

An Open Letter to Roman Catholics

by Lucien J. LeSage, Jr.

I was born a Roman Catholic and was given a Catholic education from the time that I was in kindergarten till I graduated from a Catholic High School. When the Lord saved me and called me by His grace, I began to study the Bible and found the doctrines that I had been taught by the priests, brothers and nuns to be contrary to the doctrine taught in the Bible.

The Apostle Paul in his epistle to the Corinthians stated that love rejoiceth in the truth, (1 Cor. 13:6). And our Lord Jesus Christ in the Gospel according to John, chapter 17, declared that God's Word was truth. And finally it was declared in the revelation given to John (Rev. 22:18), that if any man added to this final prophecy then He would add unto them the plagues that are written in it. After the book of the Revelation was penned, God's Word was complete, and any words given by men after that point in time can only be to expound that which has already been given. But in no way can any man's words override the Words that have been penned, nor can he add to them. Men may have dreams and men may have visions, men may even suppose to speak "ex cathedra," but it would be best for God's children to listen to His written Word. God speaks to us now through His completed word, and it is the final authority.

With all the religions in the world today, and the many plans of salvation that are being proclaimed; it may be asked, who is right? Can there be many ways in which to be saved or only one way? Jesus said, "*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it*" (Matt. 7:13-14). There is only one way for a sinner to be saved and it is the biblical way.

With that in mind let us examine some of the doctrines that the Catholic Church teaches and compare them to the Word of God, and *“let God be true and every man a liar”* (Romans 3:4). First, however, let us set forth what the Word of God teaches concerning the purpose of the priesthood and the sacrifices they offered, since the Catholic Church has priests and the mass is, according to the Catholic Church, a sacrifice.

CONCERNING THE PRIESTHOOD: What does the Bible teach about the purpose and duty of a priest? In Leviticus 1:8 we see that it was the Jewish priest’s duty to offer sacrifices upon the altar. *“And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.”* The writer of Hebrews agrees with this in chapter 5 verse 1, *“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins,”* and again in chapter 10 verse 11 speaking of the Levitical priest, *“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.”*

In the Old Testament the Levitical priest was a mediator between men and God to offer up sacrifices upon an altar. The altar was the place whereupon the sacrifice was offered; but we see from Hebrews 7:11 that the Levitical priesthood did not make anything perfect, nor could it take away sins. “If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?” Also Hebrews 10:11-12 declares, *“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.”* Paul, speaking about the Levitical priesthood, said in Hebrews 8:13, *“Now that which decayeth and waxeth old is ready to vanish away.”*

Jesus Christ is our great high priest as Hebrews 3:1 reveals to us, *“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession, Christ Jesus.”*

And, concerning Christ's priesthood, Paul declares that Jesus Christ was a priest forever after the order of Melchisedec, and not of it (Heb. 5:6). Melchisedec had no predecessors or successors to his priesthood and therefore Christ, being the antitype, and being a priest forever, has no predecessors or successors to His priesthood.

CONCERNING SACRIFICES: For what purpose then were the sacrifices of the Old Testament offered, if they can not actually take away sin? Hebrews 9:9 declares them to be a figure for the time then present. *“Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation”* (Heb. 9:9-10). They were to point to Christ and the sacrifice that He would offer. Hebrews 9:23-24 declares that the Old Testament tabernacle with all its furnishings and ordinances of worship were nothing more than the patterns of things in the heavens, and that they were but figures of the true. Hebrews 10:1 states that the ordinances of worship given under the law were but a shadow of good things to come. *“For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”*

Hebrews 9:12 declares, *“Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.”* Notice this sacrifice was not to be repeated but was done once (one time), and it did not merely make salvation possible, but His sacrifice obtained eternal redemption for all His elect.

The purpose of bringing these truths to light from the Bible is to expose the error of the Roman Catholic Church's teachings concerning the Mass, the altar, and their priesthood.

