

Roman Catholic Teaching Condemns 98% of Roman Catholics to Hell for Not Confessing sermonaudio.com

By Larry Wessels

Bible Text: Romans 10:8-12, Titus 3:4-8

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1 Peter 3:15 says, "But sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear."

Christians Answers
of Austin, Texas

presents

98% of Roman Catholics Avoid Their Own Confessional Box

with guest

Rob Zins

Author, Speaker, Apologist

Th.M., Dallas Theological Seminary

with host

Larry Wessels

Director – Christian Answers

10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, 13 waiting from that time onward until His enemies be made a footstool for His feet. 14 For by one offering He has perfected for all time those who are sanctified. 15 And the Holy Spirit also bears witness to us; for after saying, 16 "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, 17 "And their sins and their lawless deeds I will remember no more." 18 Now where there is forgiveness of these things, there is no longer any offering for sin.

Larry Wessels. Greetings and welcome once again to our program. I'm Larry Wessels, the Director of Christian Answers of Austin, Texas, Christian Debater and I'm here in studio with one of my favorite guests for probably the last 30 years we've been doing this, Rob Zins, and Rob, thanks again for being with us.

Rob Zins. You're one of my favorite hosts.

Larry. Okay, well, glad you've put up with me for all these decades.

Rob. And me, not so hard.

Larry. It's great. So probably a lot of our normal viewers are used to seeing both of us together but for any new viewers and by God's grace we've been getting a lot of new viewers to our channel, so could you introduce yourself to the people at home that may not be familiar with you and what you do.

Rob. Right. Well, Larry, for the past 30 years I have been involved with a ministry titled "A Christian Witness to Roman Catholicism." The goal of the ministry is to help Roman Catholics understand the difference between the religion that they're involved with and I understand that religion because it is a cradle-to-grave religion and I was raised as a Roman Catholic, but when God saved me out of Roman Catholicism, my desire was to go back to my Roman Catholic friends and relatives and say, "Something different has happened to me and part of that difference is I'm reading the Bible." And initially my goal was to prove that Roman Catholicism was true from the Bible but at the end of the day I found out that nothing that is a part of the Roman Catholic religion can be found in the Scriptures other than the historical accounts of the Old Testament figures and the historical account of Jesus, of course, but the theology of Roman Catholicism, the doctrine of Roman Catholicism, the kinds of sacramentals and sacraments that we went through and that are still being promulgated and taught and experienced by Roman Catholic people is not to be found in Scripture.

So I had an opportunity to debate a Roman Catholic scholar a long time ago at the University of Toledo, the topic was justification.

Larry. Was this after you got your degree at Dallas Theological Seminary?

Rob. Yes, I was pastoring a church in central Vermont and we were in a church plant situation and I had heard that there was going to be a debate in San Diego, CA, I was interested in the topic, the topic was justification, I wrote my Masters thesis on justification, so I went out there and it was a debate between a Roman Catholic professor and a fellow that I later grew to know and admire and we actually did a debate together, Jim White from Alpha & Omega Ministries, debated this guy on the issue of how does God justify the ungodly, and something about that debate being in that audience following carefully the line of reasoning from both sides, told me that this is what I want to do. I want to get involved in this kind of ministry.

So we started a Christian witness to Roman Catholicism and I was invited to debate, I went out to several debates, ended up debating Roman Catholic scholars in Australia, Ireland, in England, Scotland. We have done debates with Roman Catholic scholars from Maine to Florida to California to Washington, covered the United States

Larry. And even here in Austin, Texas with Monsignor Ed Jordan, the most famous debate.

Rob. Even here in Austin, Texas, right.

Larry. Over 400,000 views last I checked on YouTube on that debate.

Video clip:

Theological Debate with a Roman Catholic Monsignor #1: Anything Goes Faith?

Rob. Okay, so you don't see baptism as essential at all.

Monsignor. I think it is very very important but I can't see condemning to hell all the men and women who have lived since Christ on continents that never even heard of Jesus because nobody preached to them, and I don't feel comfortable with that. When Paul says in Romans, "Where sin did abound, grace did more abound."

Dale. Does that mean other religions such as Islam...

Monsignor. Sure.

Dale. ...and they worship Allah, since they haven't heard about Christ they would still go to heaven?

Monsignor. Yeah.

Dale. Pagan, ah, pagan worshipers also that worship idols and stuff like that that haven't heard about Christ they would...?

Monsignor. [nodding] That are living in good faith....

Dale. ...to their idols?

Monsignor. To whatever.
End of video clip.

Rob. Well, when I got into this, my desire was to say, "Now look, the Bible is the only word of God as far as I can tell and if it's in the Bible I'm gonna believe it, if it's not in the Bible I don't need to believe it. If it can be proven from Scripture, then that's where I want to be but if it's not provable from Scripture, why are we paying attention to it?" So each element of the Roman Catholic religion had to be examined and that's when I wrote my first book, a book that argues against each and every element of the Roman Catholic religion from the Bible, and then of course...

Larry. That book is called "Romanism: The Relentless..."

Rob. ...Roman Catholic Assault on the Gospel of Jesus Christ." I wanted to be clear in the title.

Larry. That title gets it pretty clear.

Rob. I felt that it was an assault on the simplicity of the Gospel of Jesus Christ by the Roman Catholic religion. Certainly growing up in the Roman Catholic religion, we never heard of the Gospel. We never heard of eternal security. We never heard of faith alone. We never heard of the Bible alone. We're not required to read the Bible. We're required to go to Mass but Mass is just do this, do that, sit, stand.

Larry. Rituals.

Rob. Rituals, religious rituals we were involved in. So over the years I've learned that the Roman Catholic religion is a religion unto itself, it has a lot of parts and pieces, it has a history, it has people who defend it voraciously. They think that it is given of Christ and that their sacramental system was handed down from heaven and so there's not a lack of people to debate on this. The Roman Catholic debaters are up front with their views and I think that's good because you can compare the two and that's what we're doing here today, we're comparing a portion of the Roman Catholic belief on forgiveness of sins with what the Scripture says.

Now I will openly confess that if you can show me from Scripture something that we ought to do based upon a given command of the Lord or of his apostles, then I'm more than willing to acquiesce to that, but if you can't show me book, chapter and verse, and

how it fits together with the rest of Scripture and it is incumbent upon me to follow it based upon a Christian conscience, then there's no sense in even talking to me because one's authority determines everything. I think you'd agree with that.

Larry. Yes, of course.

Rob. If the Bible is the only word of God, that ought to be our authority.

Larry. I've got several videos, I've edited into this program right here that show that we actually... I mean, if you're a Bible-believing born again Christian, the word of God is your authority. It's your standard for hearing from God himself. It's the only authentic word from the only God that's out there.

Rob. So that's our foundation.

Larry. That's it.

Rob. The Lord in his high priestly prayer said to his heavenly Father, "Sanctify them," the apostles before him and all who would believe afterwards.

Larry. John 17.

Rob. Yeah, "and sanctify them in truth, thy word is truth." So this is his word. We're going from his word but Rome is not absent when it comes to quoting the Scriptures.

Larry. Just like Jehovah's Witnesses aren't absent from quoting Scripture.

Rob. Right.

Larry. The Mormons can quote Scriptures. Even now I have to deal with a lot of Muslims bringing up Scriptures trying to argue for Islam from Bible Scriptures, you know? So everybody can quote the Bible but is it the actual proper interpretation or proper hermeneutic in context to what the Bible is actually talking about.

Rob. Right, and that's what it comes down to, who are you going to trust? Now I've talked with a lot of Roman Catholic over the years and they don't like to talk about the Bible because most of them are not very well schooled in the Scriptures, but their apologists and their seminary professors spend a lot of time in Scripture, a lot of time in history, and they have increased the awareness of the value of Scripture among their people, however if you study with the Roman Catholic study guides, booklets...

Larry. Catechisms.

Rob. ...Catechisms, things like this, you're going to interpret the Bible the Roman Catholic way. So it comes down to which way is correct. I mean, we might look at a paragraph and I would say, "It doesn't teach that," and they'll say, "Oh, yes it does." And I

say, "No, it doesn't make sense to teach that," compare Scripture to Scripture, and that's where the debate begins.

So thankfully the Lord has given his imprimatur to his word and his word alone, and he has encouraged Christians to read it, to study it, and to analyze it, put it together and apply it to their lives and he has not left us empty-handed in doing so. In the first place, if you're born from above, if you are a true Christian, you have the mind of Christ. That's guaranteed to all Christians. Secondly, the Spirit of God is very much involved in applying and helping interpret the word of God. Thirdly, the Bible teaches us that God has raised up teachers in the body of Christ, in his church, to help us along our way. So we're not exactly all alone in the process.

I understand that Roman Catholic theologians, Roman Catholic teachers feel the same way. They say, "Well, wait a minute now, we believe we have the mind of Christ. We believe that we have the Holy Spirit. We believe that we have good teachers as well." So at the end of the day it's just going to come down to, okay, you read for yourself and compare and then you pray and ask the Lord, "Which person making the presentation is speaking the truth from Your word." And all we can do is trust that Spirit of God.

