



Roman Catholicism: Purgatory, Indulgences, and Other Unbiblical Doctrines June 15 , 2025 Various Scripture

(Video 40:53)

Well, obviously if you been here, obviously if you've been watching, obviously if you've been reading anything online or obviously if you just listen to the prayer, you know that we are in a study right now, which is a little bit, not a little bit, it's a major departure from what we usually do in a certain sense. We've been actually many, many, many months in the study of the book of Romans, if you're just jumping in for the first time, and because of Romans 12:9 where we're encouraged to love others without hypocrisy, where we're encouraged to abhor what is evil, where we're encouraged to cling to what is good, and because of some events that happened in our culture in the world with the church in Rome establishing its newest 267th head of that church on May the 8th and some instances that occurred in our own congregation and some instances that occurred in culture overall, it paused me or caused me to pause, I should say, and get into the papacy and the unbiblical aspects of the papacy and because of many questions that arise as a result of that, it has now become a little bit of a series. Are you going to talk about the pope? Are you going to talk about Mary? Are you going to talk about the Mass? Are you talking about indulgences? Are you going to talk about purgatory? Are you going to talk about the rosary? And on and on and on it came and so I felt it was important enough to continue on and to answer some of those questions.

Again, I want to underscore as I attempted to really do in my prayer, if you're hearing this for the first time, do me the courtesy of at least looking online and getting the written portion or video portion or the audio portion of the May 18th sermon, just the first ten or fifteen minutes to explain a little bit about my background and where I'm coming from as a product, if you will, of the Roman system myself.



Well, we talked about the papacy. We had two Sundays about Mary worship and that idolatry, and then we started last week on the Mass. A couple of concluding thoughts about that as we go on. Some summaries from Roman Catholic theology of the Mass from the Council of Trent.

1) You'll recall, Jesus Christ is truly, really, physically in the host, the wafer, when the priest pronounces the words, *hoc est corpus meum*, at the high point of the Mass. That little cracker becomes known at that point as a host and they, Catholic dogma teaches, the Christ is corporally, physically in that wafer. 2) Transubstantiation is the doctrine that teaches that. They believe that that wafer is literally transformed. It looks like a wafer to you. It tastes like a wafer to you, but that is not. Really not, they say. It's the body of Jesus Christ and you'll recall we talked about the martyrs that were martyred under Bloody Queen Mary over about a 48-month period of 283 individuals, 56 women and 227 men burned at the stake for one reason. They would not believe that Christ physically, corporally, bodily was present in that wafer. That's why those individuals were burnt at the stake and there's a lot of persecution by Protestants against Catholics as well, and we'll talk about that when we get there. But in any event, 3) the doctrine of transubstantiation, because the high point of the Mass, because that priest consecrated those wafers into hosts, because they actually become the body of Christ and because he didn't know how many people were going to come and take communion that day, you'll recall the extra hosts are in a chalice taken and put in a little box called a tabernacle on the altar and used at the next Mass. That's why people come into the church and they maybe just want to talk to somebody, they're looking for somebody, they're going to talk to a priest. They come down the main aisle, they'll genuflect and make the sign of the cross, not because of that dean crucifix hanging up there above the altar, no, it's because God is literally, to them, in that box. Those wafers, those pieces of bread. So, 4), the sacrifice of the Mass is considered to be propitiatory. It is considered to be an absolute, actual re-crucifixion of Christ



