the predominant note running through the life of all children born and reared in Catholic Ireland. Few ever get rid of it completely in later life, even in America. That fear concerns everything in this life on earth, and still more terrible is the fear of the terrors in the life beyond the grave." (*The Soul of a Priest*)

The doctrine of purgatory has sometimes been referred to as "the gold mine of the priesthood". Every year millions of dollars are paid to obtain relief from this imagined suffering. Since there are various types of Masses, the higher the money offering, the more value to reduce the time of the "poor soul" in purgatory. Indulgences can be applied also by the living for the dead to reduce their punishment and get them into heaven faster. Many Catholics even leave millions of dollars in their will to the church to be used for Masses to be said for their souls. No priest will ever say a Mass for a soul in purgatory unless he is paid first. And there is a

definite price attached to each type of Mass. If purgatory were a divine institution, it would not take money from the poor, widows, and orphans.

It is interesting to note that in countries where the Roman Catholic church predominates the people are extremely poor. This is particularly true in the Latin American countries for the very nature of the people incorporates superstition and they fall as a willing victim to the fears taught by the so-called church. It is a common experience in Mexico, for instance, to find in almost every town an impressive Roman Catholic church surrounded by the miserable huts of the natives. What does Scripture say about this money-making scheme? In the words of the Apostle Peter, himself, the Roman Catholic church makes merchandise of souls, **2 Peter 2:1**, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

The doctrine of purgatory is a denial of Christ’s finished work. No money is necessary to get to heaven. Thus saith the Lord, **Isaiah 52:3**, “For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.” **Isaiah 55:1**, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

“The Roman Catholic church does not pretend to know how much of purgatory God remits by a partial indulgence of so many days, years, etc.” (Question Box 1913, Ed. 413)

“The Catholic church does not pretend to know anything about the duration of the suffering in purgatory.” (Question Box 1913, Ed. 567)

“The Catholic church does not claim to directly apply the infinite merits of Jesus Christ and the superabundant merits of His saints to the souls of purgatory over whom she has no jurisdiction... a Catholic may gain a plenary indulgence and offer it up for a particular soul in purgatory, but God is not pledged to apply it.” (Question Box 1913, Ed. 414)

The New Testament is completely silent regarding purgatory. Even Catholic authorities admit that the New Testament church did not believe in it when they said, “almost as old as the church”. (Externala of the Catholic Church 351)

The doctrine was not fully established until Gregory the Great, that is about 590 A.D. Such important fathers of the church as Augustine and Chrysostom did not believe in it. The church claims the Apostles taught about purgatory but it was not written in the New Testament.

The Catholic church presumes all are in purgatory by their own words, “So we presume all Catholics who die to be in purgatory; although it may often seem more probable for a particular soul that it is in heaven or hell.” (Plain Facts) Therefore if there is no purgatory there would be no reason to pray, say Masses, and burn candles for one in hell, and there would be no need to go to this expense for those already in heaven.

The Roman Catholic church teaches:

1. That some sins are forgiven in the next world
2. That some souls are saved in the next world by fire
3. That it is useful and beneficial to pray for the dead

As nothing defiled can enter into heaven, there must be a place by necessity of cleansing and the Roman Catholic church calls this place “purgatory”. The Bible, in fact, does not teach anything of the kind. If anything, it teaches just the opposite. In contrast to the first Roman Catholic teaching in point 1 above, we read in **2 Corinthians 6:2**, “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)”

Philippians 4:3, “And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.”

Luke 10:20, “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

Hebrews 12:23, “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

Revelation 20:15, “And whosoever was not found written in the book of life was cast into the lake of fire.”

Revelation 21:27, “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.”

In contrast to the second Roman Catholic teaching, no souls are saved in the next world by fire or anything else. You are saved or lost in this world.

John 3:16, “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.”

John 3:36, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Luke 16:22, “And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”

In contrast to the third Roman Catholic teaching, prayers for the dead are useless and not scriptural. Those who die saved are in heaven and need no help, and those who die lost are in hell and cannot be helped.

Luke 16:24, “And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”

Luke 23:39, “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.”

Matthew 12:32, “And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” This seems to emphasize that there is no forgiveness in the next life. Forgiveness is granted in this life only.

The Bible says nothing about any such place as purgatory. The Scripture speak of a place of reward and a place of punishment after death, but nothing is mentioned of a place of purgatorial sufferings. Christ never once mentioned a place such as purgatory, nor do you ever find Him praying for the dead in Scripture.

Scripture states that everlasting life is already possessed by the soul that believe on Christ, and also that there can be no possible condemnation of that soul. Jesus says in John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

Scripture also says that all of our sins are forgiven. That means that there are none to be accounted for by some purging action at a later point in time. We also see that this is accomplished by the blood of Jesus, and not by any action on our part, neither by the need of our suffering for them. **1 John 1:7**, “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin...9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Psalms 51:7, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.”

Isaiah 1:18, “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Hebrews 1:3, “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

The Word of God does speak of suffering. However, it is suffering for “well doing”, and not for evil doing, and it is in this life, not in the life after death. **1 Peter 3:12**, “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

The doctrine of purgatory also denies the finished work of Jesus which is an insult to Him, belittling His glorious redemption as being only partial or incomplete. It also makes a liar out of Christ who Himself said of His one perfect, substitutionary, never to be repeated, never to be continued, never to be renewed, never to be reapplied blood sacrifice on the cross of Calvary 2000 years ago, ”IT IS FINISHED”. **John 19:30**, “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” Understand when Jesus said, “It is finished”, He was referring to the work of redemption which He came to perform. It had been accomplished. It was completely finished.

The Scriptures declare that the believer in Christ is fully justified. **Romans 3:24**, “Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

Romans 8:1, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit...33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

Ephesians 1:7, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

Colossians 2:13, “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”

1 John 1:7, “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

In the Roman Catholic teaching of purgatory, God is made a respecter of persons. The rich can get immediate relief from purgatory by providing sufficient funds for Masses, while the poor must suffer until the resurrection, since they are unable to pay the price for Masses.

This doctrine also teaches that heaven can be purchased at a price, thus making those who believe in this practice guilty of simony, that is, the purchase of holy things with money. This is condemned in **Acts 8:20**, “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”

1 Peter 1:18, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot.”

Since no one but God alone can forgive sin or measure the punishment due to sinners, it is blasphemy for the priests to usurp the authority of God.

Paul knew heaven was his home. **2 Corinthians 5:1**, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens...8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”

Notice that this is further brought out in **2 Corinthians 5:6**, “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.”

Philippians 1:21, “For to me to live is Christ, and to die is gain...23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.”

So what Paul is saying is that when we die, or are absent from our body, we are with Christ. He mentions nothing of going to a place for purging first.

The Philippian jailor asks a simple question and receive a simple answer. **Acts 16:30**, “And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” There is no reference here to confession to a priest, no reference here to penance, no reference here to purgatory. In fact, there is no reference to anything or anyone except our Lord Jesus Christ. The fact is He did it all.

Understand there is no double jeopardy in the Bible. We cannot be made to suffer a second time for that sin. **John 8:36**, “If the Son therefore shall make you free, ye shall be free indeed.”

1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

Hebrews 10:17, “And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.”

After death, Christians enter into their place of rest. **Revelation 14:13**, “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” If what the Roman Catholic church teaches is true, then there is no rest for those who died in the Lord.

The New Testament is full of repeated warning to watch and repent now, in this life, before death, showing God’s purpose and will that men should repent promptly and that He will give no opportunity for repentance in the hereafter. Therefore, since there is no opportunity for repentance in the hereafter, there is no need of prayers for the dead. There is no word in the Bible in favor of prayers for the dead. Jesus never once told us to pray for the dead. Nor did the apostles ever tell us to pray for the dead. Nor did the early church Christians pray for the dead. Prayers for the dead are Satan’s way to lull men to sleep spiritually, to cause them to postpone and be indifferent to God’s warnings, with the deceiving thought that if they neglect to repent in this life their friends will pray for them. Prayers for the dead are one of the most deceitful and dangerous false doctrines ever devised by Satan.

Prayers for the dead are a natural accompaniment of the doctrine of purgatory. They go hand in hand. No prayers however, can be efficacious without the interposition of the priest, and no priestly functions can be rendered unless there be special pay for them. Therefore, in every land the priesthood is making merchandise of the tender feelings of sorrowing relatives and the people groan under the burdensome expense of paying for funerals, prayers, and special devotions for the dead and souls in purgatory. Not only are there funeral services and funeral dues at the time of burial but the priest pays repeated visits to the family beginning with what is call “the month’s mind”. This is a service on behalf of the deceased when a month after death has elapsed. These extra services result in heavy expenses.

In India, the services of the Sradd’ha, the funeral services for the repose of the dead, are extremely burdensome. In order to secure the due efficacy (desired result) of these, it is taught that “donations of cattle, land, gold, silver, and other things should be made by the man himself at the approach of death; or if he be too weak, by another in his name.” (Asiatic Researches, Vol vii, pg. 239-240)

In Tatar, the Gurjumi, the prayers for the dead are very expensive. (Asiatic Journal, Vol. xvii, pg. 143)

In Greece, the greatest and most expensive sacrifice was the mysterious sacrifice called the “Telete”, a sacrifice, according to Plato, that was offered for the living and the dead, and was supposed to free them from all the evils to which the wicked are liable when they have left this world.

In Egypt, the money exacted by the priests for funeral dues and Masses for the dead were exorbitant. Priests induced the people to spend large sums on the celebration of funeral rites. Many persons who had barely sufficient to obtain the necessities of life were anxious to save something for the expenses of their death. The priest who officiated at the burial service was selected from the grade of Pontiffs who wore leopard skin. Note: The leopard, also known as a panther, cougar, or jaguar, is a ferocious animal. It is known as a mighty hunter. **Genesis 10:8**, “And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.” Isn’t it interesting to note the tie between Nimrod, the leopard, and the priests wearing leopard skins?

We should not pray for the dead because the Bible teaches that the opportunity to repent and accept Jesus Christ is given to men in this life only. So the dead cannot repent and turn to Christ. Prayers for the dead are sinful because such prayers disregard and defy the teachings and warnings of Jesus as to the necessity of repentance and acceptance of Him in this life. **2 Corinthians 6:2**, “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)”

John 3:18, “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.”

John 3:36, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Prayers for the dead are useless and therefore sinful because the eternal character and destiny of men are fixed forever at death and can never be changed afterward. **Revelation 22:11**, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”

Isaiah 38:18, “For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.”

It is sinful to pray for anything contrary to the will of God and since the Bible tells us that unbelievers are condemned already and that the wrath of God abides on them, it is sinful to pray for them after they are dead because we are asking for something contrary to the will of God. We should pray for everyone, believers and unbelievers, so long as they are alive. **Hebrews 3:13**, “But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.”

God will not hear the prayers for the dead. Therefore, it is a waste of time and effort as well as being sinful. **Jeremiah 7:16**, “Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.”

Book 22: Roman Catholic Doctrine in the Light of Scripture

Purgatory

QUESTIONS ABOUT LESSON 4

1. When did the doctrine of purgatory become a dogma of Catholicism?
2. What three sources does the Roman Catholic church use for its argument for purgatory?
3. What is the real meaning of 1 Corinthians 3:13,15?
4. On what assumption does the doctrine of purgatory rest?
5. What is the doctrine of purgatory sometimes referred to and why?
6. What does Scripture say about those who take money for spiritual favors?
7. If the Roman Catholic church were to admit that there was no purgatory, how would it affect the church?
8. Give three teachings of Catholicism regarding purgatory and one Scripture for each teaching that contradicts it.
9. Explain what is meant by the suffering described in 1 Peter 3:12-17.
10. What does the doctrine of purgatory do to the finished work of Christ?
11. Quote one Scripture that proves the believer in Jesus Christ is fully justified.
12. In what way does the doctrine of purgatory make God a respecter of persons?
13. How does Satan use the doctrine of purgatory to deceive men?
14. Why do prayers for the dead go hand in hand with the doctrine of purgatory?
15. Give three reasons why prayers for the dead are sinful. Give one Scripture for each reason.
16. What Scripture tells us that God will not hear the prayers for the dead?

