

CAN PROTESTANTS REALLY BE “COSY” WITH POPERY?

The vogue today is to suggest that there has been a “wind of change” blowing through the Roman Catholic Church, but recent books on Roman Catholic doctrine absolutely deny this. This “wind of change” is used to suggest that there is really only one church and that we must be comfortable and “cosy” having “Unity in Diversity”. But Jesus says nothing about being “cosy” as in Matthew 10:34 “*Think not that I am come to send peace on earth: I came not to send peace, but a sword.*”

...and 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”.*

“The Pope has power to change times, to abrogate laws, and to dispense with all things, **even the precepts of Christ**”- [*Deretal, de Tranlatic Episcop. Cap*].

“If anyone says that faith which justifies is nothing else but trust in the divine mercy which pardons sins because of Christ, or that it is trust alone by which we are justified, let him be **anathema**” - [*Council of Trent*].

[‘**anathema**’ – 1) a person or thing that is utterly detested, 2) any person or thing that has been cursed or consigned to damnation, 3) a solemn curse by church authorities excommunicating some person from the church., 4) the act of denouncing and condemning some person or thing as evil.]

The Vatican does not agree with these Scriptures. The adjacent two statements determine without question that Roman Catholicism presents “another Gospel” which is a perversion-[Galatians 1:6]. There are a further thirty four Roman Catholic statements further on in this paper which will convince any Bible believer that there are irreconcilable differences between the two systems.

These extracts which deny Scripture and the Son of God, prove conclusively that the Papacy is willing to blend with all religions in the concept that “*all religions are paths to God*”, as Mother Theresa falsely put it. She was no saint ! [A saint is sanctified by faith in Jesus and what he has done for His people -Acts 26:18- so that does NOT include all religions].

The two statements above, and what follows, determine the following to be true:

1. Roman Catholics who believe and submit to their church doctrines are NOT Christians, and **it is a betrayal of the Lord Jesus to suggest such a possibility.**
2. Roman Catholicism and Christianity have nothing in common regarding redemption, names excepted.
3. Roman Catholicism is Christianity’s greatest enemy. As we will see, Rome declares Protestants of all varieties to be their enemy. They try to overcome Protestants by seduction.
4. Roman Catholics are trapped in a maze of manufactured hurdles, unrelated to revealed truth.
5. Those Roman Catholics who have been taught that all churches are off-sprung from Rome are not aware of the facts of history. History does not show Peter as the first bishop of Rome.
6. Those Protestants who have been given an understanding that the Roman Catholic Church has “changed its spots” should obtain a recent copy of a book on Catholic doctrine.

Protestants who understand justification by trust in Jesus cannot agree with Catholicism and Jesus at the same time. 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.*” There is only one way [belief/highway/journey], and it this not the Roman Catholic trip.

The whole concept that all churches are an offspring from Rome and that all “Christians” should re-unite, is not totally invalid. But it is only an idea that applies in respect to those man-made denominations who are aligned with Rome in many of their traditions. It cannot apply to those who understand Jude 3-5 “*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. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ*”.

What is being said is about “the faith” expressed in Luke 18:8? “*Nevertheless when the Son of man cometh, shall he find faith on the earth?*”.

Strong gives “the faith” as: “*The conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man’s relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it.*” The Papist claim is that this sort of relationship is presumption, and many Protestants likewise have no assurance. There is a huge body of evidence that Christianity was established in Britain in the first century, and that England was declared to be a Christian country before there was any Pope or declaration of the office of a Universal Pontiff in the fourth century. Some consider Emperor Constantine [of English extraction] to be in that position, but the first Bishop of Rome was Linus, [mentioned in 2 Tim. 4:2] who was appointed by the Apostle Paul. Linus was also English.

The “battle of Britain” still goes on as it has from Roman times.

