

Missio Dei Fellowship exists to glorify God by delighting in Him and making Him known through the proclamation of the gospel of Jesus Christ.

Gospels that Damn—Roman Catholicism, Pt 3

Selected Scriptures

Keywords: Roman Catholic Church, false gospel, Catholicism, Gospel, Sin

PowerPoint Presentation included: Alternate Gospels that Damn--Roman Catholicism pt 1.pptx

SermonAudio Blurb: In this brief series we consider key religions that claim to give a true way of salvation and forgiveness of sin, but actually are false gospels and false hopes. When considering a false gospel one must put at the very top of the list the Roman Catholic Church. A massive religion, it is built upon a false understanding of sin which leads to a false understanding of the solution to that sin and a false command in response to their solution. In this first of two sermons we focus on the problem of mankind, which is sin. And we see how the Roman Catholic Church gives an utterly hopeless, Christ-less answer to that problem.

I. Introduction.

- A. This is the final sermon on the Roman Catholic Church and their gospel.
 - 1. Jesus, when speaking to His disciples warns them of the impact of the teaching of the Pharisees. He likens their teaching's influence as that of leaven in dough. Give time it corrupts through and through. And so He said instead, ". . . *My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear the One who after He has killed has authority to cast into Hell; yes, I tell you, fear Him!*" (Luke 12:1)
 - 2. I would argue that the Roman Catholic Church is no different.
 - 3. I would propose that the truly happy Catholic is a Catholic who does not know what his church teaches.
 - 4. In other words, "It is finished," those words of infinite joy and rest uttered by Jesus Christ on the Cross have no meaning to the serious Catholic. At best those words mean, "It has begun, now you finish it."
- B. A brief recap:
 - 1. We have considered how the Roman Catholic Church views sin both in the non-believer and the believer. All are born under the sin of Adam and all have a predisposition toward sin. For the Catholic, the original sin is resolved through baptism and only baptism.
 - 2. From there we begin the long road of being saved, or justified.

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- a. Real righteousness is infused, poured into the newly baptised person.
 - b. If you sin a venial sin then the level of your righteousness goes down. If you sin a mortal sin then you lose all righteousness and need to start again. Penance is the key way that you restart.
3. This led us to learn about merit and meritorious works.
- a. It is wrong to say that the Roman Catholic Church teaches you are saved by your own self-righteousness. They teach clearly that it is through faith and by grace. Without the work and person of Jesus Christ there is no hope of salvation.
 - b. However, the key word that is missing in what the church says is the word “alone.”
 - c. And so they teach you to perform various works of merit

II. Justification by Faith Alone or with Works?

- A. We move now to the issue of faith, or to believe.
 1. The Roman Catholic Church teaches faith and grace in justification; BUT, they do not teach that justification is through faith alone or by grace alone.
 2. Remember that the battle regarding justification, being made righteous or declared righteous, all focuses upon the word, “alone.”

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3. Are we justified **by** grace alone? Are we justified **through** faith alone? Or to say it another way, are we justified **by** Jesus Christ alone?
4. Front and center to this was the discussion of justification and where faith played into it. It is worthwhile to remember that the Roman Catholic Church can never annul formal councils like Trent. What is taught and affirmed must always be taught and believed. **To reject what the Council of Trent taught is to be a disobedient and unfaithful Catholic and that is a mortal sin.**
5. At the council they spent time with issues related to condemning various positions that are in opposition to the official Catholic teaching.
 - a. The actual way this was done was by saying, “If anyone believes such and such let him be anathema.”
 - b. This comes from Galatians 1:8-9, *“But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed.”*
 - c. To be anathema is to be under the eternal curse of God.
 - d. In other words, the passage in Galatians cuts both ways. It is all about the gospel, how one is saved or justified. Therefore, if the Roman Catholic Church is correct then we are accursed. But if they are wrong, then they are accursed. And it is here that you see how this whole thing is a non-negotiable item—no middle-ground.
 - e. To be justified by God is to be saved. It is at the core of the gospel of salvation. It is how we have forgiveness of sin, how we are at peace with God, how we are promised eternal life and so on. So we must get this right.
 - f. And if a church or person claims that what they teach and believe is the true gospel but it is not what the bible teaches as the gospel, then that organization or person is false. They teach a lie and they are to be rejected because they are under God’s abiding curse. It is really that brutal and that simple.
6. The Roman Catholic Church in the Council of Trent teaches that faith is a necessary condition for justification.