Book 22: Roman Catholic Doctrine in the Light of Scripture
Lesson 5: Images, Relics, and other Sacramentals
By Edith Barba

The worship of images and relics of saints was not officially authorized by the Roman Catholic church until the year 788. The early Christian church had no statues. Even the Catholic Encyclopedia admits this. "To avoid even the appearance of idolatry, no statues were placed in the early churches." (Short History of the Catholic Church) The Council of Elvira decreed that the churches may not have paintings for people may worship such. The East forbade all genuflections before statues and paintings and convoked an ecumenical council in 754 A.D. to denounce the veneration of images. The Decree stated, "Supported by the Holy Scriptures and by the Fathers, we decree unanimously in the name of the Holy Trinity...whosoever in the future dares to make such a thing or venerate it or set it up in a church, or in a private home, or possess it in secret...let him be anathema." (Council of Constantinople, A.D. 754)

Images of Christ and of Mary and other saints are set up in all Roman churches, and people kiss them, kneel down before them, and say prayers before them. Prior to being officially authorized, and continuing to this day, are the many processions and parades in honor of the various saints. Gregory, the Great, seems to have been the first to introduce, on a large scale, these religious processions into the Roman church. Some people had begun to study the Word of God, and such processions, lifting up idols, brought nothing but indignation and scorn. However, in Popish lands, among a people who had been kept in the dark, such processions were and still are among the favorite means which the Roman church uses to bind its followers more deeply to itself.

The long processions with images borne on men's shoulders, along with the gorgeous dresses of the priests, the habits of the different orders of monks and nuns, the flying banners and the thrilling music, if not too closely scanned, truly amuse and please the worldly mind. Then the emotions brought forth are dignified with the names of piety and religion, in order to minister spiritual oppression. The Roman church has continued to avail herself of this kind of pageantry. The very idea of such processions is an affront to the majesty of heaven. It implies that God, who is a Spirit, sees with the eyes of flesh, and is moved by the pageantry of such a spectacle, just as human flesh might be.

Actually, the historic idea of these processions is as old as old can be. We need only look to Homer, and the procession of Hecuba and the ladies of Troy to the shrine of Minerva in the Acropolis of that city during the time of terror and dismay in Troy. It was at that time when Diomedes was driving everything before him, and the overthrow of the city seemed at hand. To avert the apparently inevitable doom, the Trojan Queen was directed to lead the assembled group of Troy's chief matrons to Minerva's shrine. Supposedly this direction was divinely inspired.

Religious processions, and especially processions with images, whether of a jubilant or sorrowful nature, are purely pagan.

In the Word of God we have recorded two instances in which there were processions practiced with Divine sanction.

1. Jericho, Joshua 6:3,4,15,16,20. Notice that even though symbols of Divine worship were in attendance during this procession, it was not intended as acts of religious worship but rather was a miraculous way of conducting war, through the exhibition of Divine power.
2. Moving of the ark from Kirjath-jearim to the city of David. 1 Chronicles 13:5-8. Notice that this procession was simply the removing of the ark from one place to another. It was entirely fitting and proper that the moving of the ark of God should be accompanied with all religious solemnity. But, these were occasional instances. They were not to become ceremonies, such as the Roman processions which form a regular part of the Papal ceremonial.

This type of idol worship can be traced back to many different cultures.

1. Nineveh: In the sculptures of Nineveh, the processions of idols borne on men's shoulders form a striking illustration of the real origin of the Popish processions.
2. Egypt: In Egypt, the same practice was observed. There was a "procession of shrines" in which it was common to carry the statue of the principal deity together with that of the king and his ancestors on the shoulders of men. The procession would be in honor of the deity.
3. Ethiopia: Ethiopians would take the images of Zeus and other gods from the great temple of Zeus at Thebes. With these images carried on men's shoulders, they would go into Libya, where they celebrated a festival for twelve gods. After the festival, the gods were joyfully returned to Ethiopia.
4. Nimrod: Egypt was under the power of Nimrod, and consequently of the Cushites or Ethiopians when idolatry was for a time put down in Egypt. The carrying of the idols into Ethiopia or Libya was a solemn commemoration of the idol worship inaugurated by Nimrod.
5. Mexico: In Mexico there is an exact counterpart of this Ethiopian festival. The images of the gods were carried out of the country in a mourning procession, and then, after a time were brought back again with every demonstration of joy.
6. Greece: In Greece we find a similar festival with one exception. It connects the Ethiopian festival of Egypt on the one hand to the penitential procession of Pope Gregory on the other. There was a Delphian festival in memory of a journey of Apollo. The festival was called Apollonia.

The worship of images is idolatry and is strictly forbidden by Almighty God in many places in the Bible. Roman Catholics say they do not really worship the images, statues, relics, etc., but use them to honor the saints they represent and to invoke them. The same excuse was offered by idolators in all ages. Whatever their theory may be in actual practice, the people worship images. God said in **Exodus 20:4**, "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. 5 Thou shalt 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."

It is a sin, prohibited by god, to kneel down or even bow our head before an image. Regardless of the thoughts or intentions in the mind or heart, the physical act of bowing our head or kneeling down before an image is a great sin.

There is no record in the Scriptures of Christ, the apostles, Mary, or any other real Christians bowing before any pictures, statues, etc. There is no evidence that any of the New Testament churches had images, relics, etc. Christ nowhere commanded his followers to make images of Himself or any of his followers. There is not one authentic picture of Christ, the apostles, Mary, or New Testament saints. They are all the imagination of the artist. Christ clearly taught that God alone is to be worshipped. **Matthew 4:10**, "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Note: Thousands of Roman Catholic pilgrims bow to an image of the Apostle Peter in the Vatican and kiss the foot every year. It is no more than a misshapen piece of metal. In Roman Catholic countries, miracles have been attributed to images. They claim they have spoken, healed diseases, wrought miracles, etc. The excuse Rome offers for the worship of images, etc. is the same excuse as heathens offered for their worship of idols. Revelation 18:4, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Those who believe such foolishness as stated above are guilty of idolatry. They are all without excuse and need to be converted from their sins and pagan practices to Jesus Christ as their only perfect, all sufficient Savior and Lord. There is ample warning in the Bible so no one can plead ignorance. **Genesis 35:2**, "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments."

Exodus 20:4, “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. 5 Thou shalt 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.”

Exodus 34:12, “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods.”

Leviticus 26:1, “Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.”

Deuteronomy 7:25, “The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. 26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.”

Deuteronomy 11:16, “Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them.”

Deuteronomy 16:22, “Neither shalt thou set thee up any image; which the LORD thy God hateth.”

Isaiah 42:8, “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”

1 John 5:21, “Little children, keep yourselves from idols. Amen.”

Let’s look at what the Roman Catholic church says regarding images and what Scripture says:

- I. The Roman Catholic church teaches: “That Christians should not only serve and honor images but adore and worship them.” (Second Council of Nicaea, 787 A.D.) “Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples and that due honor and veneration are to be given them...” (Council of Trent)
- II. What does the Bible say:
 1. The use of images in churches or anywhere else for adoration and/or worship is a violation of the second commandment and is idolatry condemned by God. Exodus 20:4-6 (see previous page)
 2. God forbids the worship and adoration of all forms, shapes, resemblances, and symbols.

Deuteronomy 4:15, “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.”

Deuteronomy 5:8, “Thou shalt not make 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 waters beneath the earth. 9 Thou shalt not bow down thyself unto 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.”

Acts 17:29, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.”
 3. God pronounced an awful curse on anyone who would break the second commandment.

Deuteronomy 7:25-26 (see previous quote)

Deuteronomy 27:15, “Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.”

4. Christ stressed the spirituality of true worship, and clearly forbade the worship of visible symbols and objects. **John 4:23**, “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.”
5. Christians are forbidden to bow down to any man and worship him, even a Pope with Papal robes, mitre, and triple crown, or to kiss a Bishop’s ring or hand. **Exodus 20:3**, “Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven 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.”
Acts 10:25, “And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man.”
Revelation 22:8, “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”
6. God alone is entitled to the worship and adoration of our hearts and the worship of a divided heart is hypocrisy. **Isaiah 42:8**, “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”
Romans 11:33, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”
Revelation 1:5, “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”
Revelation 5:13, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.”
Revelation 7:12, “Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.”
Revelation 19:1, “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God... 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.”
7. To worship anyone or anything besides God is to commit spiritual adultery and fornication. To worship humans or images is to forsake God even as an unfaithful wife forsakes her husband. **Hosea 2:2**, “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts... 7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now... 8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal... 13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.”
Ezekiel 16:15-32.

8. The use of images is condemned as being abominable idolatries and whosoever practices and teaches them is a teacher of lies. **Habakkuk 2:18**, “What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? 19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. 20 But the LORD is in his holy temple: let all the earth keep silence before him.”
1 Peter 4:3, “For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.”
9. God condemns this practice as an abominable and detestable thing. The word abomination occurs in the Bible over 50 times, often referring to images and false worship. **1 Kings 11:5**, “For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. 7 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.”
10. Whoever worships images, etc., is spiritually blind. Psalms 115:1-8.

All true Christians despise and hate images and idols as an abomination to God. It is a peculiar characteristic of the true Christian to raise the heart and mind above all images and idols and to fix their entire love of soul upon the Heavenly Father who requires our undivided devotion at all times. **John 4:24**, “God is a Spirit: and they that worship him must worship him in spirit and in truth.” **1 John 5:21**, “Little children, keep yourselves from idols. Amen.”

Nothing is more characteristic of Rome than the worship of relics. Wherever a chapel or a temple is opened or consecrated, it cannot be completed without some relic or other of a he-saint or she-saint. The relics of the saints and rotten bones of the martyrs form a great part of the wealth of the church. The most silly nonsense has been told of their wonder working powers, and these tales were told by fathers of high name in the records of the church.

There are 132 sacramentals that are supposed to work wonders, a few being incense, holy water, holy oil, sign of the cross, rosary, crucifix, Agnus Dei, miraculous medals, candles, scapulars, vestments, ashes, palms, etc. The power of blessing (that is putting magic into these things) is one of the powers of the priests. How effective is this magic? If what the Roman Catholic church claims about these sacramentals is true then the poor Protestants are subject to ravages of disease where Catholics will be unharmed. While Protestants will suffer from fire, tornadoes, pestilence, drought, etc., Catholics will be free of such perils. However, if Catholics also suffer the same calamities, then it is evident that it is all a vast fraud. In 1931 St. Joseph’s Roman Catholic church at Ottawa burned by a candle being upset by a parishioner. The damage was \$450,000. With all the “saints” to help, and all the magical devices, is it not strange that this church did not have the aid of at least one of these 132 things?

Of all groups of people, Monks and Nuns should be the most immune to disease in view of their access to frequent Masses and their close and continual association with all of the 132 sacramentals. However, Sanford’s “Pastoral Medicine” admits that they are highly susceptible to disease and it quotes statistics to show that their average was only 36.27 years.

One could go on and on with examples of actual accidents, deaths, earthquake victims, etc., who were Catholic and used one or more of the sacramentals. Where is their protective power then?

Cardinal Newman himself admitted that “incense, lamps, and candles; votive offerings...holy water...holy days and processions, blessings of the fields; vestments, the tonsure...images...are all of pagan origin.” (Newman Development of Christian Doctrine, 1949, ed. Pg. 349)

Even Augustine, with all his philosophical acuteness and zeal against some forms of false doctrines, was deeply infected with the spirit that led to relic worship. Augustine wrote, “When the Bishop Projectius brought

the relics of St. Stephen to the town called Aquae Tibitinae, the people came in great crowds to honor them. Amongst these was a blind woman, who entreated the people to lead her to the bishop who had the holy relics. They did so, and the bishop gave her some flowers which he had in his hands. She took them, and put them to her eyes, and immediately her sight was restored, so that she passed speedily on before all the others, no longer requiring to be guided.”

The formal worship of relics was not yet established in Augustine’s day, but the martyrs to whom they were supposed to have belonged, were already invoked with prayers and supplications and this with the approval of the Bishop of Hippo. So Augustine by repeating stories of this kind brought about the worship of dead men, and the honoring of their “wonder-working” relics. In the realm of heathendom, the same worship had flourished for ages before Christian saints and martyrs had appeared in the world.

Santa Scala or “holy stairs” is supposed to contain 28 marble steps of the Palace of Pontius Pilate. It is now in the basilica of St. John Lateran in Rome. The Catholic Encyclopedia says, “The Holy Stairs may only be ascended on knees.” Each step gives the climber an unbelievable amount of indulgences. The Chapel of the Santa Scala displays also the following frauds labeling them as genuine: a tear of Christ; a bottle of the Virgin Mary’s milk; a feather of the Angel Gabriel. Other relics in St. Peter’s of Rome are: the chains of Peter; the alleged tomb of Peter; the head of Andrew; the chair of Peter; the wood of the true cross; etc.

