



Explaining the Heresy of the Catholic Mass, Pt. 1

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Selected Scriptures

I want you tonight, if you will, to understand my heart. I...I have to confess to you that the biggest grief, of course, in my life and you will understand this because it is yours as well and it is the Lord's, is that we find no pleasure in the death of the wicked. We find no delight in people who are condemned to hell. We long that people be saved. That is the great heart cry of every true Christian, salvation for all they know. As we learned from the story this morning of the rich man in hell, even in hell he had an evangelistic passion wanting somebody to go and warn his brothers. If that is the impulse of those who are the damned, what kind of impulse do the redeemed have for the salvation of sinners that they may escape eternal hell? There are many religions in the world who promise heaven and do not deliver it; many religions in the world that are satanic deceptions. All of them, in fact, but the true faith and the true gospel fall into that category.

Roman Catholicism belongs in the category of false religions, clearly. Not because of what I say about them, but because what they say about the Bible and what they say about the gospel and what they say about religion. All one needs to do to understand a false religion is to see what they believe and understand what they advocate and they can be then measured against the Word of God so that we can clearly understand that.

Today there is a very, very aggressive and concerted effort among evangelical people, so many of whom don't know the true gospel..not just Roman Catholics but also Protestants, to embrace Roman Catholicism as if it is a true religion. This...this run to embrace Catholics and declassify them as non-believers, declassify them as a mission field is being

led by very prominent leaders in evangelical positions, both in churches and para-churches. This has gone on for a number of years. It was not too many years ago that a document appeared, Evangelicals and Catholics Together, known as ECT which struck an alliance between evangelicalism and the Roman Catholic system. It was signed by many, many well-known evangelical leaders. It launched no small controversy. As a result of it, I would up in a seven-hour meeting, locked up in a room with these evangelical leaders while we endeavored to confront the signers of that document with the horrible realities of Catholicism and their complete misrepresentation of the gospel and to call these people to take their names off to deny this document with all their passion and all their heart. None of which they were willing to do. And so that embrace of Catholicism has gone on and the great reality is that many, many people who would call themselves Christians and some who are Christians are confused about the character of Roman Catholicism. We need to end that confusion because we need to make sure that we understand that they do not believe in the true gospel.

At the heart of Roman Catholicism is this event called the Mass...the Mass. Before we look at it, I want you to open your Bible, however, to the book of Hebrews, to the seventh chapter of Hebrews, and I just want to settle one thing in your mind, to begin with. And I tell you this, this may seem a little bit rambling as I go through this material. Usually I'm pretty organized in my thinking but as I was trying to finally put this together Saturday while I was flying, there was just an interminably bumpy flight and I think it was jogging my brain, along with everything else. So I'm going to hope that there's some cohesion, even if I have difficulty reading my own handwriting, because of the movement, I hope that you can follow me as I go through this. But I want to establish one thing to begin with and that is the nature of the sacrifice of Jesus Christ. So in Hebrews chapter 7 I would like you to look at verse 26, and I just want to read verse 26 through 28.

"For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily like those high priests to offer up sacrifices, first for his own sins and then for the sins of the people. Because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak but the word of the oath which came after the Law appoints a Son made perfect forever."

The operative word is "once," one sacrifice. There is no need for daily offering of sacrifices. If you will look at the ninth chapter of Hebrews you will see this same truth

repeated in verse 11. "When Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say not of this creation, and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained...past tense...eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" Again the operative word is "once."

"He entered the holy place...verse 12...once...past tense...having obtained eternal redemption." Go over to verse 24 of Hebrews 9, "For Christ did not enter a holy place made with hands, a mere copy of the true one, that is some earthly temple, some earthly sanctuary, some earthly altar, but into heaven itself now to appear in the presence of God for us, nor was it that He would offer Himself often as the high priest enters the holy place year by year with blood that is not his own. Otherwise, He would have needed to suffer often since the foundation of the world, but now...here's that word again...once at the consummation of the ages...that is, the culminating point of the ages, the very event of His own death and resurrection...once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch it is appointed for men to die once and after this comes judgment, so Christ also having been offered once to bear the sins of many will appear a second time for salvation without reference to sin to those who eagerly await Him." Again the operative word appears in verse 28, "once." He does not need to offer Himself often, verse 25 says. He does not need to suffer repeatedly, as verse 26 would indicate from the foundation of the world because again "once" at the culmination of the ages He put away, past tense, sin by the sacrifice of Himself.

Chapter 10 of Hebrews, verse 10, "By this will...that is the will of God...which Jesus came to do as it says in the prior verse 9, by this will we have been sanctified through the offering of the body of Jesus Christ once for all." Sanctified meaning separated from sin in a saving sense, as well as an ongoing sense. "And it was accomplished through the offering of Jesus Christ, the offering of His body, once. Every priest in contrast...verse 11...stands daily ministering and offering time after time the same sacrifices which can never take away sins, but He having offered one sacrifice for sins for all time sat down at the right hand of God."

The finality of this is so clear. He came, He made one sacrifice which perfected forever them that are sanctified. He came, He made one offering for all, never to be repeated, in contrast to priests repeating over and over and over sacrifices which can never take away sin. There's only one sacrifice made one time by one person that can take away sin. It is that sacrifice of the Lord Jesus Christ. All the Old Testament sacrifices did was portray and develop almost a passionate longing for the final sacrifice which would truly take away sin. The Old Testament had a priesthood, an altar, and sacrifices which were only shadows anticipatory of the final sacrifice that would come with Christ. He came, He offered that sacrifice and God punctuated that one sacrifice by destroying the temple using the Romans to do it in 70 A.D., by destroying the altars, thus smashing the entire sacrificial system of the Old Testament, and all the records of all the genealogies of all those in the priestly line, thus ending permanently the priesthood. There are no more sacrifices. There are no more altars. And there are no more priests as a special order to offer sacrifices. It all came to an end at the sacrifice of Jesus Christ. Any sacrifices being made today are unbiblical and unable to accomplish anything. Any priests today are false claimants to a special priesthood, a special order of priests since now we are all priests. We are a royal priesthood, all believers. We need no mediator, we all have immediate access to God. We need to make no sacrifices because there is no temple, there are no altars, there are no sacrifices and we are not in need of any priests.

In spite of that, the Roman Catholic system has devised a priesthood, has built in every church on the face of the earth an altar and around that altar continues to offer sacrifice, tens of thousands of times every day, as if they had reinvented the Levitical priesthood. And they will be doing this until the end of time, until the end of the world, it says there in their literature. They have reestablished what God Himself destroyed. And it is a variation of the Levitical priesthood, it is an illegitimate variation of that priesthood. I say variation because it is mingled with cultic pagan mystery and idolatry. The Mass is a sacrifice which can be made only on an altar of some kind and only by a priest.

How important is the Mass to Catholicism? Well, to show you its importance, I quote the Catholic Catechism. Quote: "The Mass is the source and summit of the Christian life." That it is say it is the origin of the Christian life and it is the high point. It was Cardinal Ratzinger now calling himself Pope Benedict, who said, and I quote him, "The Mass is the sum and substance of our faith." This is not peripheral, this is not on the edge, this is not one among many, this is the heart and soul of the system, even though there are seven

sacraments by their definition, this is the main sacrament. But at the very outset, the Mass is a deception because, as I said, there are no more sacrifices, there are no more altars. There is no more temple in which God dwells, no more tabernacle and there is no more priesthood. It is therefore a false sacrifice on a false altar in a false temple by a false priest.

At heart, it is a denial of the singular sacrifice of Christ on the cross because the Mass is an offering of Christ repeatedly by an illegitimate priesthood on an illegitimate altar for a useless and ungodly purpose. As in so many points, as I've been saying, Roman Catholicism is a mix. It is mostly paganism with a little Christianity sprinkled into it and with a lot of Christian terminology in order to deceive and delude souls. It is a demonic religion that does not bring salvation...cannot.

John O'Brien, a Catholic priest, has helped Roman Catholics to understand the importance of the Mass. He has written a book called The Faith of Millions, The Credentials of the Catholic Religion. It is a classic work. This is what he writes, John O'Brien, a very popular work. "When the priest announces the tremendous words of consecration...this is the Mass...he reaches up into the heavens, brings Christ down from His throne and places Him upon our altar to be offered up again as the victim for the sins of man. It is a power exercised by the priest greater than that of saints and angels, greater than that of seraphim and cherubim. Indeed, it is a power greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven and renders Him present on our altar as the eternal victim." You wonder why you always see a crucifix and not an empty cross?

