

Former Roman Catholic Priest for 22 Years Richard Bennett Answers Questions About Rom 

Counterfeit Christianity #3

By Larry Wessels

Bible Text: Galatians 1:6-9, Ephesians 2:8-10

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Announcer. If you would like a free newsletter on this or other subjects, just give us a call at Christian Answers. The phone number is (512) 218-8022 or you could email us at cdebater@aol.com. Thank you.

Hello, this is Larry Wessels, Director of Christian Answers of Austin, Texas, Christian Debater Ministries. I'm pleased to introduce to my audience a dear brother in the Lord, Richard Bennett, Director of Berean Beacon Ministries, an outreach to Roman Catholics.

Richard Bennett. It is great to be here, Larry.

Larry. For people that don't know you, you were a Roman Catholic priest for 22 years, is that right? Please give us a short account of your life.

Richard. Yes, I was a Catholic priest for 22 years. I was a Catholic altogether for 48 years having grown up in Dublin, Ireland and I was trained very early on in my education in what we call secondary and elementary education by the Jesuits, and then I decided to become a Catholic priest and I spent eight years in preparation. It was a novitiate year and then six years to ordination when I was ordained a priest in Dublin, Ireland in 1963, and then one year in Rome, eight years in all, and I spent 21 years in Trinidad, West Indies as a parish priest carrying out the work of a priest. I had the best academic training you could get finishing up in the city of Rome itself near the Vatican, and I really had a desire to bring Catholics to what we thought was a way of being right with God so that they could get to purgatory and then they finally could get to heaven, and I was grateful doing penances and sacrifices, and then I was very devout in Trinidad, baptizing babies and hearing people's confessions and doing all the sacraments.

It was in 1972 I had a very serious accident where I was treated, unconscious after the serious accident and then after that time when I got out of the hospital in the sanitarium, I began searching in the Bible for what is true. That took me 14 years of comparing the Bible to Catholicism before I realized that I was dead in trespasses and sins and it was by grace alone that we are saved. One night I got on the floor in my house and I cried out to

God for faith and his grace to save a wretch like me, dead in trespasses and sins, and he gloriously did that.

It was about two months afterwards, I very reluctantly left the Catholic Church because my prayer after I was right with God, by biblical salvation was that I could really love Catholics and give them the real true Gospel of grace, that it is grace alone, faith alone, and in Christ alone. But then in prayer over those two months after I was saved, the Lord showed me that I could best serve him and love Catholics if I left actually the priesthood and the Catholic Church and reached out to Catholics nonetheless, and I did that, I left the priesthood in 1985 and reached the States in 1986, and I just prayed and prayed that I would have a love for Catholics to reach out. I thank the Lord that after one year as a missionary in China, I was able to start the ministry that I now have called beranbeacon.org. It is to show Catholics the real truth of where salvation is in a person not in any Church and is by God's grace not by any ritual that any Church does.

So this has been really wonderful I've seen priests saved, I saw two priests in Poland, you know, through our ministry we have a Polish webpage besides many other languages and of course in English and I thank God that I have seen God's grace poured out and that is my heart's desire, Larry, that Catholics would know the truth and that evangelicals in this very false ecumenical age would see the differences. I have a very interesting article on the webpage, "Are Catholics Christians," and we've had tremendous response to that, evangelicals whose eyes have been opened in reading that article. So it's with love for Catholics and to show the truth of Christ Jesus that God would be glorified and many many souls saved particularly Catholic to the glory of his name.

Larry. Outstanding. That was a wonderful testimony, Richard, could you just real briefly tell us about the you've written some books and you've already mentioned your ministry but what are these books you've written and how can people find them?

Richard. Yes, I have written or edited, written some and edited others, and they have been amazing. I just thank God. Our most well-known book is "Far from Rome, near to God: the testimonies of 50 converted Catholic priests." Since 1994 that book has sold steadily across the world in English and in other languages and it's on the third edition now. And the other book that has my heart really displayed and my love for Catholics is the book I've written about Catholicism called "Catholicism East of Eden: insights into Catholicism for the 21st century." This book is published by Banner of Truth Trust like the book of the 50 testimonies of former priests and I thank God for that because the Lord has used that book and brought many Catholics to himself by that book. The other book that my heart was in in editing together with Mary Hertel is a book called "The truth set us free: 20 former nuns tell their stories," and that book has been used mightily of the Lord as well and I thank God for those women most of whom are still alive and active in reaching out to Catholics themselves and it is just a wonderful testimony of God's grace. And the the other book I've written is called "On the wings of grace alone," I've edited that and that is just 30 ordinary Catholics and what we call lay Catholics and how the Lord brought them to salvation. That is a an amazing book too.