The first mention of crucifixes is in the 6th century. In the Catholic encyclopedia there is a long article on the cross and crucifix in which it is admitted that the Egyptian Christians borrowed them from the pagans (IV, 517). In the liturgy of the Roman Catholic Church for Holy Friday is contained in this statement: Translation: “Behold the wood of the cross, on which hung the salvation of the world. Come let us adore it.” The priest with the crucifix in hand repeats this expression 3 times. He then lays the crucifix on a cushion before the altar, takes off his shoes and walks to the end of the church. As he nears the cross, he bows down 3 times, kissing the cross the last time. Afterward, while the people are imitating the priest, he says certain prayers, one of which begins with this expression, “Lord, we worship Thy cross.”

The crucifix is an image and is forbidden by God the same as all other images. Review scriptures Deuteronomy 4:16 and Isaiah 42:8, Isaiah 44:9, “They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.”

Deuteronomy 4:23, “Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of anything, which the LORD thy God hath forbidden thee.”

Also, Scriptures Leviticus 26:1 and Deuteronomy 27:15 which we have already looked at above.

Crucifixes and other images are an abomination to God. Deuteronomy 28:15, “But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee...19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.”

In the Roman Catholic church the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship can be engaged in, no step, almost, can be taken without the frequent use of the sign of the cross. The cross is looked upon as the grand charm, the great refuge in danger, in the hour of temptation, etc., as the infallible preservative from all powers of darkness. The cross is adored with all homage due only to God. The same sign of the cross that Rome now worships was used in the Babylonian Mysteries, was applied by Paganism to the same magic purposes, was honored with the same honors. The mystic Tau, as the symbol of the great divinity, was called the “sign of life”. It was used as an amulet over the heart. It was marked on official garments of the priests of Rome. It was borne by kings in their hand, as a token of their dignity or divinely conferred authority. The Vestal Virgins of pagan Rome wore it suspended from their necklaces as the nuns do now. The Egyptians did the same thing and many of the barbarous nations that they communicated with. There is hardly a pagan tribe where the cross has not been used. The cross was worshipped by the pagan Celts long before the incarnation and death of Christ. The cross was widely worshipped and regarded as a sacred symbol of Bacchus, the Babylonian Messiah, for he was represented with a headband covered with crosses. This symbol of the Babylonian god is revered today where Buddhism prevails. This pagan symbol

seems to have crept into the church in Egypt. It was no other than the “Crux Ansata” or “sign of life” in its earliest form which was borne by Osiris and all the Egyptian gods. The design of its first employment on the sepulchers could have no reference to the old and long cherished pagan symbols. This and this only is the origin of the worship of the “cross”.

LAMPS AND CANDLES

Another peculiarity of the Roman Catholic church worship is the use of lamps and candles. All statues have candles burning before them. Masses cannot be said unless candles be lighted on the altars. If a procession is to be held, it is not thorough or complete without lighted candles. The use of lights and candles originated in paganism. Egyptians lighted lamps before their houses in the open air as an act of homage to the sun god. This worship with lights was also done on a smaller scale in individual acts of worship to their god, by lighting lamps and candles to their favorite deity.

In Babylon, this practice had been exceedingly prevalent. This pagan practice crept into the Roman Catholic church about the 4th century. While Rome uses both candles and lamps, it would appear she places more prominence on the wax candles. Up to the Council of Trent the church prayed thus on Easter Eve, “Calling on thee in thy works, this holy eve of Easter, we offer most humbly unto thy Majesty, this sacrifice; namely, a fire not defiled with the fat of flesh, nor polluted with unholy oil or ointment, nor attained with any profane fire; but we offer unto thee with obedience, proceeding from perfect devotion a fire of wrought wax and wick, kindled and made to burn in honor of thy name. This is a great mystery therefore, and the marvelous sacrament of this holy eve, must needs be extolled with due and deserved praises.” That there was some occult influences in the use of wax candles is evident in the word “mystery”. It is not difficult to see how Rome derived this ritual from the original system of idolatry.

Among the Tungusians in Siberia, “wax tapers are placed before the Burchans”, the gods or idols of that country. In the Molucca Islands, wax tapers are used in the worship of Nito or Devil, whom these Islanders adore. In the worship of Ceylonthe, use of wax candles is an indispensable requisite. Thus a practice so general must have come from some primeval source, and must have originally had some mystic reason at the bottom of it. The wax candle was in fact a hieroglyphic like so many other things which we have already seen and was intended to exhibit the Babylonian god in one of the essential characters of the Great Mediator.

Lactantius, a church father, wrote of the heathen, “They light up candles to God as if He lived in the dark. Do not they deserve to pass for mad men who offer lamps to the author and giver of light?” In collections of old inscriptions, there are instances of donation from private persons of lamps and candlesticks for the altars of gods. The old heathen altars were hung with votive objects and pictures representing cures and answered prayer. Rome makes idolatry which the first Christians looked upon as the most criminal part of paganism, the principal part of worship.

HOLY WATER

The use of holy water must be very ancient, for the Apostolic canons contain a formula for the blessing of water that may have power to give help, drive away diseases, put demons to flight, etc. “But there does not seem to be any evidence that it was customary for the priest to sprinkle the people with holy water before the 9th century.” (Catholic Dictionary, 403)

“Moreover, the use of holy water and incense was also no doubt suggested by similar customs amongst pagans around them.” (Catholic Encyclopedia III, 76)

Another pagan practice adopted by the Roman Catholic church is the belief that the priest can sprinkle “holy water” in the cemetery and run the devils off. Most good Catholics would be scared to death if they thought they wouldn’t be buried in a Catholic cemetery. There were no consecrated cemeteries in the early church. The custom of blessing cemeteries goes back to the 6th century at least. (Administrative Legislation in the New Code of Canon Law, 61)

The holy water stoup at the entrance of Catholic churches was also appurtenance (accessory) of the heathen temples. This aquarium according to Peri Montfaucom, was a vase of holy water at the entrance of pagan temples from which those entering sprinkled themselves. The custom of sprinkling themselves was so necessary a part of all pagan religious offices that pagan excommunication seems to have been a prohibition of the use of holy water.

The holy water of the pagans, as of papal Rome, contained salt. The sprinkling brush, aspersorim, of older days resembles that of today. Middleton compares the sprinkling of horses in the Cercensian Games of the Romans to the benediction of the horses at the Convent of St. Anthony in Rome in January when priests in surplices at the church door sprinkle hundreds of horses with a brush and holy water. (Behind the Purple Curtain IV, 30)

The Greeks and Romans used holy water to bless their fields, cities, armies, etc. Priest Conway in his book, "Question Box", admits that the holy water font of today goes back to the 6th century. Christianity was only 500 years old before the holy water font was instituted. True Christians do not follow the example of pagans but the example of Jesus Christ. We are not told to drive away evil spirits with holy water. We are told to resist the devil by the Word of God by reading it, preaching it, and obeying it. **Ephesians 6:11**, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." **James 4:7**, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." **1 Peter 5:8**, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

THE ROSARY

The rosary is no invention of the Papacy. It is of the highest antiquity and almost universally found among pagan nations. It was used as a sacred instrument among the ancient Mexicans. It is commonly used by the Hindus and in the Hindoo sacred books is referred to time and again. In Tibet, it has been used from time immemorial and among millions in the East who follow the Buddhist faith. In China, it is employed as follows as quoted by Sir John F. Davis, "From the tartar religion of the Lamas, the rosary of 108 beads has become a part of the ceremonial dress attached to the nine grades of official rank. It consists of a necklace of stones and coral, nearly as large as a pigeon's egg, descending at the waist and distinguished by various beads, according to the quality of the wearer. There is a small rosary of 18 beads, of inferior size with which the bonzes count their prayers and ejaculations exactly as in the Romish ritual. The laity in China sometimes wear this at the wrist, perfumed with musk, and give it the name of Huang-choo or fragrant beads."

In Greece, the rosary was commonly used as in the same manner as in pagan Rome. The necklaces which the Roman ladies wore hung down to their breasts just as modern rosaries do and were called "Monile" which means remembrance. Whatever name one wants to give it, it is thoroughly pagan. It supposes that a certain number of prayers must be said regularly and overlooks the demand that God makes from the heart, and leads one who uses it to believe that form and routine are everything and that "they must be heard for their much speaking". **Matthew 6:7**, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

SCAPULARS

There were no scapulars for 1200 years. The scapular is a piece of cloth of a prescribed shape which is worn by Catholics in belief that about the same effects will be produced as the Agnus Dei if worn. The Glories of Mary, pg. 660, 661 states, "the Holy Virgin appeared to the Blessed Simon Stock...and giving him her scapular said to him that those who wear it should be saved from eternal damnation...Mary appeared at another time to John XXII and directed him to declare to those who wore the above mentioned scapular that they should be released from purgatory on the Saturday after their death."

The Catholic Dictionary, 744 states, "No one dying in the scapular will suffer eternal burning."

What did some of the church fathers have to say?

1. Clement of Alexandria: “For, in sooth, the image is only dead matter shaped by the craftsman’s hand. But we Christians have no sensible image of sensible matter, but an image that is perceived by the mind alone, God, who alone is truly God.”
2. Augustine: “Thus to fall most completely into error was the due dessert of men who sought for Christ and his apostles not in holy writings but on painted walls.”
3. Cyprian: “Why do you bow your body captive before foolish images and creations of earth? God made you upright...your countenance is raised upwards to heaven and to God. Look thither, lift your eyes thitherward, seek God in the highest.”
4. Athanasius: He declared that calling on idols is a sin and what is wrong to begin with can never be right later on. (Against the Heathen)
5. Epiphanius: “I came to a villa called Anablatha, and as I was passing, saw a lamp burning there. Asking what place it was, and learning it to be a church, I went in to pray, and found there a curtain hanging on the doors of the said church, dyed and embroidered. It bore an image either of Christ or of one of the saints; I do not rightly remember whose image it was. Seeing this, and being loth that an image of a man should be hung up in Christ’s church contrary to the teachings of Scriptures. I tore it asunder and advised the custodians of the place to use it as a winding sheet for some poor person.”

In 726, Emperor Leo ordered the images removed.

In 754, Constantine Capronius convened the Ecumenical Council of Constantinople which decreed, “Only Satan could have introduced image worship and anyone who practices it should be punished.”

In 787, the Empress Irene convened the second Council of Nicaea, which decreed the worship of images.

In the West, Charlemagne rejected the decree of Irene and of the second Council of Nicaea and wrote a book against image idolatry called “Libri Carolini”.

In 794, the Council of Frankfort condemned image worship.

In 825, the Council of Paris ratified this condemnation.

In 842, the struggle between the Word of God and the power of darkness ended with those in favor of images winning.

Book 22: Roman Catholic Doctrine in the Light of Scripture
Images, Relics, and Other Sacramentals
QUESTIONS ABOUT LESSON 5

1. When was the worship of images and relics authorized by the Roman Catholic church?
2. What did God say regarding images and the worshipping of them?
3. Scripture is full of warnings regarding this idolatry, so no one can plead ignorance. Give at least one Scripture showing such a warning.
4. What was the teaching set forth at the Second Council of Nicaea, 787?
5. Scripture states that God pronounces a curse on anyone who breaks the second commandment. Where do we find this in the Bible?
6. Christ told us how to worship God. Give Scripture.
7. The Bible forbids us to bow before any man or image. Give a Scripture.
8. What are some of the sacramentals of the Catholic church?
9. What did Cardinal Newman, himself, have to say about sacramentals?
10. When did the crucifix come into the Roman Catholic church?
11. What is the origin of the worship of the cross?
12. When did the practice of lighting candles and lamps come into Catholicism and where did it come from?
13. When did the use of holy water enter Catholicism?
14. How does the Bible say we are to resist the devil? Give Scripture.
15. Who were some of the pagan nations to use the rosary beads before the Roman Catholic church?
16. Jesus spoke out against repetitious prayer. Give Scripture.]
17. What is the Roman Catholic belief connected with the scapular?
18. What did Athanasius, a Father of the church, have to say regarding idols?

Book 22: Roman Catholic Doctrine in the Light of Scripture

Lesson 6: Mary

By Edith Barba

The practice of praying to and worshipping Mary did not start until the 5th century. This idolatrous worship was virtually unknown in the early church for the first 400 years. Feasts were not held in Mary's honor until the 7th century. By the middle of the fifth century, Mary was placed at the head of all the saints. Festivals began to spring up in her honor, festivals like:

December 8:	The Immaculate Conception
February 2:	The Purification
February 11:	Our Lady of Lourdes
March 25:	The Annunciation
September 15:	The Seven Sorrows, which are:
	1. The prophecy of Simon
	2. The flight into Egypt
	3. The three day loss of Jesus in the temple at Jerusalem
	4. The meeting with her son on the way to Calvary
	5. Mary standing at the foot of the cross
	6. The taking down of Christ's body from the cross
	7. The burial of her Divine son

This devotion was long fostered by the Servite Fathers and was approved by the whole Latin Church in 1817. It has become especially popular in the United States under the form of a Novena to the Sorrowful Mother, the core of which is the Via Delorosa, a devotion analogous to the Stations of the Cross, Via Crucia. The sorrows of Mary are also commemorated in the rosary and on two feasts, Friday of Passion Week, and on September 15th.

