

Bible Special 06-08-08b

Let's resume our study now. We've been looking at the Roman Catholic Church. We have reviewed in some detail its history.

And to finish the thought of our first session tonight, remember when I was talking about old wineskins and new wineskins and how God dealt with his people Israel through priesthood and through ritual and through symbolic communication, because that was the best way back then. But then when Jesus came, there's a whole new context. There's a new setting.

People are more literate. Writing and written communication is so much easier and so much clearer. And this is the way that God chose to communicate in the New Testament age is through the scriptures, the record of the Old Testament that includes the rituals.

We get all of the benefit or nearly all of the benefit. I don't, I think we don't get the shock value of watching the animals having their throats slit. I think that would probably be memorable.

I think it would communicate to us in a way that's hard to reproduce the magnitude of the work of Jesus Christ. He was foreshadowed in those animal sacrifices. Without the shedding of blood, there is no remission of sin.

We don't typically see that shedding of blood. Our hamburger comes to us all nicely wrapped in foam and shrink stuff. We don't, we're not down there watching him whack the cow in the head with a hammer and chop him all to pieces and grind him up.

People who used to butcher their own animals, people who hunt and still do some butchering of their own, they understand what might have been involved in people observing the blood sacrifices that were part of the Levitical system. But that was the old way of communication. The new way is the scriptures.

And that's why if you think about our current set of memory verses, why do so many of them talk about God's word and talk about how profitable the scriptures are for doctrine and reproof and correction and instruction and righteousness so that we can be complete, mature, perfect and thoroughly furnished, completely equipped, fully ready for every good work, every good work. It's not like, well, you can do like 40 percent of the good works, but for the rest of them, you need your church or the rest of them, you need, you know, our supplemental manual, our third testament. Then you can get the other 60 percent or the other 20 percent of your good works.

Scripture equips us for every good work, every single one. There is no good work out there that God has for you that you cannot accomplish if you have God's word and God's spirit. It is a complete power and guidance system.

I am tempted to go off and talk about powered, guided systems like missiles and rocket

assisted artillery shells and so on, but I'll refrain. But you think about it. If you launched one of those and it wasn't fully self-contained, if it didn't have a complete guidance system, if it didn't have a complete propulsion system, where do you think the impact and the burst of the explosive would happen? Well, nobody would know.

It would be unpredictable. When you fire something like that, it has to be absolutely guided and absolutely powered to reach its goal. Can't run out a rocket halfway and fall on your own people.

Can't have a screwy guidance system where it goes off target and wreaks some kind of havoc that you didn't intend. Well, our life as believers in the New Testament age is completely provided for through God's word and God's spirit. This is the new wineskin.

Now, what has the Roman Catholic Church done? It has tried to take New Testament life, Christian life, church life, body of Christ, bride of Christ life, and stuff it into the old wineskin. We can still have a priesthood. We can still have the sacrifices.

Of course, they won't be animals, but they'll be the sacraments. You can do penances. Penance will be sort of like offering a sacrifice.

You'll light some candles or say some Hail Marys or Our Fathers or, you know, you just recite mindlessly something over and over again. You do it enough times and God will say, OK, that's enough. I'm sick of you.

You're forgiven. Go away type of thing. Or give money or do some other thing.

And here's an indulgence for you. It's trying to shove New Testament truth, Christian life, body and bride of Christ life, Holy Spirit, Scripture life into the old wineskin of ritual and human hierarchy, trying to stuff it back into the days, the preliterate days when people couldn't read and couldn't write and needed a graphic demonstration. It is a dumbing down.

It is a retrograde movement. It is a retreat and an ignominious, illegitimate retreat into the past at a time when those things were appropriate and sanctioned and ordained by God and indeed commanded by God. They were great.

But Jesus said, I have come to fulfill the law. The law was a schoolmaster to bring us to Christ. Now, the question is, how many of you who have finished the sixth grade want to go back to the second grade? How many of us who have graduated high school and college want to go back to the second grade? Second grade is great when you're a second grader.

But you don't want to keep repeating the second grade over and over and over. You don't want to repeat the sixth grade over and over and over. You want to advance.

