

ROMAN CATHOLICISM

For approximately three hundred years after the church began, paganism was the popular religion, supported from the public treasury. Several times during this period fierce persecution was aimed at the church by the heathen authorities, in which a countless number sealed their testimony with their blood. Many also denied the faith. But because of its simplicity and the fact that it was the unpopular religion they were spared the contaminating influence of those who used religion as a means of personal advancement.

In 2 Thessalonians 2:1-12, Paul prophesied that a great apostasy would take place. Some of the characteristics of this apostasy were: The "man of sin" who would be at the head of the movement; people would worship this man as he sat in the place of God; he would speak lies, forbid to marry, forbid meats, etc. (cf. 1 Timothy 4:1-3). And Paul said that the mystery of this lawlessness was already at work during his lifetime.

Apostasy Began Early

Even in the days of persecution, there was a very perceptible slipping away from the original moorings of sound doctrine. Almost every detail of divine order was being gradually changed to conform to human ideals. The New Testament predicted this - 1 Timothy 4:1-3 "Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, (2) speaking lies in hypocrisy, having their own conscience seared with a hot iron, (3) forbidding to marry, {and commanding} to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth." 2 Timothy 4:3,4 "For the time will come when they will not endure sound doctrine, but according to their own desires, {because} they have itching ears, they will heap up for themselves teachers; (4) and they will turn {their} ears away from the truth, and be turned aside to fables." 2 Peter 2:1-3 "But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, {and} bring on themselves swift destruction. (2) And many will follow their destructive ways, because of whom the way of truth will be blasphemed. (3) By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber." 2 Thessalonians 2:3,4 "Let no one deceive you by any means; for {that Day will not come} unless the falling away comes first, and the man of sin is revealed, the son of perdition, (4) who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God." Acts 20:30 "Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves." This apostasy was beginning to manifest itself in apostolic times, and proved to be an outstanding event in church history. It continued to increase until the sixteenth century when the reformation movement started the main current of religion back toward the Bible, though by no means was this very desirable end attained in that day. The greater number of those who claim to follow Christ have chosen to pitch their tents at various points on the road from Rome to Jerusalem. Most of those wearing the general title Protestant, are nearer Rome than Jerusalem. They are indebted to Rome for their model of church polity and most of their faith and practice.

Human Creeds -- Precepts and Commandments of Men

The early church had no creed except the sacred writings, and this continued until 325 A.D. when the Nicene Creed was formulated, and an attempt was made to bind it upon Christians. Through the ages other human creeds were written, or rather the old ones were remodeled. Soon after the formulation of the Nicene Creed, force began to be applied to compel conformity. This effort increased in intensity until the thirteenth century and remained at white heat for three hundred years, during which time millions were tortured to death by the dominant party.

Development of the Monarchial Bishop

As we have already noted, there was first a multiplicity of elders of equal rank governing each congregation. One of the first steps in the great departure from the divine pattern, was to make one of these men more important than the rest. This began nearly a hundred years after the beginning of the Church. These soon began to meet together from the different congregations, at some central point, to discuss religious matters, and thus Councils began. Whatever was decided in these councils or synods was bound upon the people when they returned to their home congregations. Finally they dispensed with the plurality of elders. After this point we read of *the* bishop of this or that place.

Consider these references: "After the death of the apostles, and the pupils of the apostles, to whom the general direction of the churches had always been conceded, some one amongst the presbyters of each church was suffered gradually to take the lead in its affairs. In the same irregular way the title of "episkopos" (bishop) was appropriated to the first presbyter. Hence the differing accounts of the order of the first bishops in the church of Rome." (Gieseler's Ecclesiastical History, Vol. 1, page 65) Mosheim, a Lutheran, notes: "The rulers of the church were either called presbyters or bishops, which two titles are in the New Testament undoubtedly applied to the same order of men. (Acts 20:17-28; Philippians 1:1) Let none confound the bishops of this primitive and golden period of the church, with those of whom we read in following ages. For, though they were both distinguished by the same name, yet they differed extremely, and that in many respects. A bishop, during the first and second century, was a person who had the care of one Christian assembly, which at that time, was generally speaking small enough to be contained in a private home." (Mosheim, Vol. 1, p.99)

Other Aspects of the Apostasy

The religion of Jesus Christ soon became widely scattered, and, giving way to local customs and notions, began to put on different aspects in different countries. 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, Carthage in North Africa, under Tertullian and Cyprian. These all had different ideas, and all were very noticeably different from the New Testament. In the course of time, the preacher evolved into a priest; the Lord's Supper gave way to the Eucharist and the Mass; Repentance became Penance; and the meeting place became the Church. But let us not think that these things came about at one time. The changes were so gradual that most people seemed not to realize it. This was rendered especially easy because there were no public schools and few could read and write. There were no printing presses and, consequently, few books. Because Greek soon ceased to be the language of the people, it became increasingly difficult for those who could read to know the New Testament teaching.