Other feast days to Mary are:

July 2:	The Visitation
July 16:	Our Lady of Mount Carmel
August 5:	Our Lady of the Snow
August 15:	The Assumption
August 22:	Immaculate Heart of Mary
September 8:	The Nativity of Mary
September 12:	The Holy Name of Mary
September 24:	The Seven Sorrows
October 7:	Feast of the Holy Rosary
October 11:	The Maternity
November 11:	The Presentation of Mary

To add to this the months of May and October are dedicated to Mary and certain "blessing" are to be gained by saying the rosary daily and praying special prayers to her at this time. Then, of course, each country has its own special feasts to Mary added to all these others. False interpretation of Scripture and the mass of miracles associated with Mary in the Apocryphal gospels created great reverence for her.

The teaching of Catholicism regarding Mary is that she is omnipotent in power and infinite in mercy and is to be adored as the Queen of Heaven and Angels. It further calls her the refuge of sinners, gate of heaven, mother of mercies, and teaches that salvation is to be had through Mary, that Mary is the great mediator between God and men, and practically puts Mary in the place of Jesus, as the way and means to salvation. It is taught that she is immaculate, called the Mother of God, spouse of the Holy Spirit, propitiatory of the world, etc. This teaching was advocated by Duns Scotus, 1301, the subject of bitter contention for centuries after and not proclaimed a doctrine until 1854 by Pius IX.

The Roman Catholic church encourages its members to pray to Mary as their chief helper. She is said to be more powerful than any other to rescue and save sinners. She is declared to be more loving and merciful than God, Himself. She is worshipped more than God in the church. In order to encourage Catholics to worship Mary, she is represented as being far more merciful than God or Jesus Christ. According to the “Glories of Mary”, 667, a young man had been condemned to hell by God and Christ and as the devils were dragging him off to hell, the Virgin Mary came and asked them where they were taking the youth, that he had been a faithful servant of hers for years. With that the devils fled and the youth was saved from their hands, and also saved from God and Christ.

It is taught by the Roman Catholic church that Mary did not die but was caught up bodily into heaven and reigns there as Queen of Heaven, sitting on the throne with God, the Father, Son, and Holy Spirit. It is also taught that Mary is the only hope of sinners, and that there is no salvation except through her. Not one of these teachings is found in Scripture, and in fact is contrary to God’s Holy Word.

Mary is the great goddess in the Roman church. Rome has been encouraging increased worship of Mary and decrease worship of God. He is being dethroned and Mary is being enthroned, in the hearts of the people. The Catholic people are being gradually trained to worship Mary in place of God.

There is not one verse in the Bible which declares Mary to be the dispenser of God’s favors to men. There is not one verse in the Bible that tells us that God, the Father, and God the Son are less merciful, or are inferior in love and power in comparison to Mary. Mary never intended for anyone to pray to or worship her. The Apostles never urged anyone to put their trust in Mary. There is not one verse in the Bible that tells us to look to Mary in the hour of our death. Mary never has had and never will have one thing to do with the salvation of anyone’s soul.

The worship of Mary is causing people to forget Christ or let Him become a decorative figure and is turning the eyes of many to Mary. However, there are several Fathers of the first centuries who definitely did not support this theory.

Irenaeus: one of the Greek Church Fathers, martyred in Lyons, France, 202 A.D. Referring to the wedding at Cana, he speaks of Christ’s checking Mary’s untimely haste to have Him do a miracle. (Against Heresies, Book 3, Chapter 16, Section 7.)

Chrysostom, John: Archbishop of Constantinople, greatest of the Greek Fathers of the Church, died in 407. Referring to the wedding at Cana says that Mary showed herself to be annoying and ambitious. (Hom. On John 2)

Epiphanius: Greek Father of the church, born of Jewish parents, died at sea near Cyprus in 403, bishop of Constantia, and held that position for 36 years. He stated that we are to hold Mary in honor but to adore and give worship to the Lord. (Her. 79.9)

Tertullian: “For to the Son of God alone was it reserved to persevere to the last without sin.” (Prescription against Heretics) (more about Tertullian’s background further on)

Ambrose: Latin Father of the Church died in Milan in 397 A.D., became bishop of the church in Milan, is patron saint of Milan. He added that Jesus is the only one whom the snares of sin did not conquer; that no creature conceived by the contact of man and woman has been excepted from original sin; that He only has been excepted who was conceived without that contact and by a virgin through the operation of the Holy Spirit (On Psalm 118)

Eusebius: Pamphili, Bishop of Caesarea, died 349, was prominent in the Council of Nicaea. He states that none is excepted from the stain of original sin, not even the mother of the Redeemer of the world. Only Jesus was exempted from the law of sin, although born of a woman subject to sin. (Emiss. In Horat. 2 de Nativ.)

Augustine: died in 430, much affected by the teachings of Ambrose. He wrote that the flesh of the Virgin differs in no way from the flesh of sin, but her body does not transmit the sin to the body of Jesus, whom she did not conceive through concupiscence. (Against Julian, Book 5) In another place he explains that Mary died because of sin. (On Psalm 35, section 14)

Since the Popes are infallible, we should be able to find refuge in the Holy See. The former Popes must have held the same view as the present Popes. However:

Pope Innocent III declared that Eve was formed without guilt and brought forth in guilt; and Mary was formed in guilt and brought forth without guilt. (Sermon Assumption)

Pope Leo I adds that among men only Christ was innocent, because He alone was conceived and born without concupiscence. (Letter to Julian)

Gregory, the Great agrees.

We should not be surprised that three Popes speak out against the Immaculate Conception of Mary because this miracle was the bright idea of Scotus. John Duns Scotus was a Franciscan friar, died in 1308.

Roman priests say that non-Romanists do not believe in Mary. All Christians honor and respect the Blessed Mary as the mother of Jesus according to the flesh. They believe that she was highly blessed and honored more than any other woman, and that she was a pure and holy woman otherwise God would not have chosen her to be the mother of Jesus' human nature.

Mary was not a Roman Catholic. The Roman Catholic church had not even been established yet. She lived and died a model Christian. Neither Mary, Jesus, nor Peter were ever in Rome.

Regarding the Feast of the Assumption, this doctrine was established 3 centuries after the Reformation. It stated that the Virgin Mary saw no corruption, that in body and in soul, she was carried up to heaven and now is invested with all power in heaven and on earth. This doctrine has received the stamp of Papal infallibility. It is impossible for the church to find one shred of evidence in Scripture to back up this doctrine. However, in the Babylonian system this doctrine has been practiced for years. There it was taught that Bacchus went down to hell to rescue his mother from the infernal powers and carried her triumphant into heaven with him. This fable spread wherever the Babylonian system spread. In China, they celebrate a feast in honor of a mother who by her son was rescued from the power of death and the grave. The feast of the Assumption in the Roman church is August 15th. The Chinese festival founded on a similar legend is equally celebrated in August.

The Babylonians in their popular religion, supremely worshipped a goddess mother and a son who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon this worship of mother and son spread to the ends of the earth. In Egypt the mother and child were worshipped under the names of Isis and Osiris; in India as Isi and Iswara, even to this day; in Asia as Cybele and Decius; in pagan Rome, as Fortuna and Jupiter; in Greece as Ceres, the great mother with babe at her breast; or as Irene, the goddess of peace and the boy Plutus in her arms; and even in China, Tibet, and Japan, the Jesuits were surprised to find the counterpart of the Madonna and her child as devoutly worshipped as in Papal Rome, itself; Shing Moo, the Holy Mother of China, being represented with a child in her arms, and a glory around her exactly as if a Roman Catholic artist had been employed to set her up.

There were many controversies concerning Mary, but the end result was the acceptance of her as the "Mother of God" which entitled her to special honors in the liturgy. One of these controversies involved the Nestorian theory. The Nestorianism theory of the incarnation of Jesus Christ was taught by Nestorius. Nestorius was a presbyter of Antioch who in 428 was made patriarch of Constantinople and was charged with the duty of teaching that there were two persons in Jesus Christ. One is the Word of God and the other is the man, Jesus. He further taught that Mary, his mother, ought not to be styled mother of God (Theotokos) but rather mother of Christ (Christokos). Cyril, patriarch of Alexandria, accused him of teaching the dual

personality of Christ. This view had been formally condemned and anathematized by the Third Council of Ephesus in 431. He was deposed and driven from one place to another until he died in 440 A.D.

Note: Jesus Christ, Jesus who is the Christ. JESUS means savior and was the personal or common name of Christ among men during His life on earth. CHRIST means “anointed” and is the official title of the long promised and long expected Savior. This name, Christ, denoted His kingly authority and mediatorial position as the “Servant of the Lord”.

So then, as Jesus, He is man, and as Christ, He is God. Mary was in fact the mother of His human nature. God was His Father. He reigned with the Father and the Holy Spirit throughout eternity. Mary was not the mother of the Deity. To say that she is the mother of God is to say that she existed before God. Elizabeth did refer in Luke 1:43 to Mary as the “mother of my Lord”, but that is not the equivalent of mother of Jehovah or God. The fact that the Roman church persists in calling her the mother of God, clearly shows their desire to exalt her above God. There is no Scripture in the Bible that calls her the mother of God. And, in fact, her name is mentioned only a few times in the Bible. Christ never exalted the human relationship above the Divine.

Matthew 12:48, “But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

Luke 2:48, “And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?”

Luke 11:27, “And it came to pass, as he spake 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. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.”

John 2:4, “Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.”

God has no mother. He is King, eternal, immortal, invisible, **1 Timothy 1:7**, “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.”

The Roman Catholic church speaks of Mary as the Virgin Mary. The Bible does not refer to her in this way. Virginhood among the Israelites was never regarded equal to motherhood. Among the Hebrews motherhood was held in the highest honor. Every Jewish girl desired to get married and become a mother. Childlessness was considered a calamity, almost a disgrace. All women hoped to become a mother of a large family. The term, “Virgin Mary”, is a misnomer. She was the legal wife of Joseph. The angel said unto Joseph in **Matthew 1:20**, “But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

Matthew 1:24, “Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”

The word “till” implies that Joseph did not live with Mary as her husband before the birth of Jesus but did so live afterward. Also, the word “firstborn” would indicate that there were other children, otherwise Scripture would have said “only” son. It is nonsense to speak of Mary as Blessed Mary “ever Virgin”. All Christians honor and respect Mary and believe she was a virgin up until the birth of Jesus. But after she became the mother of Jesus, in His human nature, she was a mother and no longer a virgin in the strict sense of the word. It is only natural that after the birth of Jesus, she lived with Joseph her husband and became the mother of his other children. Mary, therefore, should never be called Virgin Mary or Blessed Virgin since she ceased to be a virgin when Christ was born, and she became a mother. The only title ever given her in the Bible is blessed.

Clement and Tertullian ascribed eternal virginity to Mary. Augustine believed that the mother of the sinless Christ had never committed actual sin. Monasticism with its emphasis upon virginity, strengthened the idea of the veneration of Mary. Because of this and other considerations, the Roman Catholic church was led to give special honor to Mary.

A note regarding Tertullian: Quintus Septimus Florens Tertullius was an ecclesiastical writer, born in Carthage, c. 160 A.D. and died c. 250 A.D. He was the son of a pagan centurion. He was married, but this did not prevent him from being ordained a priest, probably of the church of Carthage. Tertullian later became a Montanist. The Montanist claimed a gift of prophecy which involved direct inspiration by the Holy Ghost and a new revelation. They preached the immanency of the Second Coming, they forbade remarriage to the widowed and flight from persecution, and imposed new and rigorous fasts; moreover, they denied the power of the church to forgive sins.

Returning to the fact that Mary had other children after the birth of Christ, let us return to the Bible and see how Scripture supports this. **Matthew 12:46**, “While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.”

Matthew 13:54, “And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things?”

John 2:12, “After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.”

Acts 1:14, “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”

Other Scriptures confirming the fact of Mary’s other children are Mark 6:3, Mark 3:31, Galatians 1:19. Therefore according to Scripture, Mary had other children, four sons and at least two daughters, as stated above.

