



Roman Catholicism: Purgatory, Indulgences and other unbiblical Doctrines Part 2

June 22, 2025 Various Scripture

(Video 50:42)

We continue on and some concluding thoughts on the heresy of the Roman Catholic and some other outgrowths of that particular theological persuasion. And please, I underscore again, the purpose is never to belittle our Catholic neighbors or to ridicule them or to cause them to be the object of humor in any way, shape, or form. Oh, far from that. It is to reinforce what the true church has always understood down through the centuries. Our dear Catholic neighbors are the mission field and we wanna be better equipped to share them the error that they are in. We also must remember and always understand that like many, many cult or other heretical groups, most Roman Catholics do not understand a lot of what the church teaches and stands for. However, ignorance is no escape hatch and truth must ultimately triumph. As a matter of fact, I can remember, by talking about Catholics being a fertile, fertile field for evangelism, I can remember, I was asked, do you believe in Jesus Christ? You'll never find a Roman Catholic that's a genuine Catholic who doesn't believe in God, doesn't believe in Jesus Christ, doesn't believe in the Trinity. You don't have to argue with them about the Trinity. They believe in the Trinity. They believe in the virgin birth. They believe in Jesus Christ being all God and all man. They believe in His atoning work on a cross, that He died, buried, and resurrected on the third day and ascended into heaven. They believe all of that. So there's a lot of underpinning that you don't have to worry about. The problem, as we said last time, is that 5% of the rat poison that kills the rat, it's what is underscored and taught primarily that bleeds through all of that, and that is: it's not salvation by faith alone, in Christ alone, by grace alone, for the glory of God alone, it's faith in Christ plus human effort, human works, human achievement, and therefore it is a false, false gospel.



As a matter of fact, so just to underscore this, the number three bestselling Christian devotional books of all time, other than the Bible, which is the number one bestseller of all time, were written by three Catholic priests, *The Confessions of St. Augustine*, *The Imitation of Christ* by a 14th, 15th century monk from the Netherlands, Thomas Akempis, and *The Writings of Fénelon*, who was a Roman Catholic priest assigned to the most decadent monarchy in the history of the world, the court of Louis XIV. And so genuine believers all, I might add, and yet through a Roman system, so down through the ages, God has always had His believers even in the middle of heresy, and even in the middle of apostasy, even in the middle of false religion.

Now, today is the 22nd of June. In a couple of weeks, I'm always amazed at God's timing on this series of sermons. Bob and I have talked about this a lot. There's no way in the world I could have a preaching calendar and know what I'm gonna preach in September because you take it as the Holy Spirit gives you, so to speak, and it's the 22nd of June. Well, in a couple of weeks, we're gonna be celebrating the 4th of July, and our freedoms as a country and so forth. It could not come at a better time in our little step away, if you will, from Romans 12:9 and delving into Roman Catholicism and false religions in general. Why? Because, get this now, never until the coming of the New Testament, never until the advent of Christ, never until Biblical Christianity is birthed and begins, ever in the history of the world, was there ever a composite society, a composite culture. What are you talking about? The word composite means to be made up, to be composed, of more than one thing, more than one item, two or more parts. America is a composite society. Let me tell you what I mean by that. Always, and by the way, you know where it's underscored? In the Constitution, when they talk about the separation of church and state, a spiritual realm and a human governmental realm, that was foreign, totally new to the world until the advent of the New Testament, church and state.