Hereditary Sin and Infant Baptism

The doctrine of hereditary, total depravity began to be believed by the majority in the third century and the companion doctrine of Infant Baptism soon followed. The New Testament doctrine of believers being baptized became the exception, and finally, after many centuries, became practically obsolete.

Dissenters

It is evident that there never was a time through the centuries that there were not a few who opposed the dominant party. Usually, while opposing some innovation, they themselves readily accepted others. Usually, there were several dissenting parties, none of them opposing the same things nor accepting the same things. While history of these minority parties is meager, and no doubt distorted, I find no party through the Medieval Age which could lay claim to being apostolic in all it taught and practiced.

Orthodoxy and Heresy

While the New Testament meaning of the word heresy is party or sect, it soon began to mean anything contrary to the majority opinion. The purpose of human creeds is to try to force unity, by compelling the minority to conform. When Constantine became Emperor of Rome early in the fourth century and seeing that the religion of Christ was ascending in importance while paganism was rapidly losing its hold, he nominally embraced the doctrine, though in reality he was never a Christian. The Council of Nicaea was called by Constantine and the Nicene Creed adopted, and force began to be applied to bring about unity, because unity is a valuable political asset. Whereas, during the days of Pagan Rome the Emperor was the Pontifex Maximus of Paganism, Constantine, after embracing nominally the doctrine of Christ, retained the title. In the days of Pagan Rome, the Emperor was the protector of the state religion. He began to assume the same role with reference to those who professed to follow the doctrine of Christ. Under these circumstances, paganism was persecuted.

Heathenizing Effect of Public Patronage

The religion of Christ now became the *state* religion. Heathens were driven from their magnificent temples and these were given to the Christians. They were filled with beautiful sculpture, which they hesitated to discard, so their names were changed and they began to be venerated as the Virgin Mary and the various saints. The religion of Christ was now popular and millions forsook heathenism and were soon prominent in the cause. The apostasy which had grown steadily under persecution now spread much more rapidly. Unconverted Pagans flocked into the Church by countless thousands and began clamoring for the retention of their time honored "traditions." We can easily see that the natural consequence of such circumstances would be a hybrid religion, becoming more like heathenism and less like the religion of Jesus Christ as time goes on. The doctrine of Christ possessed none of mysterious and pompous ceremonies so desirable in a state religion, so heathenism was laid under tribute in every quarter of the earth to adorn it for its new role.

The First Human Creed

As we have already noted, Constantine looked upon himself as the Pontifex Maximus, or High Priest of the religion of Jesus Christ, and inasmuch as unity in a state religion is very desirable from a political standpoint, he called the Nicene Council for the purpose of devising some means

of forcing unity. In order that they might have some measuring stick they formulated the Nicene Creed. After this, force began to be applied to those who did not readily subscribe to it.

New "Catholic" Party

Those who wrote this new creed thereby expressed themselves as dissatisfied with the Scriptures, which have been the only creed of the millions who had lived and died Christians up to this time. When this new creed was written a new party was born, requiring a new designating term. This is the origin of the name "Catholic." While there had been growing schisms in the Church from Apostolic times, there are now two distinct bodies, those who subscribe to the new creed and designating themselves by the new name "Catholic," and those who were still content with the Scriptures as their creed and with the name it authorized.

Catholics Persecute from the Start

From the time of the formulation of this new party with a new creed and new name, persecution of the minority began. Corruptions in church government have always been in the direction of centralization and autocracy. Public patronage hastens this departure also. As new usurpations were attempted, the usurpers were ready, always, with a forgery to make the people believe their claims were ancient. When this was not obtained willingly it was accomplished by force.

