



Roman Catholicism: The Heresy of the Mass

June 08, 2025 Various Scriptures

(video 52:14)

Well, I keep saying this, I'm going to say it again, and it's very rare for me to do this, but if you have not been with us the past few weeks, and if this is your first time jumping in, if you will, in a sermon at Reformed Living Bible Church for the first time in the last few weeks, you are going to want to avail yourself of the opportunity to put many things in context by going back to May the 18th, either online at reformedlivingministries.org and viewing the printed transcript, or listening to the audio, or even going on YouTube and looking up and looking at the May 18th, 25th, and June 2nd, or 1st, I guess it was, sermons, because what began as a one-off has now sort of morphed into a series. We were in Romans chapter 12. We were in Romans 12:9, and verse 9 says without any hesitation, ***Love without hypocrisy, abhor that which is evil, cling to that which is good.*** Well, in determining about loving without hypocrisy, the only way you can love without hypocrisy is love based upon the truth. Well, the only way you can abhor what is evil is to know what is evil and to know the truth about that. And we started looking at the scriptures in Proverbs chapter 6, Isaiah chapter 1, some other passages that pointed out the fact that the Lord abhors false religion, deceptive religion. And then in the third part of Romans 12:9, cling to what is good. Again, you can't know evil if you don't know the truth. You can't know what's good if you don't know the truth. You can't love without hypocrisy if you don't know the truth. And so, there comes a point in time with some things that occurred in our own congregation, with some things that have occurred in evangelicalism over the last 30 to 35 years or so, and some things that occurred in our culture, the world culture on May the 8th with the installation of the most recent pontiff of the Roman church that made it necessary to get into the specifics, if you will, about the papacy and the



biblical error of the papacy. That led into a discussion of Mary and the worship of Mary and praying to saints and the biblical error and heresy and idolatry of that particular practice. And I've been asked, are you going to talk about purgatory, are you going to talk about indulgences, are you going to talk about the Eucharist, are you going to talk about the priesthood, are you going to talk about lighting candles? And the answer is yes. Yes, I am. But I want to be very, very careful that you understand my heart on this. Why? To make fun? To put people down? To be mean, insulting? Absolutely not. For those of you who know, I come out of Roman Catholicism. Was it not for the kindness and the love and the care and the concern and the proper explanation of scriptural and biblical truth by people who prayed for me and cared for me, there but for the grace of God go I. I would be lost as well. And by the way, remember as well, our quote by R.C. Sproul, will there ever be Roman Catholics in heaven? *Yes, there will be thousands of Roman Catholics in heaven. There won't be anyone in heaven, however, who believes in what the Roman Church teaches.* We must understand many people in Catholicism, and by the way, in Mormonism, in Christian science, in Jehovah's Witnesses, many people don't know what their religion specifically teaches in many ways. Another truth as well, there are many people in the last 25, 30 years, there's even a term that's been developed. It's called the cafeteria Catholic; Catholics who identify as Catholics, but they pick and choose what portion of their quote church teachings they choose to believe. And by the way, let's be very clear about something else. All the Baptists and the Presbyterians and the Lutherans and the Methodists and the Episcopalians and the Congregationalists who quote identify as Christian, but also don't know the gospel of Jesus Christ. There're all sorts of religious mechanisms, but why get into this one? Well, because so many people are impacted and affected by it, and like I say, it started to even have an effect on some here in our own congregation.



How did we get to this point? Well, when it comes to the Roman church, they and I have been allowing the Roman church to speak for itself with pronouncements from the Council of Trent and other writings by Ott and Keating and Newman and Newhouse and other Catholic authors and priests and scholars, and of course their own pronouncements and their papal bulls and so forth, and we'll continue on with that today. But the biggest thing, of course, was the Magisterium. Meaning what? It's a Latin word that basically means master, and it means author. And the Magisterium is the pronouncements of the pope and the Roman curiae and the bishops and cardinals that are considered to be infallible teachings of men placed on a par with Scripture. And therefore the church tradition is equated with the authority of the word of God. But when they teach that Holy Mother the Church will interpret Scripture for you, you're not to do that yourself, and nothing you do that conflicts with what the teachings and traditions of the church have been could possibly be what Scripture means, they put the traditions of men over and above the teachings of the word of God.