IT IS A TIME OF WAR, REMEMBER, WE HAVE SET OURSELVES TO WIN BACK ENGLAND TO ROME. THIS MEANS WAR. **PROTESTANTISM**, WHETHER HIGH, LOW, BROAD OR DISSENTING, **IS THE ENEMY**, AND WE MUST OPPOSE IT. [From the “*Catholic Standard And Ransomer*”.

[Cardinal Hume in Britain now talks openly of “the conversion of England.”]

If Rome views Protestants as their enemy, is not Rome then the enemy of Protestants?

In “loving our enemies”, true love for souls does not compromise, fellowship, or co-operate - It confronts with a view to save.

Why else should it be said that we must confront? The reason is that unity at the expense of truth is one of the devices of our enemy that we dare not be ignorant of. Hitler was a Roman Catholic who denied any concept of absolute values. He believed that absolute values were less important than national unity. Believers have similar pressures today since they are pressured to believe that the unity and the greater good for all is more important than the truth. When a stand is made they are then accused of intolerance and divisiveness.

It is popular to say, “*We are all really one church*” suggesting inclusion of the Roman Catholic Church and that all should work and fellowship together, presenting a united front to society. Even if there are doctrinal differences, it is thought in a sentimental way that we all should show love in a friendly non-confrontational way. It is not so. We cannot save without confrontation, and making a stand.

This paper shows that doctrinal statements of the Roman Catholic Church are “*vain words*” and “*works of darkness*”. We are told, in Ephesians 5:6,7,11, “*Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them*” and “*And have no fellowship with the unfruitful works of darkness, but rather reprove them*”. “*Have no fellowship*” means no fellowship at all, and “*rather reprove them*” means confrontation. Reprove [“*elegcho*”], according to Strong means to convict, refute, confute, generally with a suggestion of shame of the person convicted, or by conviction to bring to the light, to expose, or to find fault with, to reprehend severely, chide, admonish, reprove. This is quite a different thing than keeping company with unbelievers which Paul talks about in 1 Cor. 5:9. “*Fellowship*” and “*company*” are quite different words with differing meanings.

Remember Paul confronting Peter and doing this publicly? “*But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all*”. We see that this problem has existed right from the start, although few Roman Catholics would admit that Peter was in error early in the piece. The “*truth of the Gospel*” is the issue. So what is the essential difference between the two gospels, ‘*grace*’ and ‘*sacraments*’?

The Roman Catholic gospel idea that “*Jesus is Saviour*” means to them that Jesus is a progressive moral *influence* entered into through infant baptism, whereas through regeneration the true Protestant believes trusts in direct imputation of righteousness whereby he is then justified, the wrath of God having been poured out upon Jesus instead of on the sinner.

Romans 4:23-25 “*Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification*”.

There is a big difference between joy and peace in believing and trying to be justified by the sacraments of the Roman Catholic Church.

There is no agreement possible between these two understandings. This Gospel is not up for negotiation, even at the expense of relationships or unity. Where Protestant Pastors or others seek to publicly co-operate on

moral, community and social issues, to give the appearance of a united front against the public evils, this gives the appearance of compromise, a technique sought by the Vatican to seduce all into believing that both sides are actually “Christian”.

When Paul spoke “*in the defence and confirmation of the gospel,*” [Gal.3:8] he said that this Gospel was the same Gospel that was preached to Abraham who was justified by faith. Abraham was a man who obeyed God. who would, “*keep the way of the LORD, to do justice and judgment*”-[Gen. 18:19].

Popery world wide has made the ecumenical movement look like the biggest fool of the 20th century, blatantly using it for her own ends, without Protestant dupes appreciating it and realising what is happening. Their version is not just ecumenism with Protestantism and Catholicism either, but includes all religions. Look at the following and see this:

THE POPE IS ONE WITH THE HINDU.