Larry. You know, it's interesting in a way, I got married in the Roman Catholic church. When I met my wife in 1979 and we dated and everything and I asked her to marry me, she was Roman Catholic. I was a nominal Lutheran at the time and I wasn't as devout as I used to have been, I used to be pretty devout. I used to go to church on Christmas and Easter but then about the time I met my wife, I cut it in half, I only showed up at church maybe at Christmas then and left out Easter. So you can see I was a very devout Lutheran at that time.

Rob. Stretching the definition of devout to the extreme. Yes.

Larry. Yeah, so to me a Roman Catholic and Lutheran, what's the difference, you know? It doesn't matter to me. I liked this woman, I wanted to marry her and so we got married in a Roman Catholic church and I went with her there, I never became a member but, you know, we'd go...

Rob. You attended occasionally.

Larry. Yeah, yeah, occasionally we'd go and all that kind of stuff and, of course, our first baby came along and then the Roman Catholic priest at this church that my...it was St. Mary's Catholic Church in Austin, they baptized her as a baby and all that stuff. But somewhere along the line in 1981, about a year later, a year and a half, something like that, ah, it was about a year, all of a sudden I get born again and all of a sudden I start reading the Bible and all of a sudden I'm starting to like you, I started to read that Bible. In my case I just wanted to know what the Bible said because I never really had paid much attention to it, but then when you get born again, you get the Spirit, you just want to, you know, I started reading that Bible 12-16 hours a day.

Rob. Yeah, you have a desire to know what the word exactly says.

Larry. Exactly, so all of a sudden I'm feeling God's real and this book is real and so I got terrified and so I started reading that thing. You know, this was right after I graduated from the University of Texas and so I'm reading like crazy 12-16 hours a day because I didn't have a full-time job at that time, I only worked like twice a week, but eventually I got a real, a full-time job but I had time at that moment at the time I got saved to just really go whole-hog and I did. And my wife was still Roman Catholic at that time, you know, and I'm starting to, my eyes are opened and I'm starting to see the difference and as I saw the difference and sort of bringing this to my wife and all her family, they're all Roman Catholic, right? And so one thing led to another and I couldn't get her to read it or even try to understand what I'm talking about. She was just convinced because cradle-to-grave like you said. She had been raised in it and this is the Church and all this. The way I was able, I thought really we're gonna end up getting divorced, you know, because of 1 Corinthians 7, if the unbelieving spouse leaves you've got to let them leave, but if they want to stay, you know, let them stay. So I didn't really know there for a while because she was getting really mad. She had me sleeping in a different room and all that because she was mad at me for going against her Church and getting all, into all this Bible. Her friends were saying, "Oh, don't worry about Larry. He'll be over in six weeks and then it'll be back to normal." They're still waiting, what, 40 years. I think it was '81.

Rob. It doesn't work that way.

Larry. It's been 38 years now they've been waiting. But anyway, so the way I was able to get my wife out of the Roman Catholic Church is because she wouldn't do what you're suggesting, she wouldn't read it or study it or any of that stuff, you know, she was just so convinced I'm wrong that she actually on her own initiative got with the priest she grew up with in that church and had them meet with me for a little mini-debate and she would witness because she felt like they knew the Bible a lot more than she did and so they having been priests the whole time she'd been alive for like 23 years, she would just see them destroy me, you know? And I wasn't, this was like, I don't know, five or six months into me becoming a true Christian but like I said, I was just reading that Bible like crazy and going to Christian bookstore to get some other stuff and get Walter Martin and all that stuff.

Anyway, so she set it up and then she trusted her priest to take care of the situation but, I'll tell you what, I've been in a lot of debates over all these 38 years, the Jehovah's Witnesses, Mormons, Muslims, you name it, Church of Christ, you name it, Oneness Pentecostal. You name the cult, I can, probably had a debate or something going on over all that time but of all the debates I've done, there was a radio that I debated against this guy named Church Universal and Triumphant, that was a super, that was like beating up on a dummy, you know, an empty sack or something and, you know. But this was even easier than that. Oh, by the way, that Church Universal and Triumphant radio debate I did is on our YouTube channel if anyone wants to see that and you can see how easy that debate was. These Roman Catholic guys were worse than that guy. They were worse than

that guy because we went for about 30 minutes and they just, they had no biblical knowledge.

Rob. Right.

Larry. In fact, when I did a video with Richard Bennett, you know, the ex, he's pretty famous, he's out there all over the place on the internet, Roman Catholic priest for 22 years, I asked him in that video I did with him, it's called "Roman Catholicism Denies Absolute Biblical Truth," and I said, "Well, look, you're a Roman Catholic priest for all these decades, how come you never even read Matthew 15 about traditions of men?" And Richard sits there and you can go to that video and see for yourself, he says, "Well, I didn't know it was there because I hadn't read it." And you see, these priests, he said, "I spent all my time reading philosophy," and stuff like this. Philosophy? You should be reading the word of God. But anyway to make a long story short, it's already been a long story but these two guys for 30 minutes just, they got rolled by the word of God. They didn't know the word of God.

Rob. Right.

Larry. I'm just coming on with just everything and I was at the top of my game because I got ready for this thing and plus I was already studying it for half the day anyway, you know? So my wife just was sitting there seeing this and she decided to leave the Roman Catholic Church based on what she saw during that 30 minutes.

Rob. So the Spirit of God was working in her to reveal to her that they did not have a foundation of truth and you did.

Larry. Well, I don't know if I can even go that far because I had been able to lead a, I would say and I'm not trying to be immodest here or anything, it's just the grace of God and our opportunity like we have here to get these videos out there for people to see, but by God's grace I've been able to lead hundreds of Jehovah's Witnesses out of Jehovah's Witnesses, but I would say most of those Jehovah's Witnesses have never become born again Christians, they just could in their own fleshly minds they could see Jehovah's Witnesses and the Watchtower are just wrong. You know, false prophecy.

Rob. Okay, so it just didn't make sense, yeah.

Larry. Exactly.

Rob. Didn't line up.

Larry. And I think that's what happened with my wife, she just could see that these Roman Catholic priests didn't know the word of God. It was just obvious to her and I'm sitting her quoting the Bible right and left and center.

Rob. And she wanted to be a part of something that...

Larry. ...that was actually biblically based.

Rob. Based biblically, yeah.

Larry. You know, she later got baptized and everything but the thing is...

Rob. You made her come to Christ, then.

Larry. Yeah, but at that point just like with all these Jehovah's Witnesses and Mormons and people like that by God's grace I've been able to lead out of these cults. They and a lot of them didn't even end up with Christ, became atheists or something else, you know, because I have no power to get somebody saved.

Rob. Right.

Larry. I can just do like the Scripture says in 1 Peter 3:15, you know, give to every man an answer for the hope that lies within you with meekness and reverence. But the thing was she could see from that that these guys don't know anything. They don't know anything about the word of God and they can't even refute anything I'm saying because it was just obvious. In other words, anybody could've been in that room, it didn't have to be my wife but they could just see nothing was happening with these priests.

Rob. Well, it's interesting you say that. I have been involved in situations where it was so patently obvious to me that the Roman Catholic person that I'm talking to did not have a biblical base, did not want a biblical base, had an implicit trust in their priest or in their bishop or in their cardinal, pope, whatever, and even though they had no foundation in the Bible, remained in the Roman Catholic religion, unmoved by the obvious. So I think there might have been something else going on with your wife at that point that you say it was so obvious but I'm saying there will be people who will hear your whole conversation with those two guys and they'll walk right over and they'll say, "I'm on their side."

Larry. Well, you're dead right. I totally agree with you because I actually had a situation like that...

Rob. That's right.

Larry. ...at my job. I think I've mentioned this in a couple other videos. We've done 750 videos so probably I did it somewhere else with all those videos we've got out on YouTube and in other places. But I had talked to this guy. He said he was Roman Catholic and he gave me an opportunity to witness to him after work and I'll never forget that because it was during the summertime and I'm out in the parking lot in the Texas heat, the sun's beating down on us and we stayed out there for two or three hours.

Rob. Right.

Larry. And I remember, well, the time of day it was, the sun's kinda hitting me on this side. Anyway after you're out in the Texas sun for two or three hours, I remember getting home and I looked at myself in the mirror and this side was all red, and this side was white. I'm kinda a half person here. But anyway, I talked to him. He didn't know a thing about Bible theology or anything. He was raised Roman Catholic and he actually said he was an atheist but he still was a member of the Roman Catholic Church just in case they were right, as a fire escape from hell, you know? And so I talked myself, I mean, I'm red on this side, white on this side, but I talked myself blue so that way I changed all those colors. But anyway, no, that's just a joke.

Rob. You were a rainbow.

Larry. Yeah, there you go. But you see, the guy was unmoved by...

Rob. Unmoved.

Larry. ...two or three hours of just straight biblical talk, every kind of argument I could give him and he was unmoved because it goes back to exactly what you just said before I started coming back.