This is nothing new. Turn to Matthew chapter 15. Turn to Matthew chapter 15. I want you to see this with your own eyes. This has always been the case when it comes to false religious or, I should say, more appropriately, apostate religious systems. They water down, denigrate, or destroy the Scriptures, the word of God, based on their traditions. And that's where Roman Catholicism errs with its various heresies. Matthew 15:1, ***Then some Pharisees and scribes came to Jesus from Jerusalem saying, "Why do your disciples transgress, here you go, the tradition of the elders? For they do not wash their hands when they eat bread."*** A religious ritual, ceremonialism, sacramentalism. ***And He answered and said to them, "And why do you yourselves transgress the commandment of God for the sake of your tradition? For God said, 'HONOR YOUR FATHER AND MOTHER', and 'HE WHO SPEAKS EVIL OF FATHER AND MOTHER, LET HIM BE PUT TO DEATH'. But you say, 'Whoever shall say to his father or mother, "Anything***



of mine you might have been helped by has been given to God," he is not to honor his father or his mother. And thus you invalidated the word of God for the sake of your tradition." I'm not going to go into explain what he was talking about there in context. I don't want to take the time to do that. But you get the point. The traditions were more significant to them than the word of God. He goes on, *"You hypocrites..."* We want to love without hypocrisy, Romans 12:9. Jesus is calling this conduct hypocrisy. What conduct is he calling hypocrisy? Verse 7, *"You hypocrites, rightly did Isaiah prophesy of you saying, 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'"* And that is exactly how these heresies have come about, priests teaching as doctrines the precepts of men. I have relatives in the Roman system. I talked to Jeff before the church. He's got cousins who are Franciscan priests, am I correct? And another uncle who was also a priest as well, correct? How many of you, just out of curiosity, we'll do this in stages, how many of you, like me, come out of the Roman church background? Look at that. Oh, look at the hands around you. How many of you, keep your hands up, how many of you now have relatives or family members who are involved in the Roman church? How many of you have people you interact with who you care, not just neighbors, but people you really love and care about who are involved in the Roman system? And I'm very, very sure we're going to speak the truth boldly, but always, always with the heart, because God takes no delight in the death of the wicked, neither should we. It should be the heart cry. And the whole point of all of this is that we love and care about people, and we want them to know the truth. The truth, okay.

Before we get into, so what are you talking about today, John? The Mass, the Mass. Before we get into it, I want you to turn to Hebrews chapter 7. I want to fix some truths in your mind before we get there. Hebrews chapter 7. Specifically, let's go to Hebrews 7:26. And I can



already see it'll be probably a two-parter, but that's okay. Hebrews 7:26. What's it say? ***For it was fitting that we should have such a high priest***, this is referring to Christ Jesus, okay, ***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.*** Verse 28, ***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 in those three verses is ***once***. One sacrifice. No need for daily offerings. One sacrifice. Turn over to Hebrews chapter 9:11, a couple of chapters over. Hebrews 9:11. ***But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle***, he's referring to heaven, ***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, don't miss that, having obtained, what did He already obtain, past tense) ***eternal*** (What's eternal? Forever and ever and ever, no need to do it again. Having once obtained eternally, what?) ***redemption***. Forgiveness of sins bought from the slave market of sin and born again into the light of the glorious gospel of Christ, new life. Verse 13, ***For if the blood of goats and bulls and the ashes of heifers 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? Once. Having obtained***, past tense. Drop down in Hebrews 9 to verse 24, ***For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He should offer Himself often***, (It wasn't that He should offer Himself often, over and over and