We know from his many speeches to audiences all over the world that Pope John Paul II surely agrees with the Maharishi. To large Hindu audiences in India in 1986 John Paul II declared,

India's mission ... is crucial, because of her intuition of the spiritual nature of man. Indeed, India's greatest contribution to the world can be to offer it a spiritual vision of man. And the world does well to attend willingly to this ancient wisdom and in it to find enrichment for human living. ”

John Paul II has also stated that the Second Vatican Council “ *... recognised that in [all] diverse religious traditions there is something true and good, the seeds of the Word. It encouraged Christ's disciples to discover “the riches which a generous God has distributed among the nations.”*”

Note the reference to ‘human living’. What is absent is redemption and forgiveness.

THE POPE IS ONE WITH THE MUSLIMS.

Speaking to Muslims in Belgium in 1985, the Pope said,

“Christians and Moslems, we meet one another in faith in the one God’ ...[and] strive to put into practice the teaching of our respective holy books.”

Both of these are mono-theistic and have agreement in this respect, but both have a non-Biblical deception in that they do not allow the teaching of Romans 3:24 “*Being justified freely by his grace through the redemption that is in Christ Jesus*”.

THE POPE IS ONE WITH SHINTOISTS AND BUDDISTS.

To Shintoists and Buddhists in Tokyo in 1981 he commended the wisdom of their ancient religions, which inspired them to see the divine presence in each human being.

[As Christ's Vicar] “*I express my joy that God has distributed these [religious] gifts among you*”

One of the world's most influential Hindu leaders, Sri Chinmoy, known as ‘the guru of the United Nations’ (where he holds twice-weekly meditations for staff), has been praised by more than one pope. Chinmoy's 80-plus meditation centres around the world have led millions into Hinduism's darkness, yet John Paul II considers him a friend and co-worker and has greeted him thus:

“Special blessings to you ... [and] to your members. We shall continue together.” Pope Paul IV told Chinmoy, “ The Hindu life and the Christian life shall go together. Your message and my message are the same.”

By the way, Sri Chirunoy is a frequent companion and spiritual adviser to Mikhail Gorbachev and his “one world” foundation. We could paraphrase these statements about the Pope being one with all religions as being an indication of his ideal of being head of a future composite world religion, and then according to Statement One below all would belong the what he terms “the church of Jesus Christ”. There are Protestants, so-called, who go along with this vaguely justifying themselves saying, ‘Well, we all worship the one God’, forgetting that there is “another spirit and another gospel”-[2 Cor. 11:4]. We read in verse 14, “*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their work*”.

Recent press reports say that the Pope is calling for a re-uniting of East and West, of the “Christian”, Jewish, Hindu and Moslem, emphasising the prime place of Mary in all this.

BILLY GRAHAM.

Teaming up with the Roman Catholic Church in the effort to create one giant world religion is an all-star cast of Protestant luminaries. At the top of the list is none other than Dr. Billy Graham. He is unquestionably the most prominent and influential so-called Protestant leader in the United States, and perhaps the world. But he is not really Protestant at all! Dr. Graham fully supports the Pope's “Christian” leadership and backs up his

statements to all who will listen! Being well acquainted with the Pope, Dr. Graham refers to him as the *“World's greatest moral leader and greatest evangelist.”* After being particularly moved by a Papal speech given in Boston, he said of the Pope, *“Thank God I've got somebody to quote now with some real authority.”* The admiration was mutual. The Catholic Church was so fond of Mr. Graham (who subsequently became Dr. Graham) that they awarded him an honorary doctorate from the Roman Catholic College, Belmont Abbey, in 1967. He told his audience that *“the Gospel that founded this college is the same Gospel which I preach today”*. That Dr. Graham's theology is pure Masonic/Neo-Catholic is obvious from many of his speeches. He recently stated:

“I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. ... whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the Body of Christ, because they've been called by God. They may not even know the name of Jesus, but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think they are saved, and that they're going to be with us in heaven.”

Universalism denies Jesus' work before men. *“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven”* -[Matt.10:33]. With such a universal doctrine there will be no *“fear of God”* in the “converts”- [Rom.3:18 and Psalm 36:1].