Rome Given a Free Hand

About sixty years after nominal practice of the religion of Christ was made the state religion, the capital of the Roman Empire was moved from Rome to Constantinople. This soon led to a division of the empire into Eastern and Western and a corresponding division in the Catholic Church. Like many church divisions that have occurred since, it was more political than doctrinal. After the moving of the capital from Rome to Constantinople the Bishop of Rome was free to continue his usurpations without interference. He began to assume temporal power and appropriated the heathen designation of Pontifex Maximus. Roving hordes from the North began to overrun the Western Empire; the people began to look for leadership and the arrogant bishop stepped into the breach and before long began to be accepted as their leader.

Development of the Five Patriarchates

As aggressive as was the Bishop of Rome, it took several hundred years for him to reach the zenith of his power. The development was from the multiplicity of co-equal elders or bishops in every congregation to one bishop for each congregation. Then the diocesan bishop, after this five Patriarchs; still later, we have a period of rivalry between Rome and Constantinople; and then the period of the supremacy of Rome. During the fourth and fifth centuries the octopus of ecclesiasticism had developed to the stage of the five Patriarchs whose territory together comprised the known world. They were located at Jerusalem, Antioch, Alexandria, Constantinople and Rome.

Rome and Constantinople

Rome, the old capital, and Constantinople, the new capital, had the advantage of the other claimants, and toward the close of the fifth century became rivals for the supremacy. As has already been stated, Rome had the opportunity to exercise self reliance because the Emperor was no longer near, and when the Western Empire was overthrown, in the year 451 A.D., practically all hindrances

were removed. While Rome was practicing self reliance and entrenching herself as a political power, the Eastern Church was subservient to the political rulers. It is but natural that finally Rome should triumph. The final separation between Greek "Catholics" came about in the year 1054.

The Golden Age of the Papacy

Roman Catholic historians and theologians unanimously refer to the period from the twelfth to the sixteenth century as the Golden Age. It was during this age, in the 14th century, that we first find the word Christianity being used and applied to the practice of religion under the direction of the Roman Catholic Church. The Catholic Church was making and un-making rulers. The horrible Inquisition was flourishing in its death-dealing work, in every nation. Political and religious liberty had been reduced almost to the vanishing point. Their Golden Age was the darkest period of the world's history for the rest of the world. Persecution against free thought, free speech, and free worship, which was begun in the fourth century, and increased in intensity until the fourteenth, was now the principle concern. Every horrible device that diabolical ingenuity could invent was kept busy night and day torturing and killing the non-conformists. No one knows how many millions of lives were sacrificed on the altar of conscience. This is the point in history when the hierarchy reached full flower.

Doctrinal Errors of Catholicism

Bible

Catholicism teaches that tradition, apocryphal writings, and papal declarations are on a par with the Scriptures whenever it comes to religious teaching and practice. In the *Question Box*, page 67 {1913 edition} we find the following comment: "The very nature of the Bible ought to prove to any thinking man the impossibility of its being the one safe method to find out what the Saviour taught." And in *Explanation of Catholic Morals*, p.26 we read; "Akin to these divine laws is the purely ecclesiastical law of law of the Church...she makes laws, laws purely ecclesiastical, but laws that have the same binding force as the divine laws themselves. For Catholics, therefore, as face as obligations are concerned there is no practical difference between God's law and the law of the Church." The Bible claims that it is sufficient to equip the man of God for "every good work" in 2 Timothy 3:17. The church was never given any authority to make or change any laws. God's message of salvation in Jesus Christ was delivered "once for all times, without need of repetition" in the first century (Jude 3). Anything that is introduced after that time is of human origin. And Jesus says that following such teachings will make our worship vain (Matthew 15:8,9). God has never allowed man to tamper with His revealed will (Deuteronomy 4:2; Revelation 22:18,19). Those who pervert His will are to be treated as the accursed, according to Paul in Galatians 1:6-9.

Baptism

The first person that history records as having water poured over him rather than being immersed appears to have been Novation in 253 A.D.. He was ill at the time and wanted to be baptized, so it was decided that pouring the water on him would constitute baptism. It came to be called "clinical baptism" and was reserved for only those too ill to be immersed. For many years, it was rejected by the majority in the Catholic movement, but around 1200 A.D. both sprinkling and pouring were commonly used and called baptism. By definition, this is not what the Bible refers

to as baptism. It is described as a "washing" in Acts 22:16, a "burial" in Romans 6:4, which calls for a resurrection according to Colossians 2:12. According to Paul in Ephesians 4:5 there is "one baptism," and it requires going down into water and coming up out of water (Acts 8:38,39).