and that propitiation, real pardon for sins is meted out to the congregants who participate in that ritual. It's propitiatory. It's a means of grace in their vernacular. 5), the Last Supper, the Last Passover, the Lord's Table where we celebrate communion the last Sunday of every month in this church where He takes the bread and breaks it and gives it to His disciples, where He takes the wine and says, this is My blood of a new and everlasting covenant and passes it all out to them. In Roman Catholic theology, that establishes the Mass. That makes Peter, that makes the apostles all the first priests. Now what do they say to support that? Well, interestingly enough, they cite the verse of scripture that totally destroys it. They cite Luke 22:19. What did Jesus say? He says, as often as you do this, **do this in remembrance of Me.** The Greek word there, remembrance, means a calling to mind. Neither the old covenant Seder nor the new covenant communion table, anywhere in scripture is ever referred to as a sacrifice. Paul repeats it in 1 Corinthians 11:24. He reiterates Christ's words. Do this in remembrance of me. Do you really think that when Jesus passed that bread around and said, this is My body, think Peter and James and John took that and thought, I'm really eating the flesh of the guy that's sitting up there at the head of the table? Absolutely not. Nowhere in scripture is this supported. Well, there's more and more and more to it, but I want to at least call those to mind.

By the way, the Catholics still believe this. Vatican II, 1967, *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.* And, by the way, if you don't regularly participate in that redeeming sacrifice, your salvation is not carried forward. See, you must understand Catholic theology to understand why this is wrong and before we get into this. We talk about a righteousness imputed. I read the scriptures. I even picked that particular Puritan prayer. The righteousness of Christ is laid on us. Our sin is laid on Him. That's not



Catholic doctrine. In Catholic doctrine, righteousness is, excuse me, grace is infused into the individual and more and more and more grace is continually infused into the individual and the individual therefore is enabled by this actual grace to perform good works which earn that individual more merit, which ultimately helps atone for their sins in this life, hopefully will shorten their time in purgatory in the next life, we'll get there, and ultimately purify their soul completely of all sin. Ludwig Och says this: *The sacrifice of the Mass affects the remission of the temporal punishments for sin which still remain after the forgiveness of the guilt of sin is taken away.* See, the cross in Christ's atoning work takes away the guilt of sin, but the actual punishment for sin continues on and must be continually atoned for over and over again. And by the way, you understand why this becomes a huge problem. You understand why there can be no assurance of salvation in the Catholic system. Because which sacrifice of the cross saved my soul? Which one, that one, the Mass I did last week, the Mass I went to today, the one I'm going to go to tomorrow? And so there's never, never enough. By the way, why doesn't one Mass do it? Because quote, what's really astounding about Catholicism is this: *If the priest doesn't have a pure intention when he offers the Mass, the Mass is invalid.* That's a papal pronouncement. Well, wait a minute. If the priest is in sin, if he's got a bad attitude, if he's sexually immoral, or whatever, at the time that he performs the Mass for you, the Mass doesn't have all the validity it needs. Well, how do you ever know? And by the way, Catholic doctrine also teaches that the attitude, the intention of the congregant is critical as well. Maybe your heart attitude isn't quite right at the time, and so you have to go to [Mass] over and over. Catholic theology teaches you can go to 100,000 Masses during your lifetime and still not know if you are going to heaven. And so Lorrain Boettner and many others have talked about this. So much of it has changed.



But I wanted to underscore one other thing about the Mass before we left it. Genuflecting and signs of the cross and this and that, to and fro, and I was an altar boy when the Mass was in Latin, moving around and doing these things and taking certain positions. I won't go through all of it, but let me just say what that priest is doing up there, the ritual he's going through in Catholic theology is absolutely critical. Let me just summarize it for you. Six times he must turn around to the congregation. Eleven times he must lift his eyes to heaven. Eight times he kisses the altar. Four times he folds his hands. Ten times he strikes his breast. Twenty-one times he bows his head. Eight times he genuflects. Seven times he bows his shoulders. Thirty times he blesses the altar with the sign of the cross. Twenty-nine times he lays his hands flat on the altar. Eleven times he prays silently. Thirteen times he prays aloud. Ten times he covers and uncovers the chalice with a little piece of cardboard that's dressed in linen. Twenty times he walks to and fro, and he has to do all that in the right order. Why? Lorain Boettner on his classic work called *Roman Catholicism* points it out perfectly. He says, quote, *All this extended pageant is designed, writes Boettner, 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 ascensions.* That's why the bowings and the genuflections are supposedly imitations of Christ in His agony and His suffering. He goes on, get this, Roman Catholic doctrine, Council of Trent: *If the priest forgets one element of this, he commits a sin and invalidates the Mass.* So you've got to go to seminary to be trained to know how to do the movements. You realize what a memory you have to have? And by the way, what you say is as important as what you do. It's the ritual, if you will. So I wanted to underscore those for you, and I want to, Pope Pius IV said this, *If there's a defect in any one of these, namely due to the matter or doing the ritual with the wrong intention or the sacerdotal order of the celebrant,* meaning if the priest does it something out