What did Jesus say? Render unto Caesar the things that are Caesar's, render unto God the things that are God. Then He underscores it big time in front of Pilate. You say I'm a king, you say rightly, but what did He say? My kingdom is not of this world. There's another kingdom, if you will. The concept of two loyalties. You could be loyal to God and loyal to the state, or to the government, in parallel, in tandem was totally foreign. We're gonna get to Romans 13 eventually and talk about how the government, the powers over us, do not wield the sword in vain and so forth and that rulers are given by God and so forth and to be good Christians, we're to be model citizens and so forth. But there is also the spiritual realm. We're citizens of the kingdom of God, we're kingdom of heaven, and we're citizens of the United States. That means we have two loyalties, a spiritual loyalty and a governmental, natural, earthly loyalty, if you will. And by the way, we saw when COVID came into being, a classic example, when the two come into conflict, exactly what the apostle said. You decide what you're gonna do. You're either gonna fear God or you're gonna fear men. You're gonna obey the word of God or you're gonna obey the dictates of men. Whenever the loyalty to the state runs into conflict with your loyalty to the word of God, you're going to have to choose, are you gonna obey God or obey man? The two sometimes come into conflict. So clearly, there's two there. Now, here's the point. All previous societies in the history of the world, the historians that study this will tell you this, were never composite. There was only one loyalty. Your loyalty to God and your loyalty to the government were the same, absolutely identical. Jerusalem, or Israel, excuse me, was that way. Your loyalty to God and the rulers over you, the government, the Jewish hierarchy, now I know they got conquered by Rome, but before that, it was the same. You disobey the laws of God, you're disobeying the laws of the kingdom, the country, if you will, and the kingdom would punish you for disobeying the laws of Almighty God. All previous societies have been that way. Go back and look at Muslim societies, still to this day. If you're



not a Muslim in those countries, that's equivalent with being a loyal, it's the Islamic state. And all countries were that way. And if you were not loyal to that, you're likely to get killed, certainly ostracized and banned and so forth and punished. The same way, so Christianity comes along and teaching this two ideas. There's the kingdom of heaven and the kingdom of man. There's man's leadership over you and God's leadership over you. And what happens? The Jews persecute those Christians. Well, the Gentiles are no better. They're the same way. The nation of Rome, what did he say? Caesar is your god, bow to Caesar. So the Roman Gentiles, they persecute the Christians too. Why? Because that mindset of having a singular society was all the way, excuse me, the mindset of a composite society was foreign, totally foreign to man. Hinduism is that way. Muslim is that way. Judaism was that way. Everything has always been that way. As a matter of fact, if you go to the Scottish Presbyterian Church Parliament that heads up the church in Scotland to this day and you see their assembly, when they assemble together as church leaders, there's a vacant chair up above all of them. That chair is for the king or queen of Scotland acknowledging still in their trappings, not in their belief system as much anymore, but in the physical trappings of that they come out of that idea that the head of the government is the head of the church. Why is it that Mary, Tudor, bloody Mary, thinks that she can just walk in and kill all these Protestants and martyr all these people? Because she's carrying out the law. Because you're a Catholic and our country is "Catholic", and therefore you do what we say because that's the law. They have that mindset. There's no concept of a composite society, two loyalties; a spiritual loyalty, and an earthly governmental loyalty. Then, of course, when the Protestants come into power, they would do the same thing, same concept, and so it's important that you understand that.

Now, the New Testament comes along, but what happens? We got this idea, you know, render to Caesar the things that Caesar, render to God the things that are God, but about 250 AD, an



early church father, Origen, definite believer from all we can tell, he starts talking about we need to have the country be Christianized, everybody be believers in Christ. 75 years later, this is by the way, this whole, what's this got to do with the Roman, this is how the Roman Catholic Church got to be and have the influence in our culture and the world that it does, and you need to understand this history so you understand how it came in. So Constantine comes along 75 years later, he's the emperor of Rome, he's got to figure out a way to unite the empire, he wants to unite the empire, I got all these gods and all these religions out there, he picks Christianity, and so we're gonna be a Christian nation, and so when he did that, everybody's gonna be a Christian, that's how we're gonna be united, and the non-Christians are gonna get persecuted if you're not a non-Christian, because I gotta organize this empire, and so what do you do? Well, we gotta have a ceremony, we have to have a way of doing this. Enter, enter the error of infant baptism. Soon as the kid's born, dunk him in water, cover that original sin, call him a Christian, he's a part of the nation, and he's in. And that's exactly how that starts, entrance into the covenant people. And so by the time the 300s are rolling along, the concept of loyalty to the state and loyalty to the kingdom of God is gone, and they're merged back again together, a composite society is gone, so then we go through the 300s, the 400s, all through the Middle Ages, and what have you got? You've got loyalty to the state is loyalty to God, because we're a "Christian" nation. Constantine, so what happens when he declares Christianity the religion of the realm? All that paganism comes in, all of the paganism of all of those religions gets swept up under the banner of Christianity, and we get this mishmash of priests and altars and masses and this and clerics and popes and on and on and on that plays out over the centuries. Now, hear me now, there always were genuine believers, and God has always had His remnant. There were people that recognized this was wrong. Early on, the Donatists in North Africa, they thought, wait a minute, baptism for children can't