over again.) **as the high priest enters the holy place year by year with blood not his own. Otherwise, He would have needed to suffer often...** Christ doesn't need to suffer often, He did it once. You'll see where I'm going, those of you who have a Catholic background already know where I'm going. **Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages...** (now what was the consummation of the ages? The cross pointing to Calvary, it was the consummation, the redemption of the world at Calvary.) **...the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered,** here it is again, **once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly wait for Him.** Okay, Hebrews chapter 10, go to verse 10. **By this will** (Well, what will? Christ's will to come and do the will of God the Father.) **By this will,** Hebrews 10:10, **we have been sanctified through the offering of the body of Jesus Christ,** here it is again, **once for all. And every priest stands daily ministering and offering time after time the same sacrifices which can never take away sins, but He, Christ, having offered one sacrifice for sins for all time,** (there it is again, one time, forever, once for all, not repeated) **SAT DOWN AT THE RIGHT HAND OF GOD waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOT STILL FOR HIS FEET.** Look at verse 14, **For by one offering He has perfected for all time** (It's done, it's finished.) **those who are sanctified.** That is in part what He meant on the cross when He says **it is finished.** You deny the work of Christ. You deny the sufficiency of the cross. You present a false redemption and a false gospel to the extent you teach and preach that Christ must be sacrificed over and over again. What's that got to do with the Mass? We'll get there. Verse 15, **And the Holy Spirit also bears witness to us; for after saying, THIS IS THE COVENANT THAT I WILL MAKE WITH THEM, AFTER THOSE DAYS,**



SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND UPON THEIR MIND, I WILL WRITE THEM.

He then says, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE. Now where there is forgiveness of these things, here we go again, there is no longer any offering for sin. Where forgiveness has occurred there's no need for any further offerings. That's what he's saying.

So the Old Testament sacrifices did what? They portrayed, they were to develop a passion for the coming of the ultimate sacrifice in Christ and to punctuate the fact that it was finished, that the old sacrificial system that pointed to the final, complete, atoning work of the Lord Jesus Christ at Calvary was finished, was complete, was done, was sufficient. The priesthood was done away with. The veil in the temple is rent in two. There's no need for priests going in and mediating for the people anymore. The altar is done away with. As a matter of fact, as a historical and a factual punctuation on the sufficiency of the work of Christ, the Romans come in in 70 AD and they destroy the temple. They demolish all the altars and everything and all the genealogies so that people could show they were of the Levitical priesthood, the entire orchestrated, organized Levitical priesthood because all the genealogies are lost, get totally obliterated and destroyed as a punctuation on the final work of Christ. What has Roman Catholicism done? They have developed their own form of a Levitical priesthood, but it's a variation, and I say variation because paganism is mixed in with it. They have set up altars again. Everywhere on the face of the earth, they build a church, they put in an altar, and they have a priesthood, and they have a ritual called the Mass.

The Mass, now why is it, even Catholics, a lot of Catholics don't know this, why is it even called the Mass? Because there is a, I was an altar boy when the Mass was in Latin, and we used to start out with a prayer we called the Confidior, Confidior Dei, and it's a confession of sin, and you go through all these stages and all these rituals, and we'll talk about some of that, but at



the conclusion of the Mass, and when I was there, and it was in Latin, the altar was this way, Vatican II in the early 60s, they turned the altar around. They also got rid of Latin, and they started using the vernacular of the people. Bernie was telling me there's still a couple of Catholic churches here in Arizona that still do the Mass in Latin, but in any event, I'm sure there's others, in any event, what's the point? The point is at the end of the Mass, the priest, of course in Latin, which nobody understood, because first of all, it's good to keep the people ignorant, and nobody needed to understand it, because all you had to do was jump through the hoops and the rituals, and that's what was important, because the church was going to minister grace to you, not Christ. It's the ritual that was important. It was the works that were important, and that underlies a heresy in all of it. But the priest would say, "Ite, missa est". "Ite, missa est" in Latin, "Go, it is sent", "Go, you are sent". And so what he was saying is "you've now worshipped", go out and live your faith out in society. Well, that phrase, 'ite missa est', it became known as 'the sending', or 'the missa', and so over time, the whole worship service became known as 'the missa', the 'being sent', the missa... the Mass, as it came over into the English vernacular.