They also baptize infants. But look at the reasoning used in their own writings. "In the Middle Ages and in modern times various sects have repudiated infant baptism. It is difficult to give strict proof from Scripture in favor of it." (*Catholic Dictionary*, p.61) "There is no express mention of the baptizing of infants in the New Testament." (*Question Box*, 243) "When in the fourth and fifth centuries the doctrine of original sin and consequently the necessity of baptism for all became better known, the practice of infant baptism progressed rapidly." (*Legislation on the Sacraments in the New Code of Canon Law*, 72).

Does the Bible say that babies inherit the sins of their parents {or Adam's sin} and are thus born lost? Ezekiel 18:20 "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself." The Catholic Bible reads basically the same as this. On their own admission, infant baptism rests on the premise of inherited guilt. The Bible says there is no such thing, so infant baptism is not to be practiced. Further considerations of the proper subjects of baptism simply shows in greater detail the error of this doctrine (Matthew 28:19,20; Mark 16:15,16).

Worship of Images

From the time of the Council of Trent, images have been venerated and worshiped by those within the Catholic Church. This worship includes relics that are admitted to be of suspicious origin. "Nevertheless it remains that many of the more ancient relics daily exhibited for veneration in the great sanctuaries of Christendom or even Rome itself must now be pronounced to be either certainly spurious or open to grave suspicions." (*Catholic Encyclopedia*, XII, 737) Yet they *continue* to teach people worship these "holy relics!" "He bows and kisses the altar praying to God to forgive his sins through the merits of the saints whose relics are there." (*Teachings of the Catholic Church*, 58).

The word of God condemns all such worship. God commanded Israel of old in Exodus 20:4 "You shall not make for yourself a carved image, or any likeness {of anything} that {is} in heaven above, or that {is} in the earth beneath, or that {is} in the water under the earth;" And through the prophet Isaiah He said in Isaiah 42:8 "I {am} the Lord, that {is} My name; and My glory I will not give to another, nor My praise to graven images." In the New Testament, idolatry was condemned in the same category as all other unrighteous person who will not inherit the kingdom of God (1 Corinthians 6:9,10).

Some Catholic Theologians will argue that they do not worship the image, but the one the image represents. Such an argument is nothing more than double-talk. God said "no carved images," and that settles the matter for those who believe in God. The icons, as they are called, of Catholicism are items carried over from the pagan temples which were given to the apostate church in the fourth century after the Nicene Council. It is interesting to note that even the *Short History of the Catholic Church* recognizes that "to avoid even the appearance of idolatry no statues were placed in the early churches." (p.65)

Worship of Saints

During the sixth century, people were taught that they could pray to saints and angels. Prior

to this, nothing can be found that would indicate such a practice. Even the Vatican Edition of the Catholic Encyclopedia admits that the "saints" who are held up as objects of worship are nothing more than substitutes for pagan gods and demigods. "Further research has shown the origin of these fanciful details {concerning the lives of the "saints", g.e.e} to be pagan rather than Christian, being drawn from the tales of the pagan deities and heroes...The fact that the honoring of the Christian saints took the place of the honoring and adoring of the local pagan gods and demigods, offering an opportunity for the abuse of attributing to the saints deeds of the pagan demigods." (p.552)

The Scriptures tell us that when one dies, they no longer have a share in anything under the sun (Ecclesiastes 9:6). So how could dead "saints" hear the prayers of anyone? Angels are created as servants of God, and it would be idolatry to worship them or pray to them. (Hebrews 1:5-13) Whenever John tried to worship an angel, look what happened in Revelation 22:8,9 "Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See {that you do} not {do that}. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."

Those who worship Mary or some other saint and ask them to intercede for them with God need to consider this passage carefully: "For {there is} one God and **one Mediator between God and men**, {the} Man **Christ Jesus**." (1 Timothy 2:5) Anyone, be it angel or dead saint who tries to take this position from Christ is in violation of God's divine law.