"The priest brings Christ down from heaven and renders Him present on our altar as the eternal victim for the sins of man, not once but a thousand times." Stop there for a moment. You see the comparison? Mary only brought Him into the world once, the priest brings Him down thousands of times. He has greater power than the Virgin Mary. It's an amazing thing for a Roman Catholic to say since any study of Mary would indicate to us that they think that she has the very power of God. We wouldn't expect a system like this to be consistent, would we? "The priest...he goes on...speaks...speaks, and low, Christ the eternal and omnipotent God bows His head in humble obedience to the priest's command." And the last paragraph from O'Brien, "Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vice-regent of Christ on earth. He continues the essential ministry of Christ. He teaches the faithful with the authority of Christ. He pardons the penitent sinner with the power of Christ. He offers up

again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of *alter priestos* for the priest is and should be another Christ."

Last week I was on the Larry King program, some of you saw it. That came out of the mouth of one of the priests on that program. "How wonderful it is...he said...to be another Christ." The Bible warns about another Christ, false Christs, and they will proliferate in the end days. That's what's going on in a Mass. This priest given for that greater power than the Blessed Virgin brings Christ down out of heaven, all he has to do is speak and Christ the eternal and omnipotent God bows his head in humble obedience to the priest's command.

Now all of this goes back for its real ratification and clarification to the Council of Trent in the sixteenth century. The Council of Trent affirms so many things because they were reacting to the Reformation. But you go back to the Council of Trent and you'll get a really good idea of how they felt about the Mass. This is dogma, folks. When the Council of Trent said something, the Church says it. When the Church says it, it's infallible, therefore it can't change. The Council of Trent met in its thirteenth session. The sessions went on for a long, long time. Met in this thirteenth session in October of 1551. They promulgated at that particular session a decree concerning, quote: "The Most Holy Sacrament of the Eucharist... the Mass." At the end of the decree was a list of canons or laws and these laws provide anathemas or damnation, strongest thing that they can do, strongest word that they can use is to damn or anathematize. And the canons anathematized those who reject the Council's teaching.

Now what happens if you look at these canons is, they provide short succinct definitions of their doctrine. And I want to read to you some of them that relate to the Mass, the issue of what they call the Eucharist.

Canon number one, inside the decree concerning the most holy sacrament of the Eucharist, canon number one, if anyone denies that in the sacrament of the most holy Eucharist are contained truly, really and substantially the body and blood together with the soul and

divinity of our Lord Jesus Christ and consequently the whole Christ but says that He is in it only as a sign or figure or force, let him be anathema. Damnation is pronounced on anybody who says that Christ is not actually there, body, blood, soul, divinity, in the wine and the wafer.

Canon number two, if anyone says that in the sacred and holy sacrament of the Eucharist the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ...that is they're both there...and denies that wonder and singular change of the whole substance of the bread into the body and the whole substance of the wine into the blood, the appearances only of bread and wine remaining, which changed the Catholic Church most apply calls transubstantiation, let him be anathema.

In other words, if you say the body and blood as well as the soul and divinity of Christ are not there in the wine and the bread, you're anathematized. If you say He's only there along with the bread and the wine, you're also damned. What you have to say is He's there and the bread and the wine are not there although they appear to be there. Mystical hocus-pocus, mumbo-jumbo for sure.

Canon number eight, if anyone says that Christ received in the Eucharist is received spiritually only and not also sacramentally and really, let him be anathema. That is if you say that in taking the bread in, taking the host, as they call it, which the bread is the only thing given to the communicant, if you say that Christ is only there spiritually and not sacramentally and really, you're damned.

Eleven years later in 1562 twenty-second session was held of the Council of Trent and this time the decree promulgated was entitled, "Doctrine Concerning the Sacrifice of the Mass." And it's important for you to know this, so let me just read what the second session of this decree says. "And inasmuch as in this divine sacrifice which is celebrated in the Mass is contained and immolated in an un-bloody manner, the same Christ who once offered Himself in a bloody manner on the altar of the cross, the holy Council teaches that this is truly propitiatory and has this effect, that if we contrite and penitent with sincere heart and upright faith with fear and reverence draw nigh to God, we obtain mercy and fine grace in seasonable aid." In other words, the Mass is really Christ, it is really a sacrifice on a real altar by a real priest, just like priests in the Old Testament offered an animal on the altar as

a sacrifice, the only difference is it is an unbloody one, that Christ is nonetheless immolated, or offered or sacrificed. And as a result of this, propitiation is achieved, actual satisfaction for sin is achieved.

Trent went on to say, "The victim is one and the same," that is Christ is the victim as He was on the cross, "in this Mass, the same...that is Christ...now offering by the ministry of priests who then offered Himself on the cross." So you've got tens of thousands, millions upon millions of sacrifices of Christ being made by priests and it is the same Christ, the real Christ, the actual Christ and not just a spiritual Christ but the real Christ, body, blood, spirit and divinity. And it is propitious...propitiatory.

He went on to say, Trent did, "It is well understood that it is an unbloody sacrifice, but it is no less a sacrifice. It is rightly offered for the sins, the punishments, the satisfactions and the other necessities of the faithful who are living, but also for those departed in Christ but not yet fully purified." Where are they? Purgatory. So this is propitiation for the living and for the dead.

Now at the end of that decree which came eleven years later, there are more canons, more curses pronounced on those who would deny this. Here's canon number one, "If anyone says that in the Mass a true and real sacrifice is not offered to God or that to be offered is nothing else than that Christ is given to us to eat, let him be anathema." If you say we're eating Christ, literally eating His body and blood and spirit and divinity but it's not a sacrifice, you're damned.

Canon number two, "If anyone says that by those words, 'Do this in remembrance of Me,' Christ did not institute the Apostles' priests or did not ordain that they and other priests should offer His own body and blood, let him be anathema." If you just say, "Do this in remembrance of Me," is anything less than the institution of the Roman Catholic priesthood, you are damned.

Canon number three, "If anyone says that the sacrifice of the Mass is one only of praise and thanksgiving, or that it is a mere commemoration of the sacrifice consummated on the

cross but not a propitiatory one...that is it is not efficacious, that it is not a real sacrifice which God accepts so that He can forgive sin...if you say it's anything less than that, or that it profits him only who receives and ought not to be offered for the living and the dead...that is, only the person who is there receiving it and not other living people and other dead people who aren't there...for sins, punishment, satisfactions and other necessities, let him be anathema." If you say that it doesn't count for the living and the dead who aren't there, you're cursed.

Canon number four, "If anyone says that by the sacrifice of the Mass a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross, let him be anathema." So we're all damned. If you say that this sacrifice blasphemes the most holy sacrifice of Christ, then you're blaspheming and you're damned.

Canon number five, "If anyone says that it is a deception to celebrate masses in honor of the saints and in order to obtain their intercession with God, let him be anathema." Masses are offered as some kind of offering to dead saints to get dead saints to intercede for us, the living, and dead.

And then just to make sure you can't escape, "If anyone says that the canon of the Mass contains errors, let him be anathema." I mean, they've damned you in every possible way. There is no way out. Now do you understand why Roman Catholic people are bound to this system? It is so full of damnation, there is no way out.

How can we summarize this? Just a few things. One, Jesus Christ...this is Roman Catholic theology of the Mass, it's from the Council of Trent, summary...one, Jesus Christ is truly really and substantially present in the sacrament following the words of consecration. It doesn't show up till after the words of consecration. Two, Transubstantiation, that simply means to transform the substance. It started out as wine and bread, the substance, but the transforming of that substance into the actual body and blood of Christ is what transubstantiation means. Transubstantiation, secondly, involves the change of the whole substance of the bread into the substance into the body of Christ, the change of the whole substance of the wine into the substance of the blood of Christ. It is a real and actual change although it appears still to be bread and wine.

Three, since Christ is really present in the Eucharist, the elements themselves are worthy of worship. They're worthy of worship.

Do you know that when a Catholic goes to Mass and passes the little box that the wafer and the wine is in, he worships? I was listening the other night to the Catholic channel when I was in Louisville and there was a priest on, I listened for at least an hour cause he was lecturing on the Mass and I was checking my facts. Amazing how God brings things into my life when I'm working on this stuff. I mean, I was on the Larry King Show last week with six priests and I was checking all my facts. And then I go there and this guy is saying this, "We can always tell...this priest...we can always tell the devotion of a true Christian by whether or not he or she bows and genuflects in the presence of the Blessed Sacrament." That's exactly what they taught.

Fourth, the sacrifice of the Mass is properly called propitiatory in that it brings about a real pardon for sin. Five, in the institution of the Mass at the Lord's Supper, they think Christ instituted the Mass, He offered His own body and blood to the Father in the signs of the bread and the wine and in so doing He ordained the Apostles as the first priests.

Number six, the sacrifice of the Mass is properly offered for sins, punishments, satisfaction and other necessities, not just for living people but dead ones.

And finally, anybody who denies any of this is damned.