You want to move forward, start new things. and college students don't go back to second grade. But this is what the Roman Catholic Church has unwittingly done.

In some cases, unwittingly. In other cases, wittingly. Because there is an agenda.

You know, Mel Brooks' famous line, it's good to be the king? Well, there are people who enjoy power. They enjoy control. They enjoy being the big cheese and the mucky muck and the guy that you have to come to for things.

There are people, that's their idea of great satisfaction and achievement in life is to be in charge and to be in control. And people like that love to get into some sort of hierarchical system. Some of them go into politics.

Some of them go into corporate life. Some of them go into religion. And you will find those people generally in a structured religion like Roman Catholicism or some of the offshoots that are very similar like the Episcopal Church or the Lutherans and the Presbyterians that are heavy on ritual and heavy on structure and heavy on, look at me, I've got the outfit, I've got the elements, I'm up here on the stage, watch me brush the crumbs, watch me pour the wine, watch me do the faulty roll in my little ritual up here.

And then you come up and I'll give you the symbols that represent Christ. You come to me and I'll lay the wafer on your tongue. You come to me and I'll give you a sip of the holy juice.

And there are people who just thrive on that. Now, this is human nature. But it isn't divine nature and it isn't scriptural and it is not for this age.

Never has been. Well, new wine belongs in new wineskins. There is a new order.

This church is not modeled on the Old Testament. It is not modeled on the Levitical system at all. To the extent that it's reflected, priesthood sacrifices its individual.

Nation of Israel, Old Testament, individual believer, New Testament. Right? That principle never fails. Old Testament Israel as a nation has a priesthood.

New Testament individual believer has a priesthood within himself. We are priests after the order of Melchizedek. Peter says, God has made you a kingdom of priests.

You individuals are a holy nation. You're the holy nation now. So take the principles and the promises and the doctrines that God gave to the holy nation of the Old Testament.

Observe them, interpret them, and apply them properly in the modern day. Catholic Church has totally missed this. Just six feet over their head right by.

Well, what does the Roman Catholic Church now teach? We've talked about the history and how it came into being and what the fundamental flaw is. How has this fundamental flaw and this structured, ritual-oriented church burgeoned and blossomed and become what it is today? What do they teach? Well, there was a new catechism published by the Catholic Church in 1992. This is the latest, greatest thing from on high.

The Pope blessed it. The bishops blessed it. The cardinals blessed it.

Priests blessed it. All the individual Catholic churches teach it to their children. Catechism is the indoctrination system for Catholics.

You start out as a little kid and you go to catechism and they teach you, they indoctrinate you with these things. What does the catechism teach? It came out in 92 in Latin and it took them two years to filter through the thing and get it translated into English. So the English translation came out in 1994.

Here are some excerpts. I can't even begin to give you anything more than an idea of some of the more prominent things that it teaches. First of all, tradition in the Catholic Church has equal authority with this book.

Church tradition has equal authority. Part 80 of the catechism. Sacred, I'm quoting now from the catechism, sacred tradition and sacred Scripture then are bound closely together and communicate one with the other.

Part 82, as a result, the church to whom the transmission and interpretation of revelation is entrusted, Scripture's been given to the church. This is the Holy Roman Church, Holy Mother Church. The church to whom the transmission and interpretation is entrusted, quote, does not derive her certainty about all revealed truth from the Holy Scriptures alone.

Both Scripture and tradition must be accepted and honored with equal sentiments of devotion and reverence. You should be devoted and revere Catholic Church tradition just as much as you do the 66 books of our Bible. Of course, they've got a few more.

Secondly, that's the first point. Tradition and Scripture are equal in Catholicism in authority. Secondly, Bible interpretation is solely the providence of the Pope and his bishops.

Part 100 of the catechism. The task of interpreting, this is a quote, the task of interpreting the word of God authentically has been entrusted solely, only, to the magisterium of the church. That is, to the Pope and to the bishops in communion with him.