What about the priesthood? Why shouldn't there be a priesthood? First Peter 2:5, ***you also, believers in Christ, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*** You're the priesthood. You talk about the priesthood of the believer. That was the whole point why the veil in the temple was rent in two. There's now no longer need to go through priests. There's only one mediator between God and man. It's not the pope, and it's not Holy Mother the Church, and it's not an earthly priesthood. The mediator between God and man is the Lord Jesus Christ, to whom we have direct access. That's the whole point of that. That's why it says in Romans 12:1-2, ***present your bodies a living sacrifice.*** Those are the sacrifices of God that



we, as spiritual priests to God, are to present to Him, our lives of personal holiness. That's why it says in Psalm 51, David even said back, it's always been a question of the heart. ***The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.***

So what is the heresy involved in all of this? Any and all such sacrifices by any and all so-called priesthood on any and all so-called altars are absolutely false sacrifices on false altars by a false priesthood. And in spite of that, the Roman system has devised this priesthood.

Now, so the Mass, the missa, the being sent, the ritual... how important is that to Roman Catholics? I mean, is it just sort of a side issue? I mean? No. In their own words, the Catholic catechism: *The Mass is the source of, and summit of, the Christian life.* That is to say, it's the origin of the Christian life. It's the high point of the Christian life. As former Cardinal Reitzinger, who later became Pope Benedict, who's now deceased, Pope Benedict said this: *The Mass is the sum and substance of our faith. It is the heart and soul of Catholicism. It is the main sacrament.* By the way, according to Roman Catholic theology, as I was taught, as I checked the catechism, they still believe, in seven sacraments: baptism, penance, the Eucharist (which is the Mass), confirmation, matrimony, holy orders (that's the ordaining of priests), and the anointing of the sick (what we called as kids, extreme, what I learned as a child, I should say, extreme unction, the so-called last rites). But of all those sacraments, the Eucharist, or the Mass, in their own doctrine, is absolutely critical. One commentator, *it is therefore a false sacrifice on a false altar in a false temple by a false priest, because at the heart of it is the 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 useless and ungodly purposes.*