The Roman Catholic church teaches that Mary was conceived without sin, that she was preserved from all stain of sin, that she was a pure, holy, and sinless as God. This doctrine, is called the Immaculate Conception. The Bible teaches that Mary was born in the same manner as every other person, with the same human tendencies, weaknesses, necessities, and limitations, and same need of salvation as every other person. There is not one verse in the Bible that states Mary was conceived without sin. **John 3:6**, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.”

Those that are in the flesh cannot please God because they do mind the things of the flesh, **Romans 8:5**, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit... 8 So then they that are in the flesh cannot please God.”

So Mary, who was born in the flesh, inherited Adam’s sin and so she also needed to be born again. Mary herself attested to these things. **Luke 1:46**, “And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name.”

Note: v. 46 her soul magnified the Lord, not herself

v. 47 she needed a Savior

v. 48 she considered her own estate to be low; notice also the word “blessed” in verse 48. This is a translation of the Greek word “Makarizo” (Mak-ar_id’-zo) and means to beautify, to count one as being supremely happy, to call blessed.

v. 49 she said that Holy is His name, not holy is my name or our names.

Jesus alone was born sinless through the operation of the Holy Spirit. Mary had a human mother and father, the same as every other creature of God. And she inherited from her parents the same human tendencies, characteristics, etc. **Acts 10:34**, “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.” God treated Mary in the same manner as He deals with every other person. Mary was subject to the same laws of God as all people are, and needed a Savior as all other human beings need one.

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

Note: He did not say except Mary. Note the word “all”.

Romans 5:12, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

Mary is referred to as the Queen of Heaven. The assumption of the Virgin is certainly an assumption. If her body was raised from the grave soon after death, then how was it that this fact remained hidden or unknown until the 8th century? One perversion of the truth always leads to another. A soul in purgatory or in the grave is not an inspiring object of worship. Therefore, Mary must be translated to Heaven. But even this would not exalt her above Enoch and Elijah, who also were translated. Therefore, she must be crowned Queen of Heaven, even at the cost of adding a fourth person to the Trinity. Understand that only heathen religions have female divinities. The title of “Queen of Heaven” is of pagan origin and adopted from pagan religions. Heaven has no queen. A King Reigns there. **Ephesians 1:20**, “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.”

Philippians 2:9, “Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

The queen of heaven is mentioned in the book of Jeremiah. The queen of heaven spoken of here is trace back to the days of the Phoenicians, Babylonians, and Chaldeans, who lived hundreds of years before Christ. These pagan nations kept a spring festival in honor of the goddess, Astarte or Ishtar. In the various nations, the goddesses had different names but they are essentially the same, coming from the same source. The Phoenician goddess was named Ashtereth, the Greek goddess was named Astarte and Aphrodite, the Roman goddess was named Venus. The source is Semiramis (se-mir'-a-mis), a famous queen of Assyria. She is the goddess of war, and of love, the Ishtar of Assyrians, to whom the dove was sacred. She was the daughter of the fish-goddess, Derceto of Ascalon, in Syria, fathered by a Syrian youth. The worship of these goddesses, especially under the name Astarte and Bel, was introduced into Britain at the time of the Druids. Some thought that the Druid worship of Astarte came from the Phoenicians, however, traces of the worship were found in areas where the Phoenicians had never been. These goddesses were the goddesses of spring, light, and rebirth.

Sacrifices were made to these goddesses. Men and women sat in a circle around a fire. Each person put an oat-cake (hot cross bun) into the shepherd's bonnet. One piece had been previously blackened. The men and women were blindfolded and the one who drew the blackened piece was burnt as a sacrifice.

This is still practiced but the person only has to jump through a ring of fire, thus redeeming the victim. This worship goes back to Baal when sacrifice was actually burned. Astarte, the consort of Baal, was also adored by our ancestors. Astarte whose name in Nineveh was Ishtar, is the source of the Easter celebration in many churches with eggs, rabbits, and hot cross buns, these things being pagan symbols. **Jeremiah 7:18**, “The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.”

Jeremiah 44:17, “But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. 18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. 19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?”

Let us examine Scripture and see what emphasis God placed on Mary. **Matthew 2:11**, “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.”

Notice to whom they presented gifts and to whom they bowed down and worshipped. **Acts 1:14**, “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and

with his brethren. 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)"

We see here that Mary also needed the Baptism of the Holy Spirit. **Matthew 12:46**, "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Note: The word "brother" is translated from the Greek word "adelphos" and means, in the singular, a person of the same parents. In the plural it is a community based on identity of origin or life, i.e. we are brothers because we are all born of one Spirit. **1 Corinthians 12:13**, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Note: We notice here then, that Jesus gave no special place to his mother but rather considered her to be one of the many disciples.

Jesus Himself said that more important than Mary were those who heard the word of God and kept it. **Luke 11:27**, "And it came to pass, as he spake 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. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it."

Mary never held any superior place in the early church. She was in the prayer meeting in Acts 1:14 which we have already read and is not mentioned thereafter.

Throughout all of Scripture Mary gave only one command and it pointed only to Jesus. **John 2:5**, "His mother saith unto the servants, Whatsoever he saith unto you, do it."

At first in the Roman Catholic church Mary was merely acknowledged in her exalted position as Christ's mother but that soon turned to a belief in her intercessory powers because it was thought that the Son would be glad to listen to the requests of his mother.

Quotes from the "Glories of Mary" by St. Alphonsus de Ligouri, Imprimatur Patrick Cardinal Hayes, published by the Redemptorist Fathers.

1. Mary delivers her clients from hell. It is impossible for a client of Mary who is faithful in honoring and recommending himself to her, to be lost. (page 220)
2. It is impossible for one who is not devout to Mary to be saved. "The clients of Mary will be necessarily saved. All those who are not thy servants, O Mary, will perish. The salvation of those who are not protected by Mary, is impossible. (page 221)
3. Those who are not saved by the justice of God are with infinite mercy saved by the intercession of Mary. (page 222)
4. We often more quickly obtain what we ask by calling on the name of Mary, than by invoking that of Jesus, for she is our salvation, our life, our hope, our counsel, our refuge, our help. (page 259-262)
5. Hail O Queen of heaven and earth...hail O sure refuge of sinners whose mercy fails no one.

There is not one verse in the Bible that tells us Mary intercedes with Christ for us.

We do not pray to Mary or any other dead person. We only pray to the Father in the name of the Son. We do not even pray to Jesus, **1 Timothy 2:5**, "For there is one God, and one mediator between God and men, the man Christ Jesus."

Mary is not our mediator nor is anyone else except Jesus because God Himself is a kind Father and loves us greatly and wants to help us in every way. **Exodus 34:6**, "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth."

Psalms 57:10, "For thy mercy is great unto the heavens, and thy truth unto the clouds."

Psalms 86:5, "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."

Psalm 100:5, “For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.”

Neither Mary or any other saint departed can hear our prayers and even if they could hear the words uttered, that would not be sufficient unless they could see and read the heart and know all our thoughts so as to know if we are sincere and our true heart attitude. Only God knows the heart of His children. **1 Kings 8:39**, “Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)”

2 Chronicles 6:30, “Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)”

Departed saints cannot hear our prayers. **Ecclesiastes 9:6**, “Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.”

Scripture does not give Mary any attributes of deity, nor does it mention any superhuman power belonging to her. It does not contain a single statement urging us to pray to Mary. God never commanded us to pray to Mary, nor did Jesus, or the apostles ever tell us to pray to Mary. None of the early Christians or disciples ever prayed to Mary. She was a creature of God just like all other human beings. To worship her or pray to a creature is a sin. **Romans 1:25**, “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.”

Roman Catholics pray to God also but they forget or do not know that God demands an undivided worship and forbids us to worship any creature. He never made Mary His partner in dispensing His favors. He has never share His honor and glory with her. **Isaiah 42:8**, “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”

The Scriptures teach us to pray to God only, and our God demands an undivided worship. Matthew 4:10, “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Matthew 6:6, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

John 14:13, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.”

There are many reasons why it is sinful to pray to Mary, but if for no other reason because she has no power or influence with Jesus as is shown in Scripture by the fact that she failed every time she attempted to plead with Him in regard to His divine work here on earth. Her mission was finished when she brought Christ into the world, in the flesh, and cared for His temporal wants while He was her on earth. So far as Christ’s mission to seek and save men, Mary had no part in it at all. Every time Mary tried to influence or interfere with His work He rebuked her. She tried three times and failed three times. **Luke 2:48**, “And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?”

Mark 3:31, “There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren?” **John 2:3**, “And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.”

Christ is the Morningstar, not Mary. **Revelation 22:16**, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”

Christ is the light of the world, not Mary, **John 8:12**, “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

Christ is the only hope of sinners, not Mary. **Psalm 146:5**, “Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.”

Psalm 71:5, “For thou art my hope, O Lord GOD: thou art my trust from my youth.”

Jeremiah 17:7, “Blessed is the man that trusteth in the LORD, and whose hope the LORD is.”

Joel 3:16, “The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.”

Colossians 1:27, “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”

1 Timothy 1:1, “Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope.”

1 Peter 1:21, “Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

Jesus alone is sufficient as the succour of sinners. He is the ONLY SUCCOUR. **Hebrews 2:18**, “For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

Hebrews 4:14, “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 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. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

The Scriptures declare that Christ alone is the Savior of men.

1. Christ is the door of paradise, not Mary. **John 10:9**, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”
2. Christ is the sinner’s advocate, not Mary. **1 Timothy 2:5**, “For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.”
1 John 2:1, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”
Hebrews 7:25, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”
Hebrews 9:24, “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.”
Romans 8:34, “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”
3. Christ is the only Savior and not Mary. **Acts 4:12**, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”
John 14:6, “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
Romans 5:17, “For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)”
Acts 2:21, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”
4. Jesus severely denounces those who attempt to enter into salvation by any other means, even Mary. **John 10:1**, “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.”

Let all Christians listen to what Christ said, “**Matthew 11:28**, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

John 14:13, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.”

Why therefore is it necessary to have recourse to Mary or any other saint when an all sufficient Savior promises to supply all our needs when we make our requests known to God, the Father, in His name??????

Book 22: Roman Catholic Doctrine in the Light of Scripture

Mary

QUESTIONS ABOUT LESSON 6

1. When did worship to Mary begin in the Catholic church?
2. Name some of the Fathers of the early church who did not support worship of Mary.
3. Where does the feast of the Assumption stem from?
4. Explain the name of Jesus Christ and why Mary is not the mother of God.
5. Give one Scripture showing that Jesus never exalted human relationships above the Divine.
6. What proof is there in the Bible that Mary was not “ever Virgin” as Catholicism claims?
7. How many brothers and sisters did Jesus have according to the Bible?
8. Give at least one Scripture that contradicts the doctrine of the Immaculate Conception.
9. How did the title “Queen of Heaven” evolve and in what century?
10. Where do we find the queen of heaven mentioned in Scripture and what is the origin of the title?
11. Mary is called the mediator between God and men. What Scripture contradicts this?
12. The departed saints cannot hear our prayers and that includes Mary. How do we know?
13. Scripture teaches us to pray to God alone. Give one Scripture that tells us this.
14. What are some of the names given to Mary by Catholicism that the Bible has given to Jesus only?
15. What did Jesus say about those who try to enter salvation other than through Him?

Lesson 6: The Sacraments

By Edith Barba

What is a sacrament? The Catholic catechism defines it as, “A sacrament is a holy ordinance instituted by Christ; wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.”

According to the New Testament only two sacraments were instituted by Christ, baptism and the Lord’s Supper. To these two, however, Rome has added five more stating that baptism, confirmation, Holy Eucharist, Penance, and Extreme Unction are indispensable to salvation. However, Rome can give no proof for the additional sacraments except that tradition holds them to be such. What does God say about the traditions of men? **Colossians 2:8**, “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.”

It was not until the 1439 that the Council of Trent formally decreed the seven sacraments. This sacramental system was probably instituted to give the church complete control over the lives of its people from the cradle to the grave.

We have already looked into the sacrament of the Holy Eucharist so we will examine the remaining sacraments in the order they are normally received in one’s lifetime. The remaining six being, Baptism, Confirmation, Penance, Extreme Unction, Holy Orders, and Matrimony.

BAPTISM

The Catholic catechism defines baptism as follows, “Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.”

According to Catholic teaching, baptism is necessary for salvation and although the priest is the ordinary minister of baptism, anyone can baptize in cases of necessity. Whoever does the baptizing, must pour water over the head of the one being baptized at the same time saying these words, “I baptize thee in the name of the Father, Son, and Holy Ghost...”