THE ESSENCE OF THE PROBLEM.

The Roman church does not make the Biblical separation between justification and sanctification, and many Protestants are going the same way, because many just do not want to know. It is thought that, because no man can be justified by the Law, that the Law of God has no place in sanctification after a person has been justified. What is forgotten is the next step which is that of being sanctified and *“pressing towards the mark....”*. Justification is where we make peace with God-[Romans 5:1 *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”*]. Following this comes the process of sanctification and the Law of God has a place in this. Romans 3:31, *“Do we then make void the law through faith? God forbid: yea, we establish the law”*, and Romans 6:1 *“What shall we say then? Shall we continue in sin, that grace may abound?”* confirms that sin is still the transgression of the Law, and that we cannot continue to transgress the unfulfilled part of the Law in order that Grace may abound still. Jesus fulfilled the Laws of Ordinances and Sacrifices, that is, the part which pertained to ceremonies and sacrifices by His own sacrifice of Himself. This part of the Law was, “nailed to His Cross” [stake]. But, He did not do away with rest of the Law. Heaven and earth have not yet passed away.

Matthew 5:17 “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Using marriage as an analogy, Catholics present the religious idea, *“we are getting more married every day”* and think they will get there after years of Purgatory. With Bible believers it is a case of, *“Now that I am married, I am going to behave like a married person”*. The act of becoming married compares with being justified by faith. Marriage is a crossing-over point between being single and becoming married. The person working at his marriage relationship is engaged in a process of sanctification. Any church that supports the equivalent of remaining always in the single state is not true to the Word, because the Word tells us in Hebrews 12:14, *“Without holiness [i.e. sanctification] no man will see the Lord”*. The process of sanctification involves the Law of God, in the Spirit. “The Law” is wrongly taken as meaning all law, including the law as a precept and principle, the laws of the Judaiser and the Pharisee, and even the Law of Christ. In Scripture we find professors wanting to add or subtract from the Word:

1. The Judaiser who tries to reinstate feasts, sacrifices or ceremonies.
2. The Pharisee who tries to add on interpretations of the Law in Talmudic style.

So, in shying away from these two, there is the risk of falling into the trap of disobedience to the precepts and commandment of God. What happens then is involvement in a man-made religion of “worship” in which obedience to the Law has no place. The techniques used in the worship service are similar to those found in the entertainment world, the flesh emotions being stirred up putting them supposedly “in the Spirit”, but they do not know what spirit they are of since, *“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him”* - [Acts 5:32].

In many ways Protestant churches are as bad as the Roman Catholic Church in that aspects of authority structure, doctrine, traditions and practice show that they are equally man-made. Traditions are established which involve church culture with church rules and observances which demand obedience to them rather than obedience to God. In this they become a stumbling block to those who would “enter in”.

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. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things”:*

Those who would remind of how the Spirit works in the process of sanctification, receive the same treatment. This applies to both Roman and Protestant churches as well as to cults.

The verses below show us that there are two things that are demanded, not just having the testimony of Jesus Christ

Revelation 12:17 *“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, AND have the testimony of Jesus Christ.”*

Revelation 14:12 *“Here is the patience of the saints: here are they that keep the commandments of God, AND the faith of Jesus.”*

The Spirit of God does not lead or convict outside of the Word of God. And James says, *“Therefore to him that knoweth to do good, and doeth it not, to him it is sin”*. There is no right to the Tree of Life other than seeking to keep what we know of his commandments as we can see in the next verse:

Revelation 22:14 *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”*

A wrong meaning is put on ‘love’.

2 John 6 *“And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.”*

After “being justified”, in one of the nearly 4,000 ‘buts’ of Scripture, there is a particular important ‘but’.

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.”*

To replace this with traditions, additions, customs, culture, changing the precepts of Christ or anything else, is to follow a man-made religion, whether it be Roman Catholic or Protestant.