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- a. Therefore, again, we want to stop saying that they teach otherwise. It is not true and it accomplishes nothing. In fact, faith is incredibly important to justification for the Roman Catholic Church.
 - b. So drive into your mind and memory that it all is about “alone.” It is not just “faith” but “faith alone.”
 - c. Now the Roman Catholic Church teaches three aspects or elements about faith in relationship to justification:
 - (1) “*Initium*” — It is the starting place of justification.
 - (2) “*Fundamentum*” — Faith is also the foundation upon which justification is established or built.
 - (3) “*Rodex*” — And finally faith is at the core or root of justification.
7. But by this time you should realize that with the Roman Catholic Church nothing is quite straight-forward. The devil, so to speak, is in the details and in this case it is in the terms used.
- a. Just like sin. Sin is sin, but sin can be materially sin yet not formally sin.
 - b. So with faith. Faith is a necessary condition. But that is not the same as saying that faith is the sufficient condition
 - c. You can have faith. Faith in Jesus Christ and yet it is not sufficient for justification. It is necessary but not sufficient.
 - d. So the Roman Catholic Church says justification is by faith. But it is only the initial stage of justification. It is at the root of it. But it is not sufficient to justify fully.
8. The influence of Aristotle on this whole issue.
- a. He developed what is know as the “four causes.”
 - b. From Aristotle there then developed what is known as the instrumental cause—what are the tools necessary to bring about that change.
 - (1) The Roman Catholic Church teaches that the instrumental cause that makes a person justified is the sacrament of baptism.

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(2) But the Roman Catholic Church also declares that God will never declare a person justified unless that person is, in actuality, just.

c. The Roman Catholic Church says that if a person, a Catholic who has been baptized, performed the sacraments but has committed a mortal sin that was not dealt with through the sacrament of penance, dies, they go to hell and are not declared justified.

B. What does the bible say?

1. If You, YHWH, should mark iniquities, O Lord, who could stand? (Psalm 130:3) “. . . for all have sinned and fall short of the glory of God” (Romans 3:23).

2. This is the problem we all face. God is just and we are not. God is righteous and we are not. So how then can a man be found just before a holy and just God?

3. In the Roman Catholic Church the idea of justification is a journey.

4. Romans 3 is where we will find the answer to why we must reject that teaching and that it is contrary to what God calls us to do. And in this we will see all that Grayson and I taught over those four weeks on how a person is saved.

a. Vs 19:

b. Vs 20:

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c. Vs 21:

d. Vs. 22:

e. Vs 23:

f. Vs 24:

g. Vs 25:

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h. Vs 26:

5. Romans 4.

a. Paul then picks up this whole theme and considers the great patriarch, Abraham. Why? Because the Jew would look at Abraham and think that because they are his offspring that they are accepted by God. And the mark of that is circumcision, which is shorthand by saying that they obey the Law.

b. But the problem is that though a Jew was circumcised, Abraham, when he was justified, was not. The bible says that God called Abraham to follow Him and it says that Abraham believed God and it was reckoned/declared righteousness for him.

c. Vs 13:

d. Vs 14:

e. Vs 15:

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f. Vs 16:

g. Skip down to vs 22:

6. Romans 5:1:

a. Here we come to a wonderful word, “therefore.

b. Look at vs 1 again:

7. Ephesians 2.8-9:

a. What saves you?

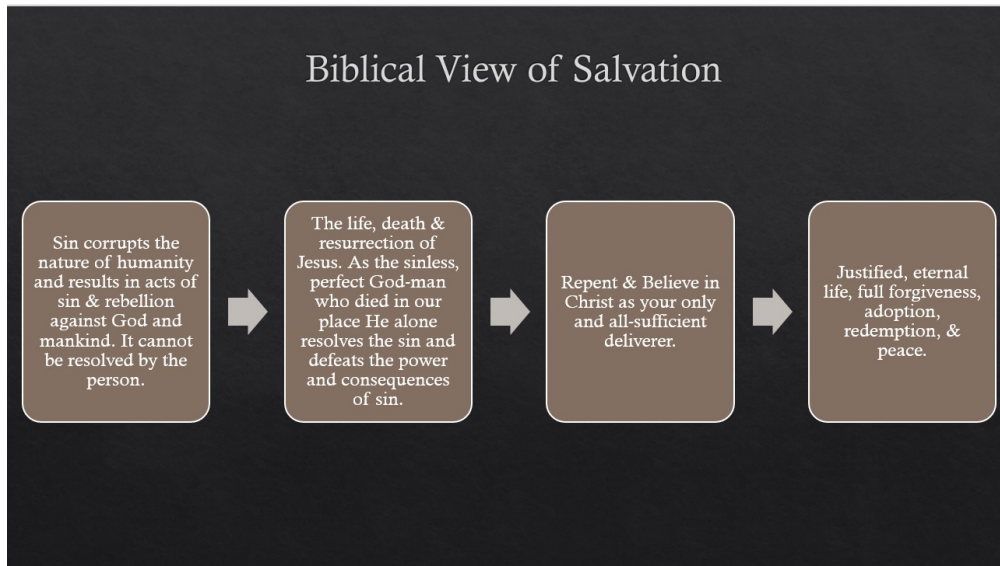
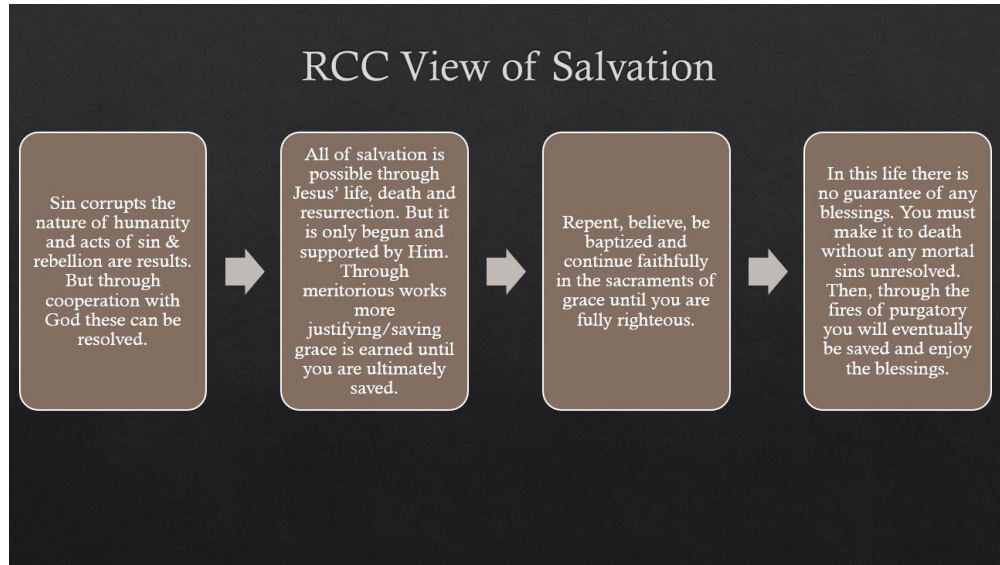
b. What is the instrument?