There are three types of baptism, baptism of water, baptism of desire, and baptism of blood. Baptism of water is the one mentioned above, usually performed when one is an infant. The baptism of desire is an ardent desire to receive baptism, and to do all that God has ordained for salvation when one is unable to receive water baptism. However, when one is able, they must receive water baptism as soon as possible. Baptism of blood is the shedding of one’s blood for the faith, in other words, martyrdom.

Rome teaches that even newly born infants cannot go to heaven unless they be baptized. Because of this teaching, they invented a place called “Limbo”. Limbo is a place excluded from heaven but where one never suffers any pain but never comes into the presence of God. Therefore, their happiness is never complete. This doctrine of the unsaved infants has put such fear in the people that they will have their children baptized as quickly as possible after birth thus bringing those children into subjection of the Roman Catholic church.

The doctrine of infant baptism began in the third century. In infant water baptism, the name of a saint is usually given to the child so that the child may imitate the virtues of that saint and have him or her as a protector. Godparents are given to the child so that in the event the parents die or neglect the religious upbringing of the child the godparents are obliged to undertake this responsibility.

The Roman Catholic church condemns anyone who disagrees with their doctrine of baptism and places a curse upon them. This was set forth during the Council of Trent.

In contrast to this Catholic belief, reborn Christians believe that the New Testament shows the only candidates for baptism are believers in Christ as their personal Savior. The Bible also plainly states how to be saved, by faith in the shed blood of the Lord Jesus Christ. **John 1:12**, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

John 3:16, “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.”

Other Scriptures relating to this that you can look up on your own are John 3:18,36, John 5:24, Acts 16:31, Ephesians 2:8.

You will note that water is not mentioned in one of these verses. The word “water” is symbolic of the Word of God. The sinner is born again by the quickening, cleansing power of the Holy Spirit as he applies the living Word of God to the unregenerated heart. **1 Peter 1:23**, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

John 15:3, “Now ye are clean through the word which I have spoken unto you.”

Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

In addition to the symbol of water, many other symbols are used for the Word of God. If you care to look them up, they are FIRE, Jeremiah 20:9, HAMMER, Jeremiah 23:29, SWORD, Ephesians 6:17, Hebrews 4:12, MILK, 1 Peter 2:2, LAMP and LIGHT, Psalm 119:105, FOOD, Deuteronomy 8:3, Job 23:12.

In Scripture we find that John the Baptist, the initiator under God of Christian baptism, required repentance toward God and faith in Christ, together with a manifestation of a changed life, before he baptized anyone. Acts 19:4, “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”

Matthew 3:1, “In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand...6 And were baptized of him in Jordan, confessing their sins.”

Other Scriptures which contradict Catholic teaching are:

1. Those who heard Peter preach on the day of Pentecost repented, believed the Gospel of Christ and were baptized. **Acts 2:41**, “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”
2. Crispus, his household, and many other Corinthians believed the Gospel and then were baptized. **Acts 18:8**, “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.”
3. Those who heard Philip preach, believed the gospel and were then baptized. **Acts 8:12**, “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”
4. Jesus made disciples BEFORE He baptized them. **John 4:1**, “When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.”

There are many more examples in Scripture which show that sinners believed before they were baptized. Baptism is the answer of a good conscience toward God. No conscience is good in His sight except that which is regenerated, purified, and forgiven. The examples of Scripture regarding baptism declare uniformly that believers only were the subjects of baptism.

The dying thief on the cross was saved but not baptized. **Luke 23:43**, “And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.”

The Old Testament saints were saved but never heard of baptism. Read Hebrews 11:1-40.

Christ was not baptized to be saved but to fulfill all righteousness. **Matthew 3:15**, “And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.”

The blood of Christ cleanses us from all sin, therefore the water of baptism can only symbolize cleansing. **1 John 1:7**, “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Revelation 1:5, “...Unto him that loved us, and washed us from our sins in his own blood.”

Hebrews 9:22, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

Eternal life or everlasting life is promised directly to faith and not to baptism. **John 3:15**, “That whosoever believeth in him should not perish, but have eternal life. 16 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.”

John 3:36, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

The believer in Christ is baptized not to be saved, but in obedience to Christ because he is saved.

Matthew 28:19, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Children do not obey their parents because they want to become their children, but because they already are their children and love them. We obey the Lord because we love Him and already are His children.

It is impossible for a spiritual experience to result from a mere performance of a physical act.

CONFIRMATION

According to Catholic definition, “Confirmation is the sacrament in which Christ sends the Holy Ghost to make us adult apostles for our faith.”

It is usually conferred by a bishop who lays his hands on the head of the person to be confirmed. It is a sacrament of strengthening and in some ways is supposed to perfect the baptism. The ceremony consists of the bishop stretching out his hands over the candidates and praying that God send the Holy Ghost from heaven with his seven gifts. The candidates then come forward one by one and stand before the bishop who lays his hands upon their head and anoints their forehead with chrism. Chrism is the symbol of the good odor of the Holy Ghost which penetrates all and anoints them as full members of a “royal priesthood, a holy nation, God’s own people”. The bishop then gives each candidate a light slap on the cheek which is a medieval custom signifying persecution and contempt to be borne of Christ. The words used to accompany this gesture are, “Peace be with you”. There is a close connection between baptism and confirmation. The Catholic church teaches that the gift of the Holy Spirit bestowed in baptism is strengthened in confirmation, which is the “Pentecostal finale” of baptism. After the purification on which the emphasis is laid at baptism, the joy and strength of the Holy Spirit are celebrated once more very specially at confirmation.

The institution of confirmation as a sacrament by Christ is not found anywhere in the New Testament. Furthermore, looking into Scripture we find no apostle or minister in the early church ever performed that rite, and besides, no man on earth has the Holy Spirit at his command. Even the Catholic theologians themselves are uncertain as to the time when the so-called sacrament was instituted. This ritual leads those confirmed to think they have received the Holy Spirit, whereas all they have received is the word and ritual of fallible priests.

Oil symbolized strength and this chrism oil symbolized the strength we are given to share in Christ’s work. Confirmation is our personal Pentecost. The seven gifts of the Holy Ghost are given us at baptism but confirmation enlarges and sharpens them in our life. Confirmation is called a social sacrament because the Holy Spirit inspired and aids us to help develop the society in which we live.

CONFESSION and PENANCE

Definition: “Confession is telling of our sins to an authorized priest for the purpose of obtaining forgiveness.”

Every Roman Catholic is bound to go to confession at least once a year. Failure to do so is considered a mortal sin.

The catechism states there are two kinds of sin, mortal sins and venial sins. Mortal sins being serious offenses against God and venial sins being lesser sins.

What sins are we bound to confess? All our mortal sins and the number of times committed. If we have no mortal sins then we may confess venial sins and include a mortal sin from our past life even though it has already been confessed. However, Scripture says, **James 2:10**, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

The catechism states that God inflicts two types of punishment: Eternal punishment in hell for mortal sins, and temporal punishment in purgatory for venial sins.

The necessity for confession is based on supposed instruction of Christ to the disciples where they were promised, **John 20:23**, “whose sins ye shall forgive they are forgiven, and whose sins you shall retain they are retained.”

If there is any doubt in the mind of the confessor whether a sin be mortal or venial, the priest will make the decision.

After confession the priest prescribes a penance for the confessor. This could be a number of “Hail Mary”s to be repeated, good deeds to be made, etc. This is to make atonement for sins committed and to encourage the confessor not to sin again. Although the sins have been confessed and eternal punishment is taken away, there still remains temporal punishment which may be dealt with by fasting, almsgiving, works of mercy, endurance of sufferings and indulgences. These it is hoped will reduce the size of the debt of sin which still remains to be paid.

By making confession a sacrament the church maintains an intimate knowledge and control of the lives of the church members.

The power of the Roman priesthood culminated with the institution of the confessional. Auricular confession to priest was officially declared a sacrament in 1215. Later the Council of Trent in 1557 pronounced curses on all who read the Bible enough to enable them to reject confession to a priest.

Canon 6, “Whoever shall deny that the sacrament of confession was instituted by Divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution, and command of Christ, and is a human invention, let him be accursed.”

The confessional was borrowed from Babylon. The confession of the Roman Catholic church is quite different from the confession of the Scriptures. **James 5:16**, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” This would imply then that the priest should confess to the people as well as the people to the priest, if either should sin against the other. However, in the Babylon system, secret confession to a priest was required of all who were admitted to the “Mysteries”. And until such a confession had been made no complete initiation could take place. “Mysteries” was a Babylonian system such as our “knights of Columbus”, “Masons”, etc., who worshipped the goddess “Mystery, Babylon the Great”. She is described in Revelation 17:4-6.

The gigantic system of moral corruption and idolatry described in these passages under the emblem of a woman with a “golden cup in her hand” is divinely called, “Mystery, Babylon the Great”. Before a priest could be admitted into the “Mysteries”, he had to make a confession (secret) to a special priest called Hierophant and they proposed questions about fasting, if they were free from every violation of chastity, free from the guilt of murder, etc. If they were guilty of any of these things, they had to be purged from the blood by special priests called Koes. The pretense under which this auricular confession was required was that the solemnity to which the initiated were to be admitted was so high, so heavenly, so holy, that no man with guilt lying on his conscience and sin unpurged could enter into this order. For safety’s sake, those who were to be initiated would be subjected to a probe of their consciences by an officiating priest, so that the wrath of their gods should not be provoked against vain intruders. This was all a pretense with the object of the candidate confessing secret faults, shortcomings, and sins to put them entirely in the power of those to whom the innermost feelings of their souls and most important secrets were confided. Now in exactly the same way and for the same purposes has Rome established the confessional. Without confession in the Catholic church, there can be no admission to the sacraments, anymore than the days of paganism where there could be no admission without confession into the Mysteries.

In 459 Leo I forbade public confession, as never having been commanded by the Church. He said, “that confession was a presumption against the Apostolic rule, secret confession being sufficient.” (Lives and Times of the Roman Pontiffs, I, 103,104) If we compare what Leo said against what the Bible says, we see that Catholic authorities are in direct contradiction to the Scriptures. **James 5:16**, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

Acts 19:18, “And many that believed came, and confessed, and shewed their deeds.”

As Christianity became widely scattered, this opened the door to local customs and notions and Christianity took on different aspects to different countries. However, later on these different developments were incorporated into one system. In those days, there were three great theological schools: Alexandria under Clement and Origen, Asia Minor under Irenaeus, and Carthage in North Africa under Tertullian and Cyprian. They all had different ideas and were noticeably different from the Scriptures. In the course of time the preacher became a priest. The Lord's Supper evolved into the Eucharist and the Mass. Repentance became penance, and the meeting place became the church. These changes were so gradual that people did not realize what was happening. These changes were easy to render because there were few schools and few people could read and write. There were no printing presses and few books.

The Scripture that the Roman Catholic church quotes in support of the confessional is **John 20:22**, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." However, if one reads verses 18-23 of this same 20th chapter of John, and compare them with the same account given in chapter 24 of Luke, you will see that the power of remitting sins was given not only to the apostles but to the disciples as well, that is, all believers. In this account it repeatedly uses the word disciples and not apostles. Now did the disciples and apostles remit and retain sins? They did what Christ told them to do. They preached the gospel of Jesus Christ as Savior, declaring that those who repented and believe in Him would have their sins forgiven and those who refused to believe in Him and refused to repent would be left bound in their sins. They never pretended to stand in God's place, clothed with His power, and compelled people to kneel down and confess their sins in detail, and they never went to confession and never heard anyone's confession. There is not one word in the entire Bible that tells us to confess our sins to a priest.

History has proven that auricular confession tends toward immorality and base sin and creates far more sin in the world than it ever rids because it gives the penitent a false hope that sin is forgiven in the act of absolution of the priest and dulls the pangs of conscience and kills sorrow for sin.

Confession to a priest is immoral and has been frequently disastrous for both the priest and confessor. If any man would print for circulation the questions and instructions to priests contained in the secret Latin theology of the Roman church, he would be arrested for circulating obscene literature. **Ephesians 5:12**, "For it is a shame even to speak of those things which are done of them in secret."

Ephesians 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

It is absurd and shameful for a woman or girl to reveal all her sins by thought, word, and deed to a man not her husband. Yet the Roman Catholic church requires all females to tell those things in confession to its unmarried priests. The priest has no right to search into your past and uncover all the secret sins of your life. It is no one's business except God's, and He knows your sins. You can go direct to Him.

Confession is useless and of no value even by the church's own teaching. For they say if a man is dying on the battle field, or in a forest and no one is around to confess his sins to, he can go straight to God and confess them and He will forgive him. Now if God can forgive a man when no priest is around, why would He be incapable of forgiving our sins in our own home. The only pardon of any value is God's pardon, and we can obtain that by going directly to Him.

