

# Cults & Counterfeits — Roman Catholicism

## Cults & Counterfeits — Roman Catholicism (Apocrypha)

The Apocryphal writings were not firmly declared as divinely inspired until Trent, which is the argument that I'm making. 1) The apocrypha wasn't recognized as an authoritative, canonical document until the Council of Trent. There it was used as a means to combat the Protestant Reformation. 2) The apocrypha was rejected by many who deemed that it wasn't authoritative prior to the Council of Trent. Philo never quoted the Apocrypha as scripture, Josephus rejected the Apocrypha, Jerome, Origen, Cyril of Jerusalem, Athanasius, Epiphanius, Hilary, the Council of Jamnia, etc. 3) The Apostles, Prophets, and Jesus never quoted from the Apocryphal writings, deeming that they were authoritative. 4) The Apocryphal writings contained erroneous information, and information that contradicted the other 66 books of the bible. 5) Sirach isn't arguing that man has "freewill", but rather that man has a Creaturely will [volition]. Keep in mind that they are not the same. To argue that man has Libertarian Freewill [LFW] is antithetical to the presentation of the Word of God.

"Thus there are a number of lists of the canonical books from the 4th century which confine themselves to the Hebrew canon and either do not mention the other writings or assign to them a lower value.... All these declarations, more or less unfavorable to the Apocrypha, lose much of their importance from the fact that the men who excluded the Apocrypha from the canon used them in an impartial manner as though canonical.... Roman theologians have rightly laid great stress upon this fact; for it proves that, notwithstanding opposite theories, ecclesiastical practice on the whole was to use the Apocrypha like the canonical writings."

—— The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. 1, 214- 215.

"Sts. JEROME, GREGORY OF NAZIANZUS, and Epiphanius favored the list in the Hebrew Bible and would not accept the Apocrypha as canonical, but AMBROSE and AUGUSTINE disagreed. Protestants called the extra books or sections of books the Apocrypha and rejected them. The Council of TRENT (Session 4, 1546), followed by VATICAN COUNCILS I and II, affirmed the Apocrypha as canonical." —— Frank K. Flinn, Encyclopedia of Catholicism, 126.

## Cults & Counterfeits — Roman Catholicism (Catholic)

Catholic (noun) Cath·o·lic | \ kath-lik, ka-th-\ Definition of Catholic (Entry 2 of 2) 1: a person who belongs to the universal Christian church 2: a member of a Catholic church especially : ROMAN CATHOLIC Website Reference: <https://www.merriam-webster.com/dictionary/catholic>

## Cults & Counterfeits — Roman Catholicism (Full of Grace)

Let's discuss "full of grace" because it seems like that is the on-going appeal that you've made. The phrase "full of grace" in Greek is " ", and is only used 2 times in the New Testament, and it isn't in Luke 1:28. Luke 1:28 uses the term "" which means that Mary was "highly-favored" because God showed and extended grace to her. This again, is not evidence that she was "without sin", it is an acknowledgement of the importance of Mary in bringing forth the son of God. The only leg you have to stand on his Jerome's Latin Vulgate, but you're forced to ignore the Greek Manuscripts which do not say or teach the Roman Catholic doctrine. The New Testament translations are based upon the Greek, not the Latin. So, you're appealing (selectively) when the Greek counters your argument.

## Cults & Counterfeits — Roman Catholicism (God's Word)

Psalms 119:130 NASB

The unfolding of Your words gives light; It gives understanding to the simple.

Luke 21:33 NASB

Heaven and earth will pass away, but **My words will not pass away**.

John 7:42 NASB

**Has not the Scripture said** that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"

John 10:35 NASB

If he called them gods, to whom the word of God came (and **the Scripture cannot be broken**),

Acts 17:11 NASB

Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness,

**examining the Scriptures daily to see whether these things were so.**

Romans 4:3 NASB

**For what does the Scripture say? "Abraham BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."**

1 Timothy 4:13 NASB

**Until I come, give attention to the public reading of Scripture, to exhortation and teaching.**

2 Timothy 3:16-17 NASB

**All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; [17] so that the man of God may be adequate, equipped for every good work.**

Hebrews 4:12 NASB

**For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.**

2 Peter 1:20-21 NASB

**But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, [21] for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.**

As you can see, the scriptures are the grounds by which we test claims "for what does the scripture say", the scripture is "inspired by God", the place we go to "examine whether these things are so", the foundation that "cannot be broken", the words that "will not pass away", the words that contain prophetic truth. In order for us to know anything to be true, we must come under the Word of God, for it our authority, because it is inspired by God.