of order, it nullifies the sacrament. Cardinal Bellarmine, *No one can be certain, with the certainty of faith, that he's received a true sacrament since no sacrament is conformed without the intention of the ministers and no one can see the intention of another.* Here's another one, *It is the sacrifice of the altar where the merits won by the Redeemer on the cross are distributed to the faithful.* You try to nail Catholics down, they're all over the lot on this, but the bottom line is it's a sacramental system wherein grace is ministered to you through the offices of an "ordained" priest in one of the seven sacraments that's either done for you or done to you in order to infuse you with grace. When I say done for you or to you, the Mass is really done for you. There's a rote liturgy, but very little involvement of the congregation. And those of you who have ever attended one understand what I'm saying.

So having said all of that, how do we get to some of these other issues? Well, purgatory being one. Let me just say I had a question about Eastern Orthodox, Greek Orthodox, Russian Orthodox. All of those are the same thing. They are a works-based religious system of righteousness. And I wanted to underscore some of the things that the Council of Trent underscores to show you how deceptive this is. But remember, there's only two religions in the world. I've said this many times before, but just write it down again. There's only two religions in the world. There's the religion of human achievement, and there's the truth of divine accomplishment. There's either man working his way to God, which all false religious systems are, or there's one manner in which God Himself does all the work and stoops in grace to lift the sinner up, and that's biblical Christianity. There's only two.

Now, I wanted to underscore the Council of Trent's canons in 1500s. This is dogma from the Roman Catholic Church because I want you to see how subtle this is. The Council of Trent affirmed the need for grace. They said this: *If anyone says that man may be justified before God by his own works without grace of God through Christ, let him be accursed.* Sounds pretty good.



They affirm the grace of God. Here's another one: *God justifies sinners by His grace through the redemption that is in Christ Jesus.* Sounds pretty good. They affirm that. Here's another one: *We are said to be justified by faith because faith is the beginning of human salvation.* Sounds good. They justify faith, but I want you to see something there. The operative word, faith is the beginning of human salvation. They affirm this: *The meritorious cause of justification is our Lord Jesus Christ, who merited justification for us by His most holy passion on the wood of the cross and made satisfaction for us unto God the Father.* Wait a minute. They affirm grace. They affirm faith. They affirm the substitutionary atonement of the Lord Jesus Christ. They affirm His deity. Sounds all pretty good, but remember what we've always said. Rat poison is 95% pure corn. It's the 5% that kills the rat. And where they get off base, and what makes this heresy, and what makes this not the gospel of Jesus Christ, is that Catholic doctrine teaches faith in Christ plus works. And without which you cannot be justified before Almighty God. Here, let me give you a few quotes. *Justification must be preserved and sustained and completed through good works, energized, they say, by the grace that is infused into a person.* Another canon of the Council of Trent: *Unless hope and love are added to faith, it never unites a man perfectly with Christ nor makes him a living member of His body.* They teach that when an infant is baptized, it's a sacrament of the church. It has to be done by an ordained priest and grace, sanctifying grace, is infused into that soul, meaning what? The stain of original sin is removed. However, as the child grows and develops, he not only is a sinner by birth, like all of us, he's a sinner by choice, like all of us. And so his sins that he commits as he goes and grows through life must be atoned for. And so they say that it is not just in the cross of Christ, in faith in what Christ did, it's faith in what Christ did is the foundation of it, but the means of receiving it and preserving it is the grace and the merit you obtain by doing a series of good works. I remember my heart broke when we first moved out here in 1981. I went back to visit my