No one should confess sin to a priest unless he has sinned against that priest. One who primarily sins against God, must go to God for forgiveness and pardon. Many Catholics claim the priest does not forgive sin, then why confess to him? If he cannot forgive sin, then confession is useless and unwarranted. If he claims to forgive sin. Then he is usurping God's power and is guilty of arrogance.

The priest has no right to knowledge of the secret sins of another. God's knowledge is sufficient. No person has a right to examine and judge another's conscience. Each person is to examine his own conscience. **2 Corinthians 13:5**, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

The whole idea of penance is contrary to the New Testament. God wants a heart of repentance and a quitting of sin.

All religious creeds and systems recognize the fact of sin against God and His laws. Therefore, the sinner must learn from God concerning the way of forgiveness in order that he may be saved. Confession is necessary in order to obtain pardon. **Proverbs 28:13**, “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”

Let us look at the claims of the Roman Catholic church and compare them with what Scripture says.

1. Christ gave the apostles the power to forgive sins. (Roman Catholic church)

God alone has the power to forgive sins. God loves us and is always tender, always sympathetic. We cannot hide anything from Him. He knows all our sins and if our confession to God is genuine, He will forgive us. **1 John 1:9**, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Romans 14:21, “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.”

Isaiah 43:25, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”

Isaiah 55:7, “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

There was a High Priest in the land of Israel during the times of David but David confessed his sins to God. **Psalms 32:5**, “I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.”

Psalms 51:4, “Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.”

Hezekiah and his people confessed their sins to God and not to the Jewish priests. **2 Chronicles 30:22**, “And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.”

2. The apostles started right in hearing the confession of their neighbors. (Roman Catholic church)
On the contrary, the apostles pointed every sinner to Christ. Peter told Simon the Sorcerer to, **Acts 8:22**, “Pray God if perhaps the thought of thine heart may be forgiven thee.” He did not bring him to a confessional box, and have him kneel and to say 10 Our Fathers and 10 Hail Mary’s. Peter simply told him just to pray God for forgiveness. There is no proof in Scripture that supports their assertion that the apostles started right in hearing confessions.
3. Our Lord established confession as a normal way of having our sins forgiven (Roman Catholic church)
Our Lord made it plain that we are to confess our sins to Him directly, not through priests. **Joshua 7:19**, “And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.”
Ezra 10:11, “Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.”
Daniel 9:4, “And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;”
Also read Romans 10:9-13.
4. We all need to seek outside help and unburden our souls to a trustworthy friend when we are in trouble. (Roman Catholic church)
Voluntarily unburdening our soul in time of trouble to a friend is one thing. Being commanded to confess to a priest or being in danger of going to hell is something else. What friend makes you do

penance when you unburden your soul to him? When one has sinned and wants to seek counsel of a minister or friend, there is nothing wrong in that. The counselor might show him some Scriptures that will have a bearing on his case. However, there is no requirement for him to do so. He may go directly to God if he so wishes. **Ephesians 3:12**, "In whom we have boldness and access with confidence by the faith of him."

Hebrews 10:19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

If a particular person has been offended as well as God, he should confess to God and to the person offended and as far as lies in his power to make restitution. **Colossians 3:13**, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Other Scriptures dealing with confession and forgiveness on a one to one basis are Luke 17:4, Mark 11:25, Matthew 5:23-24.

Where a public scandal is brought upon the Christian society where we live, though no individual has been offended, the offender must confess such transgressions as publicly as they have been committed to remove the mischief the bad example has produced. Otherwise Christians must avoid such a person to show their disapproval and to avoid falling into similar temptation. **Ephesians 5:11**, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Also 1 Timothy 6:3,5 and 1 Corinthians, chapter 5.

5. Doctors go to doctors when they get sick. (Roman Catholic church)

Let priests go to priests, if they wish. But let friends go to friends who lay no burdens on them, require no kneeling, no penances, make no merchandise of their souls through Masses. **Job 6:14**, "To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty."

Proverbs 27:9, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel."

Galatians 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ."

Even our best friends can fail us so we ultimately must turn to our best and final recourse, God of all comfort. **2 Corinthians 1:3**, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

God alone will never fail us. **Micah 7:5**, "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom."

Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Hebrews 4:15, "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. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

6. Christ came to earth to show us the way to heaven. One of the most important helps was the power He gave successors to forgive sins. Therefore, the priests must know about them. (Roman Catholic church)

Christ is the only way to heaven. John 14:1-6. Sins are forgiven by Him when the gospel is preached, heard, and believed in saving faith. **Luke 24:47**, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things."

John 3:16, “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.”

Acts 10:43, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

Hebrews 10:18, “Now where remission of these is, there is no more offering for sin.”

7. The most certain way of attaining heaven is to follow Christ’s way (this includes confession) (Roman Catholic Church)

The way to heaven is to trust Christ only. **Ephesians 1:12**, “That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

No one attains heaven. God gives it as a free gift in Jesus Christ. **Romans 6:23**, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

ABSOLUTION

Rome defines it as “a freeing of a sinner from his sins by God Himself through the priest who hears his confession.” The Roman Catholic church further states that the penitent must be truly sorry for his sins, the priest must listen very carefully to determine if the penitent is truly sorry, to determine whether to forgive him or not. Then the priest states the words of absolution while making the sign of the cross saying, “I absolve thee from thy sins in the name of the Father, Son, and Holy Ghost.” Then he imposes a penance on the sinner. The Roman church uses the following Scripture to back up their supposed power, **Matthew 16:19**, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” In this Scripture, the Scribes and Pharisees had shut the kingdom of heaven from men by keeping the word of God from man and by binding them with heavy and grievous burdens. Jesus is telling Peter to take the gospel keys (Word of God) and show men that Jesus Christ is the Messiah, Savior, and the only way to heaven.

The Pharisees possessed the keys to the kingdom in that they were custodians of the Word of God. They had the key of knowledge on the way of salvation but they failed to proclaim the Word of God to the people. Jesus Himself condemned them. **Luke 11:52**, “Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”

Peter used the Gospel keys to preach salvation to the Jews and to the Gentiles. He preached salvation by faith in Jesus Christ. It was not the people that were bound or loosed but things. It was not whoever but whatever things. **Matthew 18:18**, “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”

Here Jesus repeats to all the disciples (verse 1) that which he may have said only to Peter in Matthew 16:17-19. Therefore, every saved person is to preach the Word of God. The Word of God is binding but cannot be bound. Saved people today are to proclaim the Word of God, releasing deluded souls, loosing them from pagan fetishes and rituals, so they may receive salvation and remission of sins through Jesus Christ as a free gift. **John 20:23**, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

Remission of sins is not something to be judicially granted by a judge (priest). It is something to be preached in the name of Jesus Christ. We can assure everyone who turns from sin and false doctrine and trusts in Jesus completely, that their sins are forgiven forever, and heaven is their home. We can assure everyone who refuses to trust Christ that their sins are still on themselves, and if they die in that condition, their sins will be retained forever and hell will be their home. **John 3:36**, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Also, John 5:24, 1 John 5:13, Revelation 20:15, Revelation 21:8,27.

PENANCE

The Roman Catholic church teaches the utility of ashes as a sign of penance. Hence criticism of blessed ashes and similar Catholic sacramentals is irreverent and irreligious.

The whole idea of penance is contrary to the New Testament. What God wants is a HEART of repentance and a quitting of sin.

The Roman Catholic church uses Jonah 3:6 to justify their use of ashes, **Jonah 3:6**, “For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.”

The priest places ashes on the forehead of the faithful to remind them they are about to enter into the penitential season of Lent. This custom arose from a desire to participate in the humiliation of the public penitents of the early church who were dressed in sackcloth and marked with ashes and expelled from the church until Holy Thursday. Ash Wednesday was unknown in the early church. The blessing of ashes and the sacramental receiving of them, dates back to the 11th century. If the priests put so much stock in ashes for penitence then they should go all the way. They should dress in sackcloth and sit in ashes, not just smear them on their heads.

In Jonah 3:6, not only did the king of Nineveh cover himself with a sackcloth but he sat in ashes as did all the people because Jonah had preached that God was going to destroy their city because of their sins. They believed Jonah and turned from their sins. God saw they had turned from their evil ways, and forgave them. God was interested in their repentance, their change of mind and heart and actions, not in their ashes.

Furthermore, the New Testament does away with the Old Testament ceremonials. Read Hebrews 10:1-22.

Lent is described as a time of fasting before Easter as penance and preparation for the feast of the Resurrection, the period of 6 ½ weeks from Ash Wednesday to Easter. The Bible knows nothing about such paganism. **Galatians 4:10**, “Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.”

Galatians 5:1, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

Isaiah 1:13, “Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.”

Colossians 2:20, “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men?”

Lent is of pagan origin, being founded in the Anglo-Saxon penitential system which Rome adopted in the 9th century. The 40 days of fasting was unknown before the days of Constantine. Fifth century Rome fasted 15 days before the Passover. After the schism, Rome forced her Lenten season on the West. Ember days are the Ecclesiastical days preceding the four seasons of spring, fall, winter, and summer. The pagans observed these seasons to implore the blessings of their gods upon their spring seeding, wheat harvest, wine harvest, and winter seeding.

The church Christianized this pagan custom and set aside these seasons as special prayer times. Praise God we have the gospel of Grace. True Christians can show Catholics the paganism and foolishness of such enforced fastings and abstinences and bring them into the glorious light of the Gospel of Jesus Christ, salvation by faith and faith alone. **Ephesians 2:8**, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

EXTREME UNCTION

Definition: “Extreme Unction is the anointing of the priest of those in danger of death by sickness, with holy oil, accompanied with a special prayer.”

It is called the sacrament of the sick. “Extreme” means “the very last”, and “unction” means “anointing with oil”.

This sacrament in its present form was not introduced into the church until the 12th century. It is entirely lacking in Scriptural foundation. There is no place in Scripture that speaks of any apostle or disciple anointing a man with oil. The case in James 5:14-15 cannot be claimed because the purpose here was to restore the sick one to health, not to prepare him for death. Where extreme unction is intended only for those who are expected to die, not for those expected to recover, it is intended as preparation for the next life. Only a priest or bishop may administer this sacrament.

First, the priest hears the confession of the penitent if he is able to speak, and then gives him communion. (provision for his journey), then anoints the sick person with blessed oils and says prayers over him for health of body and soul.

The eyes, ears, nose, mouth, hands, and feet are anointed. Extreme Unction is followed by papal blessing which gives a plenary indulgence at the moment of death.

Extreme Unction was classified as one of the seven sacraments during the 13th century. Huge fees were charged for this new rite. It was attacked as a racket and superstition. Rome attempted to stop this by fires and inquisitions.

Mark 6:13 and James 5:14-15 have nothing to do with Rome’s doctrine of Extreme Unction even as many of Rome’s own theologians admit. (i.e. Bellarmine and Cajetan). The subjects of Mark 6:13 were healed. **Mark 6:13**, “And they cast out many devils, and anointed with oil many that were sick, and healed them.”

Extreme Unction is a sacrament of the dying and gives false hope and assurance to the sick person that he might make it to purgatory with hope that his loved ones will purchase numberless Masses to secure his early release.

Bible believers believe that all true Christians pass from this life into the immediate presence of God and joys of heaven. **2 Corinthians 5:8**, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”

John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

So we see where Christ gives liberty, and the priest imposes bondage. James 5:14-16 reveals the victorious life. **James 5:14**, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

Are you depressed? Pray. Are you happy? Sing Psalms and hymns. Have you wronged someone and consequently become ill? Ask forgiveness.

Extreme Unction is a superstitious rite, insulting to the substitutionary atonement of Jesus Christ, and the means of extortion by the church.

In Ireland, it is so important to receive Extreme Unction that people are fearful of dying without it. And money is often demanded by the priest beforehand.

How true are the words of the Lord. **2 Peter 2:1**, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

Isaiah 56:11, “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.”

1 Peter 5:2, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.”

Jeremiah 23:1, “Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. 2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.”

HOLY ORDERS

Definition: “Holy Orders is a sacrament instituted by Christ, in which grace and spiritual power are conferred for the purpose of performing ecclesiastical duties, especially to consecrate the Eucharist and administer other sacraments.”

The Council of Trent accursed anyone who disagreed with this doctrine of Holy Orders.

There are two classes of clergy, secular and regular. The secular are those who exercise public functions in the church. The regular are those who live according to some specific rule, such as the monks. There is a great dispute as to the number of orders but generally it boils down to seven. These are divided into Major and Minor Orders. The major orders are: Priesthood, deaconship, and sub-deaconship. The minor orders are: porter, reader, exorcist, and acolyte. The catechism states, “Priests and bishops are justly called not only “angel” but “gods” holding as they do the place and power of God on earth.”