CONCERNING THE MASS: The Catholic Church teaches the mass to be a true reenactment of Calvary in which Jesus Christ is re-offered on an altar. This is the reason it is called the sacrifice of the mass. Hence her ministers are

called priests, and the place whereupon the mass is offered is called an altar. This is why the Catholic Church must teach the doctrine of transubstantiation, for if Christ is to be literally re-offered, and there is to be an actual renewal of Calvary; then they are forced to teach that the bread and wine become the literal body and blood of Jesus Christ. How can the Catholic Church teach such a thing in the light of God's Word? Jesus commanded His disciples to eat the Lord's Supper in remembrance of Him, not to re-sacrifice Him on an altar. When David said, in the 119th Psalm verse 103, that God's words were sweet to his taste, and that they were sweeter than honey to his mouth; no one would suggest that he cut the pages from Holy Writ and placed them in his mouth. No, he ate them with the spiritual faculty and not the carnal. It is plain to see in the Scriptures that Christ was offered once (one time only), and that we, as God's elect, are to partake of that sacrifice with the faculty of faith.

The Roman Catholic Church in the Council of Trent states, "The mass is, as the Council of Trent assures us, a true and proper sacrifice. In the first mass, celebrated at the Last Supper, Christ pronounced the words of consecration over the bread and wine and made His body and blood present, but sacramentally separated from each other. The mystical separation of Christ's body and blood points clearly to the sacrificial character of the mass. The Council of Trent teaches us that the Mass of Christ left to His Church is a visible sacrifice, 'In which that bloody sacrifice which was once offered on the cross should be made present, its memory preserved until the end of the world, and its salvation-bringing power applied to the forgiveness of sins which are daily committed by us.'"

In Catholic literature under the title of "Renewal of Calvary," they declare the mass to be a visible sacrifice. This is the Catholic Church's title not mine, which they give to the explanation of the mass. The question is, should Christ's sacrifice, which He offered at Calvary, be repeated, and is there any need for the repetition of it? The writer of Hebrews declares over and over that the offering of Jesus Christ was a one time sacrifice, not to be repeated, and why should it be, for it was efficacious for the salvation of his people. He uses the word "once" or "one," seven times, in referring to the offering and sacrifice of Christ, while suggesting it in other places. These are some of the scriptures

which teach beyond a shadow of doubt that Jesus Christ's sacrifice was a one time occurrence and that it was most efficacious for the salvation of His elect.

Hebrews 7:27, *"Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this He did ONCE, when He offered up Himself."* Hebrews 9:12, *"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."* Hebrews 9:24-28, *"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."* Hebrews 10:10-14, *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."* Hebrews 10:18, *"Now where remission of these is, there is no more offering for sin."*

The Apostle Peter agrees with the writer of Hebrews, for he states in 1 Peter 3:18, *"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit."*

Now the epistle to the Hebrews declares that anyone who crucifies to themselves the Son of God afresh, puts Him to open shame. *"For it is*

impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to open shame” (Heb. 6:4-6).

To participate in the mass is to put Christ to open shame and deny His effectual work on Calvary; it is to crucify to yourself the Son of God afresh. *“Now where remission of these is, there is no more offering for sin.”*

CONCERNING THE CORONATION: The Catholic Church states, concerning the Coronation, “Crowned Queen of Heaven by her Son, our Blessed Lady will reign there eternally. By her motherly intercession with Christ the King, she will plead for us always that we may gain eternal life, purchased for us by the Fruit of her womb.” Pleading and intercession suggest her to be a mediatrix. The American Heritage dictionary says to “plead” in the legal sense means “to address a court as a lawyer or advocate.” An advocate is an intercessor and mediator. Can Mary be an advocate for us when 1 John 2:1 declares that we have an advocate with the Father, and Him to be the Lord Jesus Christ. First Timothy 2:5 states, *“For there is one God, and ONE mediator between God and men, the man Christ Jesus.”* Mary is not a mediator. The saints in heaven are not mediators. And no man on this earth is a mediator between us and God. Jesus said in Matthew 23:9, *“And call no man your father upon the earth: for one is your Father, which is in heaven;”* and yet Catholics are taught to call their priests “Father.”