parents in Indianapolis, Indiana, and I had gotten so encouraged thinking, hey, my dad, who hadn't darkened a church door other than for a wedding and a funeral, was going with my mom to the Knights of Columbus Hall for a Bible study, unheard of. So when I went back, I wanted to go to that Bible study. And there was a priest who stood up with about 500 people in a cafeteria at the Knights of Columbus Hall, basically giving his own personal opinions about stuff. And afterwards, everybody was talking about what a wonderful "Bible study" it was. I could not wait because I was so concerned to get next to Father Harpinal, I'll never forget him. And I sat down next to him and I said, "Father, I'm visiting from Arizona." And he said, "Yeah, I know your parents said..." "I just have one question I want to ask you. How does a person go to heaven? How does a person enter into the kingdom of God?" That's right out of John 3. That's Nicodemus coming to Christ. How does a person go to heaven? If this man had known anything about the Bible, this was a lay down question. And it broke my heart to hear him say, "Oh, well, you must be baptized, be a member of the church, go through the sacraments, try to live a good life, do good works." And my heart just sank and I realized we have the blind leading the blind. And that is exactly the way it still is. The Council of Trent and the Catholic Church teaches, without question, its faith plus works. The problem is if you were told you had to buy into a system where you had to give up everything and you had to strive and do everything you possibly could to be good and to make it to heaven, but you had no guarantee and no assurance if you were ever going to make it, you'd end up in hell, that'd be a pretty hard sell. So they came up with another concept around about 1095 called Purgatory. It wasn't officially a doctrine of the Roman Catholic Church until the Council of Lyon that came up a little bit later. And what is it? The Council of Lyon specifically talks about Purgatory.

Now to understand Purgatory, it comes from the word 'purge', to purge you of your sins. In Catholic dogma and teaching, they accept what Jesus taught, to a certain extent, in Matthew



5:20, ***unless your righteousness exceeds that of the scribes and Pharisees, you shall not enter the kingdom of heaven.*** As a matter of fact, unless you're perfect, as your Heavenly Father is perfect, you cannot enter the kingdom of heaven, Matthew 5:48. That's the teaching and the principal teaching in Matthew 19 behind the rich young ruler who comes and says, good teacher, and he stops him and says, wait a minute, only God is good, why are you calling Me good? And he doesn't deny that he's God, he just arrests the man in his tracks. He says, good teacher, what must I do to have, inherit, eternal life? Jesus recites the law. He says, I've kept all of those. And of course, realizing that he was deceived, he talks about his own covetousness and give away your wealth and so forth, and the man walks away. And the disciples got the message because Jesus says it is very hard for a rich man to enter the kingdom of heaven, easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. And the disciples are floored because in their mindset, wealth was an evidence of blessing by God. And they got the message and they asked him in Matthew 19:25, then who can be saved? It's in that context that Jesus says, with people, it's impossible. What's impossible? With people, salvation is impossible. But with God, all things are possible. See, we quote that out of context. He's talking about salvation. He says, you're right, it's impossible to save yourself. No amount of good works. But with God, all things are possible.

Well, I want you to go to Romans 4. Romans 4. Roman Catholic theology teaches that salvation is infused by grace and must be continually tended, if you will, by good works in order to persevere to the end. Romans 4:5 & 8 says point blank: ***To the one who does not work***, there it is, no good works. You who don't do anything in terms of good work to try to change your salvation, ***but believes in Him who justifies the ungodly...*** Who does God justify? The ungodly. In other words, you don't make yourself perfect and then God declares you justified. That's the Roman Catholic system. You have to be totally perfected. You have to be totally