Among the largest group of workers in the Roman Catholic church are the priests. They are given amazing privileges and responsibilities. They are forbidden to marry, are to be addressed as “Father”, implying special respect for their office, and are bound under oath to support in every way possible the furtherance and well-being of the church. The priest is to follow meticulously the rules and doctrines which have been laid down for him and in a sense is forbidden to do any independent thinking. He is to depend upon traditional interpretation and practices. The Bible teaches, however, that the wisdom of God is available to every believer through the Holy Spirit. As a minister of God studies and prays, the Spirit of the Lord reveals new truth to him for the edification of the flock. So it should be in the Roman Catholic ministry rather than an almost complete dependence on tradition.

The Old Testament priesthood no longer exists. It was fulfilled in Christ. He is our High Priest.

Hebrews 2:17, “Wherefore in all things it behoved him 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.”

Hebrews 4:14, “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 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.”

There are no New Testament priests either. The Roman Catholic priests offer “sacrifices” daily. Even if Christ were on earth today, He would not be a priest for He offered ONE sacrifice forever. No other is needed. Hebrews 10:11-17.

Hebrews 8:4, “For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.”

It is true that the ordination of church officials was appointed by Christ but not the specific orders adopted by the Catholic church, as priests, cardinals, and popes. There is also no sacramental sign appointed to accompany the appointment of church officials. God’s order for the church can be found in **Ephesians 4:11**, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

All Christians, saved through a genuine heart faith in Jesus Christ as their Lord and Savior are ambassadors for Christ. **2 Corinthians 5:20**, “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”

Acts 8:4, “Therefore they that were scattered abroad went everywhere preaching the word.”

Every true Christian is a “steward of the mysteries of God.” **1 Thessalonians 2:4**, “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.”

Colossians 1:25, “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.”

1 Timothy 1:11, “According to the glorious gospel of the blessed God, which was committed to my trust.”

All true Christians are sent by Jesus Christ into the world to be a witness for Him and declare remission of sins through His name. **Acts 1:8**, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Luke 24:45, “Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

The office of the Roman Catholic priest is without any New Testament authorization. There are no priests in Christ’s church today except as every born again believer is a priest. **1 Peter 2:9**, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”

Revelation 1:6, “And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

The essential duty in priesthood is to represent the sinner to God. This is a God-given privilege of every reborn Christian. There are however authorizations given in the New Testament for ministries to every member in the body of Christ. **Ephesians 4:11**, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

The entire spirit of our Lord’s teaching is against the establishment of false authority, and segregation of Christians into artificial groups is not in compliance with New Testament doctrine. The New Testament church is a complete unity of believers all on the same level.

The custom of addressing the priests as “Father” is condemned in the Bible. **Matthew 23:8**, “But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

The teaching of Catholicism is that the priest stands between God and the sinner and there is no access but through them. Scripture teaches that the only access into God’s presence is the blood of Jesus Christ. Hebrews 4:14-16. **1 Timothy 2:5**, “For there is one God, and one mediator between God and men, the man Christ Jesus.”

Matthew 11:28, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

The only mediatorial priesthood is that of Jesus Christ. **Hebrews 3:1**, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”

Hebrews 7:26, “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 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.”

The apostles were never appointed as priests over people nor is there any reference to them being called priests. **1 Corinthians 12:28**, “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

Ephesians 4:11, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

CELIBACY

Pope Gregory VII declared all clerical marriages invalid. (First Lateran Council, 1123, Canon XXI)

This edict is the exact opposite of Christ’s. **Mark 10:9**, “What therefore God hath joined together, let not man put asunder.”

1 Timothy 4:1, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 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.”

Peter was a married man and Jesus did not claim his marriage to be invalid. **Mark 1:30**, “But Simon's wife's mother lay sick of a fever, and anon they tell him of her.”

Paul had no objection to marriage on the part of clergy. **1 Timothy 3:2**, “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach... 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)”

Let's look at the Scriptures that the Catholic church uses in defense of celibacy, **Exodus 19:22**, “And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.” Sanctify means “set apart”. It has nothing to do with celibacy.

Leviticus 21:6, “They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.”

Are married men unholy? Verse 14 says he shall marry “a maid of his own people”. This proves the very opposite of the Romish rule of celibacy.

1 Samuel 21:4, “And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.”

What has this to do with celibacy? David asked the priest for bread and he said all he had was altar bread which he would give to David and his warriors.

Isaiah 52:11, “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.”

God Himself instituted marriage, and speaks of it as a type of Christ and the Church and says marriage is honorable in all and the bed undefiled. **Hebrews 13:4**, “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

Genesis 2:24, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Ephesians 5:31, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.”

Matthew 19:11, “But he said unto them, All men cannot receive this saying, save they to whom it is given.”

Here Christ was speaking of immorality, adultery, and divorce. His disciples suggested that if a man had to stick with his wife once he married, perhaps it would be better if he didn't marry in the first place. Christ was showing them the foolishness of their argument.

1 Corinthians 7:1, “Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.”

The whole thrust of this chapter is revealed in **1 Corinthians 7:26**, “I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.”

At the time of the great persecution of Christians, separation of husbands and wives, parents and children, it was better to remain “as is”. The persecution was bad enough. Why add to your troubles? But no one was forbidden to marry or required to take a vow to abstain from marriage.

MATRIMONY

Definition: “Marriage is a sacrament by which Christ joins a Christian man and woman in a grace-giving, lifelong union.”

Matrimony is a divine ordinance but it was given no outwardly prescribed sign. In fact, it was instituted thousands of years earlier, even before the fall and is therefore not an institution of the new covenant. Rome itself is not sure when it was claimed to be a sacrament. As a sacrament, the new type marriage could be performed only by a priest and was indissoluble. A fee has always been charged for the marriage ceremony.

For six or seven centuries after the establishment of the Christian church, the laity made no acknowledgment of any claim that the clergy alone could perform marriages, and they exercised the right of divorce on Scriptural grounds. It was through the influence of Pope Hildebrand who wished to bring the laity under more complete control of the clergy who finally secured complete control over marriage. This was the situation during the Middle Ages.

Marriage was not considered a sacrament until the 13th century. The reason marriage was not included among the sacraments earlier can be found in the historical development of the doctrine regarding the sacraments. (Catholic Encyclopedia IX). Innocent III who was the pope at the beginning of the 13th century was supposed to have been the 176th pope and the Catholic Encyclopedia says that these “infallible” fellows did not know that marriage was one of the 7 sacraments. And what about the hundreds of doctors, fathers, and saints during that time that did not know it?

Rome’s error in making marriage a sacrament came about due to a mistranslation in the Vulgate (Jerome’s Latin translation of the Bible), which the Council of Trent made the official inspired version for the Roman church. The passage in question is **Ephesians 5:31**, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.” The correct translation reads, “For this cause...”, but the Vulgate translated it, “This is a great sacrament...” Although the error was corrected in the new Confraternity version, the Roman church still continues to teach that it is a sacrament.

The Syllabus of Pius IX in 1864 states, “Under the Christian law, the marriage contract and the sacrament are inseparable and indivisible.”

The Canon Law, 1918, states, “The church does not consider civil marriage as marriage in any sense.”

The Catholic Encyclopedia says, “Those who attempt to contract matrimony otherwise than in the presence of the parish priest or of another priest with the leave of the parish priest or of the ordinary, and before 2 or 3 witnesses, the Holy Synod (Council of Trent) renders altogether incapable of such a contract and declares such contracts null and void.” This would seem to indicate that all marriages that take place outside of the Catholic church are invalid. If this were true there are many couples on the entire face of the earth that are living in sin.

On the subject of marriage, the church has contradicted itself time and time again.

1. Pope Sergius III who himself was the father of Pope John XI by an adulterous relation with Norozia, declared valid the 4th marriage of the Greek Emperor, Leo VI.
2. The Catholic Encyclopedia speaking of the church in the days of Constantine states, “The church rejected all class distinctions in marriage, and regarded informal marriage (such as concubines) as true marriages, in so far as they were lasting and monogamous.”
3. The Catholic Dictionary states, “Pope Gregory II recommended that the husband of a wife seized by sickness which prevented cohabitation should not marry again, but left him free to do so provided he maintain his first wife.”
4. The Catholic Encyclopedia IV says, “Permanent concubinage, though it lacked the ordinary forms and was not recognized by civil law as legal marriage, had in it no element of immorality.”
5. Charlemagne was considered a truly Christian hero by the Roman Catholic church because he gave men the alternative of becoming a Catholic or death, and was even considered by some to be a saint, had no regard for marriage and had many and frequent marriages.

What does God say about Marriage? **Genesis 2:24**, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Marriage is honorable. **Psalm 128:1**, “Blessed is every one that feareth the LORD; that walketh in his ways. 2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. 4 Behold, that thus shall the man be blessed that feareth the LORD. 5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. 6 Yea, thou shalt see thy children's children, and peace upon Israel.”

Proverbs 31:10, “Who can find a virtuous woman? for her price is far above rubies.”

Hebrews 13:4, “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

Regarding its obligations, **Matthew 19:5**, “And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?”

Romans 7:2, “For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.”

1 Corinthians 7:10, “And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.”

Unlawful marriages are outlined in Leviticus 18. God forbids marriage between his people and the unsaved. **Genesis 24:3**, “And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.”

Other Scriptures pertaining to this are: Genesis 28:1, Deuteronomy 7:3, Joshua 23:11-13, Ezra 9:10-12, Nehemiah 10:30, 2 Corinthians 6:14-18, **Amos 3:3**, “Can two walk together, except they be agreed?”

Many use the name of Christ without being a truly reborn Christian. They call themselves Christians, when in fact, they are not. No saved person should marry an unsaved person. Christ demands and deserves our complete devotion and dedication to Himself. **Romans 12:1**, “beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

See also Colossians 3:1-17.

How can we fulfill this, if our spouse is pulling the other way? If you are already married to an unsaved person, live all out for Jesus. Pray and witness by your actions for the conversion of your mate. 1 Corinthians 7:12-16.

There is no place in Scripture that indicates marriage is a sacrament or speaks about an outwardly prescribed sign.

In summary regarding the sacraments, the Roman doctrine of the sacraments constitutes the most elaborate system of magic and ritual that any civilized religion can invent. It is designed to enhance the power and prestige of the clergy. Its fundamental ideas are alien to the whole spirit of Christianity.

Book 22: Roman Catholic Doctrine in the Light of Scripture

The Sacraments

QUESTIONS ABOUT LESSON 7

1. Five of the seven sacraments of the Roman Catholic church were instituted by men. What did God say about traditions of men?
2. When and by what Council were the seven sacraments formally decreed?
3. What was the purpose of the sacramental system?
4. What are the three types of baptism taught by Catholicism. Describe them.
5. What is the difference between Catholic belief of baptism and reborn Christian belief?
6. There are many Scriptures stating how to be saved. Give one.
7. The word “water” is symbolic of the Word of God. What other symbols does Scripture use for the Word of God?
8. What were the requirements for water baptism in the early church? Give at least one Scripture.
9. If water baptism does not cleanse us from sin, then what does?
10. What is the purpose of confirmation in Roman Catholicism and where is it found in the Bible?
11. What are the two types of sins in Catholicism and what Scripture contradicts this?
12. When was confession declared a sacrament and what happened to those who rejected it?
13. Where did the confessional originate and how does it differ from the Scriptures?
14. Why does auricular confession create more sin than it gets rid of?
15. How do we know that God will forgive our sins if we confess them to Him directly?
16. It is wrong to unburden our soul to another?
17. What Scripture does the Roman Catholic church use to support their doctrine of confession and penance?
18. Explain what the real meaning of this Scripture is.
19. Why is penance unnecessary and even a contradiction to the Bible?
20. Extreme Unction is a sacrament to prepare the dying for the next life. Why does a reborn Christian have no need for this?

21. What is the duty of the Roman Catholic priest in regard to his loyalty to the church?
22. The Old Testament and New Testament priests no longer exist. Give Scripture.
23. What is the order of church officials according to the Bible. Who appoints them? Where do we find this in Scripture?
24. Who are appointed ambassadors or stewards of God? Give at least one Scripture.
25. What edict of Roman Catholicism pertaining to priests does 1 Timothy 4:1-3 condemn?
26. Under what Pope did marriage come under complete control of the clergy?
27. When was it proclaimed a sacrament and how did this come about?
28. All obligations regarding marriage are in the Bible. Give a Scripture.
29. What constitutes an unlawful marriage according to the Bible?
30. If you are married to an unsaved person, what are you supposed to do? Give Scripture.