How can the Catholic Church instruct you to worship Mary as the Queen of Heaven in the light of Jeremiah 7:18, *“The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.”*

CONCERNING THE IMMACULATE CONCEPTION: The Catholic doctrine of the immaculate conception teaches that Mary was conceived

immaculate and was kept from every sin during her entire life and then was taken body and soul into heaven (Issued by Pope Pius IX on Dec. 8th, 1854). But the Bible teaches that all have sinned and come short of the glory of God (Romans 3:23). And why would Mary have called Jesus her Savior in Luke 1:47, if she was sinless.

CONCERNING THE WORSHIP OF MARY: A Christian brother of mine recently purchased a book from the Catholic book store called “The Glories of Mary,” (Tan Books,1982) written by the Roman Catholic scholar Alphonsus de Liguori. He studied the book to search out some of the teachings that the Catholic Church endorsed, concerning the worship of Mary, and put together a list of some of the more profound excerpts from the book. It should be pointed out that the author of this book was elevated to the position of “doctor of the church” by Pope Pius IX, a rare honor given only to the greatest of ecclesiastical writers of the Roman Church, and has been canonized as a saint. We shall mention a few of the excerpts that brother Brian compiled from the book and compare them to the scriptures.

The Glories of Mary:

“Mary, then, in obtaining this grace for sinners by her intercession, thus restores them to life” (p.54)

“And she is truly made a mediatrix of peace between sinners and God.” (p.56)

“... that sinners receive pardon by the intercession of Mary alone.” (p.57)

The Scriptures:

1TI 2:5 *For [there is] one God, and one mediator between God and men, the man Christ Jesus;*

Heb 7:25 *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.* (The *he* and the *him* in this verse is the Lord Jesus Christ.)

The Glories of Mary:

“To Mary alone is it granted to save them by her powerful intercession.”
(p.101)

“the hope of malefactors...the only hope of sinners” (p.102)

“Mary is the peace-maker between sinners and God” (p.174)

The Scriptures:

JOH 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

ACT 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Speaking of Jesus Christ)

Col 1:27 To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, [which is] our hope;

EPH 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];

The Glories of Mary:

“The holy Church carefully teaches us, her children, with what attention and confidence we should unceasingly have recourse to this loving protectress; and for this purpose commands a worship peculiar to Mary.” (p.106)

“The whole trinity, O Mary, gave thee a name after that of thy Son above every other name, that in thy name every knee should bow, of things in heaven, on earth, and under the earth.” (p.234)

The Scriptures:

PHI 2:9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

PHI 2:10 *That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;*

The Glories of Mary:

“Mary is called the gate of heaven, because no one can enter that blessed kingdom without passing by her” (p.134)

“And shall we scruple to ask her to save us, when ‘the way of salvation is open to none otherwise than thru Mary.’” (p.143)

“How can she be otherwise than full of grace, who has been made the ladder to paradise, the gate of heaven, the most true mediatrix between God and man” (p.128)

“He who is protected by Mary will be saved; he who is not will be lost.” (p.144)

The Scriptures:

JOH 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.*

JOH 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

ACT 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

PSA 62:6 *He only [is] my rock and my salvation; [he is] my defence; I shall not be moved.*

Joh 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand. (The words of Christ)*

The Glories of Mary:

“All power is given to thee in heaven and on earth, and nothing is impossible to thee, who canst raise those who are in despair to the hope of salvation.”
(p.154)

“Thou art the Mother of God, and all-powerful to save sinners, and with God thou needest no other recommendation; for thou art the Mother of true life.”
(p.155)

“At the command of Mary, all obey, even God.” (p.155)

“Yes, Mary is omnipotent.” (p.155)

“God has placed the whole Church, not only under the patronage, but even under the dominion of Mary.” (p.155)

“This great Virgin, who is the Mother of your God and Judge, is also the Advocate of the whole human race : fit for this office, for she can do what she wills with God.” (p.171-172)

The Scriptures:

MAT 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

ISA 40:13 Who hath directed the spirit of the Lord, or being his counsellor hath taught him?

COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.

1JO 2:1 And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins:

JOH 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Mt 1:25 *And knew her not till she had brought forth her firstborn son: and he called his name JESUS.* (This verse teaches that Mary did not remain a virgin as the Catholic Church has taught.)