expunged of all sin. You have to atone for every bit of it. You have to literally yourself, your soul, become inherently pure and removed of all sin. The Bible does not teach that. The Bible teaches that you can't do that and that God imputes the righteousness of Christ to those who believe in what He's done. ***But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness. Just as David also speaks of the blessing upon the man to whom God reckons,*** that same word for account or impute, lays to the account of, ***reckons righteousness apart from works.*** It couldn't be clearer. ***Blessed are those who have lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account.*** Over and over and over again. 2 Corinthians 5:21, ***God made Him who knew no sin, Christ, to be sin on our behalf,*** so that we might become our own righteous souls by the incredible works we've done to pay for the penalty of our sin? No, ***that we might become the righteousness of God.*** How? ***In Him,*** in Christ. Accepted in Christ. Again, in other words, Christ does not first make us perfect and accept us on that basis. He legally declares us just because of our faith in what He did for us. And then the Spirit indwells us to conform us more and more and more over time to the image of Christ. Romans 5:1, ***Therefore having been justified by faith.*** Don't forget that, past tense. Having been justified by faith, I'm already justified when I accepted Christ. ***...having been justified by faith, we have peace with God through our Lord Jesus Christ.*** Romans 8:1, part of my Father-in-law's life verse, ***There is therefore now no condemnation...*** Wait a minute, purgatory, we'll get there. Purgatory to come? No. There's now no condemnation ***...for those who are in Christ Jesus.*** Scripture is so clear, justification happens instantly. Luke 18, the publican and the tax gatherer and the Pharisee. The Pharisee is praying, oh God, I'm so happy I'm not like that tax gatherer. And the tax gatherer or the publican is over there beating his breast saying, oh God, forgive me the sinner. What did Jesus



say? I tell you the truth, that tax gatherer, he went home justified, already justified. He didn't go home with a good start, pay it off later in purgatory, no, he went home justified.

Well, again, it's a hard sell to think that you've got to strive all your life and you don't know if you've made it. So they invent the concept of purgatory as a catch-all, meaning in the next life, assuming you die in a state of grace, defined: you were baptized as an infant and you didn't have an unconfessed mortal sin on your soul by the time you die, you go to a place called purgatory. Now, why don't you immediately go into heaven? Because in Catholic theology, baptism infuses sanctifying grace in you to take care of original sin, but you must build up merit and you must cooperate with Christ in basically paying the penalty for your sins, the temporal punishment for your sins in this life. And if you haven't got it all done, in the next, in this place called purgatory, it was a catch-all, if you will, to allow people to think that they could have a second chance. Now, by the way, oddly enough, Catholic doctrine denies the imputation of Christ's righteousness on the sinner, but they profess and believe in the imputation of your righteousness for people who have died and have gone to purgatory. Let me tell you what I'm talking about. They have a thing called the treasury of merit. By a papal decree, sometime in the Middle Ages, nowhere in Scripture, Christ's work at Calvary was of infinite value, therefore He stored up for all men a treasury of merit. Mary's pure, spotless, sinless, holy life poured more merit into the treasury. The holy life and prayers of the canonized saints put more merit into the treasury. And what you do when you do acts of charity and love and good deeds, you gain for yourself, you draw down, if you will, from the treasury of merit, which helps atone for sin. And therefore, when you die and your soul is not yet perfected yet—now, if you were a canonized saint, you might have gone straight to heaven, didn't have to go to purgatory, but for most of us, they realize that's not the case because from the time they grow up to the time we die, we recognize we still are committing



sins, we're still falling short, we're still having evil thoughts and evil actions and so on and so forth. So they know they're not perfect, like we know we're not perfect, and so they fear going to hell, and so they do everything they possibly can, but if they make a mistake, if they don't have it all covered, they go to purgatory for some indeterminate time to be physically punished, to atone for their sins. But your time in purgatory is shortened if you have gained a certain amount of extra merit. This was all developed in 1274, by the way, by the Council of Lyon, then in Florence in 1431 by the Council of Florence, confirmed again by the Council of Trent. By the way, ***it is appointed unto man once to die and then the judgment***, right out of Hebrews. Hebrews 10:26 & 27, if Christ's sacrifice for sins is insufficient, meaning if we willfully turn away, ***there no longer remains a sacrifice for sins, but a terrifying expectation of judgment AND THE FURY OF FIRE WHICH WILL CONSUME THE ADVERSARIES.***