How can you obtain these books? Well go to our web page bereanbeacon.org and just go to the folder on the left hand side, "books," and when you click on that it gives all the details of how you can get those books.

Larry. Outstanding. Well, Richard, we're gonna go into showing people your videos now here across particularly our audience on YouTube but many people don't know that you and me go to the same church here in Austin, Texas, so it gives me a special opportunity to be around you a lot just so we can do ministry work. But anyway, I want to thank you for allowing us to post your videos on the internet through YouTube and other internet servers.

Richard. Praise God and may souls be saved and the Lord glorified, amen and amen.

Larry. Amen.

The Counterfeit Christianity of Roman Catholicism

Richard Bennett Answers Questions About Roman Catholicism

Conference Series Part Three

Richard Bennett. Yes, well I was born Irish and I grew up in Ireland in a devout Roman Catholic family, very very devout, trying to sanctify myself and trying to make myself a good Roman Catholic, and praying to Mary, praying to the saints and with a tremendous devotion to be good inside myself and that was what I learned from the Catholic Church and that grace was conferred, given to me on the sacraments, so I would go to confession and I would take communion and I was counting on my infant baptism that I really was, you know, a good Catholic. I'd been, my original sin had been washed away.

So I was living a devout Catholic as a boy, then I was with Jesuit school both elementary and secondary, and then I decided to become a monk or a priest or a friar. I went into the Dominican order so I could suffer more. I had memorized the pope's words that it is salvation depends on the prayers and sacrifices of many, Pius XII, and so I went into the monastery. I bought a Bible before I went into the monastery thinking that we're going to study the Scripture but we had a whole year of pious religious exercises and then we started to study philosophy of Aristotle. To this day it's in the code of canon law that priests must study Greek philosophy, because you need that to interpret the sacraments, how physical things can give life, you need the physics of Aristotle to explain it because you cannot explain it biblically, and then we studied other philosophies, then I went on to the theology of Thomas Aquinas. We did not really discuss the Bible except we did some introduction to the book but it was all under the authority of the Church.

So I was ordained a priest. I did quite well academically and was sent to Rome. My intent was not academic, it was to be good inside myself. At times I would take cold showers in the dead of winter besides all the penance of the monastic life. I got permission to make a

little steel chain which I used to flagellate myself. I never did it to blood like some other former priests that I know, but I did it as painful as I could bear it so that I could save others and others would be saved besides myself. Eventually, of course, nobody's ever saved in this life as long as you die in a state of sanctifying grace. And I did other penances too to try and make myself good.

I was ordained a priest. I was sent to the mission field in Trinidad, West Indies, and there on the mission field I got into liberation theology because we hadn't been trained on the Bible and at least that attracted people, you know, teaching them something by which they could be freed politically. Then in 1972 after the seven years of priest, I had a very serious accident where I split the back of my head, damaged my back spine, and three days later I became conscious again. I was in a tremendous emotional and physical bad state for about six months when I finally got out of the hospital and the nursing home. I was in very bad way because I did not know what would happen had I died. I didn't, I knew that I really didn't know Christ and I started to study the Scriptures, I started to study particularly Ephesians 1 and 2 and I kept reading, you know, salvation is in Christ, you're accepted in the Beloved, it's not of works lest anyone should boast, we are dead in trespasses and sins, and it's only God who calls and who justifies, and I would stand up at priest's meetings and say this and they would ask him who did I think I was, and I would sit down because I didn't know at that time the authority of the word alone.

Then in 1979, it was about seven years after I had begun reading the Scriptures, I was asked to go to Seattle and go to British Columbia. I discovered Strong's Concordance and I opened it under "word" and I began to see what the Bible says about itself, and I saw that Jesus Christ said that Scripture cannot be broken, meaning that it is authoritative. "It is written" is said 46 times in Scripture. Christ Jesus kept saying it in the temptations, "It is written." It was his authority going back to the written word. It was what Paul said, not to think beyond what is written. It was what Peter said is the light in a dark place and Scripture is the authority. Like Isaiah, "To the law and to the testament, you do not speak according to this word it's because there is no light in them."

So I got convicted that maybe this is true and I preached on that and again when I went back to Vancouver, British Columbia, and then when I returned to Trinidad and they would say, "Well, Richard Bennett, who are you to say that we're saved by grace?" And I would say, "Thus says the Lord." And things were really different. But it was the word was authoritative but still was the Catholic Church and it was very difficult because like a seesaw within me, I was trying to say, "Well, should I have statues in the church or should I not? Because the Bible says I'm not to have graven images and the Catholic Church says we are, what should I do?" And it was just inside me so that at times my stomach would physically get physically sick. I could not stand the tension between the two authorities because they were exactly opposite and I was really struggling with it. Then while I could defend salvation through grace, by grace, through faith, I still knew that I was dead myself in trespasses and sins.