Now you might say, "Well, that's a long time ago. You're talking about sixteen centuries, that's still the teaching of the Church?" Absolutely still the teaching of the Church. Pick up any Catholic Catechism, any Catholic writer, any modern writer on Catholicism, Karl Keating or anybody else, you're going to find the same thing. Trent's teaching remains the official dogmatic position of the Roman Catholic Church. Interesting, in the catechism of

the Catholic Church there are nine paragraphs dedicated to the subject of justification. There are 84 dedicated to the Mass and fourteen summary paragraphs. In the current catechism of the Catholic Church, Trent is mentioned by name, the Council of Trent quoted as authoritative, its doctrines plainly presented as the Church's teaching. Here's one paragraph from the catechism.

"The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice. The victim is one and the same. The same now offers through the ministry of priests who then offered Himself on the cross only the manner of offering is different. In this divine sacrifice which is celebrated in the Mass, the same Christ who offered Himself once on the altar of the cross is offered in an unbloody manner repeatedly." I added the word "repeatedly" for clarification.

Roman Catholic theology says the Mass is not a divine...is not a...what did I say...a dramatic reenactment. It's not theater. Roman Catholic theology says it's not a commemoration. It's not a memorial. It's not a remembrance. It is a real sacrifice that continues the eternal sacrifice of Christ, the eternal victim. It is not a separated sacrifice, but it is the same sacrifice as the cross continually being offered again and again and again and again and again. It's really an amalgamation of pagan sacrifices which has found their way into Christianity very, very early. True Catholic devotion is measured by whether or not you genuflect and make the sign of the cross when you see the blessed sacrament. Roman Catholic catechism quotes Vatican II. Vatican II says, "As often as the sacrifice of the cross by which Christ has been sacrificed is celebrated on the altar, the work of our redemption is carried out. It is a redeeming sacrifice, as is the cross."

What utter chaos and confusion is that? So where do you look for your salvation? To what sacrifice? The one you had today? Yesterday? The one you'll have down the road? No wonder in Roman Catholicism there's no such thing as assurance of salvation, how would you ever know? And let me just compound that a little bit. I was talking to R.C. Sproul this week back in Louisville and we were talking about Catholicism, it's the background he came out of. And he said, "What's really astounding about Catholicism is this, if the priest doesn't have a pure intention when he offers the Mass, it's invalid." Whoa. "The only way that the thing becomes valid is if the intention of the priest is pure." Trying to find a pure priest is no easy deal. And what if he's immoral. What if he's a pedophile? What if he's a

homosexual? Is that...does that invalidate everything the guy does? And just exactly what does pure intention mean?

Listen to Ludwig Ott, my favorite Roman Catholic theologian because I can find everything I need in that one book. Here's Ott. "The sacrifice of the Mass effects the remission of the temporal punishments for sin which still remain after the forgiveness of the guilt of sins and of the eternal punishment, not merely remitted by the conferring of the grace of Penance, but also immediately because the atonement of Jesus Christ is offered as a substitute for our works of atonement and for the suffering of the poor souls. The measurement of the punishments of sins remitted is proportional." Okay, you're going to get your sins remitted but it's proportional in the case of the living to the degree of perfection in their disposition. In the case of the suffering souls, the satisfactory operation of the sacrifice of the Mass is applied by way of intercession, as they are in the state of grace and thus oppose no obstacle. Theologians generally teach that at least part of their punishment for sins is infallibly remitted.

So now you've got not only the intention of the priest, but you've got the nature of the person's attitude. On the same page he says, "As a propitiatory and impritriory(?), sacrifice, the sacrifice of the Mass possesses a finite external value since the operations of propitiation and impetration refer to human beings who as creatures can receive a finite act only. This explains the practice of the Church in offering the holy sacrifice of the Mass frequently for the same intention."

What's all that about? It's all saying this, we can't be too sure about the intention of the priest, we can't be too sure about the intention of the person for whom the Mass is being offered. And since we can't really be sure about that, we have human limitations upon the Mass. Since the priest might not have a pure intention, and the person might not have a pure intention and it might not be really doing very much good, and so they throw in this little possibility at the bottom that there has to be somewhere a finite benefit. In fact, part of their punishment must infallibly be remitted. You've got to throw that in. Why? Because you have to pay for the Mass. That's right, you pay. That's how the coffer of the Catholic Church are filled, you pay for a Mass. There are inexpensive Masses and there are really expensive ones offered by a Bishop or a Cardinal. There is the votive Mass which is like the routine stuff of life. There is a requiem which is a Mass for the dead, that costs you more. There's a nuptial Mass for a wedding, that will cost you more. And then there's a super Mass offered by a hierarchical figure in the Church which will cost you a lot more. The Catholic Church admits that you could have Mass upon Mass upon Mass upon Mass and you can pay plenty of money. And if the intention of the priest, intention of the priest

isn't right and the intention of the person receiving the Mass isn't right, it's not going to have much effect. But they hurry to quickly add, quote, "Part of their punishment is infallibly remitted." Why? Because that's really a bummer to try to get people to pay money for something that might have no value. So you stick in a little finite value at the bottom and that makes them come back again and again and again and again to pile up those little finite values.

Roman Catholic theology teaches that a person can attend a thousand Masses and still leave this life not fully purified and go into Purgatory and have another thousand Masses read in their behalf and still not be fully purified because their attitude isn't pure and the attitude of the priest isn't pure either. What a horrible trap, absolutely horrible trap. Mystical mumbo-jumbo right out of the pit to take captive the souls of people.

Now, to have a Mass you have to have a priest. You can't have a Mass without a priest. That's why the shortage of priests is a big problem...a big problem. Oh, I want to take you to a Mass for a moment here. This is kind of how it would float. This is Betner(?) who wrote a classic book called Roman Catholicism, you'll be interested in this. Stay with me. "The bread in the form of thin round wafers, hundreds of which may be consecrated simultaneously is contained in a golden dish. The wine is in a golden cup. The supposed body and blood of Christ are then raised before the altar by the hands of the priests and offered up to God for the sins both of the living and the dead." By the way, the people are never more than spectators. They don't sing. They don't talk. They don't pray. They don't do anything. And the liturgy is so rigid that it's carried out mechanically and the priests have to be trained to do it. And you've got to be...you've got to have a good memory to be a priest. There's a lot of details. And the observants, after he's lifted it up, the priest partakes of a large wafer, then he drinks the wine in behalf of the whole congregation. They never drink the wine. Traditionally they do not. Maybe some exceptions to that. The lay members go to the front of the church. Some of you have seen this, some of you have done this. And they kneel before a railing and they close their eyes and they drop their jaw into an open-mouth position, into which the priest places a small wafer. And the reason it never leaves the hands of the priest and goes to the hands of the parishioner is simply because this is the complete body and blood of Christ and they don't want to drop it, they don't want the people to touch it. Only the priest drinks the wine because the people might spill it and it would land on the floor and it would have a horrible situation.

It used to be in Roman Catholic tradition, you had to abstain from solid food since midnight if you were having a morning Mass, that's why they always had early Mass. You know

where early Mass came from? It came from that traditional law that you couldn't eat anything between midnight and Mass and people didn't want to wait till nine o'clock, ten o'clock, eleven o'clock so they always had a six o'clock, five o'clock Mass because people were hungry. They weren't hungry to eat the wafer, they were just hungry to have the wafer eaten and then to go eat. And the reason you weren't allowed to eat before midnight was they didn't want to mingle Christ with anything else. Now that's been changed. I know...I understand the silliness of it. Now it's down to an hour, I think. Strange, however, isn't it that the Lord instituted the Last Supper immediately after they had eaten a huge meal that lasted for hours? Christ had no objection with the bread and the wine being mixed with whatever else they ate.

Then the pageant really gets going. It takes a lot of training and you'll understand why, okay? This is what happens. The priest then makes the sign of the cross sixteen times in his pageant. I'm not going through it step-by-step, I'm going to sum it up. He has to make the sign of the cross sixteen times. He has to turn toward the congregation six times, lift his eyes to heaven eleven times, kiss the altar eight times, fold his hands four times, strike his breasts ten times, bow his head 21 times, genuflect eight times, bow his shoulder seven times, bless the altar with the sign of the cross 30 times, lay his hands flat on the altar 29 times, pray secretly eleven times, pray aloud 13 times, take the bread and wine and turn it into the body and blood of Christ, cover and uncover the chalice ten times, go to and fro 20 times and in addition perform numerous other acts. What in the world is he doing? All this extended pageant is designed, writes Betner, to reenact the experience of Christ from the Last Supper in the Upper Room through the agony in the Garden, through the betrayal, through the trial, through the crucifixion, through His death, burial, resurrection and ascension. That's why all that motions going on, some kind of dramatization. His bowings and genuflections are imitations of Christ in His agony and suffering and if the priest forgets one element of the drama, he commits a sin, technically invalidates the Mass. So you've got to be trained to do this. And you've got to have a good memory. Who could count all those? What you do is you go through it, it's like a routine until you get it down.