Where do they get all of this? Interestingly enough, one key passage that they look to for purgatory is Luke 16. Go over to Luke 16 real quick. Luke 16, I found this one fascinating. By the way, don't forget 2 Corinthians 5:8. What's 2 Corinthians 5:8? ***Absent from the body, and to be present with the Lord.*** That tells me no purgatory. Absence from the body for the believer, presence with the Lord. Luke 16, well, what about Luke 16? Well, it's the story of the account of the rich man in Lazarus. Let's pick it up in verse 19. Now, Catholic theologians teach the rich man is clearly in hell. It says he's in hell, Hades. Lazarus, however, is in purgatory. Really? Here we go. Luke 16:19, ***Now there was a certain rich man, and he habitually dressed in purple and fine linen, gaily living in splendor every day. And a certain poor man, you understand, this is a parable told by our Lord to create a point. And a certain poor man named Lazarus was laid at his gate covered with sores and longing to be fed with the crumbs which were falling from the rich man's table; besides even the dogs were coming and licking his sores. Now, it came about the poor man died and he***



was carried away by the angels to, key phrase, *Abraham's bosom; And the rich man also died and was buried. And in Hades*, hell, place of eternal torment, *he lifted up his eyes, being in torment*, there it is, *and saw Abraham far away and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue, for I'm in agony in this flame.'* Do you see anything about purgatory in there yet? Answer, no. Keep reading. *But Abraham said, 'Child, remember that during your life you received your good things and likewise Lazarus had bad things; but now he is being comforted here...* You don't get comforted in purgatory. It's a place where your sins, there's torment and pain and purging until all your sins are fully paid for and atoned for. He's comforted here *...and you're in agony. And besides all this, there's a gulf between us...* and there's a great so on and so forth. So what's the point? Well, they want to say that Abraham's bosom, even though he may have been comforted at that moment, that is a holding area. That's purgatory. Now there's even some Christians who think that Old Testament saints died and before Christ and the cross, they went to a holding tank that was a part of Sheol that, no, Old Testament saints, when David died, he went right to be with his Lord and Savior. Surely goodness and mercy will follow me all the days of my life and then I'll go to purgatory. No. I will dwell in the house of the Lord forever. Isaiah 61:10, *I will rejoice greatly in the LORD, my soul will exult in my God; for He has clothed me with garments of salvation, (Don't miss that. He, God, has clothed me with garments of salvation.) He has wrapped me with the robe of righteousness,* this is Isaiah 61:10, *as a bridegroom decks himself with a garland, and as a bride adorns herself with jewels.*

Well, what's the deal with Abraham's bosom? Well, turn over to John 13. I want to draw this time, at least, quickly to a close. We got much more to cover and Lord willing, we will next



time. But John 13, this is the start of the upper room discourse. This is the start of the Last Supper, John 13 through 17, culminating in Christ's high priestly prayer in John 17, and then they sing the Hallel, the Psalms, and they walk out the door and they go to the Garden of Gethsemane, okay? John 13, start of the upper room discourse, as theologians call it, and in John, what's going on? Jesus, and I believe he had Judas in the position of honor on His right because he says, the one with whom I give the sop is the one that's going to betray me, okay? And I think he had Judas right there at the Passover Seder in the position of honor, loving him to the end. But, and I think John was on his left side because of something that's going to come up. But in any event, before Jesus says what e's going to do, He says, one of you is going to betray me. Now, it says, let's just read the text so I'm not doing my own transliteration here. In John 13:21, Jesus ***became troubled in spirit, and testified, and said, "truly, truly, I say to you that one of you will betray Me."*** ***The disciples began looking at one another, at a loss to know of which one He was speaking. There was reclining on Jesus' breast, kolpos (G2859), same word for bosom, in Abraham's bosom in the Luke passage, same Greek word. It just translates to breast here. There was reclining on Jesus' breast one of His disciples whom Jesus loved. Simon Peter,*** and that's John's way of referring to himself, and he means that humbly. The one whom Jesus loved, like, I cannot believe still Christ loved me, but in any event, the one whom Jesus loved. Verse 24, ***Simon Peter therefore gestured to him...*** That tells me Simon Peter is situated three or four or more disciples away. Maybe he's across the table. I don't know. He ***gestured to him,*** gestured to John, ***and said to him, "Tell us who it is of whom He is speaking.*** Verse 25, ***He, John, leaning back thus on Jesus' bosom, Jesus' breast, said to Him, "Lord, who is it?"*** I've gone over this before, but figure this, and they've got a low table culturally. They're not sitting in chairs. They're laying down. They're on arms like this. Their feet are towards the table. I'm Jesus on my left side. John is over here next to