So seven years after discovering that the Bible is the authority and the only authority, I cried out to God that I would live this, that I would really take the word as absolute, and

that I would go by what Christ Jesus said, what the apostles said, and that not to think beyond what is written, that it is solely the written word as our authority. And then while I said salvation was by grace through faith and I would talk about it at the priests' conferences, was I saved myself? I could say that while I didn't think I was a bad priest and I would say I'd never committed any mortal sin and I wasn't into anything that, you know, where I would be condemned by people, I knew in my heart that I was still dead in sin and I used to depend on alcohol to sleep at night and to calm my nerves, and I knew that this is not of the Lord and I could see that I was still in my sin.

So one evening literally on a carpet before the Lord, I cried out to him, "Lord, save me! There's nothing I can do. No good thing exists in me in my mortal flesh. I am dead in trespasses and sin. Only you save. It's no Church, it's you who saves, save me!" I cried out like it says in Lamentations, "Pour out your heart like water before the Lord." I just poured out my heart and he is faithful and true and he saved me. From the next day, I was able to repent of alcohol and my sins and began to walk with victory in Christ because he had saved me.

Then I began comparing more and more and I said, "I've got to leave," and of course, I didn't have money, I didn't have citizenship in the States, I didn't even have a Visa, I didn't have anything to reach the States, I couldn't go back to my own native Ireland, I couldn't stay in Trinidad, so I trusted the Lord that he would look after me. Eventually I reached Canada and I got a Visa to the States and to this day I live by faith, that the Lord would provide all my needs according to as he supplies, so that he would be glorified and the Gospel would be preached, and I am a full-time evangelist just proclaiming the word of the Lord.

He has been faithful and true. I have a deep love for Catholics. I love to give the true Gospel because I know what it is to be encased in tradition, to be hampered and to be surrounded with things that blind you to who Christ Jesus really is and what the Gospel really is. I was a Dominican for 30 years, exactly 30 years. I was a priest for 22 years. I was on the island of Trinidad for 21 years and that was the total there.

The essential difference was that in biblical faith we are saved by grace alone. It's God who is gracious, as it says in Romans 3:26, that he might be just and the one who justifies, or Romans 8, God justifies, that it is God who saves and nobody else. In Catholicism, it's grace which is not really grace because it's some power channeled through their physical sacraments and it's inside yourself and it's a process, and in the Bible it's a one-time act of God. So I could see that there's a difference, while they use the word "grace" and they say it's grace plus works, it is not grace, it is some sort of an inner power that they're talking about comes through physical sacraments which is unknown to the Bible because the Bible says not of works lest anyone should boast. So physical things do not give spiritual life. Pouring water over a baby's head does not make it a Christian. Giving people absolution and saying the words over them does not forgive their sins.

So I saw that there's a huge difference between what is really the grace of God to show that he is gracious and only saves, and the message of Rome that physical things can save you, not of works lest anyone should boast. That was the major difference. A difference also was in the Catholic Church we taught people to have faith in the Church. We said that the Church is necessary for salvation. We taught people that they must believe in Holy Mother Church, that's the exact words we used, that you must believe in the Church and the Church has all the necessary means of grace. I saw in the Scripture faith is in God, like Christ Jesus have faith in God. Christ Jesus is the object of our faith. It is not the priest. It is not the Church. And to this day the Catholic Church says that faith is in their priests or their Church. For example in the new Catechism, paragraph 983 it says priests have received from God a power that he, God, has given neither to angels nor archangels. God confirms what the priest do here below, that the priests have power, so people believe in the priest. This is not. Biblical faith is to believe in God. So it is totally different. The object is different. It is not to believe in any Church, it's to believe in Jesus Christ.

So I saw that that was a huge difference. What was most painful of all was the difference between Christ's finished work when Christ said on the cross, "It is finished," and what I would say as a priest, I would turn and say to people, "Pray, brethren, that my sacrifice and yours be acceptable to God the Almighty Father," and they would say to me, "The Lord accept the sacrifice in your hands," and on and on, and I was then asking God to accept the body and blood on the altar that I had brought down as a priest. I had brought down the physical body of Christ and the blood on the altar and I was asking God to accept this sacrifice. When Christ said, "It is finished," and the Holy Spirit and the written word says seven times "once and for all time," it is once, one sacrifice, once done. I could not put those two together. The Scripture is totally different where Christ said, "It is done. It is finished." And the Catholic Church says it is continuing. In paragraph 1,367, that in the sacrifice of the Mass, Christ is contained and is offered in a non-bloody manner. There's a total difference and that was very painful to me to see that I could not continue to say the Mass because it was literally a blasphemy against God and his holiness and his own written word. So that was quite quite quite difficult.