Historically the Mass has been said or sung in Latin which nobody understood. They didn't need to understand. Priesthood, by the way, replaced preaching, and an altar replaced a pulpit. That's how it is with sacramental religion. And Betner says, "Surely there was much truth in Voltaire's remark concerning the Mass as practiced in the cathedrals of France in his day when he called it the Grand Opera of the Poor."

After the adoration of the consecrated host, the uplifted hands of the priest pretend to offer to God the very body and blood of Christ who has come down for the sacrifice for the living and the dead. And then the priest pretends to eat Him alive in the presence of the people, also to give Him to the people under the appearance of bread though it's not really bread to be eaten by them. When the Roman priest consecrates the wafer, it is then called the Host and they worship it as God. And that's why they genuflect, and that's why they bow and you know as well as I do that that piece of bread is nothing but a piece of bread. And if the soul and divinity of Christ are not present, then to worship it is sheer idolatry, no different than a pagan who worships a rock or a stick or a statue or a fetish. And remember, the efficiency of all of this when it's all said and done depends upon the priest's intention. If he doesn't have the right intension, it doesn't work. Council of Trent, "If anyone shall say that intention at least of doing what the Church does is not required in ministers while performing and administering the Sacraments, let him be anathema."

Pope Pius IV said, "If there is a defect in any of these, namely the due matter, the form with intention or the sacerdotal order of the celebrant, it nullifies the sacrament." If you do it wrong, or with a wrong attitude, it's null and void. Cardinal Bellerman(?) who is considered one of the foremost authorities says, quote: "No one can be certain with the certainty of faith that he has received a true sacrament since no sacrament is conformed without the intention of the ministers and no one can see the intention of another." Just tragic stuff.

But according to the mediator day, the priests do this with the salvation of the world in view. Quote: "It is the sacrifice of the altar where the merits won by the Redeemer on the cross are distributed to the faithful."

When you try to nail down the Roman Catholics on what exactly is going on, they...they're all over the map. And most of the poor folks who just go to the Catholic Church have no clue except they think this is Christ and they worship Him. In fact, this is so serious, skipping over to something, listen to Mother Teresa and I'll stop here.

This is a quote from Mother Teresa, "It is beautiful to see that humility of Christ in His permanent state of humility in the tabernacle," the little box where they put the wafer and the wine. "Where Christ has reduced Himself to such a small particle of bread that a priest can hold Christ in two fingers." Vatican II said, "The blessed Sacrament should be given the worship which is due to God, the true God. It is not to be adored any less."

What are they worshipping? Bread? Churches promote the worship of the Blessed Sacrament. There are annual feasts in honor of the Blessed Sacrament. Special orders of men and women dedicated to continuous adoration of the Host. There is a group of nuns called, "The Nuns of the Perpetual Adoration of the Blessed Sacrament." There is the congregation of the Blessed Sacrament who are, quote, "Devoted to carry out before the Blessed Sacrament a perpetual mission of prayer and supplication." Their whole lives devoted to worshipping a piece of bread in a box.

Now let me close with this. I think I can find it. Oh yes. We'll close by taking you to an eighteenth century eyewitness account of a festival, Corpus Christi, the body of Christ, the Blessed Sacrament. And I won't drag you through all of it, it's too painful. But it would go a little bit like this.

"Huge wooden figures fifteen feet dressed colorfully in their respective habits of office and dignity are assembled. All the clergy of the parish Churches and Friars of convents form a procession, all the silver bodies of saints on pedestals and bases in the Churches and convents are collected together." So they've got all these statues and all these things. "The inhabitants are to clean the streets which the Sacrament is to go through and cover the ground with greens and flowers and put the best hangings in the front of balconies and windows. There's going to be a parade of the bread. The Archbishop makes a prayer before the great altar. The music begins. The Archbishop takes out of the tabernacle the bread, the Host upon the rich solid gold chalice and places it on the great Custodia, on the altar's table. The Archbishop in his Pontifical habit officiates his grace, gives the blessing to the people with the Sacrament in his hands. Then the Archbishop with the help of the Dean, the arch-deacon and the chanter, place the Custodia on a gilt pedestal which is adorned with flowers and the jewels of several ladies of quality and which is carried on the shoulders of twelve priests dressed in the same ornaments they say Mass in. This being done, the procession begins to go out of the Church in the following order."

Now they've got twelve guys carrying this...this Custodia, this golden box and on top of it sits this little box with the Host in it. First of all comes the bagpipe, some kind of instrument played like a bagpipe and the great and small giants, the colorful figures dancing all along the streets followed by a big silver cross out of the cathedral. Next come 30...30 corporations of tradesmen, the smallest is thirty people. Then the boys and the girls of the Blue Hospital with their master, mistress and chaplain. Then all the religious orders led by the Franciscans cause they're the youngest and all about 70 orders dressed in the ornaments they use at the altar. Twenty convents of Friars. About two thousand present on this solemn occasion. Sixteen convents of nuns, about 1500, twelve hundred parish priests, 47 hundred ecclesiastical personages and the rest add up to about fifteen thousand families. Massive parade.

They come out...this is in Spain in a town called Zeragoza(?) but it's typical of all of these. They come marching out, twelve priests carrying the canopy under which the Sacrament goes, the Archbishop in his pontifical habit goes at the sub-deacon's right hand, the viceroy at the Archbishop's right hand, the deacon and the subdeacon, one at the right and the other at the left, all under the canopy. Six priests with incense and incensories on both sides of the Custodia go incensing the Sacrament without intermission, without stopping. One kneels down before the great host and incenses it three times. The other puts incense in his incensory and thus they do from the coming out of the Church until the return back. They've got three going at all times, this guy's doing his three while the other is loading his three, and then they switch. The great chancellor, the presidents, the counsels follow after with all nobility, men and women with lighted candles. This procession lasts four hours from the time it goes out till it comes into the Church again. All the bells of the convents, all the parishes ring all this time. The riches of the procession are incredible. With this magnificence they carry the Sacrament through the principle streets of the city and all the people that are in the balconies and lattice windows throw roses and other flowers upon the canopy of the Sacrament as it goes by. This is the festival of Corpus Christi. This is the worship of bread.

By the way, there's a revival in America today of the perpetual adoration of the Blessed Sacrament. In Catholic Churches around America, parish families sign up for an hour or more each week to keep company with the Host and they go down to the Catholic Church and they sit there for an hour worshipping the Host around the clock every day.

Pope John Paul II approved enthusiastically of perpetual adoration...that's what it means, perpetual around the clock worship of the Host. Some nuns do it all the time. Some congregations do it all the time. And in all Catholic Churches there are people assigned to keep it going around the clock, or in many Catholic Churches.

You could never confuse this with Christianity...never....never.

I have a lot more to say. Fascinating about where it came from and why it came. And I'm going to tell you next week some stories that will shock you about massacres of those who refused to worship the bread. Let's pray.

We...we struggle with this, Lord, because it's so dishonoring to You. We want to make a whip and clean it out. It is a den of thieves. It is a den of thieves, stripping people of their money and their souls in Your name. How it must horrify heaven, but our horror also is mingled with grief for the millions upon millions of people who are captive to this system and don't even know what they teach, but worship a dead woman, Mary, and worship a box with bread in it and never the true and living God who trust in a priest who may have a wretched heart and not in the Lord Jesus Christ, the holy harmless undefiled one and only true great High Priest by whom access to You is given. Help us, Lord, to understand these things and to rejoice that we know the truth and have been delivered, many of us, from this satanic system. Help us to be eager to share the true gospel with those we know. We pray in the Lord's name. Amen.

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Explaining the Heresy of the Catholic Mass, Pt. 2

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Selected Scriptures

Speaking of sound theology, we are on Sunday nights doing a doctrinal study and we have covered a lot of things over the last many, many months and found ourselves pressed into a very important look at Roman Catholic theology. It rises out of all of our study of theology because this culture in which we live is so dominated by Romanism. We have demonstrated by raising of hands several times in this recent series that the majority of people who have come to Christ in this church and that would be the majority of people in this church have come out of a Roman Catholic background. And it is important for us to understand what it is that Roman Catholic theology teaches and what it is that Catholics believe and advocate. It is important for a number of reasons, the first and foremost reason that presents itself to me in this day is that evangelicalism is in a big hurry to redefine Catholic people as brothers and sisters in Christ. There is an eagerness to accept them because they talk about God and Christ and the Holy Spirit and the cross and the resurrection, and even the Scripture. It is wishful thinking, however, to assume that people in the Roman Catholic Church are genuine Christians. In order to be genuine Christians they would have to believe something other than Roman Catholic theology.