Rob. And this, that thought comports with Scripture because when Paul wrote his letters, he wrote them to confessing Christians, men and women, teenagers perhaps that he thought had surrendered their lives to Christ and understood the Gospel. And he writes in 1 Thessalonians 2:13, he says, "And for this reason we also constantly thank God that when you received from us the word of God, God's message, you accepted it not as the word of men but for what it really is, the word of God which also performs its work in you who believe." So there are those who will receive the word of God in the Roman Catholic religion and they'll come out.

Larry. That's right.

Rob. Because the Spirit of God is at work taking the word of God and convicting them, applying it, aggitating them.

Larry. Well, you're a living example. You're a living example.

Rob. I'm a living example, right. And there's no reason for me to believe other than the fact that God had from the foundation of the world determined at that moment in time that the Spirit would apply his word.

Larry. That's Ephesians 1:1-11.

Rob. That's right. So in love he predestined us.

Larry. That's right.

Rob. So we will set the word out carefully as we can and we will also know that the Lord will use it and that's what your ministry is all about and that's what mine is all about.

Larry. That's right. That's why we hang out together. Kindred spirits.

Rob. So we couldn't, we couldn't possibly talk about anything more important than the forgiveness of sins.

Larry. Exactly. Exactly. Okay now, let me intro this and then you've got your notes and I want to get, give it over to you in just a second, but I'll seque, I'll start out with mentioning to our audience that we put up a video with Richard Bennett, former, and I mentioned him before, former Roman Catholic priest for 22 years in the Dominican order. He was out there in Trinidad and baptizing babies and all the rest of that stuff that Roman Catholic priests did for decades. Anyway, he got saved in a similar fashion with us, you know, the Lord, Ephesians 1, you know? The Lord had mercy on him and he got saved, born again and all of a sudden he could see the truth, you know, and he could see the word of God as what it really is, the word of God.

So our viewers should notice here as we're looking at this video that we put up last year at the time of this recording, notice the date there, June 8, 2019, with 1,414 views and the name of the video, of course, "Confessions to Roman Catholic Priests are Unnecessary & Unbiblical Leading to False Forgiveness." What I particularly want our viewers to notice about this video is the likes to dislikes. As we zoom in here, you see that we have 64 likes to this video and 0 dislikes. This is highly unusual for our videos on our YouTube channel CAnswersTV. The reason for this is almost all our YouTube videos usually have some kind of negative dislike. Fortunately most of our likes far exceed our dislikes but this particular video is very unusual because there's no dislikes and I wanted our viewers to notice that because I think surely with all these views we've had on it, some Roman Catholics have watched this video yet they give it no dislikes and I think part of the reason for this is they agree with the title of this video which is confessions to Roman Catholic priests are unnecessary. That's because most Roman Catholics do not confess their sins in the confessional box to a priest. So they like to have somebody supporting their cause and not going to a confessional box to confess anything to a priest. So at the time of this recording which is in May, 2020, now someone can come along later after we produce this video and give dislikes to this particular video but at the time we're doing this video, it had 0 dislikes and that's after almost a year. Notice the time it was produced, June 8, 2019. We're doing this video here that you're watching in May, 2020, so almost 11 months have gone by without anybody giving this video a dislike. Significant, I think, to prove the point that most Roman Catholics do not go to confessionals.

And now here's a few clips from this particular video with Richard Bennett concerning Roman Catholic confessional boxes and confessions.

Video clip.

Richard Bennett. Confession to a priest is the topic I want to discuss with you in the next few minutes. It is a quite interesting topic. Many Catholics want to know about confession even though the sacrament of confession is not as popular now as it used to be but still it is a question that comes up again and again as people come to our webpage and people ask by email and other ways, "What is confession to a priest?" So it is a topic we should address and the Catholic Church is emphatic that the priest has power to forgive sin and that this is the only ordinary way in which your sins can be forgiven. I'd like to read from the Catechism of the Catholic Church and it's easy to find the Catholic Catechism online or you can get, maybe you have a copy of the Catechism yourself but paragraph 1493, exact words, "One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins as he remembers after having carefully examined his conscience." You must. It's not as if this was advice to you or maybe, you know, that you would confess your sins to God and then maybe later on confess to a priest. No, you must confess to a priest. So it says paragraph 1493.

It's also in the official law known as the Code of Canon Law, it's Canon 960 of the official Code of Catholic Canon Law. Quotation, "Individual and integral confession and absolution constitute the only ordinary way which the faithful person who is aware of serious sin is reconciled with God and the Church." This is the only ordinary way. I absolve you. It's the priest that absolves your sins. He is acting as the judge.

Now that is interesting that Catholic Church says that and it's emphatic that the, it's the priest who forgives your sins. It's not like God forgives your sins as you would see again and again in Scripture. It's not. It's the priest and the Council of Trent was emphatic on this and it had a whole Canon where it says in Canon 902, I beg your pardon, yes, 902 and it is the official teaching of the Catholic Church as found in Denzinger in 902 and it's Canon 9. So it's Denzinger 902, Canon 9, exact quotation, "However, although the absolution of the priest is the dispensation of the benefaction of another, yet it is not a bare ministry only, either of an announcing of the Gospel or declaring the forgiveness of sins, but it is equivalent to a judicial act, by which sentence is pronounced by him as a judge."

The priest acts as a judge. "I absolve you." I remember saying that in the confession box for 21 years in Trinidad, West Indies and I would say it again and again. People would come into the confession box, on Saturdays we had confessions from 3 o'clock to 6 o'clock and then from 6-7 we had supper, and then from 7-8 we had another hour of confessions and people would queue up. I remember distinctly even though it was many many years ago, you know, I was sitting in the box and somebody would come and kneel beside me. They're looking through a grating, a steel grating and you could see the person's face. I remember how embarrassing it was particularly with young women where they would be confessing their sexual sins or other sins they've committed and sometimes I would see sweat here on their foreheads. You know, I would notice just here on.. You know, it would... and I would sweat as well and it wasn't just because it was the tropics, Trinidad is in the tropics, it was a fearful thing and as the years went by and I saw people come in and out of confession and week after week come back with the same sins, I'm just wondering, "What? What does this deliver?" People coming back with the same sins.

Usually my last parish, I remember the youth and the choir and the youth group that we had, I remember their sins in getting into drugs and fornication and all those sorts of things and when my own youth would come back with the same sins and, you know, and I give them absolution, it doesn't seem to make any difference. It was really really difficult.

So this is a topic and it's no wonder we get emails and people coming to our webpages like my webpage, bereanbeacon.org, and the other webpage, helpforcatholics.org, where we deal with these things, it's no wonder that we have people inquiring because it is a serious serious matter. Even in the Old Testament the Lord is emphatic, Isaiah 43:25, "I, even I, am he that blots out thy transgressions for mine own sake, and will not remember thy sins." I, even I. The Lord is emphatic, he repeats the "I, I, even I." It's God who forgives sins. It's not institutional, any judicial person thinking he is a judge in a confession box. It's God and God alone.

And it is what the Apostle Paul preached. You go through the Acts of the Apostles and chapter after chapter and you come towards the end of the Acts of the Apostles, or coming towards the end, chapter 13, Paul is preaching and he says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Paul preaching that through Christ Jesus, the man, the mediator who is God and man, is preached to you forgiveness of sins.
End of video clip.

Larry. Besides that, I noticed when I was putting the video up that I did a little research and actually it came from your video with Dale Rudiger(ph) because in that video he mentioned he was going to some Roman Catholic church with 30,000 members and there wouldn't have been if all 30,000 members would go to the confession box, there wouldn't be enough time in a day for the priest to handle all those people and his guess was there was about 30% of them were going to the confession box. But then I said, "I wonder if that stat's backed up by anything?" So I did a little research on the internet and I found out that, and people are seeing it on the screen there, I found this Boston Globe article that said that only 2% of all Roman Catholics actually go to a Roman Catholic priest to ask for forgiveness. Only 2%. Now that means that 98% of all Roman Catholics are not going to confession and they were saying in the Boston Globe article and, of course, the people at home will be able to get the references and the links to this so they can see it for themselves. You know, you don't have to take my word for it. But that's why I wanted us to do this video because my question is one of the seven sacraments that are essential in the Roman Catholic Church, one is confession, forgiveness of sins, right?

Rob. Right. It's called penance. The sacrament of penance.

Larry. Penance. And so if 98% of Roman Catholics are just forgetting about one of these, they're just ignoring it like it doesn't exist, 98% of Roman Catholics are ignoring that sacrament, what are the consequences according to Roman Catholic teachings of doing

that? So with that as the set-up for this show, I want you to get into the research you've done and we'll kick things back and forth as we go through.

Rob. Well, let's begin, then, by talking about the facts of the matter, okay? The Roman Catholic priesthood is established for two main purposes. The first purpose is to consecrate the wafer in the Roman Catholic Mass and transubstantiate that piece of bread into the body, blood, soul and divinity of Jesus Christ...

Larry. Make it into God.

Rob. ...and then present it as an unbloody offering to God for forgiveness of sin. So they are the ones that have the power to do this. That's their first and most primary job. The second job of the Roman Catholic priest is to listen to the confessions of Roman Catholic people as they take themselves, find themselves in the confessional box and they are required by Roman Catholic Canon law and theology to confess their sins at least one time each year, and in the case of mortal sins, they are required by the Church to confess mortal sins just as soon as they are committed because if you die with an unconfessed mortal sin, there's no hope for you. You're going to hell if you die with mortal sins, okay?