Yeah, well, the Roman Catholic Church teaches emphatically that we have the physical body of Christ on the altar; that we have not simply a memorial, we have the physical body and blood of Christ on the altar. For example, in paragraph 1,367 it says, "In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in a non-bloody manner." This is the [unintelligible] of the Catholic Church, official, it's their own translation, so that we're saying that Christ is contained, that means he is physically present. We said the body and blood, soul and divinity, so we're talking about eyes, ears, nose, stomach, the whole physical Christ, his divinity it also present, so that Christ is corporately on the altar. It's wrong because Christ says when he comes back, we will see him, every eye shall see him and he will, it will be glorified. He's not coming back hidden in a piece of bread. He said that when he would return, all eyes would see him. What is wrong about that is that it amounts to cannibalism then that you are eating flesh and drinking blood which the Bible forbids.

The concept of the body and blood is explained in John 6:33, it's the Spirit that gives life, the flesh profits nothing. Christ is telling you himself that it's not physical flesh, it profits nothing, it's the Spirit that gives life. We have spiritual communion with the Lord and praise God that we do but it is not a physical eating of the Lord. We have a spiritual union with the Lord because we have believed on him which is the whole theme of John 6. In verse 29 it says, "This is the work of God that you believe on him whom he has sent," and it's precious because there we have the fullness of the Gospel. This is the work of God, what? That you believe on him. It's God's work that you believe so it shows that it's only God can do the work. He has to put it into you to believe. So the whole theme of John 6 is believing on Christ Jesus, it is not to do with the last supper, the last supper, Jesus said, "Do this in memory of me," and that's obviously what we do. We do it in memory of him and we proclaim his death until he comes.

Well, it says in the code of canon law if you do not believe the doctrines of the Catholic Church, that you have been formally, ipso facto excommunicated. You are no longer a Catholic. You are automatically excommunicated. 1364, I think I have it correct, of the code of canon law says emphatically that you are no longer a Catholic. So if you say you're a cafeteria Catholic and I only choose these doctrines or don't choose them, you are automatically excommunicated from the Catholic Church. You're not longer a Catholic.

Question, "What is the consequence of not being a Catholic?" The consequence of not being a Catholic according to the Catholic Church is that you cannot be saved, outside the Church there is no salvation. If you know that the Catholic Church, if you know what it is to be a Catholic and leave the Catholic Church according to their doctrine, you are damned. You're anathema in the words of Trent.

Question, "Now hasn't Vatican II changed all this?" No, Vatican II again and again reiterated the Council of Trent which had 100 curses against Bible-believers and Vatican II, which is summarized, you know, in the new Catechism, has said emphatically that the Council of Trent and other councils are infallible, it has used the word "infallible" in declaring about Trent, so not only can they not withdraw it, according to canon teaching it's infallible so it's on the same level, as they say, the pope's teaching is. And then they say emphatically in Vatican II that their teaching is irreformable, cannot change. That is, again, their own word, irreformable, cannot be changed.

So the Catholic Church is very clear in its description of what they believe and it is absolutely different than what the Scripture says. Now I know that is painful but it's important to see it so that we can cry out to God that he would open our eyes and that he would save us and that he would be glorified no matter how painful it is. I used to compare it to somebody pulling a razor blade across my eye, that's how painful I would say it is. I said, this, I just cannot take but I've got to take it because God is the all-holy one and there is none holy as the Lord.

I would like to deal with that, if I could, Dale, to that one of the greatest things in the Bible is the attitude of God, that he is the all-holy one. As it says in 1 Samuel 2:2, "There is none holy as the Lord. There is none besides thee." It is the attribute that makes God distinct from all other beings because he is holy, his eyes are too pure to behold iniquity, and so we must fear him like it says in Revelation 15, "Who shall not fear thee, O Lord, or glorify thy name for thou only art holy." There is none holy as the Lord and this is emphatic in Scripture. The reason why we need to be saved is because God is all-holy and we are sinners, dead in trespasses and sin. So we're talking about the central point of the character of God and this is not simply a topic, this is the major topic that God is the all-holy one. Thrice Isaiah says, "Holy, holy, holy is thou."

Now the Catholic Church has come out in the new Catechism with a declaration which says that Mary, the mother of mercy, is the all-holy one and they have made no disclaimers, no way that they're trying to explain it away. They have said that she is the all-holy one. It's not that they have un-said that God is not. God is holy, you will find that in the new Catechism, but if they come up with another who is the all-holy one, they have denied what they've said originally and this is entirely blasphemous before God, that you should call a creature the all-holy one. And in the same Catechism in paragraph 2,030 it says that from the Church, that is the Roman Catholic Church, he, the baptized believer, learns the example of holiness and recognizes its model and source in the all-holy virgin Mary. They have Mary as the source of holiness and the Scripture is that God only declares holy and makes holy.