The purpose of this series is by no means to belittle them, or to ridicule them, or to make them any kind of object of humor, no matter how bizarre the theological things that they advocate seem to us. But to maintain the age-old realization that they are still a mission field, that they need to be reached with the true gospel of the Lord Jesus Christ. In fact, it's my conviction that they are the most fertile soil for evangelism perhaps in the world because while they know all the terms, and some of the historical facts concerning the Lord Jesus, they know that they do not know God and they do not have the assurance of eternal life. Through the years we have seen such a tremendous response to the gospel among people coming out of Catholic Churches. And we want to make sure that we don't allow ourselves to be lured into this very seductive kind of emphasis that's coming along now that we're all Christians together.

I also want to say, too, that what I'm telling you is essential Catholic doctrine and that is not to say that everybody in the Catholic Church, all people who are quote/unquote "Roman Catholics" believe this or even know this. Ignorance has always been a premium in Roman Catholicism. That's why for so many centuries everything was done in Latin, it didn't really matter whether the people understood it or not, it was all a kind of mystical and mechanical effort where ritual brought you through some ritualistic ceremonial mechanisms into communion with God through communing mystically with the church. And in recent years they have moved away from Latin in to the vernacular languages of the world, but still there is widespread ignorance among Roman Catholics, even as to the priesthood being unsure in many cases of what is important doctrine. And so we do understand that many people involved in Roman Catholicism have no idea what the Church's dogma is, they're just there going through the routine. However, to understand the truth is very important if we're going to expose the system for what it is and ignorance doesn't change that at all. And again, the purpose that we have in mind in dealing with this material is to demonstrate an evangelistic compassion toward people in Roman Catholicism...so close and yet so terribly far. In fact, as we remember from the writer of Hebrews, the hottest hell belongs to those who having known the cross and the truth of the cross have thereby trampled it under feet in unbelief. Theirs is the more severe eternal judgment. So they are not just a mission field, they are a great mission field, a needy mission field to which we have to go with great compassion and clarity of sound doctrine.

Now we are talking currently about the Mass, a pagan corruption, the Mass. It is a corruption of the Lord's table. I haven't taken the time to explain the biblical significance of the Lord's table because I've done that for all the years I've been here. We have covered the ground on the meaning of the Lord's table through the years every way possible, and I'm going to assume that you understand that. But I do want you to understand the error. I think you already know the truth. There, as I said, has been plenty of information that we've given from this pulpit in that regard.

I want to approach this tonight by looking at something that's very historical. This week I had the opportunity to read a book that was given to me by Rick Holland called Bloody Mary's Martyrs. It is a book that was produced in New York City in the year 2001. I have always been frankly extremely fascinated by the sixteenth century, particularly the sixteenth

century in the UK, Scotland, Ireland and England, because of my own ancestry going back there both on my father's side, both parents of his. And I have always loved that particular century because of the tremendous influence and impact of the Reformation as it reached into England and Scotland and particularly the amazing ministry of John Knox. And so it is interesting to me to understand a little bit of the history of Bloody Mary, as she is known, Queen Mary Tudor. This book is a history of Mary and the martyrs that were slaughtered under her reign from the very inception of her reign she began the slaughter. The writer of the book says this, "In England, in the reign of Queen Mary Tudor, for 45 terrible months between February 4, 1555 and November 10, 1558, two hundred and eighty-three Protestants were martyred, 227 men and 56 women. There are other records that indicate also there were four children. They were all burned alive, for certain, 283 were burned alive and that is how Queen Mary Tudor became known as Bloody Mary.

Let me read the record of the execution of just a few of the best known names. You can find a great amount of this history in Foxe's classic Book of Martyrs. There's also a wonderful other source if you can find it, it's a book written by J.C. Ryle called Light From Old Paths which also has a history of the Marian martyrs, as they are called. One was a wonderful preacher of the gospel named John Rogers. And John Rogers was burned in Smithsfield on Monday, the fourth of February, he was the first martyr that launched her 45 month campaign. He had assisted, here is his crime, he had assisted Tyndale and Coverdale in bringing out a most important version of the English Bible, a version commonly known as Matthew's Bible, taking Tyndale's New Testament and combining it with his own work in the Old Testament and putting it under the title of Matthew's Bible as a synonym to try to hide a little bit. It didn't bear his name but he was condemned as Rogers, alias Matthews. He was the first one who was burned at the stake. He was led forth to Smithsfield on foot within sight of the Church of the Sepulcher where he had preached. He was led through the streets of the parish where he had done the work of a pastor. And along the way stood his wife and ten children, one a newborn baby in the arms of his wife. As he passed his children, he was unable to do anything but to look at them and smile and say a brief word of greeting because of the diabolical cruelty of Bishop Bonner who had flatly refused him any opportunity to see his wife or his children when in prison. He only glanced at them and then walked on calmly to the stake, reciting Psalm 51. He walked, says Bishop Ryle, steadily, unflinchingly into a fiery grave and upon his arrival, the enthusiasm of the crowd knew no bounds, they rent the air with thunders of applause. Even Nol Elai(??) The French ambassador wrote home a description of the scene and said that Rogers went to his death as though he were walking to his wedding. Ridley says in the book, Bloody Mary's Martyrs, "On his last night in his prison cell at New Gate, he slept so soundly that his jailor had to wake him in the morning and tell him it was time for him to dress and prepare to leave for the place of execution. He was happy, because he knew

that however much he might suffer in the fire, he would go directly to heaven."

Death came quickly. He held his hands in the fire and went through the motions of washing them as if the fire had been cold water. Then he withdrew them from the flames, held them aloft in the air and recited a prayer until he died soon afterwards.

Then there was John Hooper, another preacher of the gospel. When he arrived at the spot of his execution, he was allowed to pray though strictly forbidden to speak to the people. A box was placed before John Hooper containing a full pardon if he would only recant. His answer was, "Away with it, away with it." He was then fastened to the stake by an iron around his waist and fought his last fight with the king of terrors. Three times the faggots had to be lighted because they would not burn properly. Three quarters of an hour the noble sufferer endured the mortal agony as Foxe says, "Neither moving backward, forward, nor to any side but only praying, 'Lord, Jesus, have mercy on me. Lord Jesus, have mercy on me. Lord Jesus, receive my spirit.' And beating his breast with one hand till it was burned to a stump." Seven thousand were there to watch and a blind boy said, "You, sir, have enabled me to see the light of the gospel."

Then there was Robert Ferarre(?) burned at Kamarthon(?) on Friday, the thirtieth of March, the same year. He stood in the flames holding out his hands till they were burned to stumps until a bystander in mercy struck him on the head and put an end to his suffering. And so that Welch preacher passed away.

And then the two famous compatriots in the gospel, Nicholas Ridley and Hugh Latimer. Ridley arrived on the ground first and seeing Latimer come afterwards ran to him and embraced him saying, "Be of good heart, brother, for God will either assuage the fury of the flames or else He will strengthen us to abide it." Ridley's last words before the fire was lighted were these, "Heavenly Father, I give Thee most hardy thanks that Thou hast called me to a profession of Thee, even unto death. I beseech Thee, Lord God, have mercy on this realm of England and deliver the same from all her enemies." Latimer's last words were like the blast of a trumpet which rings even to this day, "Be of good comfort, Master Ridley, and play the man. We shall this day by God's grace light such a candle in England

as I trust shall never be put out." And when the flames began to rise, Ridley cried out with a loud voice, "Into Thy hands, O Lord, I commend my spirit. Lord, receive my spirit." Latimer cried vehemently on the other side of the stake, "Father of heaven, receive my soul." Latimer died soon, an old man of eighty years of age. It took very little to set his spirit free from its earthly torment. Ridley suffered long and painfully from the bad management of the fire by those who attended the execution. At length, however, the flames reached the vital part of him and he fell at Latimer's feet and they were at rest. Ryle says they were lovely and beautiful in their lives and in death they were not divided.

John Philpot was burned in Smithsfield December 18, 1555. The night before his execution he went to his bedroom and thanked God that he was counted worthy to suffer for the truth. And when he came to Smithsfield he kneeled down and said, "I will pay my vows." He then kissed the stake and said, "Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death on the cross for me?" After that he meekly repeated the 106, 107 and 108 Psalm and being chained to the stake died very quietly.

And there was Thomas Cranmer who vacillated back and forth, back and forth and seemed to be very unfaithful. But in the end found his courage and came to his death. As he was being burned he said, "I will burn my hand that writes first for it is my hand that in the past has written things contrary to the truth. It shall burn first." And it did.

There is another amazing story of a girl named Peratine(?) Couchen(?). The Channel Islands were in the realm of Queen Mary and this is in the summer of 1556, a case arose there. There was a woman named Catherine(?) Couchen(?) and she lived in the Channel Islands with the two daughters, Paratine and Gillamine. Through a series of circumstances, a woman reported Catherine and her two daughters as heretics and the three women were convicted of heresy and sentenced to be burned. Paratine did not tell the judges at her trial that she was pregnant. When the fire was lit, the heat of the fire caused Paratine to give birth to her baby son who fell onto the faggots while the flames burned around him. One of the spectators rushed forward to save the baby and pulled him out of the fire and laid him on the grass. A man at arms picked him up and he was handed from one official to another till he was given to the sheriff in charge of the execution. The sheriff ordered his man to throw the baby back into the fire and he was burned with his mother, his grandmother and his aunt.