be right. The scriptures are pretty clear about it, and so they got suppressed and put down. The state, Rome, put them down, can't have that. Then a little bit later, the Anabaptists come along. That's a phrase you may have heard, Anabaptists. That means rebaptizers, and they were believers in Christ who thought it's wrong to baptize infants, and what happens? Protestants in Europe drowned and martyred their fellow Protestants for believing that adults should be baptized and not infants. See, the Reformation comes along then in the 1500s and they do a good job on certain doctrines, but the Reformers are coming out of this mindset that loyalty to the state is loyalty to God. There's no separation, they're the same thing. They have this mindset. By the way, Martin Luther, tremendous anti-Semite. Well, how could he be? How could you, and we'll get there, but by the way, when he nailed his 95 theses to the Wittenberg church door, he wasn't even a believer in Christ then, okay? He didn't come to salvation by faith in Christ for two or three years after he, "starts the Reformation" by doing it. How could he be an anti-Semite? Because you're not conforming to the laws of the kingdom. The church and the state are the same thing, so you persecute non-conformists. He's coming out of that. But what happens over time, you get, and they're all sacramental societies. They're all ritualistic-based societies, and so you get the Catholic ritualistic-based societies in France and Spain and Italy, and then you get the "Protestant" sacrificial societies in Germany and Switzerland and the Netherlands. Yes, they broke from the Church of Rome, but they all didn't break because of, necessarily, salvation by faith in Christ alone. That comes along a little bit later, but they're ritualistic to the core, and they also still have a mindset that the church and the state are one. Michael Servetus is a Spanish doctor who had the heretical belief he didn't believe in the Trinity. He goes to Calvin's Geneva, this is John Calvin, of Calvin's Institutes, and they're still baptizing infants, by the way. Why is he doing that? Because he's come out of that composite society, and that paganism is still a part of all that, and there's still very much a



sacramental system that's going on, and the Geneva Council chooses to persecute and burn Servetus at the stake for his heretical beliefs, and Calvin doesn't raise a finger to stop it. Why? There's evidence that he regretted that later on, didn't do Servetus much good, but the point is because the state and the church were the same thing, and you're violating the government's law, and the government, the Geneva Council, voted for that punishment, and so they're tied together in that, this is one that'll, just to let you know, it cuts both ways. Oliver Cromwell of England, Protestant Oliver Cromwell, goes to Ireland to slaughter the Catholics, to take Ireland back from the Catholics. Why? Because his governmental society is Protestant, they broke away from Rome, and he's gonna take Ireland back for the Protestants because they're violating the laws, if you will. Now, John Owen, the great Puritan divine, John Owen, is Oliver Cromwell's chaplain for his troops in going to do that, so you see how in so many ways they had this mix that one loyalty, only one loyalty, loyalty to the state was loyalty to God, loyalty to God meant loyalty to the state, and that's what they're coming out of, and so what? The very first break in the history of the world to where a composite society is founded where you could worship God any way you were led to believe, and be loyal to the country, is the United States of America. This is an amazing historical, biblical, Christian nation, no, there's never been a Christian nation, there never will be a Christian nation, there's more countries that are more "Christian" in a lot of their actions than others because they had more Christians in those countries at given periods of time that influenced their decision, but there never has been and never will be a "Christian" nation, but in terms of many biblical kinds of principles on which a nation was founded, this country is it, and yesterday your leaders took a great step towards preserving this way of life for some generations to come. Now God's economy may overrule all that and it could all go away in a week, but I'm just saying I see God's hand moving in all of that. And so appreciate the heritage that we have and why this