Now, why am I saying that? Because, as you will see, the whole point of the Mass is the doctrine we were talking about, Bernie, transubstantiation, which we'll get to, and it is all about a re-sacrifice of Jesus Christ. It is a re-offering, literally, not figuratively, not symbolically, not, get this, not spiritually. They teach it is an actual, unbloody sacrifice of the literal body of Jesus Christ. We'll get there. John O'Brien, Catholic priest, wrote a book, *The Faith of Millions, the Credentials of the Catholic Religion*, says this, *When the priest announces the tremendous words of the consecration*, that's at the high point of the Mass, *he bends his head down. He says, hok est corpus meum, hok est corpus meum. This is my body.* He's saying that over these wafers and a large wafer, a large, once he says that, *hok est corpus meum.* (By the way, just as an aside, the phrase 'hok est corpus meum', we get the phrase hocus pocus from that. I'm not saying that to be funny. People don't understand, they don't understand Latin, and they say hok est corpus meum, hok est corpus meum. They say it real fast and repeatedly, and it sounds like 'hocus pocus'. And it later, over time, took on a phrase to mean foolishness or words that nobody understands that are sort of meaningless, and it took on, because you even saw it, some of you laughed, a humorous thing. I don't mean to be humorous by that, I'm just saying that that shows you how the blind leading the blind in that regard.) But they say hok est corpus meum, this is my body. Those are the words of consecration. At that point in time, that host and that wine, they literally, in Catholic theology, become the body and blood of Jesus Christ. Not symbols, the body and blood, literally, of Jesus Christ. How can that be possible? That's the 'miracle' that supposedly takes place. Now, continuing on, let's start again. *When the priest announces the tremendous words of consecration*, (that's the hok est corpus meum) *he reaches up into the heavens and brings Christ down from his throne* (this is Catholic doctrine I'm reading) *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 the saints and angels, greater than that of the seraphim and cherubim. Indeed, it is a power greater even than the power of the Virgin Mary. Quite a rare thing for a Catholic to say, given the fact that they deify Mary and say that anything she says God must do, as we've learned in the last couple of weeks from their — not I don't say that, Roman doctrine says that. *Indeed, it is a power greater even the power of the Virgin Mary. While the blessed Virgin was the human agency by which Christ became incarnate in a single time, the priest brings Christ down from heaven and renders Him present on our altar as the, get this, eternal victim.* You wonder why in Protestant circles you see a cross, but in Catholic circles you don't see a cross. You see a cross with a human being, a picture of Christ in agony on it. That's called a crucifix. It is picturing the crucifixion. It's not a cross. It's a crucifix because it's got the symbol, the picture, if you will, the statue, whatever you want to call it, of Christ on it. Why? Because Christ is the consummate constant victim. And so it symbolizes His death, His agony. The cross, on the other hand, the preaching of the cross allows, the apostle Paul, allows the preacher to stand up and preach both sides of the cross. The death of Christ, oh yeah, but the burial and the glorious resurrection of Christ and the fact that His death was sufficient one time for all. Stop there for a moment. *The priest, he says, he goes on, speaks and, lo, Christ, the eternal and omnipotent God, bows His head in humble obedience to the priest's command.* The last paragraph from O'Brien. O'Brien says this, (by the way, this is an author approved by the Church of Rome, published by the Church in Rome, touted by the Catholic press, etc.) *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 Altair Christus, for the priest is and should be, another Christ.

I heard John MacArthur 30 years ago being interviewed by Larry King on CNN Live, and I literally heard that phrase come out of the mouth of the Catholic priest that was sitting there on the same panel discussion with MacArthur. And MacArthur, to his credit, made a comment before they cut to a commercial. I remember him saying, you know, the Bible warns about other Christs. So very, very true.

Well, where are you getting this from? The Council of Trent in the 1500s, 16th century, Council of Trent, which lasted over several sessions and several years, was a response to the Reformation. And the Council of Trent, which had its 13th session in October of 1551, issued a decree on quote, *the most holy sacrament of the Eucharist, the Mass*. And at the end of that decree, there were several canons, if you will, several statements, doctrinal statements, that if you did not agree with, you were anathema. You were damned. You were cursed. I'll give you a couple of them. Quote, *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 a figure or a force, let him be anathema*. In other words, if you say the host and the wine are only symbols of Christ, if you say he's only in it spiritually, if you say he's not substantively, physically, divinely, in body, corporally, in those elements, when that priest says that prayer, you're a heretic and you're anathema, you're damned. They go on. *If anyone says that the sacred and holy sacrament of the Eucharist, the substance of the bread and wine, if they say the substance of the bread and wine remains together with the body and blood of our Lord Jesus Christ, in other words, the body and blood of Christ is really there. Your miracle took place, but the bread and the wine is still sort of there too. If you even say that and denies*



the 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 appearance is only of bread and wine remaining, let him be anathema. In other words, you're damned if you do not believe that. It goes on and on and on. Eleven years later, the 22nd session of the Council of Trent, doctrine concerning the sacrifice of the Mass, quote, I think it's important that you know this, quote, *and inasmuch as in this divine sacrifice, which is celebrated in the Mass is contained and immolated* (That's a highfalutin word that means offered) *in an unholy 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 a sincere heart and upright faith with fear and reverence drawn nigh to God, we obtain mercy and find grace in seasonable aid.* In other words, the Mass is really Christ. It's really a sacrifice on a real altar of Christ in His actual body all over again, and that way propitiation, atonement for sin is achieved. The Council of Trent goes on to say, quote, *the victim is one and the same, Christ.* In this Mass, He's the same. *Christ is now offering by the ministry of priests who then offered himself on the cross.* Tens of thousands of crucifixions of Christ over and over again supposedly take place every day around the world to over a billion people caught up in this misguided heresy. The doctrine of transubstantiation; trans: change (we've been hearing a lot about trans in the last few years). Trans (change) substance, transubstantiation, the substance is changed. When that priest prays that prayer, the substance is changed.