Other Errors in Doctrine

Catholics accept biblical miracles and believe in miracles such as healings today. For one to be named a saint, for example, they must have performed a specified number of "certified" miraculous deeds. Catholics generally do not practice Holy Spirit baptism but do allow those who feel they have certain gifts such as tongues to practice this belief. With the "sacrament of confirmation," the priest lays hands on the person to bestow on them the Holy Spirit but this does not imply that all receive gifts of the Holy Spirit. {Gibbon, Faith of our Fathers, pp. 230,231 }

"Man was created in a state of innocence and holiness...but in consequences of his disobedience [Adam's sin] he fell from his high estate of righteousness; his soul was defiled by sin; he became subject to death and to various ills of body and soul and forfeited his heavenly inheritance.

"Adam's transgression was not confined to himself but was transmitted, with its long train of dire consequences, to all his posterity. It is called original sin because it is derived from our original progenitor. (Romans 5:12; Ephesians 2:3; Job 14:4; Psalms 51:5).

"These passages clearly show that we have all inherited transgression of our first parents and that we are born enemies of God. And it is equally plain that these texts apply to every member of the human family - to the infant of a day old as well as to the adult.

"Now He tells us in His Gospel that Baptism is the essential means established for washing away the stain of original sin and the door by which we find admittance into his church...The church teaches that baptism is necessary for all, for infants as well as adults..." {Gibbon, Faith of our Fathers, pp. 219,220}

The Catholic Church believes that salvation is available to anyone and rejects the Calvinistic idea of some being predestined to salvation and others to damnation. As explained above, Catholics believe in original sin. Babies, who have original sin but no actual sins, need baptism to cleanse them from original sin or they will go to limbo, a state not as good as heaven but not as bad as hell. Adults, on the other hand, need to be justified from both original and actual sin.

Gibbon says that "Baptism is the essential means established for washing away the stain of

original sin and the door by which we find admittance to His Church {p.221}. "Baptism also clothes us with the garment of sanctity, so that our soul becomes a fit dwelling place for the Holy Ghost" {p.227}. Baptism may be administered by immersion, affusion (pouring water on the candidate), or by sprinkling {p.228}.

"For an adult sinner the conditions necessary for the lawful reception of baptism are faith and repentance. Let us explain our terms. By an adult sinner we mean one who, in addition to inheriting original sin, has also been guilty of actual sin. By faith we do not, obviously, mean the virtue of faith possessed as a principle of activity arising from habitual grace (for baptism is the means to his habitual grace), but simply an act of faith, to which the aspirant to baptism is assisted by actual graces from God, preparing and disposing him for the habitual grace that is to come from baptism. By repentance we mean that, in the case of the actual sinner, the renunciation of Satan must inevitably include contrition for the actual sins of which he has been guilty" {Smith, The Teaching of the Catholic Church, p.792} Smith goes on to state, however, that if one's repentance is not genuine, it "would make the reception unlawful, but it would not invalidate it" {p.793}. The baptism, thus, would do no good until the person should later repent but he would not have to be baptized again {pp. 793,794}.

Smith also says that, while priests ordinarily should baptize, that so long as one uses water, has the proper intent, and the proper words are spoken, then the baptism is considered valid {p.788}. Catholics do not accept the view that once a person is saved he cannot be lost. Smith says, "Sanctifying grace is lost by mortal sin" {p.530}.

The Church

Catholics regard the church as the one body of Christ and reject the idea of many branches or denominations. Gibbons says, "We must conclude that it never was His intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible Head; for as the church is a visible body, it must have a visible head" [p. 5]. He continues, "With all due respect for my dissenting brethren, truth compels me to say that this unity of doctrine and government is not to be found in the Protestant sects, taken collectively or separately" [p. 7].

Catholics like to point out that since the Protestant denominations sprang from the Catholic Church and since they carried with them some of the traditions which developed over the years in Catholicism, that if the Catholics are wrong, then so are the Protestants; and if the Catholics are right, then the Protestants are also wrong.

The organization of the Catholic Church is well known."The faithful of each Parish are subject to their immediate Pastor. Each Pastor is subordinate to his Bishop, and each Bishop of Christendom acknowledges the jurisdiction of the Bishop of Rome, the successor of St. Peter, and Head of the Catholic Church" [Gibbons, p. 9]. The visible head of the Catholic Church, then, is the Pope who has cardinals, archbishops, bishops, and priests reporting to him.