country and the experiment that is this country is so biblical in that regard. And that's why, so while I stand up here and excoriate the heresy of the Roman church, I'll walk down the street to the Church of the Redeemer, Roman Catholic Church, and stand guard with my own life to defend their right to be wrong, and that's exactly what this country is founded on. And we have a culture now that is rapidly trying to throw it out brick by brick, and so you gotta look at things through the lens of the Word of God.

What is the central event in a sacramental system? It's an altar, it's a sacrifice, it's a priesthood. What is the central event in a genuine church ordained by Almighty God? You're looking at it. It's the preaching, teaching of the Word of God. It's at a pulpit where the Word of God is exalted over preacher and congregant alike, and it's exactly what this is all about. *The central function of a sacral society is a priestly transaction in which God is somehow infused into a cracker and eaten. It is not clarity, it is mystery. It's 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 preaching 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 all you have to do to receive Christ, as I said last week, actually, he repeats it, is not open your heart, but open your mouth and let a priest put Christ in it. And religion becomes a mechanical way of manipulation.*

Romans 6:8-10. Real quickly, wanna cover some scriptures in our concluding remarks, but God, excuse me. Romans 6:8. ***Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again;*** No repeated sacrifices at the mass of Jesus Christ. Never to die again; ***death no longer is master over Him. For the death that He died, He died to sin, once for all; but the life that***



He lives, He lives to God. Even so, consider yourselves to be dead to sin, but alive in God in Christ Jesus, okay? 1 Peter 3:18. 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. Hebrews 7:26-27. 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, 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? ...when He offered up Himself on a cross.

By the way, why be so hard about this? Okay, we get it, it's a mistake. Why be so hard about it? This is the last time I'm gonna read this lengthy thing to you. Listen to the words of J.C. Ryle, an Anglican, by the way, who was involved in the high church, but a genuine believer, don't get me wrong. J.C. Ryle: *Whatever men please to think or say, the Romish doctrine of the real presence, (What's he talking about? That Jesus Christ is actually physically present in that host, that wafer on that altar when the priest says, *hok est maim, corpum.*) 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 a whole system of Christ's truths.* He goes on and says: *Grant for a moment that the Lord's Supper is a sacrifice, (as opposed to just a ritual and a remembrance) Grant that every time the words of consecration are used, the natural body and blood of Christ are present on that communion table under the forms of the 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 see what momentous consequences result from these premises.* Well, what are they, J.C.? He tells us, *you spoil the blessed doctrine of Christ's finished work when He died on the cross.* You're saying it's not done, he's gotta keep sacrificing.



*A sacrifice that needs to be repeated, he says, is not a perfect or a complete thing. So when He said, **It is finished**, Christ was a liar, it wasn't finished. Secondly, you spoil the priestly office of Christ. Where is Christ right now? Is He on that altar in that cracker? No. Did you bring Him? No. He's seated at the right hand of the Father, pursuing his high priestly office on our behalf. But if there are priests that can offer an acceptable sacrifice to God besides Christ, the great high priest is robbed of His glory. Third, you spoil the scriptural doctrine of the Christian ministry. The priesthood of the believers is what he's talking about. You exalt sinful men, really a collection of sinful men, into the position of mediators between God and man. You give to the sacramental elements of bread and wine and honor and a veneration they were never meant to receive. You produce an idolatry. He's right. Kneeling down and genuflecting before the host in the tabernacle because it's been created and it's now actually the body and blood of Christ. You're worshiping bread in a box. You produce an idolatry to be abhorred by faithful Christians. And, last but not least, you overthrow, get this, the true doctrine of Christ's human nature. What did James say in his testimony? Fully God, fully man, fully man. And we do not have a high priest who cannot sympathize with our sufferings, but one who was made like us. He gets it, so to speak. He knows, he's endured it. He can relate in that regard. He says this: *If the body born of the Virgin Mary can be in more places than one at the same time, it's not a body like our own. And Jesus would not be the last Adam in the truthful sense of our nature.* This is a heresy beyond heresies. It's idolatry beyond idolatry. It's error beyond error. And we need to love our Catholic neighbors enough.*