So this idea of confession and confessing your sins to a priest goes back a long time I history. Now Roman Catholic historians and theologians will tell you that it began early but it really didn't begin early. Probably, my goodness, as far as historical review of the church fathers, there's nothing of what we call auricular confession in the church fathers of the first 200 years of the Church. Perhaps as early as the fourth century there was an evolution of sorts of rather than confessing sins to one another and confessing sins publicly, there was this idea of quietly taking your sins and confessing them to the leadership of the Church but this idea of granting penalties of satisfaction to people for forgiveness of their sins, that's unheard of. That's late in history. Oh, my goodness, it's probably the 7th-8th century before even the notion of that sort of thing came into fruition.

Larry. I thought I read somewhere but I, don't quote me on it but I thought I saw it's kind of been almost a thousand years later.

Rob. Yes. Yes.

Larry. I didn't bring that documentation with me.

Rob. Now our concern as far as modern Rome is concerned is do they still practice confession to a priest for forgiveness of sin? The answer is yes. Does the priest have the responsibility to listen to the sins of his people and then prescribe suitable penance or suitable satisfaction? Yes, he does. So the practice is still with us. So as Bible believing Christians, those of us who understand that the primary emphasis of the Gospel is the forgiveness of sins and the emphasis of the Incarnation of Jesus Christ is to die on the cross to satisfy the wrath of God against sin, we're keenly interested in how our sins are forgiven.

Well, with Rome it starts in their understanding of Luke 13:5 and I have my Bible open. It's a New American Standard Bible and I'm just gonna put a little circle around verse 5 in Luke 13 and I want to read the first four verses with you and then we'll talk about it, okay?

1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And Jesus said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate? 3 I tell you, no, but unless you repent, you will all likewise perish. 4 Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? 5 I tell you, no, but unless you repent, you will all likewise perish."

Now on two occasions here in verse 2 and in verse 5 the Lord says "unless you repent, you shall likewise perish," verse 5, verse 3, "I tell you, but unless you repent, you will likewise perish." Now I'm just going to underline this word "repent" here in verse 3 and "repent" here in verse 5. Believe it or not, Larry, this is the beginning of Roman Catholic confession to a priest.

Larry. Really?

Rob. Yes, because the early translation from the Greek text into the Latin text translates verse 3 with these words, "I tell you no, but unless you do penance, you will all likewise perish." Again in verse 5, "I tell you no, but unless you do penance, you will all likewise perish." The translation "do penance" is a mistake in the Latin translation that was carried over into the English translation and it's repeated again in Acts 2:38 where Peter tells his audience, "Repent and believe on the Lord. Repent and be baptized, believe on the Lord Jesus Christ." Well, the Roman Catholic Bible has "do penance and be baptized."

Larry. It's the Douay Rheims also.

Rob. That's the standard English translation for the Roman Catholic religion, the Douay Rheims translation of the Bible and they still have "do penance" in the Douay Rheims translation of the Bible. Well, "do penance," what does that mean? Do penance means that you have to have a certain prescription given to you by the priest from the confessional box whereby you do penance for sins that you have committed. You're doing penance which is doing satisfaction for your sins.

Larry. You're trying to make up for your sins by doing good works.

Rob. Doing good works. We're gonna get to what these penances are, but this is reinforced by the Council of Trent which is the grail of Roman Catholic theology. The Council of Trent.

Larry. The holy grail?

Rob. Well, I'm not, I didn't say holy, I just said it's the grail. In chapter 1 of Session 14 of the Council of Trent we read these words, "If in all those regenerated such gratitude were given to God that they constantly safeguarded the justice received in baptism by His bounty and grace, there would have been no need for another sacrament besides that of baptism to be instituted for the remission of sins. "

Larry. Wow.

Rob. Baptism forgives Adam's sin in the infant and baptism in the adult forgives all of the sins done previous to baptism, but what about post-baptismal sins? Post-baptismal sins have to be forgiven in some way, somehow. Here's the way, "But since God, rich in mercy, and knows our frame, He has a remedy of life even to those who may after baptism have delivered themselves up to the servitude of sin and the power of the devil, namely, God has given us the sacrament of penance, by which the benefit of Christ's death is applied to those who have fallen after baptism." Okay?

Now on the next page, they give, well, let's just read. "Penance was indeed necessary at all times for all men who had stained themselves by mortal sin, even for those who desired to be cleansed by the sacrament of baptism, now in order to obtain grace and justification that their wickedness being renounced and amended, they might have a hatred of sin and a sincere heart to detest so great an offense against God, God has given them penance just as the prophet says, The Lord also said: Except you do penance, you shall all likewise perish." That citation is taken from Ezekiel 18:30, "unless you do penance." The English translation from the Hebrew text is "unless you repent.

Larry. Right.

Rob. So in each and every case the translators of Hebrew into Latin and Greek into Latin translated "do penance" instead of "repent." Now this is the beginning of Roman Catholic confession to a priest because somebody has to give them the penance to do it.

Larry. Now let me just for the sake of the audience, you see, that's coming, "The Canons and Decrees of the Council of Trent." You mentioned that before but I just wanted the cameras to see that book. Okay, go ahead.

Rob. Okay. Now this mistranslation of the Greek word "metanoia" has been with us for centuries. Interestingly enough, the New American Catholic Bible has the proper translation and at least three more modern Roman Catholic translations of the Bible have the correct translation.

Larry. Oh, that makes it interesting.

Rob. They have changed it from "do penance" to "repent," the way it's supposed to be. Okay, but that does not stop Rome. Rome combines this early mistranslation with John

20:21-23 in which they rely heavily upon the authority of priests to forgive sins. John 20:21 says this,

21 Jesus therefore said to them, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

From this passage of Scripture, John 20:21-23, combined with the mistranslation for centuries of the Latin Vulgate and the English translation of "do penance" instead of "repent" we have the foundation of the Roman Catholic doctrine of confession to a priest for forgiveness of sins and it's with us today.

For instance, the New Catholic Catechism 1994 says, "Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors and priests, the bishops' collaborators, continue to exercise this ministry. Indeed, bishops and priests by virtue of the sacrament of holy orders have the power to forgive all sins 'in the name of the Father, the Son and of the Holy Spirit.'" This is paragraph 1461 from the New Catholic Catechism. Paragraph 980 says this, "It is through the sacrament of penance that the baptized can be reconciled with God and with the Church."

Penance has been rightly called by the holy fathers a laborious kind of baptism and here's the final touch, this sacrament of penance is necessary for salvation for those who have fallen after baptism just as baptism is necessary for salvation for those who have not yet been reborn.

Larry. Now repeat that because that's critical to this whole video. If you wouldn't mind, just say it again.

Rob. Penance has been rightly called by the holy fathers a laborious kind of baptism. This sacrament of penance is necessary for salvation for those who have fallen after baptism just as baptism is necessary for salvation for those who have not yet been reborn. In other words, in the Roman Catholic religion you are born again in baptism but you sin after you are baptized and the only way to remedy that sin is through the sacrament of penance and the sacrament of penance follows confessing your sins to a priest in a confessional box.

Christians, mind you, you and I and all other Christians counter their argument by asking a simple question: how does God forgive sins? What is the way in which sins are forgiven according to the New Testament? Christians quote Luke 24:44-48 and here it is,

44 Now the Lord said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then He opened their minds to understand the Scriptures, 46 and He said to

them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47 and that repentance [gonna underline that] repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.

Notice it's repentance, not "do penance," and it's for forgiveness of sins and it's proclaimed. Christians believe that the authority to forgive sins does not lie in the office of the person, it lies in the proclamation of the truth.

Larry. Yes.

Rob. So every Christian can safely say if you believe on the Lord Jesus Christ, if you believe in your heart that God sent his Son to die for sins, you're a sinner and your only hope of heaven, your only hope to escape the wrath of God from your sins is to trust in the finished work of Jesus Christ and accept his righteousness as your own through faith alone, if somebody believes that, we can honestly say to them your sins are forgiven because part of the Gospel proclamation is forgiveness of sins based upon faith and confidence in Jesus Christ.

Larry. Now a Roman Catholic may think when you say that, your sins are forgiven based on that passage that you've read from, that that's only up to that moment but then if they sin right after you've given them that absolution, then they're in trouble.

Rob. Right. That's why we're going to, that's why we're going to quote the raven, "Nevermore. Nevermore. Nevermore." And we're going to keep saying nevermore, nevermore, nevermore because the Bible teaches us nevermore. Never will it be held against you again.

Larry. That's the Bible, not Edgar Allan Poe.