The Glories of Mary:

“We often more quickly obtain what we ask by calling on the name of Mary than by invoking that of Jesus.” (p.228)

The Scriptures:

JOH 16:23 *And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you.*

The Glories of Mary:

“Mary is our life, because she obtains us the pardon of our sins” (p.54)

“For she ... is our salvation, our life, our hope, our counsel, our refuge, our help.” (p.230)

The Scriptures:

COL 3:4 *When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory.*

HEB 6:18 *That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;*

The Glories of Mary:

“Mary, says Saint Antonius, is that throne of grace to which the Apostle Saint Paul, in his epistle to the Hebrews, exhorts us to fly with confidence, that we

may obtain the Divine mercy, and all the help we need for our salvation”
(p.230)

The Scriptures:

HEB 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

CONCERNING PRAYER: How are Catholics taught to pray? For one thing, they are taught to pray the rosary in which memorized repetitious prayers are prayed mostly to Mary as a mediator. But, how did Jesus teach his children to pray? Jesus informs us in Matthew 6:7, “*But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*” Did you know that in pagan religions men use prayer beads and repeat prayers over and over. It is unscriptural to repeat prayers over and over thinking the more you repeat them, the more benefit it will bring. Jesus said that is what the pagans do.

I can remember as a young lad praying to different saints, for we were taught to pray to a particular saint for a particular need. Danny Thomas prayed to St. Jude, the patron saint of those suffering from desperate cases of illness, such as cancer; and now has helped erect a hospital in Jude’s name, because he thinks St Jude had something to do with answering his prayer. I appreciate what St. Jude’s hospital has done for young people suffering with cancer, but Jesus commands his children not to pray in such a manner. The heathen pray that way! The heathen have different gods for different needs.

CONCERNING IMAGES: As far back as I can remember, in the Catholic Church, we always had and prayed to images. When non- Catholics would ask me why we prayed to images, I would always tell them, “Well we don’t really pray to those images, but they are just there to remind us of who we are

praying to.” That may sound like a good explanation and one that would justify such a practice, but it is a practice that directly violates the commandment of God to His people. Exodus 20:4 states, “*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:*”

CONCERNING SIN: As a Catholic, I was always taught that I could commit certain sins that were only venial sins, while others were mortal in nature, and the mortal, if left unconfessed, would damn my soul to hell, while the former would only result in temporal punishment, if they were left unconfessed. But how can this be true in the light of James 2:10; “*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*” If I would be saved by keeping the law and yet offend it in one point then I am deserving of everlasting punishment. “*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*” (Romans 6:23). I cannot be eternally saved by keeping the law, for by it is the knowledge of sin (Rom. 3:20), but only by trusting that the Lord Jesus Christ made an efficacious and vicarious atonement on my personal behalf. He must be my substitute or else I perish. I do not keep the law in order to be saved, but because He has quickened me to life and has written the law in my heart. “*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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*” (Eph. 2:8-10).

If any man will see God, it will be through the imputed righteousness of Christ; that is, the righteousness of Christ being put to his account, and not because some priest has absolved him of his sins. I cannot stand before God in my own righteousness, for the Scripture tells me that all of my righteousness is as filthy rags in the sight of God (Isa. 64:6), but if I stand, I must stand clothed in the righteousness of Christ. Christ was made sin, not a sinner, but was made sin and became a curse for me; that is, He took my sins upon Himself and bore them on the tree and suffered the wrath that was my due, that I might be made the righteousness of God in Him (2 Cor. 5:21 and Gal. 3:13). Salvation is

entirely and wholly of grace from start to finish. Salvation is of the Lord. Confessing your sins to a priest will not take them away; they must be taken away by the effectual work of Christ, for He is the only scapegoat. Oh yes, I should confess my sins, but it should be to my Father in heaven, and not in order that I may go to heaven, but because He is my Father and I have offended Him and sinned against Him and I desire for Him to forgive me as a father does his son, and have that sweet fellowship restored.