Well, I think I'm a Christian, I've heard this. There's a couple people in our church even thinking this now. I think, I know I'm a Christian, but I feel more comfortable in the Catholic church. It's more reverent. Let me just put it to you this way. First of all, you're going on feelings instead of truth, always a mistake. But 1 Corinthians 10:21 is my admonition to you.



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. Ooh, that's a little hard, isn't it, John? No, because every time I walked up to that communion rail next to Judy Roberts for eight years at Catholic school, five days a week, and then on Sunday, and that priest handed that wafer and put it on my tongue, every time he said, the body of Christ. What was I trained to respond? Amen, so be it. Yes, it is. I was worshiping a piece of bread. It's idolatry. It's justification by faith alone, in Christ alone, God alone, and not by work. So, that's the mass.

How about indulgences? We talked about indulgences. What do you mean, indulgences? We talked about purgatory. What's purgatory? Well, purgatory is basically a modified hell. Purgatory is where you go after you die to be ultimately purged of your sinfulness. Again, under the Roman Catholic system, they do not believe in a righteousness of Christ imputed, set over to your account, at the point of justification. Remember, the publican and the sinner, and he beats his breast, be merciful to me, a sinner. That man went down to his home, Jesus said, justified. Well, they don't believe that. They believe that you're baptized, and that ritualistic sacrament covers your original sin from the fall. You're a sinner by birth, okay? And it covers your original sin, and it gives you actual grace. See, there's sanctifying grace and actual grace in there. It gives you actual grace. Actual grace to do what? That as you grow and participate in all the other sacraments, more grace is infused in you. And while the guilt of your sin was paid by Christ on the cross, the punishment for your sin still must be carried out. How so? Suffering and heartache in this life? Because it isn't a righteousness set aside to your account, and a guilt and a sinfulness given to Christ. It's a righteousness that is earned and merited as you gradually cleanse your very nature of the presence of sin in your life. And that's done through punishment and pain and suffering and prayer and the sacraments and worship of Mary and worship of the saints and all these other things that gain you merit from



the treasury of merit, another unbiblical fiction. Christ's atoning work on the cross threw merit into the church's treasury. Mary's perfect life threw merit into the church's treasury. Certain of the canonized saints' lives threw merit into the treasury, and you can throw some merit into the treasury as well with your prayers. And so your prayers and your ritualism and your attending to all the various sacraments and so forth not only gives you grace, but it also gives you merit by which you cut off your time in purgatory. And so what's an indulgence? An indulgence is something the church grants you to shorten your time. Some indulgences you can earn on your own by simply making the sign of the cross, you cut three years off of your time in purgatory. If you say a rosary with your family, you cut 10 years off of your time in purgatory. I can't, as a matter of fact, just to show you how excess suffering helps purge you of your sin, I can't count the number of times, from Sister Consolata to Sister Mary Gregory to Sister Ernestine on and on and on for eight years, I heard you got the flu, you got a cold, you skinned your knee, you're hurting, you're in pain, you're sad, you're sorrowful, you failed to tell, whatever it was that you're sorry for, offer it up for the saints in purgatory. You can actually cut off the time of your relatives in purgatory by offering up in prayer your suffering. This is all heresy. Where do they get that idea? Well, last time we looked at Luke 16, the rich man of Lazarus, and I showed you it wasn't there. 1 Corinthians 3, this is another biggie that they rely on to support purgatory and the granting of indulgences from the church. What? 1 Corinthians 3 is talking about rewards. It says what? Verse 12, ***Now if any man builds upon the foundation***, that's Jesus Christ, ***with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward.*** 1 Corinthians 3:14. 1 Corinthians 3:15. ***If any man's work is burned up, he shall suffer loss; but he himself shall***