Well there are eight of the 283 and there are many more stories like that. And the question is...why? Why? And the answer is a single answer, amazingly enough. All of them, all 283 of them were burned and even more during the prior reign of Henry VIII, they were all burned because of one matter, they refused to admit and believe in the doctrine at the center of the Mass, the Roman Catholic doctrine of transubstantiation. J.C. Ryle writes, "All without one exception were called to special account about the real presence and in every case their refusal to admit the doctrine formed one principle cause of their condemnation. They all died under Bloody Mary because they would not acknowledge that the wine and the bread at the Lord's table was the real presence of the body, the blood and the nature and the divinity of Jesus Christ. In fact, Foxes' book of martyrs records the very words of the martyrs when they died. Listen to what John Rogers said. 'I was asked whether I believed in the sacrament to be the very body and blood of our Savior, Christ, that was born of the Virgin Mary and hanged on the cross really and substantially. I answered, 'I think it could be false. I cannot understand really and substantially to signify otherwise then corporeally, but corporeally Christ is only in heaven and so Christ cannot be corporeally in your sacrament.' And therefore he was condemned and burned." Here are the words of sentence against Bishop Ridley, "The said Nicholas Ridley affirms, maintains and stubbornly defends certain opinions, assertions and heresies contrary to the Word of God and the received faith of the Church as in denying the true and natural body and blood of Christ to be in the sacrament of the altar and secondarily, in affirming the substance of bread and wine to remain after the words of consecration." And so he was condemned and burned.

Now remember what I told you last time. The idea of the Mass is that when the priest consecrates the wine and the bread, they immediately and miraculously become the real blood and the real body of Jesus Christ and are no longer wine and no longer bread. Although they maintain the appearance of them, that is not the reality of them. What Ridley said was that before and after the consecration, it was still wine and it was still bread. And he was condemned and burned. His friend, Latimer, here's what was said against him, "That thou hast openly affirmed, defended and maintained that the true and natural body of Christ after the consecration of the priest is not really present in the sacrament of the altar and that in the sacrament of the altar remains still the substance of bread and wine." Same thing. And the good old man, Latimer, said, "After a corporeal being which the Romish Church furnisheth, Christ's body and blood is not in the sacraments under the forms of bread and wine. In denying it, he was condemned and burned.

Here is the address made by Bishop Bonner to Philpot, "You have offended and trespassed against the Sacrament of the Altar, denying the real presence of Christ's body and blood to be there, affirming also material bread and material wine to be in the Sacrament and not the substance of the body and blood of Christ. And because of that opinion, he was burned." Here's what Cranmer said with almost his last breath, this is in St. Mary's Church in Oxford, "As for the Sacrament, I believe as I have taught in my book against the Bishop of Winchester, to which my book teaches so true a doctrine that it shall stand at the last day before the judgment of God when the Papist's doctrine contrary there to shall be ashamed to show her face." You want to know what he said in his book? "They...the Papists say, that Christ is corporeally under or in the form of bread and wine. We say that Christ is not there, neither corporeally nor spiritually, but in them that worthily eat and drink the bread and wine He is spiritually and corporeally he is in heaven and so he was burned." Three hundred years later the Roman Catholic Church was still doing this, the last martyr to the Catholic system in Spain was in the year 1826, a school teacher named Kaitano(?) Repoll (?), he was burned at the stake in 1826 for not taking his students to Mass, for not making them kneel before the Host and for saying, "Praise be to God," instead of "Hail Holy Mary."

It really is a horrible thing to think that an ordinance given by our Lord for the blessing of His beloved saints would be so corrupted and so defiled that it would become a devilish, satanic reason to slaughter the most faithful Christians and preachers of the gospel. But it did in the corrupting hands of the Roman system.

As I said, from the fourth of February 1555 to the tenth of November 1558, 45 months Protestants were put to the ultimate test about their conviction concerning the Lord's Table. That was the issue. Mary was a staunch Catholic. When she came to the throne, England had begun to be transformed by the Protestant Reformation. Luther had nailed his thesis to the door at Wittenberg about 38 years earlier, 1517, and 38 years the Reformation had spread to England. Just a footnote, I happened to have because they've been given to me by friends, some Bibles that were printed and used in that very period of time. In fact I have a copy of Matthew's Bible, I almost brought it to show you tonight but it's huge. It's a sacred treasure to me because I understand the price that John Rogers paid and the price that William Tyndale paid. Tyndale was executed and so was John Rogers.

Well the Reformation infuriated Queen Mary who was Catholic and she set out to erase the gospel of grace from her kingdom, and the standard she used was the Mass and Transubstantiation. For anybody who didn't affirm it, death came swiftly. And as I pointed out last time, the Catholic position is that in the cup and the bread after the priest consecrates it, he is doing something that has supernatural power that transforms it into the real presence of Jesus Christ. This was repulsive to the Reformers, to the true Christians. And what they said was that this Mass every time they did it was another sacrifice, a re-sacrifice of Christ who would be endlessly sacrificed over and over and over and over till the end of the world, they said. English Protestants would not participate in a Mass because that would be a denial of the sufficiency of the one offering of Jesus Christ. And so Mary made a law, if you deny the real presence of Christ in the bread and the cup, you're guilty of heresy and you will be burned. The true Christian faith and the true Christian understanding of the Lord's Table isn't anywhere close to the Roman perversion.

Just to review it. The Roman Catholic Church says the Mass is a real and true sacrifice for sins. Every Mass ever done by a priest is a real and true sacrifice. So there is not just one sacrifice at the cross, there are millions. The Roman Catholic view says the sacrifice is propitiatory, that is it provides a real satisfaction to propitiate or satisfy the justice of God. It therefore genuinely effects the remission of sins and the punishment that could come and should come to the sinner. However, it is only propitiatory if in fact, says Rome, the intention of the priest is pure and if the intention of the priest is not pure, then it does not have its validity. Although, they conceded, otherwise it would be pretty hard to get people to pay for a Mass if they thought it might not matter since the priest might not have true intentions, it does have some minimal propitiatory benefit even though the full efficacy depends upon the valid intention of the priest. The Roman Catholic Catechism, a more current one, quotes Vatican II, quote: "As often as the sacrifice of the cross by which Christ has been sacrificed is celebrated on the altar, the work of our redemption is carried out." It is a sacrifice, it is an actual sacrifice though unbloody of the real Christ made on a real altar by a real priest, it is a sacrifice that the priest offers to God the Father, so you have a human priest offering to God the Father, God's own Son as a sacrifice that is propitiatory, redemptive and brings about the remission of sin to the degree that the intention of the priest is valid. It is a false sacrifice of a false Christ on a false altar by a false priest.

They say that Christ is a non-bloody sacrifice, but He is still...use the word immolated. Immolation is a word we don't hear a lot, but immolation...because we don't live in a sacerdotal sacrificial kind of culture, but immolation is the sacrificial killing of a victim. They

say in the Mass Christ is actually immolated. He is sacrificially killed. Christ becomes in their language the Most Holy Victim, actually present in flesh and spirit and divinity in the bread and the wine though it appears still to be bread and wine. By the way, that's kind of an aorist atillion(?) influence that what we see is not the true reality. It is, in fact, mystical mumbo-jumbo. In fact, you remember what I told you in past studies, in the Mass the priest says in Latin, "This is My body," but in Latin it is, "*Hocus Corpus meum...hocus Corpus meum.*" People didn't know Latin and that's where the little expression, "*Hocus Pocus*" came from. It's just so much meaningless hocus pocus.

Roman Catholic theology says the Mass is being offered for the redemption of the world... the redemption of the world. And as I said last time, the key to the whole thing is this transubstantiation...transforming the substance from bread and wine to the actual Christ. The holy Mass is the sacrifice of the body and blood of Jesus Christ really present on the altar under the appearance of bread and wine and offered to God for the living and the dead for the sins of the living and the sins of the dead that needed to get themselves out of Purgatory where they're being purged from their sins. Elaguare(???) again who wrote The Glories of Mary says this, "We are struck with wonder when we find that in obedience to the words of his priest, *Hocus Corpus Meum*, this is My body, God Himself descends on the altar." Listen to what he says, "God comes whenever the priest calls him and as often as they call Him and places Himself in their hands even they...even though they should be His enemies." Some kind of power the priests have to call down God from heaven and it says, Elaguare, "After having come, God remains entirely at their disposal and they move Him as they please from one place to another. They may, if they wish, shut Him up in the tabernacle," that is in the little box where they keep the Host, "Or expose Him on the altar, or carry Him outside the Church. They may if they choose eat His flesh and give Him for the food of others besides the power of the priest surpasses that of the Blessed Virgin because she cannot absolve a Catholic from even the smallest sin." That, by the way, is in a volume called, "The Dignity and Duties of the Priest." This is their priestly power, to pull God down and infuse Him into the Mass and then move Him wherever they want. The priest then is supposed to be endowed with power by the Bishop at his ordination. The ordination of a priest is a very important event because he is given the power at his ordination to change the bread and the wine into the literal living body and blood of Christ. He literally is given the power to call God out of heaven and bring Him into those elements. In fact, they say the body of Christ is present down to the last eyelash and toenail. And when asked how is it possible for THE body of Christ which is one body to be everywhere in the world where Mass is being said at the same time, and the answer is, "It's a miracle."