How seriously do they take this? Mary Tudor, bloody Mary, came to the throne in about February of 1555, I think it was, her reign takes off. She goes 43 months, 283 people were martyred, 227 men, 56 women. We've talked about them in the past. Hugh Latimer to Nicholas Ridley, Mr. Ridley, play the man. Play the man as an 80-year-old Hugh Latimer goes to the stake to be burned by the Roman Catholic Church under Mary, bloody Mary. Nicholas



Ridley, his cohort, Thomas Cranmer gets burned at the stake. John Rogers gets burned at the stake. On and on and on. We've talked about those martyrs. Question: What was their sin that they were being martyred for? J.C. Ryle tells us point blank. They were being martyred for one thing. John Rogers, the very first one of those 283 martyrs, said: *I was asked whether I believed in the sacrament (talking about the Mass, the Eucharist) 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, meaning in actuality and in substance, that that was literally the fleshly body of Christ. And I answered, I think it could be false. I cannot understand really and substantially to signify otherwise than corporeally, meaning physically. But corporeally, physically, Christ has a fleshly body, he's resurrected, we know that. He says, Christ is only in heaven, so Christ cannot be corporally in your sacrament. He cannot be corporally on your altar. And if He's resurrected in a real body, and if He's seated at the right hand of the Father, having taken on that fleshly body, resurrected as it is, rarefied as it is, yet as we've studied for many weeks, a fleshly body, He can't be physically, corporally, fleshly, in two places at one time. That's why He said (John 16:7), if I do not go, I cannot send the Holy Spirit to you. But if I do go away, I send another comforter to you and the Holy Spirit indwells you, etc. So the spirit of Christ, three persons, one God, we all understand that, the spirit of Christ can be, but physically, corporally, He's in heaven. He can't be in that. So Roger says, I don't believe it. Hugh Latimer said, I don't believe it. Nicholas Ridley says, I don't believe in that, in the Eucharist as taught that Christ is physically... every one of those people were burnt at the stake for only that reason. That's how serious Rome took it.*

Now, does Rome take it seriously today? I'm eight years old. It's 1957. I'm lining up like I always do every Monday through Friday, Christ the King grade school, the march over for 7:30 Mass at Christ the King Church before we march back down the sidewalk past the



playground to go back into class every Monday through Friday. And it's the P's and then the Q's and the R's. After Politan came Roberts, Judy Roberts. But we went in one order and we came back in another order. So when you take communion in the Catholic Church, we would get up at the time. The priest, by the way, has pronounced the words of consecration and therefore that piece of bread has now become the literal body of Christ. He eats a big chunk of it, literally eating, they believe, the body of Christ. And then it's time for you and me to take communion and to eat the body of Christ. And so he's got a chalice and a host and he comes along and he says, "The body of Christ." And what are we supposed to do? We're supposed to bow our heads, raise our heads back and stick out our tongue. And he sits the host on our tongue and he goes, "The body of Christ." We take the host and say, "Amen, the body of Christ." We take the host and say amen. The body of Christ. We take the host and say amen. The body of Christ. We take the host. But he came to Judy Roberts and she fumbled it and the host fell on the ground. Well, no big deal. Just pick it up. No, that's not a host. That's the literal body of Jesus Christ. He put a linen cloth over it. They went on. After we were done, the janitor came out, I'll still remember the little light gray and light green linoleum tiles on this old church, the janitor came and he chiseled out that tile and he lifted that tile up with that host and that linen cloth on it to take it back to the priest. Why didn't everybody was gone? Why didn't the priest just go? Priest can't even just pick it up. That's the body of Christ. You don't miss handle [the body of Christ]. It has to be handled in accordance with the religious regulations and so forth. You don't just pick it up and throw it in the trash. It's literally the body of Christ. By the way, this is not only violation of scripture because it's contrary to the word of God. One sacrifice, sufficient of all. You need to understand, this is idolatry to the max. Why? Because when that priest pronounces those words of consecration and at the high point of the Mass, he raises up that host as if to offer Christ again in sacrifice for our sins and to bring Christ