Membership in the Catholic Church is dependent upon baptism as a means of "washing away the stain of original sin" and "the door by which we find admittance into His church." Pious XII stated "only those are to be accounted really members of the Church who have been regenerated in the waters of Baptism and profess the true faith, and have not cut themselves off from the structure of the Body by their own unhappy act or been severed therefrom. . ." [Quoted in Smith, p. 706] . The Catholic Church teaches "the necessity of belonging to the Catholic Church in order to obtain salvation" [Smith, p. 708].

The Catholic Church ordains priests to dispense grace and to fill duties as successors of the Apostles [Gibbons, p. 317] . According to Gibbons, the Priest is a preacher and one who administers

the sacraments such as baptism, the communion, confession, extreme unction, etc. Since 1123, priests have been refused the privilege of marriage and the explanation given that the celibate or unmarried state was superior. Under growing pressure in the last few years, it appears that the Catholic Church may be weakening on this point.

At the Council of Nicea in 325, a creed was written which stated, "I believe in the One, Holy, Catholic, and Apostolic Church." From this the Catholic Church has drawn its name "Catholic" which means "universal." "Roman" comes from the time of the split into the Eastern (Greek) and Western (Roman) churches.

Worship

Worship in the Catholic Church usually is built around observance of the mass. Daily mass is observed and is regarded as a perpetual sacrifice of Christ's blood. Gibbons explains it this way: "The sacrifice of the Mass is the consecration of the bread and wine into the body and blood of Christ, and the oblation of this body and blood to God, by the ministry of the Priest, for a perpetual memorial of Christ's sacrifice on the cross. The Sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest-- Jesus Christ. The only difference consists in the manner of the oblation. Christ was offered up on the cross in a bloody manner, and in the Mass He is offered up in an unbloody manner. On the cross He purchased our ransom, and in the Eucharistic Sacrifice the price of that ransom is applied to our souls. Hence, all the efficacy of the Mass is derived from the sacrifice of Calvary" [Gibbons, pp. 254-255] .

To Catholics, then, the bread becomes the actual body of Christ and the wine His actual blood. This is called "The Real Presence" or "transubstantiation" and this has been one of the controversial points between Catholics and Protestants. Speaking of the bread and fruit of the vine, Jesus said, "This is my body and this is my blood." Catholics take this as literally and not figuratively true. In this way, they claim, the actual sacrifice of Christ's body and blood are repeated wherever the mass is conducted. [See Gibbons, Chapters XXI, XXII, and XXIII for more details].

Catholics, since about the fifteenth century, have offered only the bread to the communicant with the priest partaking of the wine. It is their view that this is simpler, that it reduces the problem of providing "consecrated wine" for large numbers, that it avoids the possibility of spilling the wine and thus profaning it, and that it is sufficient to take either the bread or the wine without both. Of late, they have begun, to some extent, to restore the practice of allowing members to partake of both the bread and the cup.

Worship among Catholics is highly ritualistic and ceremonial. There are many symbols, spoken formulae, vestments for the priests, burning of incense, etc. Since about the thirteenth century, instrumental music, primarily the organ, has been used.

Individual worship is also encouraged and if one enters a Catholic cathedral, he will often see someone burning a candle, reciting prayers with a rosary, or in some other type of individual worship.

Last Things

Catholics believe that the soul of man is spiritual and as such it is eternal. "Death makes no difference to the soul's real status, it becomes neither more spiritual nor more imperishable than it is during man's lifetime; it remains what it has always been--an unmixed spiritual substance" [Smith, p. 1112]. At death, according to the Catholic Church, a soul may have one of three states: (1) "If it be in a state of perfect charity, will enter into heavenly bliss, without any retardation" and "will not be in a state of unconsciousness, but will be fully aware of its own existence, its election, its final escape from evil," "a state of expectation"; (2) "if the soul of the Christian, though in a state of grace

at death, yet be not perfect in charity, then admission to heavenly bliss is retarded; the soul is perfected through a mysterious process called purgatory"; (3) and finally the reprobates who die "in a state of mortal sin" will be "cast into eternal death" [Smith, p. 1115, 1132]. Purgatory is that place of departed souls who are "in a state of grace" but who are appointed to "suffer for a time after death on account of their sins; either for venial sins that are not repented nor forgiven before death; or for sins whose guilt was forgiven in this life, but whose due of punishment is to be completed after death" [Smith, pp. 1115, 1141]. Gibbons bases his argument for purgatory primarily on a passage in the apocryphal II Maccabees 12:43-46 from which he concludes that praying for forgiveness of sins on behalf of the dead was a practice that was common among Jews of Jesus' day and Jesus never corrected them. He also refers to Matthew 12:32 and I Corinthians 3:13-16.

