

WHY I AM NOT A CATHOLIC

Part 4: False Grace

(Ephesians 2:8-9)

- I. _____ on the Soul's Destiny: _____ (cf. 2 Cor. 5:8-9, 17-18, 21)
- A. Definition: Temporary abode of those who " _____ in God's grace..., but still _____ " (*Catechism*, p. 291)
- B. Purpose: To "undergo purification, so as to _____ the _____ necessary for heaven" (*Catechism*, p. 291)
- C. Basis: Doctrine " _____ " by the _____ (*Cat.*, p. 291)
1. Supported by Tradition's " _____ "
 2. From the practice of _____ for the _____ (2 Macc. 12:46)
- D. Consequence: Makes _____ sacrifice _____
1. In life, believers must _____ by _____ of penance
 2. After death, believers must _____ to be _____
 - a. By _____ in _____
 - b. By application of _____ of _____ and the _____ (*Cat.*, p. 291)
- II. _____ of the Lord's Supper: The _____
- A. Meaning: A "re-presentation" of Christ's _____ and _____ (*Cat.*, pp. 380-396)
1. Bread and wine are _____ by the _____ (*Cat.*, p. 394)
 2. Bread and wine _____ (*Cat.*, p. 395)
- B. Purpose: To transmit _____
1. Offered in "reparation for the _____ of the _____ and the _____ " (*Cat.*, p. 395)

2. Offered to "obtain spiritual or temporal _____ from _____
(*Cat.*, p. 395)

3. Offered to "unite us...to the _____ in heaven, the Blessed
_____, and all the _____" (*Cat.*, p. 396)

C. Consequences

1. Makes the Lord's Supper "the _____ and _____ of the
Church's life" (*Cat.*, p. 394)

2. Demands that the bread and wine "be _____ with the
_____ of adoration" (*Cat.*, p. 395)

D. Problems

1. If true, the only _____ miracle on record

2. Paul speaks of eating _____ and _____, not the
_____ and _____ of _____ (1 Cor. 11:26)

3. Conflicts with Scripture by binding God's grace to _____ (John
4:21-23; 1 Cor. 1:17; 8:8; Col. 2:16-23)

4. Makes the table of _____ an altar of _____

5. Makes Christ's sacrifice _____, not _____ (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spare not, and allow no false tenderness to make them hold their peace about the heresies of the day....When Rome has repealed the decrees of Trent, and her additions to the Creed, when Rome has recanted her false and unscriptural doctrines, when Rome has formally recanted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)