After the adoration of the consecrated Host, the uplifted hands of the priest pretend to offer God the very body and blood of Christ as a sacrifice for the living and the dead. And then in observance of the Eucharist, the priest eats Christ alive in the presence of the people. And then gives Him to the people under the appearance of bread.

It is a horrific and pagan event that goes on constantly. The congregation of the Blessed Sacrament is an organization devoted to carry out before the Blessed Sacrament a perpetual mission of prayer and supplication. There are people in that organization and a number of other organizations who spend all of their time praying to the box that contains the Host. Roman Catholics all over the world do this. We closed out last time by saying in Roman Catholic Churches they have people sign up to come at all hours of the day to pray to the box.

Now what is the source of this strange and bizarre system. And I'm not going to say anymore because we said enough last time. Where does this come from? Obviously from Satan, counterfeit, pagan religion. There is no special priesthood in Christianity, we're all kings and priests. We don't need human mediators, we have one Mediator, the man Christ Jesus. There are no more altars. The one sacrifice was made, there are no more altars, there are no more sacrifices. Jesus doesn't die again and again and again and again.

But why do they do this? Where does this come from? Paganism has to have...paganism has to have a..some symbols of religiosity. It has to give the illusion of mystery. It has to give the illusion of deity and divinity. It has to give the illusion of transcendence. It has to give the illusion of magic. This is just one concoction to pull it off.

Now I'm going to get a little academic for a few minutes, just grin and bear it for a while and maybe it will help you. Some of you will appreciate this...maybe not all. How can I say this in a few words? Not a skill that I have developed through the years...by the way. Who said "amen" about that? I can't argue with it...now think with me, okay? The New Testament conveys the idea of a composite society, that's new, that's revolutionary...just file that...a composite society. That is to say the New Testament presents a society in the world that is composed of two factions, okay? Society is made up of believers and non-believers, all right? Christians and non-Christians, those who believe the gospel and those who do not,

those who proclaim with others deny, those who believe what others reject, this is a composite society. We understand that. We understand that in America, we live in a composite society, it goes way back to our Constitution which understands the separation of church and state, that we are living...that's just another way to say we live in a composite society. New Testament society then has church and state and they are completely different, completely separate, completely distinct loyalties. And we who live in this composite society as Christians must render loyalty to both the state and the church. We know that. The state demands our loyalty. It demands loyalty from every citizen to its laws. The church demands loyalty as the Word of God is brought to bear upon those who are part of it. So we live in a two-loyalty world. Not everybody does, but we as Christians do. We are told in the Bible to be model citizens, that the powers that be are ordained of God and we're to submit to them. We're even to pray for those that are over us, the rulers and governors and submit to them. And the state has been given by God a sword, that is authority even to the point of death to constrain and coerce us. This is the societal law of penalty. So the state has a sword and the state demands our loyalty for the well-being of those who live in that state.

The church also has a sword to constrain and to coerce. The church also has a sword to persuade, it is Scripture, it is the Law of God. If we do not obey the law of the state, we are physically alienated. If we do not obey the Law of God, we are spiritually alienated. This is what the New Testament teaches. We're going to have to render to Caesar what is Caesar's and to God what is God's. We understand that. We also understand that the state is not the church, the church is not the state, they are completely distinct and Jesus made it absolutely clear when He said, "My Kingdom is not of this world."

Now let me tell you something. That concept which is so obvious to us is brand new in the New Testament...brand new. Nobody before the New Testament ever heard of such a thing, no one. All previous societies in the world were one loyalty, religion and the state were one. Religion and the state were one, all previous societies, including Israel, were sacral, sacred societies. That is they were unified and bound together by common religious loyalty. Government was inseparable from religion. Government wielded power in behalf of religion. No society in history, according to historians who have studied this, no society in history ever was composite. Pre-Christian society had no option. If you wonder about it, look at a Muslim country. What options do people living there have? There's no difference between Islamic religion and Islamic state. If you're not a Muslim, you may be killed. There are no composite societies. Hinduism, same thing, take any historical religion, there's no such thing as a composite society until you come to the New Testament and it lays it out. There were Christians throughout the history of the church who understood this. They understood that the state should not exercise power over them, but we saw tonight that the

Queen of England, along with all the other monarchs, along with all the other state leaders of that time thought that they as the rulers of the state had the right to execute the people who didn't cooperate with their religious conviction. There was no difference. In fact they pretty much saw the king as exercising divine rite. And I told you, if you go to the Scottish Parliament to this day you'll see a chair at the top of the Scottish Presbyterian Parliament that's for the King of the Queen or his representative to sit symbolizing headship in the church. Even Israel was not a composite society. Everybody in Israel was to conform to Israel's moral, social, ethical, ceremonial laws. It wasn't until the New Testament that this was really made clear because the Jews lived in a theocratic kingdom, but the church exists as a part of a secular society. There's no such thing as a Christian society. There's no such thing as a Christian nation. There are only Christian people living in a nation and depending upon the number of them, they have a lessor or greater influence. There are only more or less Christians in a society, there's no such thing as a Christian nation or a Christian society.

But along comes the early church and what happens? They get persecuted by the Jews because they're not consistent with Jewish religion because Jewish religion and the Jewish state were one. They get persecuted by the Romans because they won't worship whom? The emperor, Caesar. Classic sacral culture, non-composite. Even when you went to the butcher shop to buy your meat, you bought meat at the butcher shop that had been offered to...what?...to idols. Christians could eat that stuff because an idol was nothing anyway. Sacral societies punished dissenters. Rome killed Christians. Right now, we just heard it on the news, the Afghan government going to try a Christian and execute him for being a Christian because they don't understand a composite society. The New Testament taught that, but sad to say, even coming out of the Reformation the Reformers never really applied it. That composite society began to disappear in history very fast. Second century, third century after Christ, the composite understanding is beginning to erode. In the year 250 Origen, early church father, suggests that the entire Roman Empire should unite in devotion to the true God and the Lord will slay all non-believers...that was Origen. This is a call to redefine the church of Jesus Christ to make it the all-embracing society and if they did that, God would slay all of the non-conformists. It was not long after that, 325, seventy-five years later, Constantine took power in the Roman Empire and did just that. What Constantine did was say there are too many gods, too many religions. If we're going to have a unified empire, we're going to have to have one religion and he picked Christianity. Everybody was to be a Christian. Non-Christians were punished. They were identified as heretics, revolutionaries, reactionaries, non-conformists and they were to be punished. Everybody was going to be a Christian. How you going to do that? Well you have to have a rite, you have to have a ritual, you have to have a ceremony that makes them all automatically Christians and so came infant baptism. Infant baptism did the trick. Go

through a ceremonial washing after birth and this is an official entrance into the church, this is an official entrance into the Covenant people. Now the government has control over everybody. The government is the church. Religion and the state are inseparable. And so the New Testament model is gone by the time you get to the fourth century. And as I said, there were always true believers through all this history who knew this was not right. And what was born with Constantine was Christendom rather than Christianity. A Christian-kingdom is contracted to Christendom.

There were protestors, believe me, as I said called the Donatists. They protested. They said the church is for those who are true believers. You can't make everybody a part of the church by baptizing babies. They were suppressed. Through history whenever this came up among Anabaptists and others, they were called Neodonatists because they were bringing up this old argument. But there have always been true people of God who challenged the sacral society.

Since everybody came in through a rite, everybody was sustained by a rite and a ceremony and a ritual. And so came all those adaptations of pagan rituals that swept in to the Roman Empire and created the mish-mash of quasi Christianity and paganism that is Roman Catholicism.

What about the Reformation? Sixteenth century? Sad to say, the Reformers while they did a great job on some of the doctrines that developed what was essentially a New-Constantinianism. They opted for a sacral society and Germany became a sacral society. All the babies were baptized. Switzerland became a sacral society and all the babies were baptized. The Netherlands and England and everybody bought in to the sacral society. No better demonstration than in England where there was no separation of the church and state and so the church, quote/unquote, was not regenerate people but a mish-mash of all kinds of people, some saved, some corrupt and most of the leadership severely corrupt.