HERE THE FOLLOWING GIVES US AN IDEA OF WHAT IT MEANS TO CONVERT TO OR ASSOCIATE WITH JESUS CHRIST’S ENEMY. NO PROTESTANT CAN BE “COSY” WITH ROME AND THEIR “CHRIST”.

1. TO SUBMIT TO THE POPE.

(Who with outrageous blasphemy assumes for himself the titles belonging to the Father, Son and Holy Spirit: "Holy Father", "Head of the Church" and "Vicar of Christ on Earth")

STATEMENT 1. "All those who do not recognise the Roman Pontiff as their head, do not belong to the Church of Jesus Christ." (*Pope Pius X, Compendium, p. 19*)

But note Matthew 23:8 *“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren”.*

STATEMENT 2. "I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles and Vicar of Jesus Christ." (*Pope Pius IV, Credo, Art. IO*)

But note in John 14:21 Jesus says, *“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him”.*

STATEMENT 3 "The Pope cannot err. He is infallible in defining matters of faith and morals ... The dogma of papal infallibility was defined by the (Roman) Church at the Vatican Council, and if anyone presumes to contradict this definition, he is a heretic." (*Pope Pius X, Compendium, p.25*)

But note I Timothy 4:2 -11 *“Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth.... These things command and teach”*.

STATEMENT 4 "The Pope is the head of all heads, and the prince, moderator, and pastor of the whole church of Christ which is under heaven." (*Pope Benedict XIV, de Synod, lib. 1 I. cap. 1*)

But note Ephesians 1:22,23 *“And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all”*

2. TO BE SHACKLED TO PRIESTS.

(Wretched hypocrites claiming to be "another Christ".)

STATEMENT 5 "He that despiseth the priest despiseth God, he that hears him hears God. The priest remits sins as God, and that which he calls his body at the altar is adored as God by himself and by the congregation... It is clear that their function is such that none greater can be conceived. Wherefore they are justly called not only angels, BUT ALSO GOD, holding as they do among us the power and authority of the immortal God." (*Council of Trent*)

But note Mark 9:1-8 *“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them, and there came a voice out of heaven saying, This is my beloved son, hear him. ...”*

STATEMENT 6. "Without the priest the death and passion of our Lord would be of no avail to us. See the power of the priest! By one word from his lips he changes a piece of bread into a god! A greater fact than the creation of a world... If I were to meet a priest and an angel, I would salute the priest before saluting the angel. The priest holds the place of God." (*Archbishop of Ottawa, Canada*).

But note Acts 10:25-26 *“And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.”*

STATEMENT 7. "Whosoever shall deny that sacramental 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 ever been observed from the beginning of 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." (*Council of Trent, sess. XIV. can.ix*)

But note Romans 14:10-12 *“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.”*

STATEMENT 8. "Whosoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven; so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest, let him be accursed." (*Council of Trent, sess. XIV. can.ix*)

But note Acts 10:42,43 *“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins”*.

STATEMENT 9. "The priest forgives sins by the power of God when he pronounces the words of absolution, "I absolve thee..."" (*Canon Cafferata, The Catechism, p. 1 38*)

But note Acts 13:38 *“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.”*

STATEMENT 10. "Penance (confession to a priest) is necessary for the salvation of all who after baptism commit any mortal sin." (*Pope Pius X, Compendium, p.85*)

But note I 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”*.

3. TO BE GUILTY OF CHANGING THE GOSPEL.

(Wherever popery holds sway, the gospel of Christ is altered).

a. EXCHANGING JESUS FOR MARY. (Christ is deliberately dethroned)

STATEMENT 11. "The whole Trinity, O Mary, gave thee a name... above every other name, that at Thy name, every knee should bow, of things in heavens, on earth, and under the earth." (*Alphonse de Liguori, The Glories of Mary, p.260*)

But note Philippians 2:9,10 "*Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth*".