So we have here a literal speaking against God which if anybody had any sensitivity to the Scripture declaration of who God is, has to be appalled that anyone could say anything like this and this takes from the very being of God, it takes also from the divinity of Christ and of the Holy Spirit and, of course, of the Father, it takes from the Trinity. So that is really serious. The Scripture is saying, "For I am the Lord thy God, the holy one of Israel, thy Savior. There is none holy as the Lord. There is none besides thee, neither is there any rock like our God." There is none like God and to purport that there is, is literally a blasphemy against his person.

The fact in Scripture is quite clear that there's one Mediator between God and man, the man Christ Jesus. Even as a priest, I read and struggled with 1 Timothy 2:5, "For there is one God and one mediator between God and man, the man Christ Jesus." It could not be clearer. One means one. In the Catholic Church, there is another. The Catholic Church says officially new Catechism paragraph 969, "Taken up to heaven She," that is their Mary, "did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of salvation, therefore, the blessed virgin is invoked in the Church under the titles of advocate, helper, benefactress and mediatrix." Mediatrix is feminine mediator.

So we have another mediator, a feminine one. They try to explain this away in their official teaching by saying this in no way detracts or takes from, but how can it not detract from when it is declaring that there is another? As it says in Acts 4:12, "Neither is there salvation in any other for there is none other name under heaven given among men

whereby we must be saved." So we have a very serious thing here. It is not only serious in taking from the person of Christ Jesus, it is taken also from the person of the Holy Spirit. The Holy Spirit will lead us into all truth, will convict us, bring us to Christ Jesus. The role of advocate is the Spirit's job and so we have a replacement of the Holy Spirit in the human person of Mary and this also is speaking against the all-holy God and most serious.

Well, there's a total difference between the Catholic Church's teaching about idolatry and what the Bible says. The Bible says quite clearly in Exodus 20:4-5, "Thou shall not make any graven image, nor any likeness of anything. Thou shall not bow down thyself to them nor serve them for I, the Lord thy God, am a jealous God visiting iniquity of the fathers upon the children unto the third and fourth generation to them that hate me." God says it is hating him to have the likeness of anything divine. That is explained in Deuteronomy 4:12-15. We're talking about the likeness, making something to look like God, exactly what Aaron did in Exodus 32. He made the molten calf and said, "Let us have a feast to the God of Israel." He was going through the golden calf to the God of Israel. It's going through something, using it as a type of a mediator to get to God.

The Bible says, no, we're not to have and that it is absolutely wrong. The Catholic Church in its new Catechism says it is allowed. In paragraph 2,132 it says, "The veneration of images is not contrary to the first commandment which proscribes idols." Now they put the first and second together, that's why they're calling it the first and they've broken the ninth into two commandments, so that's why they're calling this commandment the first commandment. But they're saying it's not against the commandment of God which says it's wrong. They say, no, it's not wrong. "Indeed the honor rendered to an image passes to its prototype. Whoever venerates an image venerates the person portrayed in it." This was exactly what the pagans used to say when I lived in Trinidad. They would say, "Well, we're not worshiping the piece of stone or the piece of wood, we're going through that to the spirits." I lived among, you know, people who were pagan and they said the same thing, "We're not worshiping the wood, we're going through it to the spirits." So the Catholic Church says, "No, it's through the image that we reach God." This is literally idolatry.

They say also in the new Catechism, paragraph 2,131, basing itself on the mystery of the incarnate Word, the VII Ecumenical Council at Nicea and it gives the date, 787, justified the veneration of icons. So Christ but also of Mary, the mother of God, the angels and all the saints. They say it was justified, it was made right. They also say in the new Catechism that idolatry is justified. This is their own word in paragraph 2,131. Quotation, "Basing itself on the mystery of the incarnate Word the VII Ecumenical Council at Nicea, 787, justified the veneration of icons of Christ, but also of the mother of God, the angels and all the saints. By becoming incarnate, the Son of God introduced a new economy of images." They say that Christ in becoming man has brought in a whole new dispensation of images and it is justified, so that the Bible says, no, we're not to have any graven image, the Catholic Church says one of their councils justified it therefore it's alright. So we have a complete opposite, absolute difference where the Bible says we're not to have

graven images, the Catholic Church says it is justified, it is made right, because their council has said it is right.