The only guys who can tell you what this book means are the Pope and his henchmen, or his bishops. Point three, Mary, the mother of Jesus, is viewed by the church as sinless, as a perpetual virgin, as the mother of God, as the queen of heaven, and as the co-redemptress, co-redemptrix with Christ. Co-redemptrix with Christ.

Five points on Mary, all taught in the catechism to every little Catholic child that goes to catechism. All the priests, this is what the church believes and teaches. Mary is sinless, perpetual virgin, mother of God, queen of heaven, co-redemptress with Christ.

Part 491 of the catechism. Believe me, the catechism is long. You can spend your life studying the thing and never get through it.

Through the centuries, the church has become ever more aware that Mary, full of grace, through God, was redeemed from the moment of her conception. When Mary's mother conceived her, she was saved, and she was sinless. Scripture says, David himself says, I was conceived in iniquity.

I was born in sin, but not Mary. She was redeemed from the moment of her conception. That is what the dogma of the immaculate conception confesses, as Pope Pius IX proclaimed in 1854.

The pope said it, it's got to be true. Part 494 of the catechism. Saint Irenaeus says, being obedient, she became the cause of salvation for herself and the whole human race.

Mary is the cause of salvation for you and me. The next part, 495, the church confesses that Mary is truly Theotokos, Mother of God. Now, let me ask you a question about this whole Mary as the mother of the Lord Jesus.

What's our first point of Orthodox Christianity? Jesus Christ, He is, do you remember it? Undiminished deity and true humanity in one person forever. Now, Jesus himself said, before Abraham was, I am. Was Jesus God in Abraham's day? Was Jesus God when the universe was created? In the beginning, the Word was with God.

The Word was God. All things were created by Him. Without Him was not anything made that was made.

Now, if Mary doesn't come along until 20 BC, let's say, how can she be the mother of the God who created her and the universe and Abraham and everybody else? How can she be his mother if he exists and she doesn't? In what sense is Mary the mother of the Lord Jesus? What part of Jesus' nature is she the mother of? His humanity. Now, how difficult is it for you and me to sort out the difference between the deity of Christ, which is eternal, co-existent with the Father and the Spirit, and the humanity of Christ who came into existence in four to six BC, conceived of the Holy Ghost, born of a woman who never had relations with a man, and went on to live his life for 33 odd years and died on the cross, rose again, became the Savior of the world. It's not that difficult to figure out that Mary was the mother of the humanity, the physical being.

He was born of water. What's the last thing that happens to a woman before she goes in and has her child? Water breaks, right? Born of water, that's what it means. Born of water is an allusion.

It's a figure of speech that means physical birth. Jesus told Nicodemus, except a man is born of water and the Spirit, he can't see the kingdom. You got to be human.

This means salvation in terms of the Bible is for human beings, not angels, not animals, born of water and of the Spirit. First birth, second birth. Well, Catholics say that Mary is the mother of God.

She's not the mother of God. God doesn't have a mother. God is eternal.

Having a mother means you came into existence at some point. Did God come into existence? Because Mary gave birth to Him in some sense? It's utter... I don't understand how people can claim this, but believe me, multiple hundreds of millions of Catholics say this all the time. Mary, mother of God.

Can't figure it out. Part 508 of the Catechism. From among the descendants of Eve, God chose the Virgin Mary to be the mother of His Son.

Fine. Full of grace, Mary is the most excellent fruit of redemption. That's tradition.

That's not Scripture. From the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life. Balderdash.

Scripture doesn't say that. Where does that come from? Somebody made it up after the fact. It's not in the Word of God.

Matthew doesn't say it. Mark doesn't say it. Luke doesn't say it.

John doesn't say it. Paul doesn't say it. I could give you part after part.

Part 964. Mary's role in the church is inseparable from her union with Christ and flows directly from it. This union of the mother with the Son in the work of salvation, union of the mother with the Son in the work of salvation is manifest from the time of Christ's virginal conception up to His death.

It is made manifest at the hour of His passion, enduring with her only begotten Son the intensity of His suffering. She endured just as much suffering as He did, joining Herself with His sacrifice in her mother's heart and lovingly consenting to the immolation of this victim that was born of her. She was there and doing it just as much as Him, according to the church.