### **Cults & Counterfeits — Roman Catholicism (Justification)**

"If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, LET HIM BE ANATHEMA."

— Council of Trent, Sixth Session, Canons Concerning Justification, Canon 12.

"If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, LET HIM BE ANATHEMA."

— Council of Trent, Sixth Session, Canons Concerning Justification, Canon 24.

Rome denies justification by grace alone BY ITS DOCTRINE OF BAPTISMAL REGENERATION. The New Catholic Catechism (1994) dogmatically declares:

"The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are 'reborn of water and the Spirit.' God has bound salvation to the sacrament of Baptism..." (1257).

BY ITS DOCTRINE OF THE MASS, by claiming that in the mass "the sacrifice of the cross is perpetuated" and "the work of our redemption is carried out" (Vatican II, Constitution on the Sacred Liturgy).

BY ITS DOCTRINE OF THE SACRAMENTS: "The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ... The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Saviour" (New Catholic Catechism, 1129).

BY ITS DOCTRINE OF PURGATORY, claiming that "the doctrine of purgatory clearly demonstrates that even when the guilt of sin has been taken away, punishment for it or the consequences of it may remain to be expiated or cleansed" (Vatican II, Constitution on the Sacred Liturgy).

BY ITS DOCTRINE OF CONFESSION. "One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience" (New Catholic Catechism, 1493). "Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church" (New Catholic Catechism, 1497). "The sacrament of Penance restores and strengthens in members of the Church who have sinned the fundamental gift of ... conversion to the kingdom of Christ, which is first received in Baptism" (Vatican II, Decree on Confession for Religious).

BY ITS DOCTRINE OF THE PAPACY: "For 'God's only-begotten Son ... has won a treasure for the militant Church ... he has entrusted it to blessed Peter, the key-bearer of heaven, and to his successors who are Christ's vicars on earth, so that they may distribute it to the faithful for their salvation'" (ellipses are in the original) (Vatican II, Constitution on the Sacred Liturgy, Apostolic Constitution on the Revision of Indulgences, Chap. 4, 7, p. 80).

BY ITS PRIESTHOOD: "The purpose then for which priests are consecrated by God through the ministry of the bishop is that they should be made sharers in a special way in Christ's priesthood and, by carrying out sacred functions, act as his ministers who through his Spirit continually exercises his priestly function for our benefit in the liturgy. By Baptism priests introduce men into the People of God; by the sacrament of Penance they reconcile sinners with God and the Church; by the Anointing of the sick they relieve those who are ill; and especially by the celebration of Mass they offer Christ's sacrifice sacramentally" (Vatican II, Decree on the Ministry and Life of Priests, chap. 2, I, 5, p. 781).

BY ITS DOCTRINE OF MARY: "In a wholly singular way she cooperated by her obedience, faith, hope and burning charity in the Saviour's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace" (New Catholic Catechism, 968). "... Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us gifts of eternal salvation. ... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix" (New Catholic Catechism, 969).

BY ITS DOCTRINE OF THE SAINTS: "Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin" (New Catholic Catechism, 1475).

BY ITS DOCTRINE OF FORGIVENESS THROUGH THE CHURCH: "There is no offense, however serious, that the Church cannot forgive. ... Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin" (New Catholic Catechism, 982).

BY ITS DOCTRINE OF INDULGENCES: "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. ... Indulgences may be applied to the living or the dead" (New Catholic Catechism, 1471).

Website Reference: [https://www.wayoflife.org/database/how\\_rome\\_denies\\_salvation\\_by\\_grace.html](https://www.wayoflife.org/database/how_rome_denies_salvation_by_grace.html)

### **Cults & Counterfeits — Roman Catholicism (NT Canon)**

Jesus never "designated" the 39 books of the Old Testament and 27 books of the New Testament. The question presupposes that Jesus needed to designate this or to validate this. There is no causal relationship between this claim, and the validity of compilation. The Holy Spirit is the guiding factor by which we attest to the number of books. "I also believe that but don't assume it", it's a shame because that's an assertion. You haven't proved to anyone that you don't assume it. The criterion used to establish which books appear in the New Testament, was actually quite simple: 1. Orthodoxy 2. Apostolic Connection 3. Universal Acceptance (Consensus) 4. Guidance of the Spirit of God