

WHY I AM NOT A CATHOLIC

Part 4: False Grace (Ephesians 2:8-9)

- I. CONFUSION on the Soul's Destiny: PURGATORY (cf. 2 Cor. 5:8-9, 17-18, 21)
 - A. Definition: Temporary abode of those who "DIE in God's grace..., but still IMPERFECTLY PURIFIED" (*Catechism*, p. 291)
 - B. Purpose: To "undergo purification, so as to ACHIEVE the HOLINESS necessary for heaven" (*Catechism*, p. 291)
 - C. Basis: Doctrine "FORMULATED" by the CHURCH (*Cat.*, p. 291)
 - 1. Supported by Tradition's "CLEANSING FIRE"
 - 2. From the practice of PRAYER for the DEAD (2 Macc. 12:46)
 - D. Consequence: Makes CHRIST'S sacrifice INADEQUATE
 - 1. In life, believers must CLEANSE THEMSELVES by WORKS of penance
 - 2. After death, believers must CONTINUE to be CLEANSSED
 - a. By PUNISHMENT in FIRE
 - b. By application of MERITS of MARY and the SAINTS (*Cat.*, p. 291)

- II. CORRUPTION of the Lord's Supper: The MASS
 - A. Meaning: A "re-presentation" of Christ's BODY and BLOOD (*Cat.*, pp. 380-396)
 - 1. Bread and wine are TRANSFORMED by the PRIEST (*Cat.*, p. 394)
 - 2. Bread and wine BECOME CHRIST (*Cat.*, p. 395)
 - B. Purpose: To transmit GRACE
 - 1. Offered in "reparation for the SINS of the LIVING and the DEAD" (*Cat.*, p. 395)
 - 2. Offered to "obtain spiritual or temporal BENEFITS from GOD (*Cat.*, p. 395)

3. Offered to “unite us...to the CHURCH in heaven, the Blessed VIRGIN MARY, and all the SAINTS” (*Cat.*, p. 396)
- C. Consequences
1. Makes the Lord’s Supper “the HEART and SUMMIT of the Church’s life” (*Cat.*, p. 394)
 2. Demands that the bread and wine “be HONORED with the WORSHIP of adoration” (*Cat.*, p. 395)
- D. Problems
1. If true, the only UNDETECTABLE miracle on record
 2. Paul speaks of eating BREAD and WINE, not the FLESH and BLOOD of GOD (1 Cor. 11:26)
 3. Conflicts with Scripture by binding God’s grace to RITUAL (John 4:21-23; 1 Cor. 1:17; 8:8; Col. 2:16-23)
 4. Makes the table of REMEMBRANCE an altar of SACRIFICE
 5. Makes Christ’s sacrifice CONTINUAL, not FINISHED (John 19:30; Heb. 10:10-18)

“Men need not wonder that we warn them to beware of all leanings towards to the Church of Rome. Surely, when the mind of God about idolatry is so plainly revealed to us in His Word, it seems the height of infatuation in any one to join a Church so steeped in idolatries as the Church of Rome....We must be on our guard. Those who preach must cry aloud and spare not, and allow no false tenderness to make them hold their peace about the heresies of the day....When Rome has repealed the decrees of Trent, and her additions to the Creed, when Rome has recanted her false and unscriptural doctrines, when Rome has formally recanted image-worship, Mary-worship, and transubstantiation, then, and not till then, it will be time to talk of reunion with her. Till then I call on all Churchmen to resist to the death this idea of reunion with Rome. Till then let our watchwords be, ‘No peace with Rome! No communion with idolaters.’” (J. C. Ryle, *Knots Untied*, pp. 327-328)