Part 966. The Immaculate Virgin, preserved free from all stain of original sin when the course of her earthly life was finished, was taken up, body and soul, into heavenly glory and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son. This is what they call the Assumption.

Up the escalator to heaven. The Assumption of the Blessed Virgin is a singular participation in her Son's resurrection. She participated in His death equally.

She participated in His resurrection and ascension equally. In giving birth, you kept your virginity. You conceived the living God and by your prayers will deliver our souls from death.

This is a quote from the Byzantine liturgy that they cite on the Feast of the Dormition. In a holy singular way, she cooperated by her obedience, faith, hope, and burning charity in the Savior's

work of restoring supernatural life to souls. For this reason, she is a mother to us in the order of grace.

Now, I defy you to find a scripture that even suggests or hints or can be stretched out of shape to embrace such a doctrine. It's not there. This is totally and entirely the tradition of the church, but if you're a Catholic, it's a circular argument, isn't it? Hi there, I'm the church and what I say is just as good as scripture and I say Mary is the mother of God.

Mary got assumed into heaven. Mary participated in the work of Christ on the cross and she's the mother of us all and you should believe that. Why should I believe that? Well, because I'm the church and I told you.

Well, why should I believe that? Well, because I just got through telling you that what I say is just as good as scripture. This is the gist of the argument. Where's the authority for such statements? Taken up to heaven, she did not lay aside this saving office, but by her manifold intercession, she continues to bring us gifts of eternal salvation.

Mary prays for you and that's what helps you get saved. Therefore, the blessed virgin is invoked in the church under the titles of advocate, helper, benefactress and mediatrix. Mediator-ess.

Lady mediator. That's what mediatrix is. Now, let me remind you of just one scripture here.

You may recall in Acts, when Peter was preaching in chapter four, verse eight, Peter filled with the Holy Spirit said to them. Now, this is Peter who is ostensibly the first pope to the Catholics, right? So you'd think a Catholic would pay attention to what Peter has to say. What does Peter say? Rulers of the people, elders of Israel, if we this day are judged for a good deed done for a helpless man, remember they healed the guy, by what means he has been made well, let it be known to you all and to all the people of Israel that by the name of Jesus Christ of Nazareth and his mother Mary, is that what he says? By the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him, this man stands here before you whole.

This is the stone which was rejected by you builders, which has become the chief cornerstone. Who's the rejected rock that's become the cornerstone? Jesus Christ of Nazareth. Verse 12, Acts four, Neither is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

No other name. Jesus Christ of Nazareth is the one single unique name. That's Peter, filled with the Holy Spirit, speaking to the first generation of the church.

Now, how do you get this catechism out of that? How can you prop that catechism up and give it legs and have it walk around, teach it to millions of children over decades, when scripture clearly teaches the contrary? It is an abomination. It is, if you want to talk about heresy, people say heresy is what's outside the Catholic church. The Catholic church embodies this error, teaches this error, promotes this error, and claims this error to be the truth of God.

So this leads to another point, which is praying to Mary, working through the rosary, the little necklace of beads. This is 971, part 971 of the catechism. The church's devotion to the Blessed Virgin is intrinsic to Christian worship.

You can't worship as a Christian if you're not devoted to Mary. The church rightly honors the Blessed Virgin with special devotion. The liturgical feasts dedicated to the Mother of God and the Marian prayers, such as the rosary, are an epitome of the whole Gospel.

You want to sum up the whole Christian Gospel? Hail Mary, full of grace. Blessed art thou in the fruit of thy womb, Jesus, blah, blah, blah. That's the epitome of the Gospel.

Hail Mary. Come on. The epitome of the Gospel is, Hi there, Mary.

You're full of grace. Blessed are you among women. And blessed is the fruit of your womb, Jesus.

That's the epitome of the Gospel. What is the Gospel? There is none other name given under heaven among men whereby we must be saved. Jesus Christ died for our sins according to the Scriptures and that He was buried and that He rose again the third day according to the Scriptures, not according to the church, not according to Irenaeus or Pope Pius IX, according to the Scriptures.