Rob. Yeah, that's the Bible. That's right. So as we move forward in the Roman Catholic understanding, I'm gonna turn again to the Council of Trent. The Council of Trent anticipated that these nefarious so-called Christians would appeal to Luke 24:44-48 as a counter-argument to the invention of confession boxes by the Roman Catholic religion and here's what they have to say about that. This is the Council of Trent, "Therefore, this holy council, approving and receiving that perfectly true meaning of the above words of the Lord," remember the above words of the Lord are "except you do penance you shall all likewise perish, except you do penance," and they quote Acts 2:38, "receive ye the Holy Ghost whose sins you shall forgive they are forgiven them and who sins you shall retain are retained," out of chapter 20 as well. So Acts 2 and Ezekiel 18 along with Luke 13:5 and Luke 13 as we read, those are the words that the Council's referring to when they say, "Therefore, this holy council, approving and receiving that perfectly true meaning of the above words of the Lord, condemns the grotesque interpretations of those who, contrary to the institution of this sacrament, wrongly contort those words to refer to the power of preaching the word of God and of making known the Gospel of Christ." In other words, you and I and all other Christians are condemned because we wrongly

contort these words to refer to the power of preaching the word of God and making known the Gospel of Christ rather than confessing your sins to a priest.

So if a Roman Catholic says to me, "How are your sins forgiven?" I say, "If we confess our sins to God, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." They say, "No, no, that's not the way that you have your sins forgiven. No, that's wrong. That's a contortion and that's a grotesque misinterpretation of the Bible. It's not the word of God in making the Gospel known that forgives your sin, it's the confessional box."

Larry. Coming right from the Council of Trent.

Rob. Right from the Council of Trent. Straight up from the Council of Trent.

Larry. Well, while the Christians, the real Christians are just going right to the word of God. So it's right to the word of God versus right to the Council of Trent.

Rob. Exactly.

Larry. I think the Bible trumps the Council of Trent. That's my opinion.

Rob. And here's the problem. Here's the problem. All of you out there who are watching this video, you know what the problem is, the problem is that the Roman Catholic religion wrongly interpreted Ezekiel 18:30, Luke 13:5 and Acts 2:38 by forcing it to say "do penance" rather than "repent." The word "repent" means "change your mind."

Larry. Yes.

Rob. "Think differently."

Larry. Yes.

Rob. "Think oppositely of what you were thinking." "Do penance" means "do something to satisfy the wrath of God against you." So while the priests are administering this "do penance" through the confessional box, Roman Catholics are receiving this.

Larry. Now let me ask you real quick. Okay, they're in a confessional, the Roman Catholics in the confessional box looking through that little screen that the Roman Catholic priest and they like Richard Bennett said in that video, it's all kinds of sexual sins, thieving, maybe murder, all kinds of bad things, and the priest has to come up with things for them to do, is that the deal? They have to, they've gotta tell those people, "You've gotta do certain penance to make up for all these things."

Rob. Right. Now the person in the box other than the priest is the penitent.

Larry. Right.

Rob. Alright, so the penitent has three things. He has to have contrition, he has to have confession, and he has to have satisfaction otherwise his sins are not forgiven.

Larry. So if he does two of them but then doesn't do the third...

Rob. They're not forgiven.

Larry. So he's gotta do all three.

Rob. He has to have all three.

Larry. So the works he's gotta do, the things he's gotta get the satisfaction for or whatever, is that based on what the priest tells him?

Rob. Yes.

Larry. Okay, so the priest on the spot hears all this garbage from a person's life and he has to come up with stuff to tell them that they have to do?

Rob. Yes. Now let me, let me just go through the modern Catholic Catechism. You think this is as ancient as can be, you think it's not going on anymore? It is. I don't care if 98% of the Roman Catholics don't do it, they're required to do it. So their souls are in deep jeopardy.

Larry. Alright. According to Roman Catholic doctrine.

Rob. Yes, according to Roman Catholic. 1456, the New Catholic Catechism paragraph 1456, "Confession to a priest is an essential part of the sacrament of Penance: 'All mortal sins of which penitents after a diligent self-examination are conscious of must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly.'" You've got secret sins, get them out. You've got open sins that everybody knows about, get them out. It's your responsibility to confess these sins no matter how bad they are to a priest in a confessional box. That's your responsibility.

Paragraph 1457, the next paragraph, "According to the Church's command, 'after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.' Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession." In other words, if he can't go to confession he might be off the hook, but under normal circumstances he has to. "Children must go to the sacrament of Penance before receiving Holy Communion for the first time." Children must go.

Paragraph 1459, "Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must 'make satisfaction for' or 'expiate' his sins. This satisfaction is also called 'penance.'"

Larry. He must.

Rob. And that, my friend, is another gospel.

Larry. It sure is.

Rob. That is an antichrist heretical anti-Christian doctrine. The idea that a sinner must to more to make amends for his sin, he must make satisfaction, he must expiate his sins and this satisfaction is called penance is a slap in the face of our Lord Jesus Christ and his once-and-for-all atonement for sin on the cross.

Larry. I noticed what you kept repeating there, must. Must. Must.

Rob. Must. Must. Expiation is taken away from Jesus Christ and put in the hands of a sinner. Satisfaction is taken away from Jesus Christ and put in the hands of a sinner. Oh, they will say Jesus Christ died on the cross so that God is willing to accept our expiation and our satisfaction. He only opens the gate so that God will accept what we do. That is another gospel. That is an antichrist gospel. But it gets worse.

Larry. Worse?

Rob. It can. Paragraph 1460, "The penance the confessor imposes," that's the priest, "must take into account the penitent's personal situation and must seek his spiritual good. It must correspond as far as possible with the gravity and nature of the sins committed." Now who's going to decide the gravity and the nature of the sins committed? The priest is. Who's going to decide the penance? The priest.

Larry. Now let me ask you real quick here. The priest, the priest, the priest, that's all important here but what about the priest? Maybe he hasn't gone to confession and maybe he's doing confessional box that day but he hasn't had a chance to do his own confessing, how does that work?

Rob. It doesn't matter. It's the same as administering the baptism.

Larry. So the priest is above everything.

Rob. No, the priest is doing what he's told by Christ and in the moment he is doing it, that's good enough. He doesn't have to be perfect. He doesn't have to be sinless. He's just doing what he's supposed to do. The power is in the sacrament, not in the priest. So it's the thing being done that matters, not the nature of the person doing it.

Larry. So if the priest, let's say, was molesting a child like we've heard in the news reports, earlier that day and then he's the confession box taking people's confessions, he's still above all that and can just perform his sacrament.

Rob. Yes, he's not disqualified.

Larry. He's not disqualified.

Rob. In fact, a priest conceivably could molest a 12 year old boy on Saturday morning after breakfast and then on Saturday afternoon at 3 o'clock hear the confession of that boy and forgive him and give him absolution and give him penance to do because it's the sacrament that has the power, not the person.

Larry. You know, to me that seems kind of hypocritical, though. It's like why does the boy have to do it and this priest over here is...

Rob. The priest is not exempt. The priest confesses his sin to other priests.

Larry. Okay, so he'll get covered later.

Rob. He'll get covered later.

Larry. Okay, that's what I was trying to get to.

Rob. Yeah, he'll get covered later. I thought you meant does he qualify to perform the sacrament.

Larry. Yeah, he'll always qualify because I've heard that even if a priest quits being a priest, the Roman Catholic Church says, "No, he's a priest for the rest of his life."

Rob. He could be drunk and still do the Mass. It doesn't matter because the power is in the sacrament, not in the person.

Larry. You see, which is also antichrist and anti-biblical because your moral behavior and everything plays into what you're doing for God and if you can just ignore all that to supposedly do something for God, that's slaps in the face of what the Scripture itself teaches.

Rob. The whole thing is a man-made religion top to bottom.

Larry. That's it.

Rob. It starts with the mistranslation.

Larry. Just going over this information is just... So you're right, it is getting worse. Go ahead.

Rob. Alright, so you're in a confession and I went through this as a Roman Catholic, raised in the Roman Catholic confessional box.

Larry. Hopefully you weren't molested.

Rob. No, I wasn't. Not to my knowledge.

Larry. For a minute there I was getting worried. Okay, go ahead.

Rob. I wasn't. I can safely say I was not.

Larry. Thank you.

Rob. So we've got the confessor imposing upon the penitent penance. Well, what is the penance then? What does he do? Well, here you go, the penance can consist of prayer, an offering, works of mercy, service of nature, voluntary self-denial, sacrifices, and above all the patient acceptance of the cross we must bear. Such penances help configure us to Christ who alone expiated our sins once for all. They allow us to become co-heirs with the risen Christ providing we suffer with him.

So this priest could tell Martin Luther, "Get on your knees one step at a time, knee by knee, and walk up to the top of the Sistine Chapel and we're gonna sprinkle tacks and glass along the way," because the more you do this and provide this suffering for Jesus Christ, the closer you draw to him. And did you catch these words, "you become co-heirs with the risen Christ"?

Larry. Just pure blasphemy. You're right, it got worse. You're taking, you're actually slapping Christ in the face by your own lousy works which the Scripture already says in Isaiah, your righteousness is as filthy rags. There is no righteousness there that would even compare to the perfect righteousness of Jesus Christ and yet they're doing it.

Rob. There is no confessional box in Scripture. There is no absolution offered by a priest in Scripture. There is no penance offered to anyone by a priest.

Larry. And that's a mistranslation anyway.

Rob. And there's nothing in the first 200-300 years of the early church to even suggest such a thing and yet Roman Catholics march in, march out. The ones who go. The ones who don't go are actually better off.