So idolatry is given a baptism, as it were, to make it alright by saying that Christ Jesus brought in an economy of images which is, again, speaking against the holy God, blaming Christ for idolatry which is horrendous. Christ Jesus was in the fullness of the divinity dwelled in him even bodily but he did not bring in idolatry. To the glory of God he is in heaven and we're not to make pictures of him, we're not to make videos of him, we're not in any way to portray him because only his body where it is glorified in heaven proclaims the divinity, nothing else can. We're not to make images of the Holy Spirit or of the Father. It is horrendous to see evangelicals making the picture of the Father like the Catholics do from the Sistine Chapel where they have the Father touching the finger of Adam and you'll see it in evangelical magazines. That is idolatry. Making pictures of Christ has in the last 70 years become quite popular in evangelical circles, following Catholics, that the Catholics allow it, and so the evangelicals follow suit and they allow it. But the Bible says, no, evangelicals now have flannel graphs and videos and portrayals of Christ and they use the same rationale that we're not worshiping the video, we're going through it to who Christ is. In some churches, they have worship with the picture of Christ on the screen. It is gross idolatry and they proclaim that Christ Jesus crucified is there on the video. Gross idolatry. And this is quite serious not just for Catholicism but also for evangelicals who have not only denied the Gospel but are denying the very commandment of God that we're not to have graven images. A quite serious topic.

Idolatry is the very thing that has brought down the people of God. From Jeroboam, the son of Nebat who brought in idolatry in the Old Testament and so many after him brought in idolatry, it is trying to bring God down to our size; it is trying to take from the character of God that he is spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, goodness, justice and truth, it's trying to bring that and to capture in some physical side. That is taking from who God is. God is a Spirit and he cannot be portrayed in any physical dimension.

Well, communion with the dead is what has to do with the occult. It is, we are told, not to have any communication with those dead spirits who have gone before us, even of dead saints such as the King Saul getting to speak to Samuel. It was forbidden in the Bible and what he did was sin. We are not to call up the dead. We are not to treat them like they were God, as if they could hear us and that we could commune with them. The first and second commandments say there is communion and fellowship only with God. It restricts fellowship and communion to God only. The Catholic Church says we do have communion with the dead. Now you may say that that term is very gross, why are you using such a difficult term, communion with the dead? I'm using it because they're the exact words of the Catholic Church in the new Catechism. In the new Catechism paragraph 958, quotation, exact words, "Communion with the dead in full consciousness of this communion of the whole mystical body of Christ, the Church in its pilgrim members from the earliest days of the Christian religion has honored with great respect the memory of the dead. Our prayer for them is capable not only of helping them but also making their intercession for us effective."

We have a two-way street here, we can help them and their intercession for us can be effective, so we have real communication going on, the very thing that Scripture forbids. Deuteronomy 18:9-11, "There shall not be found among you that useth divination, a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," that is somebody who calls up the dead. We are forbidden to have communion with the dead explicitly in Scripture. Christ Jesus says about the thief and the robber who was Satan, that he comes up another way, "Verily verily I say unto you, he that entereth not by the door of the sheepfold but climbeth up some other way, the same is a thief and a robber." If we're looking to communication with anyone else except Christ as the one mediator, we are getting into a camp that is not of the Lord and is that of Satan.

And we are told in Scripture that it is appointed unto man once to die and after that the judgment. Now why is that so important? Well, we die once and we're judged after we die. There's no intermediary place. The Catholic Church officially speaks about purgatory and that's why we can pray for them, what I quoted from paragraph 958. Our prayers can help them, that's the souls in purgatory. According to the Catholic Church you can pray for your grandmother, you can pray for your mother in purgatory and your prayers can help her. In the Bible there is only heaven and hell, there's no other in-between place.

I was very taken aback when I, you know, became a Bible-believer and I was in China and in Hong Kong after I had left the Catholic Church and went out to China as a missionary, biblical missionary, I saw that the Buddhas have the same thing and that they have hell money and that they pray for people in an in-between state. It's quite, it's a quite familiar term in pagan religions to think there's a second chance. In the Bible, it's given to man once to die and after that the judgment.

Yes, baptism is a quite serious subject because we are told in the Scripture that we are to believe and be baptized. Believe first, be baptized second. It is the testimony of our faith. It is the commandment of God and that way is utterly serious, but the Scripture says we do not boast except in the cross of Christ. It is faith alone that we are saved. We're not saved by baptism or by any good works, it's by true faith alone, by grace alone.

So to look to a physical thing to give life is very difficult but this is what the Catholic Church says, they say that baptism is the way that we are born again. For example, in Canon 949 of the Catholic Church it says this, official words, "Baptism, the gate of the sacraments, necessary for salvation, in fact or at least in intention by which men and women are freed from sins, are reborn as children of God and configured to Christ by an indelible character or incorporated into the Church is validly conferred only by a washing with true water and the required words." There's the two physical things, the water and the words. As a priest, I baptized many babies, about 30 every first Sunday of each month, and I would hold up the baby and say, "This is a new creation," because I did the two physical things, I poured the water and I said the words. We had said *ex opere operato*, through the work worked. This is a newborn child and I could quote the different places where the Catholic Church says, yes, this is the way it is. By baptism some sins are forgiven. The Catholic Church is emphatic in saying these things. The Catechism of the

Catholic Church puts it this strongly in paragraph 1,257, "The Church does not know of any means other than baptism that assures entry into eternal beatitude."