CONCERNING BAPTISM: The Catholic Church states, “Baptism is the sacrament by which the soul is freed from original sin and is reborn through water and the Holy Spirit. The church places this sacrament first since it is a necessary means of salvation and is the gateway to all other sacraments.”

When my first child was born to me, I had her baptized by a priest. About the only utterances from her mouth, at that time, was in the form of crying, and she had no ability to understand and consent to what was taking place. And when the priest baptized her he did so by pouring a small amount of water on her head. I put forth the question, is this Scriptural? In the book of the Acts of the Apostles, chapter 8 verses 36-39, after Philip had preached Jesus Christ to the Ethiopian eunuch and he believed on Him, it is recorded thus, “*And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*” And then in John 3:23 it is recorded, concerning John the Baptist, “*And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.*”

Two conclusions can be drawn from these two passages of Scripture. First, that the candidate for baptism must believe on the Lord Jesus Christ with all his heart, and then he or she may be baptized. This is an impossible thing for

an infant to do. But the Scripture teaches that baptism is to be a believer's baptism. Secondly, that the mode of baptism is to be immersion. It does not take much water to simply pour water on one's head, and one does not need to go down into the water to have water poured on their head. The Greek word from which "baptize" comes means to "cover wholly with a fluid, to dip." Do not these verses of Scripture indicate that? How can pouring picture the death, burial, and resurrection of Jesus Christ? But true baptism does.

Then, lastly, Peter clarified the manner in which baptism saves in 1 Peter 3:21. There he states, concerning baptism, "*The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*" Notice baptism does not put away the filth of the flesh, but it is the answer of a good conscience toward God. Baptism will never change the heart. Only the new birth can cause a sinner to see himself as hell-deserving, and his only hope to be the Lord Jesus Christ as his substitute. "*Except a man be born again, he cannot see the kingdom of God*" (John 3:3). There upon believing on the Lord, he should submit to be baptized by someone with the God-given authority to baptize.

In conclusion: "*Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 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*" (1 Timothy 4:1-3). Why does the Catholic Church forbid its priests and nuns to marry? Why do they teach their people to abstain from eating meat on Friday?

Salvation is all of Christ and not in any works or ritual. It is all of grace and not of any works (Eph. 2:7-9). Salvation is not in a church, but in a person entirely, and that person is Christ. It is trusting only in the work that Christ performed. The problem is that men do not see themselves a hell-deserving sinners, totally void of righteousness, and shut up to the grace of God in Christ. As long as you see yourself as a righteous person by your own actions, there is no hope for you. You must see yourself spiritually bankrupt and fall

prostrate before the throne of grace for mercy. If you see that, and are trusting in the righteousness of Christ for your salvation, then it means that God has already brought you to life by His Spirit and has completely taken care of your sin problem, in the legal sense, 2000 years ago, for, *“when we were enemies, we were reconciled to God by the death of His Son”* (Rom. 5:10); Yea, and purposed it from the foundation of the world.

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him” (2 Cor. 11:3-4).

“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 works” (2 Cor. 11:13-15).

In the Revelation, chapter 17, it was revealed to John that a great false church would arise, whose seat would be a city seated upon seven hills. Rome is known as the “city of seven hills.” In the Catholic schools that I attended we were never taught anything in history class about the Inquisition, and yet all one needs to do is open any encyclopedia and they will find information concerning the inquisition. If I lived during the time of the inquisition, I would probably be put to death for writing this article. Many were for preaching what the Catholic Church considered heresy. The book of Revelation declares that this great false church was drunken with the blood of the saints (Rev. 17:6). And God says concerning her, *“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues”* (Rev. 18:4).

I do not think that any man should criticize another man’s religion just for the sake of criticism, or out of hatred for other men; but the question arises, do we

love the Word of God more than the word of men? I have not written this article out of hatred for Catholics. Please believe that! My parents are still to this day Roman Catholics, and I assure you that I do not hate my parents. My desire is for them to know the same Lord and Saviour that reached down and saved this depraved sinner. My desire is that the Lord may use this to open the eyes of a few and cause them to see the bondage that they are being held under by false religion. If you are a Roman Catholic, and if I am telling you the truth, then my hope is that I have not become your enemy (Gal. 4:16).

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