Larry. Oh yeah.

Rob. Not according to their own religion but according to us, we would say, "Good, Don't go. Stop. Get outta there. Run as fast as you can because it is blasphemy of the highest sort."

Larry. Now 98% of them according to the Boston Globe are totally ignoring the confession box.

Rob. I know. Well, perhaps they ought to. So as we move forward we read this stuff about the confessional box and all of that is happening, would it not be refreshing to hear from our Scriptures insofar as what our Lord and Savior has to say? When we come before a Roman Catholic who is trapped in the box with his priest and actually believes that by doing things like, what were some of them? Works of mercy. Service. Voluntary self-denial. Sacrifices. Patient acceptance of the cross, whatever that means. That that can satisfy God's wrath against them.

Larry. So they've gotta do works in order to get their sins forgiven so they can make it eventually to purgatory or to heaven.

Rob. Right.

Larry. They've gotta do works to accomplish that.

Rob. They do, works of penance.

Larry. Which totally violates what the Bible teaches.

Rob. Well, they don't believe in salvation. That's the sin of presumption. They believe hopefully saved.

Larry. Yeah, which is also another violation of Scripture.

Rob. I know. It just goes bad and then it goes from bad to worse. Let's be refreshed. For those of you who are watching this video, I just want to quote for you a couple of the Scriptures that we as Christians hold dear and near and speak to this whole issue of confessing your sins to a priest.

Hebrews 10:12-18,

12 But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, 13 and since that time he waits for his enemies to be made his footstool. 14 Because by one sacrifice he has made perfect forever those who are being made holy.

One sacrifice. Perfect forever. We don't need self-sacrifice for our sins to be forgiven by God.

15 The Holy Spirit also testifies to us about this. First he says: 16 "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds." 17 Then he adds: "Their sins and lawless acts I will remember no more."

No more. No more. The satisfaction of Jesus Christ satisfies the sins of all of his people for eternity. You can't add to it. You can't make it better. You can't improve upon it. Verse 18 of Hebrews 10,

18 And where these have been forgiven, there is no longer any sacrifice for sin.

Where these sins have been forgiven there's no sacrifice for sin, yet the New Catholic Catechism has it that there is a sacrifice for sin. Paragraph 1460 says, "offering works of mercy, self-denial, sacrifices." These are the things that forgive sins where the Scripture clearly says there's no longer any sacrifice for sin.

Listen to Romans 10:8,

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11 For the Scripture says, "Whoever believes on Him will not be put to shame."

Now I have chosen Romans 10:8-12 because I want you to understand that when the Apostle Paul writes if you confess with your mouth Jesus is Lord, what you believe in your heart you will confess. What you really believe deep down in your heart you will confess and if you believe deep down in your heart that you can only have your sins forgiven by absolution from a Roman Catholic priest and you doing penance, if you believe that in your heart that's what you will confess with your mouth, that's what you will tell others, that's what you will tell your children, that's what you will tell your grandchildren and that's what will come out of your mouth whenever this subject is raised. That is not confessing Jesus Christ as Lord. That's confessing the Roman Catholic man-made religion. It is not the Gospel.

When Paul says these kinds of things, when he says believe in your heart that God raised him from the dead you will be saved, it's not this idea of believe in your heart, God raised him from the dead perhaps you'll be saved, perhaps you'll make it to purgatory, perhaps you'll overcome a mortal sin, perhaps if you go to confession to a priest, you're not believing in your heart the right thing. You're believing in your heart the very wrong thing even though you say you believe God raised him from the dead, you'll not be saved because you believe the way that your sins are forgiven is through absolution and

penance performed by you. That's a works salvation. It's a merit-based salvation and it's antichrist.

Listen to the words of the apostle in Ephesians 2:3,

4 But because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved. 6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, 7 in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. 8 For it is by grace you have been saved, through faith--and this is not from yourselves [not of your penance]...9 not by works, so that no one can boast.

So you see, when the Apostle Paul says by grace you have been saved, he's not talking about grace that comes from the sacrament of penance, he's talking about the unmerited favor of God gifting you with the righteousness of Christ by grace so that you may have the righteousness of another.

Larry. And that happens at the moment you're born again through a supernatural act of the Holy Spirit by a sovereign God.

Rob. It's the incomparable riches of his grace expressed in his kindness to us in Christ Jesus, not his kindness to us for our faithful meritorious penance prescribed by a confessor who imposes upon us in a confessional box.

Titus 3:4-8, "he saved us, not because of righteous things we had done," can I say that again?

5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Savior, 7 so that,

Larry. Do you notice that that's past tense?

Rob. Yes.

Larry. He saved us. That's past tense. It's done.

Rob. Yes. Done.

Larry. It's already done.

Rob. Yes.

Larry. You don't have to go to some priest to do penance because you're already saved.

Rob. And here again,

7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.

Larry. Past tense again.

Rob. Have the hope of eternal life. These passage are so precious to Christians and yet Roman Catholics are never exposed to these kinds of passages because they fly in the face with the very thing you're trusting for forgiveness of sin.

And here's the clincher, I think, Colossians 2:13,

13 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins,

If we go to a priest, confess our sins and do penance, no way. No way. It's not in the text. Here's the text.

He forgave us all our sins 14 having canceled the written code with its regulations that was against us, that stood opposed to us; he has taken it away, nailing it to the cross. 15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

Larry. Praise God.

Rob. He forgave us all our sins. No confession to a priest. No penance. No absolutions. No mistranslations due to a Latin text. Simply straight forward God made you alive with Christ. He forgave us all of our sins.

Larry. All the sins past, present and future.

Rob. Present and future. That's right.

Larry. Now that really drives Roman Catholics nuts. I've had, I've said that on many of my programs, radio and television, and they give me a hard time because, you see, if that's true past, present and future, all of Roman Catholicism crumbles to the ground and all their sacraments are totally worthless and have no value. So anyway, what else did you have to say here?

Rob. Well, I'm gonna save the last quote until after I quote from the Council of Trent again.

Larry. Oh, your good buddies from Trent.

Rob. Here is the Roman Catholic dogma. Once again, I'm reading from chapter 3, Council of Trent, and this still in the 14th session of the Council of Trent. "But the acts of the penitent himself," the acts of us the penitent, we're the penitent when we go into the confessional box. Roman Catholic, you have to understand that you are the penitent when you go in. "But the acts of the penitent himself, namely, contrition, confession and satisfaction, constitute the matter of this sacrament. Which acts, inasmuch as they are, by God's institution, required in the penitent for the integrity of the sacrament, and for the full and perfect remission of sins, are for this reason called the parts of penance." Did you catch that? Your contrition, your confession and your satisfaction are for the full and complete remission of sins and that is a bold-faced lie. That is not the Gospel of Jesus Christ. That is not the revelation of God. There is no scriptural passage that even hints to that sort of thing and it's a lie of Satan.

This kind of thing, you wonder why Christians get so upset talking about Roman Catholicism? It's an absolute denial of the finished work of Jesus Christ, his substitutionary atonement, the redemption that is in Christ, the grace of God, the mercy of God. Everything pertaining to reconciliation with God is destroyed the minute you say what you do constitutes the occasion and cause for full remission of sin. That is another gospel. Jesus Christ did not leave us with that.

I'll quote finally Hebrews 10:15,

15 The Holy Spirit also testifies to us about this. First he says: 16 "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts [the Lord does this, he puts his laws in our hearts], and I will write them on their minds [the Lord does this, he will write his laws on the minds of Christians." 17 Then he adds: "Their sins [the sins of Christians] and lawless acts I will remember no more."

No more. They're done. Past, present, future sins taken away at the cross. And then he closes by saying this,

18 And where these have been forgiven [forgiven what? The lawless acts, the sins, when these have been forgiven], there is no longer any sacrifice for sin.

Not Roman Catholic. Not Mormon. Not Jehovah's Witness. Not Muslim. Nothing. Christ is all. To be in Christ is everything and that's why Christians worship him as our living Savior, Son of God Incarnate, Savior of mankind.

Larry. Amen. Great presentation. I mean, that was clear as a bell and shows the contrast to an amazing degree. So I'm as usual, brother, you exceeded my humble expectations.

Rob. Well, I just made, you know, some notes here and I wanted to emphasize the notes and compare it with Scripture.

Larry. It's fantastic. So wonderful and hopefully this will open the eyes to some of the people by the grace of God through the power of the Holy Spirit and they'll see what's going on here. We're dealing with a foreign religion going under the guise of being Christianity.

Rob. I know.

Larry. But it's not.

Rob. There's nothing Christian about it. It's just, it is misery to think of these... Now there could be a Roman Catholic sitting right here in this room listening to all this and not being softened, being hardened.

Larry. That's right because....

Rob. Just jade hard.

Larry. You've got to remember we wrote, remember Romans 1 it says that God can give them over to a reprobate mind. Some of these people are like that. And then there are Scriptures that talk about they're dead yet while they live and so that's unfortunate but we know in 1 Corinthians 2:14, the natural man does not understand the things of God neither can he know them for they're spiritually discerned. You see, there has to be a working of the Holy Spirit otherwise people just can't see the truth.