Have I sufficiently emphasized this point? Next point. Fullness of salvation is only through the Catholic Church. This is the Catechism.

1994. You can go down to a bookstore and buy it. Second Vatican Council's decree on ecumenism explains it is through Christ's Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained.

Salvation is out there and it's from Christ that the means is the Catholic Church. It is the universal help toward salvation. It was to the apostolic college alone of which Peter is the head, that we believe our Lord entrusted all the blessings of the New Covenant.

The blessings of the New Testament, of the Church, were given to the apostles. Peter is their head. I guess that's why he was in charge of the Jerusalem Council when Paul came down and said, what do we do with the Gentiles? Was Peter in charge of that? That's funny.

Peter was around. He was alive. They had a big council.

They made a major decision for the early church. And who was in charge? Somehow the apostles didn't seem to think Peter was the pope. Was he busy somewhere? First major church council and Peter had to go get some fish sold or something? Sorry, I've got a boat full of fish.

James, take it. I'll be back later. It's nonsense.

It's just incomprehensible to me. Part 846 of the Catechism. Basing itself on Scripture and

tradition, the council teaches that the church this is the council of apostolic succession.

There's the apostles and all the popes. The church, a pilgrim now on earth, is necessary for salvation. This is a direct quote.

The church is necessary for salvation. It affirms at the same time the necessity of the church which men enter through baptism as through a door. Hence, they could not be saved who knowing that the Catholic church was founded as necessary by God through Christ would refuse either to enter it or to remain in it.

Catholic doctrine teaches that if you're not a Catholic, you're not saved. It's just that simple. I don't care what they say.

I don't care how they try to whitewash it or varnish it or blow smoke in front of it. Their official doctrine says if you don't enter the church through the sacrament of baptism, you are not saved. There is no Christian unity apart from the Catholic church.

Part 820, the Catechism. Christ bestowed unity on His church from the beginning. This unity, we believe, subsists in the Catholic church as something she can never lose.

The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit. You're outside the church. Patti pointed out on the break that when the Catholic church tried to put that new doctrine into the old wineskin, that wineskin burst and out came the Reformation and the Protestant denominations.

I think it's a very apt observation. It just could not contain it. Martin Luther looked at that and said, this is not what Scripture teaches.

The supremacy of the Pope. Part 882, the Pope, Bishop of Rome, and Peter's successor is the perpetual and visible source and foundation of the unity of the bishops and the whole company of the faithful. You've got to have that unity of the church.

It's only unified under the Pope. The Roman Pontiff, by reason of his office as Vicar of Christ, the substitute for Christ, you know, vicarious, and as pastor of the entire church has full, supreme, and universal power over the whole church. Full, supreme, universal power over the church.

A power which he can always exercise unhindered. That's the official doctrine of the Catholic church. Well, we can go on.

There is prayer for the dead. There is salvation through baptism. Penance is necessary for salvation.

The sacraments are necessary as an intermediate for salvation. There is a purgatory. There are still indulgences.

Infants can be saved if you baptize them at the Catholic church. The Mass resacrifices Christ

every time you have a Catholic Mass. Jesus gets crucified all over again.

What does Hebrews say? Crucifying to themselves the Son of God afresh puts Him to an open shame. Yet, the official doctrine of the Catholic church is every time you do a Mass, Jesus is on the cross again. Here's His actual body.

Here's His actual blood. He is resacrificed every time a Mass is celebrated. Jesus has never gotten off the cross since the Catholics started teaching this.

Well, thank God for the truth of His Word. Thank God for the power of His Holy Spirit. Thank God that through the truth of Christ, we are free.

There is liberty in Christ. We are believer priests. We are members of the royal family of God.

We don't need any mediator other than Christ. There is none other name under heaven given among men whereby we must be saved. Jesus Christ is head of all things to the church, not the Pope.

Next week, we'll take a look at Judaism in this study. Father, thank You for the truth of Your Word. Thank You for the presence and the power of Your Spirit.

We pray that as believers, we will shine the light of Jesus Christ as in a dark place, that our lives will reflect Your glory and the glory of our Savior. We ask it in His name, Amen.