So it is put as strong as you could put it. The Bible says not of works and how can you explain a physical thing giving life? The Bible says it is the Spirit that gives life, the flesh profits nothing. Christ said we must be born from above. It is not of anything that we do. To explain physical things giving life, you've got to go back to Aristotle to try and explain how we have instrumental causality, that a physical thing could give spiritual life. It is not in Scripture. The very principle is forbidden in Scripture, that it is only God who saves, it is God who justifies. So we have, again, a dealing with the occult with which we look into physical things to get spiritual life, which is totally against what Scripture says.

Well, I'd say it's stronger than being cultic. When you have something that is cultic and that claims to be originally Christian, we have cultic apostate which is worse than being a cult. A cult is something in which we have supreme authority outside the written word of God and the Catholic Church says that the teachings of the pope are infallible, Canon 949, 749. This is their official teaching. They're looking to a man's teaching as infallible. There is only one who is infallible, has inerrancy, and that's the Lord and it is in his written word.

So it takes on the very first character of a cult in having a supreme authority outside of Scripture and it has a different Gospel outside of Scripture and it has different means outside of Scripture and it has a control over men and women that is quite unbiblical, that we are not free in Christ. When you talk about the priests and nuns, it talks about coercion actually in the official statements of the Catholic Church, how bishops can coerce religious. Coerce is actually a word used. They are, can be forced to obey what the Catholic Church says.

So we have a control that is quite rigorous. Because the biblical command or the biblical injunction, it is not a command, it is a highlight, a standard set that the pastor should be a man of one wife, he doesn't have to be a man of one wife but it says how can he, you know, rule the church if he does not know how to rule his own family. So it's given as a biblical model that the man of God should be married so that he can be accountable and that he can show that he's brought up his children in the faith. In the Catholic Church, we have celibacy as a tradition. Why? So the Catholic priest can be controlled. They do not own their house physically like the religious priests like I was myself, some of the secular priests do. But it is under the injunction of the Catholic Church because they are celibate, they're under the authority of the bishops and priests. So we have a direct control where the pope proclaims through his official teaching that he has immediate control over every individual Catholic and this is the way it is spelled out.

So we have all the descriptions of a cult come into the Catholic Church and emphatically much more clear. The Catholic Church says officially that you must give the submission of your intellect and will to the Catholic Church. Now no cult will tell you officially that you've got to check out your mind at the door. They will not tell you that officially but Vatican II says it officially and Canon 752 says it officially, that you give a submission of

your intellect and will to the teaching of the Roman pontiff, even when he does not speak *ex cathedra*. So you have to check out your mind and will. The highest faculties that man has is that he's made in the image of God, he can think, he can reason, and he can desire. That is what it means to be human, that we can think, we can reason, we can desire. It's your highest faculties and in the Catholic Church it says we must give the submission of intellect and will. There's no cult that will emphatically spell out their control in the way that the Catholic Church does and so it has declared itself cultic and it has declared itself apostate in its official words.

What do I say to the Catholic who says, "Well, I don't believe in purgatory or I don't believe in some of the teachings or I don't accept that?" Well, I say you are no longer a Catholic. Canon 1364 says that you are *ipso facto* excommunicated, automatically excommunicated from the Catholic Church if you do not accept her doctrine. You are no longer a Roman Catholic because if you do not hold to official Roman Catholic teaching, you are no longer a Catholic.

Now they will not in actual fact put that into practice because there will be so many pews empty on a Sunday morning, so you're not going to really know that except you're a priest, and even if you are a priest, you may not have studied your canon law to know emphatically that is the teaching of the Catholic Church and the Catholic Church teaches that its laws are irreformable, it's teaching cannot be changed. In actual fact they have changed it. They have changed a lot of their laws. For example, a very famous law of the Catholic Church was made by John XXII. Way back in 1334 he wrote a decree which said, "We decree, we pronounce, we proclaim," all the ways in which when they're saying a document is official, what's now said *ex cathedra*, the document is called *Quia Quorundam*. He said if anybody teaches that the pope is infallible, he's teaching a doctrine of the devil and so way back in 1334 an official decree of Rome says that teaching that the pope is infallible is a doctrine of the devil. We still have the document, *Quia Quorundam* is the name of it, 1334, John XXII. Then Pius IX, 1870 with a grand council, Vatican I, declared that the pope is infallible.