be saved, yet so as through fire. It's not the man that's being burned or tortured there by fire. It's his works that are being tested, and it's rhetorical language, okay? Speaking about the judgment of Christ on our works. There's no purgatory in there anywhere. It's a wrong hermeneutic. It's an improper interpretation of the scripture. It's unjustified. But if you ever wanted one, to me, and this is where I left off last week on this point at least, if you ever wanted one for sure, that to me, debunked purgatory, it's the thief on the cross. If there's ever a guy who was ripe for some years in purgatory, it's gotta be that guy. He's mocking Christ when he's on the cross moments before, along with the other thief. But what happens? The light clicks on, and he realizes it's the Christ, and he even turns to the other thief and says, hey, stop, stop. And then what does he do? He turns to Jesus, and he says, would you allow me to come into your kingdom? What does Jesus say to him? This day, you're gonna go to purgatory for a while, and then, no, (Luke 23:43) ***today you will be with me in paradise.*** By the way, just so you know, because the Catholics jump on that too, paradise, heaven, same word, synonymous. I won't take the time to go in there and underscore that.

Now, indulgences became real handy in the 1400s because Pope Leo at the time wanted to rehab the St. Peter's Basilica in Rome, and he wanted to do it up right, and he's raising money all around everywhere. And Pope Leo X calls upon one of his favorite, favorite priests, a monk, actually, by the name of Johann Tetzel. Tetzel becomes the P.T. Barnum of Romanism in his day. It was like the circus come to town. He goes through in all the villages in Germany and France and the Netherlands, all over the European continent with brass drums and horns and pomp and circumstances draw in a crowd, and what's he doing? Selling indulgences from the church in Rome to get your relatives out of purgatory. In other words, here's a quote from Tetzel. *Do you not hear the voices of your dead relatives and others crying out to you and saying, pity us, pity us, for we're in dire punishment and torment from which you can redeem us for a*



pittance? And you will not? Will you not then, for a quarter of a florin, receive these letters of indulgence through which you are able to lead a divine and immortal soul safely and securely into the homeland of paradise? I told you last week about his jingle. As soon as a coin in the coffer rings, the soul from purgatory springs.

Why would we go into that? Martin Luther doesn't become a born-again believer till two or three years after he nails his 95 theses on the Wittenberg door, I told you that. So it was that, it was Tetzel going through Germany raising money for Rome and for the pope and his lustful desires that incensed a young priest by the name of Martin Luther. He nails these theses to the door not because he's concerned about the doctrine of salvation by faith in the five solas of scripture. That grows out of this later on as they recapture more and more of the scriptures. Well, what were his theses? Thesis number 72 says this. *Lust and license of indulgence preachers.* He described them as *hawkers of indulgences who cajole money.* That was thesis number 51. In thesis 86, Luther says boldly and pointedly, *Why does not the pope whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of Saint Peter with his own money rather than with the money of poor believers?* Luther threw a wrench into the money-making schemes of Pope Leo X in selling indulgences. And that is the flame that starts the so-called Protestant, actually called, "Protestant Reformation". By the way, who do you think the number one land owner in the world is today? The Roman Catholic Church. They own more property, other than like a nation like United States or Russia. But in terms of a church, they own more property than any other entity. And by the way, Vatican City, I think I told you last time, is a country in and of its own right. It's its own separate country. It's the smallest country in the world. Monaco is the second smallest country in the world. Vatican City is the smallest nation in the world. And it has to be a nation under Catholic theology because they are a sacral society. The government and the church and religion are the same.