So how do you sustain these people in this false form of religion? You do it with mystery. You do it with mechanisms. You do it with rites and ceremonies. It's really immaterial whether anything communicates to them in a language they can understand. You can look

at the fifteenth and sixteenth, seventeenth century in England and you would be appalled at the ignorance of the priesthood. I mean, they were so ignorant...I've read..for example, they couldn't name four Apostles. They didn't know where the books of the Bible were. It was...they didn't learn that. That was immaterial. They just needed to learn, as I pointed out last time, how many times you turn around when you do the Mass and to make sure you pound the table eleven times, facing in one direction, and so forth and so on. All through the Middle Ages there were Christians who cried out for the true church and very often they were slaughtered...they were slaughtered. Now not all of them were legitimate believers, but there were among them true believers, as there were true believers in the sacral societies, but they always knew what it was to be a true believer and could easily see who was not. Typically they were killed, just as these that I read you about were martyred. Read Foxes Book of Martyrs. By the way, in our library over here, we have an original edition of the first printing of the three volumes of Foxes Book of Martyrs which was given to me...it's huge. It's historic, marvelous. They were killed because they would not comply with Christendom because they couldn't comply with Christendom because their Christianity prevented them from it. Mediaeval society became totalitarian, there weren't any options. Christian sacralism, Protestant sacralism developed alongside Roman Catholic sacralism and you had Catholic states like Italy and France and Protestant states like Germany and Switzerland. Church and state were one religious society. Somewhere in the middle of all of this were true believers.

The first break, this is some interesting history, the first break from sacral society was America. America, according to some scholars, never was a Christian nation, never was... no nation ever is in the true sense. America is the first nation in the history of the world that is a composite nation. This is the great experiment here. This is the great experiment. What happened was, the people who came here to found America came out of the sacral society because they were true Christians, persecuted by Christendom...the Pilgrims, Puritans, they came here and they founded a country that they took back to a New Testament model that would be a composite in which they would render to Caesar what was Caesar's and render to God what was God's. So in a sacral culture, salvation becomes a matter of sacrament, it becomes a matter of ritual, it becomes a matter of manipulation. Baptism and other mechanical means borrowed from cultic rites and ceremonies are imported. It got so bad, really, even the Reformers killed non-conformists. Even the Reformers killed non-*quote/unquote* Christians. Anabaptists, some of them were drowned by Reformers for denying infant baptism. When Cromwell went from England over to kill the Irish, the chaplain for his armies to kill the Catholics was none other than the great Puritan Divine John Owen. They didn't have a sacral...they didn't have a hybrid society. They didn't have a composite mind set. Verdun(?), who writes so lucidly on all of these themes says this, "The church of the Middle Ages was not a company of believing folk joined in voluntary association. It was a mass of human beings brought together and held together by the symbols of coercion," end quote. Religion was not personal, it was not a

matter of faith, it was not a matter of righteousness, not a matter of holiness, not a matter of truth, it was a matter of ritual.

So, priests replaced preachers, an altar replaces the pulpit, doctrine is replaced by ritual ceremony. The Roman Catholic Church is still a sacral society. All its components are pagan and cultic. As I said, it wasn't even till Vatican II that priests could speak in the vernacular. Before that it had to be in Latin because Christ...listen to me...was never imparted by the preaching of the Word, He is imparted by the ritual of the Mass. It's not about truth to the mind, not about faith comes by hearing the truth about Christ, Romans 10, the central event in a true church...what is the central event in a true church? What is it? What is the central piece of furniture in a true church? You're looking at it. What is the central event in a true church? It's the preaching of the Word of God. What is the central event in a false sacral cultic society? It is an altar and a priesthood and a sacrifice. It is the stuff borrowed from cultic ritual. What is the central purpose of the central event in the church? To preach the Word of God clearly to the mind so people can know it, understand it, believe it. What is the central function in a sacral society? It is a priestly transaction in which God somehow is infused into a cracker and eaten. It is not clarity, it is mystery. It is hocus-pocus consistent with the other mingling of demonic activities and useless ceremonies and all kinds of false religions. The priest conveys Christ in an act, not by the preaching of the gospel. The Lord's table becomes an altar where people can eat the actual flesh and drink the actual blood of a sacrificial victim that is being offered by a false priest to God as if Jesus needed to be sacrificed all over again. And as I said last week, all you have to do to receive Christ is drop your lower jaw.

By the way, there are at least seven Sacraments in the Catholic Church, mechanical means of imparting mysterious divinity to people. The preacher replaced by the sacrificer. The Bible and its clarity replaced by the mumbo-jumbo. They believe that the Sacrament of the Mass has the innate power to convey Christ and grace and forgiveness and redemption and provide propitiation to satisfy God. And in that system, the manipulator is essential. In that system the priest is everything and that is why the shortage of priests today is so critical.

None of this has anything to do with the Christian gospel. None of this has anything to do with the Christian life. None of this has anything to do with the Christian church. None of

this has anything to do with the true God...nothing whatsoever. The differences are not cosmetic. The differences are not superficial. They are essential to the salvation of the eternal soul and the truth of the gospel. There is no salvation or sanctification in the blessed Sacrament. There is no salvation in any Sacrament of any kind in any ritual, any routine, or any ceremony. The bread and the wine is not Christ in any sense. It is not a mystical experience in which people take in God. All of this is a lie, a fraud, a damning fabrication to be exposed for what it is...just as in the book of Hebrews the writer exposes the uselessness of the long departed Old Testament sacrificial system which never needs to be resurrected because the cross has accomplished everything-everything. It is demonic. It is idolatrous as the Host is worshiped. The Mass cancels the cross. It is the worship of an idol made with hands. Somebody made the wine and somebody made the bread.

A couple of passages come to mind in the midst of this and just a couple to bring to your attention here. Romans chapter 6 verse 9...well verse 8, "Now if we have died with Christ, we believe that we shall also live with Him." Now listen to this. "Knowing that Christ having been raised from the dead is never to...what?...to what?...to die again...never." Never to die again. "Death no longer is master of Him for the death that He died, He died to sin once for all. The life that He lives He lives to God." He died once, He will never, ever, ever die again. He was a sacrifice once, it is an abomination to turn Him in to a perpetual sacrifice. In 1 Peter 3 verse 18, "For Christ also died for sins once for all; the just for the unjust so that He might bring us to God, having been put to death in the flesh but made alive in the spirit." He died once for all. Hebrews 7:27...26, "It was fitting for us to have such a High Priest holy, innocent, undefiled, separated from sinners, exalted above the heavens who does not need daily like those high priests who offer up sacrifices first for his own sin and then for the sins of the people because this He did once for all when He offered up Himself." The Mass cancels the cross, the Mass is idolatry.

Listen to J.C. Ryle. "Whatever men please to think or say, the Romish doctrine of the real presence if pursued to its legitimate consequences obscures every leading doctrine of the gospel and damages and interferes with the whole system of Christ's truth. Grant for a moment that the Lord's Supper is a sacrifice and not a Sacrament, grant that every time the words of consecration are used the natural body and blood of Christ are present on the communion table under the forms of bread and wine, grant that everyone who eats that consecrated bread and drinks that consecrated wine does really eat and drink the natural body and blood of Christ, grant for a moment these things and then see what momentous consequences result from these premises. You spoil the blessed doctrine of Christ's

finished work when He died on the cross. A sacrifice that needs to be repeated is not a perfect or complete thing. You spoil the priestly office of Christ. If there are priests that can offer an acceptable sacrifice to God besides Him, the great High Priest is robbed of His glory. You spoil the scriptural doctrine of the Christian ministry. You exalt sinful men into the position of mediators between God and man. You give to the sacramental elements of bread and wine an honor and veneration they were never meant to receive. You produce an idolatry to be abhorred by faithful Christians. Last but not least, you overthrow the true doctrine of Christ's human nature. If the body born of the Virgin Mary can be in...can be in more places than one at the same time, it is not a body like our own and Jesus was not the last Adam in the truth of our nature." Not a minor thing. That is the perverse and idolatrous reality, the implications that come.

What about somebody who says, "Well I think I'm a Christian but I...I like going to the Catholic Church. I feel at home there. And should I leave?" Listen to 1 Corinthians 10:21, "You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons." Take your choice.

At the end of each delivery in the Mass, the communicant who receives the Host is required to say one thing to the priest, "Amen...Amen," affirming the truth of having received Christ. That is impossible for a true Christian. And if you are still lingering with that system, you must come out and we must with love and sensitivity call people to the true gospel.

Father, we thank You for the time tonight. So much to think about, such heart-searching things and, O Lord, how we want to be discerning and compassionate, loving, gracious in seeking to bring the true gospel to those beleaguered souls who are caught up in this meaningless and condemning mystery. Give us opportunity to exalt the Lord Jesus Christ and the gospel of grace. We pray in His name. Amen.

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