

**STUDY THE BIBLE 34 (STB 34)**  
**"ARE YOU A CHRISTIAN OR A ROMAN CATHOLIC?"**

**A STATEMENT OF FAITH - IS THIS YOU?**  
**Do you believe the following:**

- \* I go to church.
- \* I believe in God and pray to Him.
- \* I believe in Jesus.
- \* I believe in the Holy Spirit.
- \* I know that God's grace saved me by having faith in Jesus Christ.
- \* I believe Jesus died on the cross for my sins, was buried and rose again the third day.
- \* To the best of my ability I try to keep the Ten Commandments.
- \* I came from a Christian family and went to church every Sunday and Sunday School.
- \* I currently go to church was confirmed into the church through confirmation classes.
- \* I've asked Jesus to forgive my sins and come into my heart and be Lord of my life.
- \* I take Holy Communion.
- \* I love God.
- \* I love other people and help not just Christians but non-Christians as well.
- \* I support overseas missionaries.
- \* I believe the Apostles creed and I can recite it.
- \* I ask God to help me every day by His Holy Spirit.
- \* I ask Jesus to help me every day.
- \* I sometimes fast but not as often as I should.
- \* I've been to a Billy Graham crusade and went out the front and asked Jesus to come into my heart.

**CONGRATULATIONS! YOU'RE PROBABLY A ROMAN CATHOLIC!**

This probably shocks you and but then again it might not.

Can you tell the difference between Christianity and Roman Catholicism?

Can you give the reasons why Rome has killed, conservatively estimated, over 70 million people who opposed her since 1200AD?

The above STATEMENT of FAITH is being echoed by countless "christian" millions as we are living at a time when the difference between Christianity and Roman Catholicism seems negligible in the minds of most. The argument seems to be that we should build on the common basis between the two religions - even putting the bulldozer through any differences that would seek to separate.

Is the Christian relationship to God the same as a Roman Catholic relationship to God? Are there any differences? Are those differences worth fighting for today?

Why must we have one or the other? Can't we have both? Can't we compromise and negotiate to a reasonable and sensible outcome between the two faiths?

Did the countless Christian martyrs who died cruel and horrible deaths get it all wrong?

"WHAT? Really? No! I'm a Christian! I've always thought of myself as a Christian! You mean they believe what I believe? I hadn't realised that. Wow! You mean to tell me that if I believe the above and I call myself a Christian and the Roman Catholics believe the above as well, then really ... we're all the same and there is no difference."

"Well! Well! Well! This unity thing between religions is really working. I thought there were differences, but apparently not. After all I guess we all believe in the same God, Jesus and Holy Spirit. Isn't that right? Maybe there were differences in the past, but they don't seem worth worrying about, do they?"

These are sentiments being echoed by countless Protestant millions as we are living at a time when the difference between Protestantism and Roman Catholicism seems negligible in the minds of most. The argument seems to be that we should build on the commonality between the two religions and ignore or even put the bulldozer through any little differences that would seek to separate. Why must we have one or the other? Can't we have both? Can't we compromise and negotiate to a reasonable and sensible outcome between the two faiths?

Is a Protestant relation to God the same as a Roman Catholic relation to God? Are there any differences? Are those differences worth fighting for today? Did the countless Protestant martyrs who died cruel and horrible deaths get it all wrong?

Indeed the Catholic church is all for resolution, and in fact seem to be puzzled that there has never been any differences, stating that past disturbances have been nothing but misunderstanding and ignorance.

The following interview with Stephan Keenan, a Roman Catholic scholar, in his *Doctrinal Catechism* regarding justification by faith, bears out this point:

**Q: What is justification?**

A: It is a grace which makes us friends with God

**Q: Can a sinner merit this justifying grace?**

A: No, he cannot; because all the good works which a sinner performs whilst he is in a state of mortal sin, are dead works which have no merit sufficient to justify.

**Q: Is it an article of the Catholic faith, that the sinner in mortal sin, cannot merit the grace of justification?**

A: Yes; it is decreed in the seventh chapter of the sixth session of the Council of Trent, that neither faith, nor good works, preceding justification, can merit the grace of justification.

**Q: How then is the sinner justified?**

A: He is justified gratuitously by the pure mercy of God, not on account of his own or any human merit, but purely through the merits of Jesus Christ; for Jesus Christ is our only mediator of redemption, who alone, by his passion and death, has reconciled us to his Father.

**Q: Why then do Protestants charge with believing, that the sinner can merit the remission of his sins?**

A: Their ignorance of the Catholic doctrine is the cause of this, as well as many other false charges.

Those who imagine that Catholic theologians teach a bald righteousness by man's own works, are not prepared to meet or recognize the doctrine of the mystery of iniquity.

In fact, the octopus of the mystery of iniquity has at its heart, a view of Justification by Faith, from which the tentacles of devotion to Mary, infant baptism, penance, saint veneration (worshipping), confessions to priests, the mass and extreme unction (the last rites), all come from.

The issue central to the Reformation of the sixteenth century was that of Justification by faith. "Should the doctrine of justification be lost, then all is lost." (Martin Luther)

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