c. What has no part in your salvation?

d. What is the purpose of making salvation be that way?

C. So now let us look simply and quickly at the paradigm Grayson and I put together in our four sermons and compare it to the Roman Catholic Church:

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III. Conclusion.

- A. Here then is the issue. We saw the problem and it our sin and the holy wrath of God upon sinners.
- B. We saw the solution, it is found in the life, death and resurrection of Jesus our Lord and only through Him.
- C. And we saw the command, repent and believe this good news.
- D. And when that occurs and not a moment later, God blesses us with every spiritual blessing. But most importantly God justifies the sinner.
- E. The Roman Catholic Church points you to a godless hope that is filled with god sounding language. But it cannot point the person to simply Jesus and stop right there. Jesus is the entrance way and He may be the grease, so to speak on which the sacraments slide forward and upward. But in the end, it is through cooperating with God through your obedience that you ultimately achieve justification and never in this life.
- F. And so you pay a priest to say a mass to help that person out. Through your efforts by doing the sacraments frequently you can try to help them out.
- G. But can you not see the hopelessness of it all? These are people supposedly now in purgatory burning away sin.
- H. And all the while God calls to us to simply believe the good news of Jesus Christ.

Benediction

May the Lord remind you all of the richness of His grace and the manifold blessings that belong to you in Christ Jesus our Lord. May you walk in His promises and by the power of the Holy Spirit as you engage this fallen age for God's glory. Amen

Roman Catholicism

What Is Salvation?

Justification
Infused

Baptism

Lifetime of
Sacramental Practice

Eternal
Life

Final Justification
Once All
Imperfection Is
Removed

Let Him Be Anathema. . . .

Galatians 1:8-9, “But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed [anathema].”

Three Aspects about Faith

- ◇ “*Initium*” — It is the starting place of justification. Or it is the way in which justification begins its process.
- ◇ “*Fundamentum*” — Faith is also the foundation upon which justification is established or built.
- ◇ “*Rodex*” — Faith is at the core or root of justification.

Is Faith Alone The Sufficient Condition?

If you meet a specific condition, then the expected result will happen. In this sense then, if the condition of faith is met, then salvation, or justification shall happen. But if faith alone is not **SUFFICIENT** then what is needed? And the answer they give is meritorious works.

If You, Yahweh, should mark iniquities, O Lord, who could stand? (Psalm 130:3)

“ . . . for all have sinned and fall short of the glory of God” (Romans 3:23).

Ephesian 2:8-9

- ◇ vs 8 For by grace you have been saved through faith, and this not of yourselves, it is the gift of God;
- ◇ vs 9 not of works, so that no one may boast.

RCC View of Salvation

Sin corrupts the nature of humanity and acts of sin & rebellion are results. But through cooperation with God these can be resolved.



All of salvation is possible through Jesus' life, death and resurrection. But it is only begun and supported by Him. Through meritorious works more justifying/saving grace is earned until you are ultimately saved.



Repent, believe, be baptized and continue faithfully in the sacraments of grace until you are fully righteous.



In this life there is no guarantee of any blessings. You must make it to death without any mortal sins unresolved. Then, through the fires of purgatory you will eventually be saved and enjoy the blessings.

Biblical View of Salvation

Sin corrupts the nature of humanity and results in acts of sin & rebellion against God and mankind. It cannot be resolved by the person.



The life, death & resurrection of Jesus. As the sinless, perfect God-man who died in our place He alone resolves the sin and defeats the power and consequences of sin.



Repent & Believe in Christ as your only and all-sufficient deliverer.



Justified, eternal life, full forgiveness, adoption, redemption, & peace.