me. He's on his right side, and their feet are, and we're talking. Jesus makes this pronouncement, okay? Peter's sitting over here, and they're all looking at each other, and Peter motions to John to find out who it is. So what does John do? John turns to Christ like this and says, who is it, Lord? And he sticks his head into Christ's breast so that Christ can whisper in his ear who it is. From Peter's vantage point, right there where Sue Ween is sitting, it looks like John is putting his head on Jesus' breast, and in a way, he physically is. But it's to hear what Christ is saying to him. That's what's going on there, okay? That's not purgatory. It's got nothing to do with purgatory. It's Christ leaning, it's John putting his head on Christ's breast, and it is a euphemism. So what are we saying? When Jesus, in that parable, tells those Jewish leaders and the disciples that Lazarus is in Abraham's bosom, what's he saying? He's reclining at the banquet in the joy of a glorious heaven with the Father of the Faith, Abraham. It's a euphemism for heaven, not purgatory. An incorrect, faulty exegesis of the Word of God is where they go astray on all of this, all of this.

I got one that absolutely nails it, and it's Father's Day, and I'm drawing our time to a close. But Lord willing, we'll pick up at this point next time. There are many, many things I have flipped through and skipped over. I hope I tied it together enough for you to at least be able to talk sometime. I think the Lord is going to open up more and more opportunities for you and me to share the truth of the gospel with individuals who need to hear it, but who are caught up in the Catholic system. But I do want you to go to the book of Ephesians, Ephesians 2, Ephesians chapter 2, and I will read it as we close, because it's the perfect thing to end on, especially in dealing with a system that believes in a works righteousness, Ephesians 2:8. Don't please, this spoils on you believers by familiarity. Look at this fresh again. ***For by grace you have been saved through faith;*** Our Catholic friends and the Council of Trent would agree with that as far as it goes. Here's where we part company: ***and that not of yourselves,***



it is the gift of God; Here we go, ***not as a result of works.*** No sacrament, no charity, no giving, no alms, no rosary beads, no holy water, no genuflecting, no Masses, no novenas, none of that, no religious work. And by the way, Presbyterians, Lutherans, Baptists, Episcopalians, Congregationalists, name some denomination who believe that singing songs and church attendance somehow saves you as well, to the extent you are not solely relying upon the shed atoning blood of Christ, you don't know the gospel of Christ. Not of yourselves, it's a gift of God, verse 9, ***not as a result of works, that no one should boast.*** And as Brian comes forward to lead us in this closing hymn, don't miss verse 10, because the Council of Trent teaches that if you teach that you're justified by faith and that good works are just the fruit or the evidence of your justification, you're anathema, you're cursed. What does the Word of God say? ***For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.***

Father, thank You for this time and Your Word and the patience of these dear souls, and I pray that You will use my poor, poor ability to string so many disparate concepts together. Somehow, you'll make sense between my lips and everyone's ears, a little more of the richness of the glorious gospel of Jesus Christ. How our dear Catholic neighbors, I have blindly watered that down and do not know it. Father, we pray that You would lift that veil of spiritual blindness from over their eyes as surely as You did from mine almost fifty years ago. We ask all of this again in the matchless name of our Lord and our Savior, Jesus our Christ, and all God's redeemed people once again said, amen and amen.