Rob. And I think we want to add that we hope that God is not done with this nation and he's not done with the word evangelical because look at all of the men and women who are signing these ecumenical documents. Look at all the ones who are signing off on the Roman Catholic religion, calling it Christian. We as brothers and sisters are signing.

Larry. Well, as I mention this and we mentioned this in other videos...

Rob. 98% of them.

Larry. 90, or let's see, it's 87%, now we've got a video on this. Check out that video. I promote it as much as I can so people will understand the kind of nonsense that's happening and they go, "I can't understand it." Well, you can understand it if 87% of people who call themselves evangelicals don't know what the Gospel is and they don't know what justification by faith is. So it makes sense that they can hold hands with idolaters and, you know.,,

Rob. So you're talking about the need for total across the board revival essentially.

Larry. Well, you need to just because someone says they're an evangelical doesn't mean they're really a Christian.

Rob. No.

Larry. Most of the people out there are fake Christians just like Jesus said in Matthew 7, there's a narrow way and few there be that find it. Then he says there's a broad gate and many there be that take that broad gate to destruction. And then what does he go on to say there in Matthew 7 as you get into it around verse 20-21-22? He's taking about people that claim to be Christians.

Rob. Right, prophets.

Larry. Yeah, you know, "Lord, Lord, didn't we do many profitable works?"

Rob. False prophets.

Larry. And then what does Jesus say, "Depart from Me. I never knew you." And he's talking to people that claim to be Christians. And you know, there's that emphasis in the New Testament, when Jesus says something twice, he'll say something like, "Truly, truly."

Rob. "Verily, verily."

Larry. "Verily, verily." What does he say here? "Lord, Lord," like these are supposed to be super-Christians, you know? And what is he gonna tell the majority of these guys? "I never even knew you." That doesn't mean he didn't know about them but he never knew them in an intimate personal way through a born again experience through the indwelling of the Holy Spirit.

So when you have all this ecumenical stuff going on, what you're really dealing with is unsaved evangelicals merging with unsaved Roman Catholics and that's why it's happening. They're just not born again people.

Rob. And Hank Hanegraff is endorsing the Roman Catholic religion, so by doing this, he's giving his imprimatur to the practices of the Roman Catholic religion which means he's endorsing confession to a priest.

Larry. Exactly. And I can't see any real truly born again Christian, let alone someone that's supposed to have been one for decades, doing anything like that.

Rob. No.

Larry. I've often, I did a video not too long ago about how, you know, people always say, "Well, you can be a Christian and lose your salvation." But I say if someone, if a so-

called Christian loses his salvation, he was never a true born again Christian in the first place and, of course, that's 1 John 2:19.

Rob. They were not from us. They are not of us.

Larry. Exactly. Exactly, because that's what we're dealing with apostates and apostate religions, you're dealing with people who have departed from what this has taught and they've gone a different route, like you kept mentioning over, an antichrist. It's unbiblical and that explains a lot when you're looking at these situations. It's like, well, they're just not saved people. That's how it can happen because if you don't know what the Gospel is, you can't be a Christian because you don't even know what the Gospel is.

Now, now let's finish off this show with it seems to me you've made it perfectly clear because at the beginning before you took over, I had mentioned, well, you know, I found out the statistic from the Boston Globe that 98% of Roman Catholics do not go to confession and don't even go once a year, you know, which is the rule now these days. It used to be a lot more than that but, you know, you didn't have to wait a year, you had to do it sooner. But now it's a year and they don't even do that, 98%. So according to everything you've read and exposed in this video, what is your conclusion then that the Roman Catholic Church according to their dogmas and teachings and Trent and everything else would say about these 98% of Roman Catholics who are totally ignoring the Roman Catholic sacrament of penance, I mean, just like they just threw it out the window, so what is their destination according to Roman Catholic theology and dogma according to the Roman Catholic Church?

Rob. They're all going to hell. They have no hope.

Larry. That was the conclusion that I had already made previously but I thought, "Hey, we ought to make video on this and really get it." So basically what you're saying and I totally agree with you and you proved it perfectly in your presentation with the official Roman Catholic sources that the Roman Catholic Church itself would damn to hell 98% of their own membership.

Rob. Right.

Larry. So these people that are in the Roman Catholic Church watching this video right now and everything you've done and showed and you've proved it from the...

Rob. You don't go to confession, you don't have forgiveness of sins. It's as simple as that.

Larry. You didn't have a priest to tell you what the penance was, the works you had to do.

Rob. There's no way out of the box.

Larry. And so you're basically going to hell because you're forgetting one of the seven sacraments.

Rob. Right.

Larry. And so I find this interesting because...

Rob. So why isn't this emphasized more in the Roman Catholic religion?

Larry. They'll lose membership and they won't get as much money because, you know, most of the money that the Roman Catholic Church gets is from the United States.

Rob. Well, and that's probably why there are so many schismatics in the Roman Catholic religion. They are not pristine, you know. They have as many break-offs and spin-offs.

Larry. Exactly.

Rob. They have all these societies that don't even think the pope at Rome is the pope. They believe the chair is vacant.

Larry. Right.

Rob. So and there's a reason for this. Conservative Roman Catholics who believe in their own religion are going to confession once a year. They're going. It's the 30,000 who attend Rudiger's(ph).

Larry. Yeah, right.

Rob. They're just, they just show up. They haven't a clue. They just show up.

Larry. Right. It's just a tradition, a ritual. They stay with tradition.

Rob. Yeah, mom and dad, we've been going here, my parents went here, my grandparents, their parents. This is what we do. Fall back position. We're Roman Catholics and we're pretty good people so we're gonna go to heaven.

Larry. Now here's an interesting thing. I pulled this off the internet this morning before we came out here to do this. There is an Irish Times IPSOSMRBI, whatever all that stands for poll, it was a poll by the Irish Times, a newspaper over in Ireland and they did a poll of, you know, Roman Catholics and many of them according to this, many of them didn't even believe in the tenets of their own faith. These are Roman Catholics and, for instance, in this case of all these Roman Catholics, almost 2/3, 62% of these Irish Roman Catholics did not believe in the idea of transubstantiation for the Mass, they believe rather that the blessing of bread and wine during Mass only represents the body and blood of Christ. It represents. It's a representation. 62% of Roman Catholics in Ireland.

Rob. How are they going to have their venal sins forgiven if they believe in....

Larry. That's why I'm bringing this up because I can have you deal with this real fast too, because they don't, they don't go get their do penance, throw that one out, now you've got this, it said just over a quarter believe it is transformed at Mass, you know, the eucharist, 26% according to this poll. So in this case, you've got all these that don't believe in even the transubstantiation of the Mass but maybe some of those go to confession. So let's say some of these 62% go to confession, let's say 5% of them, and but then they don't believe the transubstantiation part of the Mass and the eucharist and the wafer and all that, do they still go to hell because they've failed over here but they've got it right over there?

Rob. I don't know. I don't know. I don't know. How much can you disbelieve and still be a Roman Catholic? That's the heart of Roman Catholicism so I would say they're not Roman Catholic.

Larry. Yeah, in fact, that was...

Rob. I would say that they are in the wilderness. They are not Christian, they're not Roman Catholic.

Larry. But they attend the Roman Catholic Church and call themselves that.

Rob. That's part of being in the wilderness. Who are the most lost people in the world? People who don't know they're lost.

Larry. That's right. That's right. That's exactly right.

Rob. They're the most lost. If I'm out in the woods and I'm wandering around and I'm enjoying nature, the sky, the landscape, and I start getting hungry and I say, "Well, I'll eat later one. I'm must enjoying this so much." It's not until I know I'm lost that I look for a remedy. While I'm lost, they don't know, they're just wandering and they're lost and they don't know they're lost.

Larry. That's right.

Rob. That's why Paul says in Ephesians 2, having no hope and without God in this world. I've used that over and over again with people. Do you realize you have no hope in you without God in the world? Do you think you have God in the world? The Scripture says you don't have God. You don't have God. You can go to your church, you can go to your minister, you can go in your baptisms, you can go to your sacraments but you don't have God. There's only one way to have God and that's his way.

Larry. That's it.

Rob. That's what's so damning about these ecumenical statements, they think that they can manufacture any old which way to get to heaven, that the way to heaven is insignificant.

Larry. Well, they fail to, also if you just know your Old Testament, it was syncretistic religions matching off with God's, you know, laws of Moses and everything that God just destroyed them for, because they were getting syncretistic but you can't mix false religion with God's religion.

Rob. You can't mix. I know.

Larry. And they still do it even to this day.

Rob. And you know, I read at the conference I read Bill Bright's reason for signing ECT and went sentence by sentence and I said here's a man who founded Campus Crusade for Christ and here is a man who is giving reasons why he believes that Roman Catholicism is Christianity, and in the middle of that letter he says, "I personally believe that a man is justified by faith alone but I believe also that if you don't believe that, that is not grounds for condemnation."

Larry. You see, then he, that proves to me if someone says that, that he doesn't really believe in faith alone because if you really believed that by faith alone in Christ alone, by grace alone, you couldn't make a statement like he just did.