down. Think about it. He eats the big one. He's going to give these little ones out. He consecrates and prays over and turns. He doesn't know how many people are going to show up for church that day. He doesn't know how many people are going to take communion that day. I'm going somewhere with this, so stay with me. So what? So let's say he's figuring 100 people and so he consecrates, you know, 100 hosts. And so he's got 100 of them there in a chalice and he's prayed and they've supposedly all become the literal physical body of Christ. But only 80 people come forward for communion. He uses 80 of the hosts. He's got 20 left. What does he do? This is the body of Christ. He's got a sort of a gold-locked safe, if you will, on the altar. It's called a tabernacle, appropriately, interestingly enough, and he opens the door of the tabernacle and he takes that chalice and he puts it in there and he closes it. What's that got to do with anything? You see it on TV shows. You've maybe seen it in other venues. There's one TV show that we've seen on occasion. It's a police show. One of the detectives is Hispanic Catholic. He had to go into a church in this one episode and look for somebody, talk to the priest, do something. He walks in the aisle, main aisle of the church, and he comes up to the altar and what does he do? He genuflects, makes a sign of the cross, and then he goes off to see what he was going to do. Why did he do that? He's bowing down in respect to God that's in that tabernacle, in that bread. That is exactly why they do that. As a matter of fact, I hope I can find the quote. If not, I'll share it with you next week. One Catholic scholar says this, Vatican II said this, *the Blessed Sacrament*, that's the host, *should be given worship which is due to God. He is the true God. It is not to be adored any less.* They're worshipping a piece of bread because a priest prayed over it. That's what you're seeing happening. Fancifully, you can laugh and poke fun. This is not humorous. This is unbelievably heartbreaking. It's exactly what Paul was saying in Romans 10:2, ***I testify about them that they have a zeal for God, but not in accordance with knowledge.*** There's many aspects of their devotion to their



slavish religious system that is admirable in the sense of discipline, but it's so sad because it's worthless and it's useless and it's deceiving people we love.

As Brian comes to lead us into closing hymn, we'll have some final thoughts on this and some more aspects of this and we'll touch upon purgatory and indulgences and why do they light candles and so forth, but I hope you know the truth, but I hope you also sense my heart. Oh, if this makes you prideful, if this makes you smug, you've missed the whole point. We should go out of here on our faces humbly thanking God that He in His wonderful mercy has seen fit to show us the truth and to lead us into that saving relationship with Christ and take this as an armament to use in prayer for the people you love and who I believe now as you're more and more informed, I believe God is going to bring more and more and more Roman Catholics across your path. They are not the enemy, they're the mission field, they're our neighbors as much as Jews and "Christians" who are in religious systems that don't know Christ, as much as any of them, they're the mission field.

Father, thank You for this time in Your word, thank You for biblical truth, thank You for these passages in Hebrews and Romans and 1 Peter and others Lord that we will get to, Lord willing next week, that just seal once and for all this truth. Lord, we pray for those who are caught up in all false religious systems but obviously especially the one that seems to have the most impact on my own personal life, Roman Catholicism. Father, we pray that You would draw your elect souls out of that system in Your timing and for Your glory. We ask it as we always do right where we started in the only name given under heaven whereby men must be saved, the name that represents You and the person of Christ, the name that offered up one sacrifice once for all time, the name of the only mediator between God and men, the man Christ Jesus. In His matchless name we ask it, amen and amen.