Catholics teach that there will be four manifestations of God's power when "the day of the Lord" comes: "there will be the destruction of the physical world through fire; there will be the raising up of all the dead; there will be the revelation of all the hidden things of man's conscience and God's providence; and then, ultimately, there will be the separation of the good and the wicked" [Smith, p. 1136]. From this passage it is clear that Catholics believe that when Christ comes, he will bring an end to the present world, not start a 1,000-year kingdom [Smith, p. 1140]. They believe that all the dead will be raised at one time, not in a series of separate resurrections of the good and the wicked [Smith, 1109]. They believe in a last judgment where "all the human beings that ever existed" will be gathered before God where they "will be separated again, and this for all eternity" [Smith, pp. 1135]. "Eternal punishment is the everlasting separation of God from the sinner, because the sinner continues to reject Him...and can no longer change his mind" [Smith, p. 1177]. Heaven, on the other hand, is the great victory where those who have fought the good fight will see God face to face [Smith, p. 1249].

QUESTIONS ON THE LESSON:

1. List some of the characteristics of the apostasy which Paul said was to come, and relate them to what we have learned about the Roman Catholic Church. _____

2. When was the first human creed formulated, and what was it called? _____

3. What change was instituted in the organization of the church within 100 years of its beginning? _____

4. Name the three great "theological schools" that developed as the gospel began to be perverted, and the names of the "theologians" who were associated with them. _____

5. Show below what these biblical items became as the Roman Catholic Church evolved:

Preacher/Evangelist _____

Lord's Supper _____

Repentance _____

Meeting Place _____

6. What doctrines were accepted by the majority in the third century and how are they related?

7. Of all the periods from the third century to the present, which one lacks any evidence of those who opposed Roman Catholicism and stood for the gospel as it was preached and practiced by the apostles? _____

8. In Roman Catholic vernacular, what is meant by "orthodoxy" and "heresy?" _____

9. Why did Constantine call for the council at Nicaea? What did he hope to gain? _____

10. What gave way to the religion of Christ, and what effect did this have on the future of those who would follow Him? _____

11. How did the name "Catholic" come to be the name of those who claimed to be following Christ? _____

12. Why does the word "force" play a key role in the furtherance of the Catholic cause? _____

13. When the capital of the Roman Empire was moved from Rome, where did it locate? _____

14. What happened toward the close of the fifth century that brought Rome into the forefront of leadership in the apostate Church? _____

15. How do Catholic historians and theologians refer to the period from the twelfth to the sixteenth century? _____
What happened during that period that made it the darkest period of the world's history? _____

16. Where do the Catholics turn for authority in what they say or do in the realm of religion? _____ How
does this compare with what we learn in the Bible? _____

17. What do the Catholics teach with regard to the *act* of baptism? _____

18. What does the Bible teach on this subject? _____

19. Why is the Catholic doctrine concerning infant baptism inconsistent with the teaching of the Bible? _____

20. What practice began at the council of Trent and what doubt is cast on the practice by some of their own writings? _____

21. How does the Bible deal with this subject? _____

22. To whom are Catholics taught to pray, and what does the Bible say on this subject? _____

23. What point is made from the Scriptures that *proves* beyond any reasonable doubt that dead saints can *not* have any dealings with those who are still alive? _____

24. The Catholic Church teaches “original sin.” What does this mean, and what does the Bible say on this subject? _____

25. How do Catholics feel about the conflicting doctrines of Protestantism? _____

26. Do Catholics believe that there are “saved people in *ALL* churches? _____
How does this compare to what most denominations teach? _____

27. What does the worship of the Catholic Church center around, and what does it mean? _____

28. Explain the doctrine of “transubstantiation” and how it affects the way Catholics worship.

29. Approximately when was mechanical instrumental music introduced into the worship of the Roman Catholic Church? _____

30. What the three possible states of the dead, and how do they compare with what the Bible teaches?

1. _____

2. _____

3. _____