Rob. When he says it's just for me, it's my personal, it's just for me.

Larry. It's like me, I'm personally opposed to abortion but if my neighbor wants to do it, well, you know, that's his...

Rob. That's what he's saying, right.

Larry. And you see, that's worse.

Rob. Abortion is wrong for me but it's not wrong for the others.

Larry. You see, that means he's not truly convicted of the absolute will of God in a situation like that.

Rob. It's that he's not convicted that it's absolutely wrong.

Larry. That's right and, you see, that gives him away and Jesus said in Matthew 7 again, Matthew 7 has always been a big chapter to me because there's so much in it, "but you will know them by their fruits." You see, that's a dead giveaway to me on his fruits and what's going on.

Rob. I think it's a classic example of being double-minded. I never quite understood what double-minded meant until I read these ecumenical documents. I said they're double-minded.

Larry. That's it.

Rob. They say, J. I. Packer, "I firmly believe in justification by faith alone in the finished work of Christ alone, but I don't think everybody has to believe that to go to heaven." He's double-minded.

Larry. Totally. Yeah, and that, you know, I know what the Indians from the old West would say about people like that.

Rob. Forked tongue.

Larry. "They speak with forked tongue." And I even brought that up in another video and I'll say this as a surprise for people. We mentioned this last time we got together on another video sheet, I mentioned that there's some other so-called Christian apologists that speak with forked tongue.

Rob. Hank Hanegraaff speaks with forked tongue.

Larry. Oh, of course.

Rob. He's double-minded.

Larry. And he's not the only one out there so it's a terrible thing. I want to finish this up with one last point here.

Rob. Alright.

Larry. I did, you know, I've got almost 90, well, no, I think it's 88 videos right now on Islam. You know, we deal with all the different religions and cults and the whole kit and caboodle, but on Islam I found it interesting because I deal with a lot of Muslims making comments on our Islam videos and so I had a little fun with one Muslim that was talking about how Christianity is all wrong and you've gotta get into your Koran and become a Muslim to get saved, and I brought up the fact that, "Well, I don't want to do that simply because Mohammad himself once said only," and this is in the hadiths and I tell these Muslims and I've got a set, pat answer that I just copy and paste, I stick it in there when I get comments like that from the Muslims is that Mohammad himself said in an authoritative Islamic hadiths that only 1 out of 100 Muslims makes it to paradise where they get their 72 virgins and all that stuff. One out of 100. And then over and over again it mentions in the Koran of how Muslims are hypocrites, so you've got like a 1% chance in Islam to make it to heaven because 1 out of 100 are gonna make it according to Mohammad. And I tell these Muslims, I say, "Well, look, I've got a better chance if we're just talking probabilities to make it to heaven if I stay a Christian." You know, 1 out of 100% chance isn't too good.

Rob. Mohammad actually said that?

Larry. Yeah, yeah, and in fact, we have in the video so when we edit this, people at home will get to see that. But anyway, so we've been talking about 98% of Roman Catholics as you've concluded because they don't, they throw out penance and they don't go to confession boxes or any of that stuff are going to hell based on Roman Catholic teachings. So I find it interesting that in Islam you've got a 1% chance of making it to heaven and a 99% chance of going to hell, so it might be better to be a Roman Catholic where you've got a 2% chance of making it to the Roman Catholic heaven.

Rob. You join in with the 2% easier.

Larry. So you've got twice as much chance of making it to a Roman Catholic heaven as a Muslim who not only has 1% chance of making it to the Islamic heaven.

Rob. Yeah, what is the 1% based upon?

Larry. Well, it's based on the comments of Mohammad that's found throughout the hadiths.

Rob. But what did he base it on?

Larry. He based it on the fact that he was seeing a lot of Muslims not doing exactly what he teaches.

Rob. So their works weren't proficient enough to get them to heaven.

Larry. Right, because he could see it. Like he said if you, like there's and we've got this in some of our videos, we've got a lot of videos on the hadiths, Muslim and Albacari hadiths and seems like we've just, we've got 90, well, it's either 92 or 88 one of those two, I keep forgetting how many it is, but anyone that wants to look into our videos on the Islamic hadiths. And there's another great ministry that deals with Islam called Acts 17 Apologetics. And there's also another one called Don't Convert to Islam. This guy was a Muslim. He converted to Islam and learned fluent Arabic and then he came to the conclusion, though, after 16 years that Islam was false. It's basically what converted him, he's got a video on it, it was the fact that Mohammad's teaching that you can have sex with a man's wife if you captured her in combat and then the husband has been taken a prisoner of war but she's also there as a prisoner of war. He said you could go ahead and because she's in your right hand, you possess her because you've captured...

Rob. Ah, she's s slave.

Larry. Yeah, so you can have sex with her even though her husband's just right there. He's alive. And that got the guy to realize, "This can't be right. This is adultery," and everything. So he came out...

Rob. Can't be right?

Larry. So anyway, that's another great channel to check out on YouTube if you want to find out some great, really good information really information on Islam. You know, but we've got a lot of good stuff too but I have to admit that those two other Christian ministries have better stuff than we've got. You know, because the guy can speak Arabic and he can really get into the detail of what the Koran and hadiths are saying, and Acts 17 Apologetics with David Wood is outstanding, and I recommend everybody to check out David Wood's video called "Who Killed Mohammad?" That's one of my favorite one of his videos and he's got millions more views than we do. At the time we're sitting here, we've got maybe 13.5 million views or something close to that, but he's got, he's got us beat by 10 times over and hundreds of thousands of subscribers. So they're the best, I think, in Christian apologetics in dealing with Islam.

But I just thought it was interesting that and I've always called it the twin, the two-headed dragon of Satan. You've got Islam is one of the heads, and Roman Catholicism is the other head and it means, it's interesting to me that when we looked at all these statistics, you've got a 1% chance of getting saved in the Islam head, and maybe a 2% chance of getting saved in the Roman Catholic head. But we know who the real source of both these religions is, it's the devil biblically speaking.

So I say just go with the word of God, the Bible. I mean, it proves itself from all the fulfilled messianic prophecies, 456 and we've got videos on this too on our YouTube channel, messianic prophecies, Jesus is the Messiah from the Old Testament, New Testament. The history is there for there really was an Israel, there really are Jews, all these places mentioned, Jerusalem. These are real places. This is based on facts and evidence. The teachings, as you study them you start to realize this really works, it all meshes together like one guy wrote the whole thing. You can go it was really written by 40 different authors over about 1,500 years, yeah, but the reason like one guy wrote the book. We've got videos on that too, in fact, if anyone's interested. But the fact is you don't get that with Roman Catholicism or with Islam. In fact, you did a great video. Your degree at the Dallas Theological Seminary was in historical theology, correct?

Rob. Right.

Larry. So you're very good at church history and all those things. Well, you did a video and I'm just advertising it right here for our viewers called "The Historical Split Between Roman Catholicism and the Christ of the Scripture." And I want the viewers out there to go check out that video. You're seeing it on the screen right now as I'm talking about it. But the historical split between Roman Catholicism and the Christ of the Scripture, and it really shows you the difference between what Roman Catholicism has evolved over into over all these centuries, whereas the Scripture has remained steady and solid the whole time.

Rob. Right.

Larry. So this book here, the Bible, can get the job done for proving itself. I think Spurgeon said the word of God is like a lion, you know, it just, it can protect itself. It'll do

it's own roaring and get the job done and with the power of the Spirit, the word of God just comes alive and then you spiritually come alive as you read it and know the truth of the matter.

Well, with that, Rob, any final statement before we go off the air? Anything you'd like to say to any Roman Catholics out there watching you right now?

Rob. Only that the Lord was very concerned about those who would come after him, concerned that they would stay close to the truth, sanctify them in truth, thy word is truth, and most Roman Catholics that I have dealt with over the years are not involved in reading the Bible, studying the Bible, asking questions of their own religion with Bible in hand. So I just encourage you to get into the word and remember that man-made religions lead to an eternal separation with God whereas the word of God brings you into eternal fellowship with God. That's what we're here to tell you.

Larry. Amen. Amen.

Well, Rob, it was great to have you here as usual. It's always a joy and a pleasure for me to have you with me and so, folks out there, we're gonna sign off for this particular program. Thank you for joining us for Christian Answers Presents. Be with us again for a new session when we post another video on YouTube or SermonAudio, that's another place you can find our videos along with a lot of written transcripts of our videos at SermonAudio. That's sermonaudio.com. So you can go there to get our transcripts but usually I'll mention something about it in the comments section below on all our videos. So if you don't actually go there, maybe you can find a link to SermonAudio down in the description in the comments section under this video and all our videos, as a matter of fact.

Well, with that said, I'm Larry Wessels for Christian Answers of Austin, Texas, Christian Debater and I want to thank you for being with us and just remember this, John 14:6, Jesus said, "I am the way, the truth and the life; no man comes to the Father except by Me." And how do I know that? Because it's here in the word of God. It's not from Council of Trent from 500 years ago or something like that. It's the word of God that tells me that and that is a more sure word that will not fade away, it's the word of God. With that said, thank you again for being with us. Join us again next time. God bless.

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