STATEMENT 12. "Our salvation is in the hands of Mary... He who is protected by Mary will be saved, he who is not will be lost." (*The Glories of Mary, pp. 169,170*)

But note John 10: 1,7,9 "*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. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. I am the door: **by me** if any man enter in, he shall be saved, and shall go in and out, and find pasture.*"

STATEMENT 13. "Lady in heaven, we have one advocate, and that is thyself." (*Glories of Mary, p. 168*)

But note I Timothy 2:5-6 "*For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time*".

STATEMENT 14. "Those who do not serve Mary will not be saved." (*Glories of Mary", p.215*)

But note 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*".

STATEMENT 15 "The body of the Virgin Mary was assumed into heaven." (*Papal decree, 1 Nov. 1950*).

But note John 11:25 "*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*"

4. EXCHANGING FAITH FOR WORKS

STATEMENT 16. The good works of the justified man, his fasts, his alms, his penance, really deserve increase of grace and eternal life." (*Council of Trent, sess. vi*)

But note Romans 5:1 "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*":

STATEMENT 17 "He should therefore go to Confession in order that he may not lose the merit of his good works." (*Students Catholic Doctrine, p.245*).

But note Ephesians. 2:8-9 "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast*".

STATEMENT 18. "Whosoever shall affirm that the righteous ought not to expect and hope for everlasting reward from God for their good works which are wrought in God, through his mercy and the merit of Jesus Christ, if they persevere to the end in well doing, and observance of the divine commandments - let him be accursed." (*Council of Trent, sess. vi*)

But note 2 Timothy 1:9 "*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began*".

5. TO BE ROBBED OF HOPE.

(Striving to please God by good works (the most slippery of all poles to climb!), and in believing that Christ's atonement for sin was so inefficiently carried out it has to be repeated over and over again, one is not surprised that popery teaches the existence of a place after death where sins have to be dealt with in the punishment of the sinner.)

STATEMENT 19. RE. PURGATORY. "Those souls go to Purgatory that depart this life in venial sin (a small and pardonable sin against God and the laws of the church), or that have not fully paid the debt of temporal punishment due to those sins of which the guilt has been forgiven." (*The Catechism, p. 107*)

But note I 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.*"

STATEMENT 20. "The pains of purgatory are very severe, surpassing anything endured in this life... There is absolutely no doubt that the pains of purgatory in some cases endure for entire centuries."

(*John M. Haffert, Saturday in Purgatory*)

But note 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".

STATEMENT 21. "I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful." (*Pope Pius IV, Credo, Art.6*).

But note 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".

STATEMENT 22. "It is the same fire that torments the reprobate in hell, and the just in purgatory. The least pain in purgatory surpasses the greatest suffering in this life." (*Thomas Aquinas*)

But note I John 5:11 "And this is the record, that God hath given to us eternal life, and this life is in his Son".

6. TRADITIONS LOOMING OVER THE SCRIPTURES.

Despite Jesus' example, Mark 7:1-13, "Full well ye reject the commandment of God, that ye may keep your own tradition".

STATEMENT 23 "We do not take our religion from Scripture except in a very subordinate sense - in other words, we are emphatically not as they (Protestants) are Bible-Christians." (*H. Browne, The Catholic Evidence Movement, p. 178*)

But note, Luke 11: "But he said, Yea rather, blessed are they that hear the word of God, and keep it"

STATEMENT 24 "In order to restrain petulant minds, the Council further decrees that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgement, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy Mother Church, **whose right it is to judge of the true meaning and interpretation of sacred writ**, or contrary to the unanimous consent of the fathers, even though such interpretations should never be published." (*Council of Trent, sess iv*)

But note, 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".

STATEMENT 25. "They (traditions)... have been preserved in the Catholic Church by continual succession, and are to be received with EQUAL piety and veneration with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed." (*Council of Trent, sess iv*)

But note, Mark 7:8, 7 "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 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".