And the Pope can't be under any earthly authority. And that's why it's set up that way. Well, surely the Roman Church doesn't engage in indulgences today. Well, the Council of Trent and Vatican II in 1967, Pope Paul VI, in his decree, *Indulgentiarum Doctrina*, the apostolic doctrine on indulgences, says this, *The church teaches and establishes that the use of indulgences must be preserved because it is supremely salutary for the Christian people and authoritatively approved by the sacred councils. And it condemns with anathema those who maintain the uselessness of indulgences or deny the power of the church to grant them.* You stand up at a pulpit like I'm doing and you say indulgences are wrong, you're anathema, you're cursed.

Well, in conclusion, let me tell you where such false religious systems, such heresies, such refusal to be subservient to the word of God end up. It was shared with me just this week. *Major Roman Catholic Church in New York performs pride mass and refers to the Holy Spirit as 'she'. You want know what happens when you combine the false gospel of Rome with the warnings of Romans 1? You get a rainbow draped seance of self-worship performed in God's name. All saints Catholic Church in Syracuse, a full blown pride mass unfolded complete with a transgender testimonial, applause for diversity and the Holy Spirit referred to as 'she'. The altar was framed by projected rainbow imagery and namaste banners while a priest in full vestments officiated what can only be described as a drag liturgical pageant blessing bread, wine and confusion in equal measures, and it goes on and the article concludes, If Sodom had a parish directory, this place would be the cover photo.* That is not funny. That is unbelievably tragic. That's the religion and the heretical system in which I was raised and there but for God's genuinely, God's grace, go your preacher. Let's remember and end on the watershed verse of it all. Well, what would you say is that, oh by the way, I do want you to just write down Philippians 3 (matter of fact, you ought to just read all of Philippians 3). But where I wanted



to go with you was of course to our watershed verse of it all, Ephesians 2:8-9. **For by grace, you have been saved.** And that's not only not of yourself, it's also not infused into you by any church leadership or any sacrament. **By grace you have been saved...** How then? **...through faith;...** and just so you know, that faith isn't from the church and the sacraments either. That faith is what, **it is the gift of God; not as a result of works** just in case there's any doubt in your mind, no sacrament, no ritual, no rosary, no papal bowls, no decrees, no prayers to Mary, no prayers, none of it. **Not as a result of works, that no one** of you, any man, **should boast.** **For we,** believers in Christ, **are His workmanship.** He created us. He is the author of our faith. In the first instance, it all starts with God and it ends with God and it's all for God's glory. **We are His workmanship.** We are **created in Christ Jesus** by that spiritual declaration. For what? **For good works which God prepared beforehand, that we should walk in them.** You're not infused with grace. You are indwelt by the person of God Himself in the Holy Spirit, adopted into the family of God. You don't have to work to become a Christian. You get the name right off the bat, child of God.

As Brian leads us in a final hymn, let's pray, Father, whole point of this exercise is to encourage us in our own faith and I pray to equip speaker and listeners alike to be more direct and more conversant with Your word when we have loving discussions with our Catholic neighbors and friends and in some cases, family members, if they will hear us. Father, may we never come from a position of haughty judgment. May we humbly recognize that if it wasn't Romanism, it'd be some other heresy we'd be caught up in were it not for Your divine mercy and grace. So Father, we pray for the salvation of those we love who do not know Christ and we pray for all of us that we will walk in a greater holiness of having spent this time in reviewing an underpinning to Romans 12:9. We need to love ourselves and love You and love others without hypocrisy and that means we need to abhor what is evil, what is evil in us and what



is evil around us, including false religion, and we need to cling to what is good. What is good? Almighty God and only God is good. Father, we ask that prayer on our lives. We ask it in the matchless name of Yourself in the person of Jesus Christ and all God's redeemed people again said amen and amen.