7. IDOLATRY CORRUPTING TRUE WORSHIP.

Despite idolaters not entering heaven!, I Cor.6:9 – "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,"

STATEMENT 26. "The... Commandment does not forbid the making of images." (*Canon Cafferata, The Catechism, p.84*)

But note, 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":

STATEMENT 27 "It is also right to honour the sacred images of Jesus Christ and of the saints.... (*Pope Pius X, Compendium, p.46*)

But note, Ezekiel 6:3 "Behold, I, even I, will bring a sword upon you, and I will destroy your high places. ⁴And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols".

STATEMENT 28 "Come let us adore ... We adore thy cross ... Sweet wood, sweet nails ... Hail then, O Cross!" (*The Missal: Service of adoration of the Cross on Good Friday*).

But note, 1 John 5:21 "Little children, keep yourselves from idols."

8. "THE CHURCH TAKING PRECEDENCE OVER THE LORD.

STATEMENT 29 "The Church has the power of employing force and (of exercising) direct and indirect temporal power". (*Pope Pius IX, Syllabus of Errors, 1864*)

But note, Matthew 26:52 “*Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*”

STATEMENT 30 "This one church ... cannot err in faith and morals..." (*Council of Trent, ques. 1 7, part 1, p. 1 00*)

But note, 1 Corinthians 1: 1 “*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement.*”

9. THE VENERATION OF INANIMATE OBJECTS.

(Despite opposition from the Scriptures, Jeremiah 10: 14,15)

STATEMENT 31. "Likewise, the saints reigning together with Christ are to be honoured ... their relics are to be venerated." (*Pope Pius IV, Credo, Art.7*)

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

STATEMENT 32 "It has ever been the practice of the Universal Church to honour relics of the saints ... Not only does the Church sanction such honours being given, but she even requires relics of the saints to be inserted in all altars where Holy Mass is offered." (*C. Hart, Students' Catholic Doctrine, p.185*)

But note, Revelation 19:10 “*And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*”

STATEMENT 33. "Besides honouring the saints directly in themselves, we also honour them indirectly in their relics and images..." (*Ibid*)

But note, Acts 10:26. “*But Peter took him up, saying, Stand up; I myself also am a man.*”

10 THE APOSTLE PETER FALSELY ELEVATED

(Despite Peter’s lowly opinion of himself).

1 Peter 5:1-3 1 “*The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 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; Neither as being lords over God’s heritage, but being ensamples to the flock*”.

STATEMENT 34. "The Catholic Church teaches that our Lord conferred on St Peter the first place of honour and jurisdiction in the government of His whole church, and that the same spiritual supremacy has always resided in the popes, or bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ all Christians, both among the clergy and laity, must be in communion with the See of Rome, where Peter rules in the person of his successor." (*Faith of our Fathers, p.95*)

But note, Matthew 23:8 “*But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.*”

11 THE USURPATION OF JESUS CHRIST'S UNIQUE ROLE.

Despite Jesus’ well known teaching, 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.*”

STATEMENT 35. "Mary our Mediatrix." (*Pope Pius IX, Encyclical, 1846*)

But note, 1 Timothy 2:5 “*For there is one God, and one mediator between God and men, the man Christ Jesus;*”

STATEMENT 36 "Likewise the saints reigning together with Christ, offer prayers to God for us." (*Pope Pius IV, Credo, Art.7*)

But note, Hebrews 9:15 “*And for this cause he [Jesus] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*”

STATEMENT 37. "Benign Joseph, our guide, protect us and the Holy Church." (*From the prayer book called "Raccolta*)

But note, Hebrews 7: “*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*”

STATEMENT 38. Mary's titles: "Mother of God, Queen of the Apostles, Queen of heaven, Queen of the Angels, The Door of Paradise, The Gate of Heaven, Our Life, Mother of Grace, Mother of Mercy etc ..."

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