So now we have two declarations by Rome of things that are totally opposite, so while they say they don't change, they do change. Yes, does it show that the whole house of cards falling? It does but very few people really have studied the decrees of the Catholic Church, have tried to work it out, is this logical, does this make sense? Very few people have studied history and very few people are willing to admit that even according to tradition, the Catholic Church does not stand up. For example, the Catholic Church now has proclaimed from 1950 the Assumption of Mary. In tradition that is truly catholic with a small "c," going back to the earliest days of Christendom, the first people who held for the assumption were the Gnostics and they were condemned by the early believers. So the tradition outside of Scripture, the early tradition was to condemn anybody who held to the assumption of Mary. Outside of Scripture a tradition but, of course, in conformity with Scripture said that we cannot hold to the assumption of Mary. 1950, Pius XII, I remember the day and time, I was in Jesuit high school, proclaimed that she was assumed body and soul into heaven. So it was not only contrary to Scripture, it was contrary to genuine tradition but very few people have studied history to know these things.

The Catholic Church will say, "We gave you the Bible. We are the mother of the Church," is the way I used to say it as a priest, and therefore the Bible is ours. I'd say God gave us this word. The Scripture says this is the word of God. It is written, it is God's word, holy men wrote as they were inspired of God. It was God gave us the word. It was received by the believers, like Paul says in Thessalonians, the believers received the word, they recognized that as the word nobody made it except God gave it to us. Just as John the Baptist pointed out Christ and said, "Behold the Lamb of God, he who takes away the sin of the world," he recognized Christ by the Holy Spirit and knew who Christ was. The believers received the word. The Catholic Church did not give us the word, the word was given by God and God alone and received by the believers.

And it was given quite early on. A lot of the Catholics will say, "Oh, we didn't have it until the fourth century," and it was like the Council of Carthage, you know, under Augustine where it was first declared. We find in the Scripture itself Peter is speaking about Paul writing, so we have Paul writing the epistles and asking them to be read in the churches and we know they were read in the churches. From the earliest days we have John telling us that he has written the word so that we might know that we have everlasting life. We have in apostolic times the word given and written and circulated and we have quite early on men quoting from all the New Testament and looking to the written word of God. So it was the believers, it was certainly not a Church that has denied the very Scriptures that have been received by the believers.

Yeah, the Catholic Church says it's by apostolic succession that we have the Catholic Church and that the apostles' authority was handed over to the bishops and it was handed down in a line from the apostles. Now the problem with that is that in the Scriptures we do not have any mention of apostolic succession. When Paul appointed elders, he appointed elders not apostles. It was elders who were appointed, elders and deacons. And he appointed them to teach the word and to remain true to the word. There was nobody given the apostolic position. It was to be an apostle, you had to have seen the Lord and been with him from the baptism of John. The only exception was Paul but then Paul saw the risen Lord. And to be an apostle was that you had to have seen the Lord and nobody since the apostles have actually seen the Lord, the resurrected Lord. We know him by faith but we have not seen him.

So the office is not handed down, and then the so-called apostolic line is not an apostolic line. Say, for example, Peter, we do not know for certain that Peter was even in Rome, it's only a tradition. It's not in the Scriptures. Paul doesn't mention Rome and it's not mentioned anywhere else that Peter was in Rome. If he did go to Rome, he went as a visiting apostle. He was not the elder of the city ever, and we know historically that it was Linus and Anacletus were the elders in Rome, and after them Clement. But we do not have Peter ever. So the very first stone, as it were, is not there. He was never bishop of Rome even if he did visit Rome, which is a possibility, we do not know, and he did not take authority over the other apostles. He was an elder among the elders and, of course, he was rebuked even by Paul to his face and he repented of, you know, going into error, so showed that he was not claiming infallibility or anything like that.

So we do not have apostolic succession or anything like it, we have a true holding to the word. That is true apostolic succession that we take the word from the apostles as given in the Scriptures. The Holy Spirit led them into all truth and that is what we have in the Scriptures.

The Catholic Church claims that there are three different ways in which we have truth. So truth is not full or absolute, it's relative because they say that it is not the written word alone, it is Scripture and tradition and what the pope says. For example, Canon 750 of the code of Canon law says the following, "All that is contained in the written word of God or in tradition, that is in the one deposit of faith entrusted to the Church and all that's proposed as divine and revealed either by the solemn magisterium of the Church or by the ordering [unintelligible] must be believed with divine and catholic faith." So what must you believe? The written word and tradition and what is proposed as divinely revealed. So you a three-legged stool, as it were. You have Scripture, tradition, and what is proposed, what the Church actually decrees as divinely revealed. That is a relative standard and they live by the third part of it because they say that the pope is infallible. Canon 749, quotation, "The supreme pontiff in virtue of his office possesses infallible teaching authority when as supreme pastor and teacher of all the faith, he proclaims with a definitive act that the doctrine of faith and morals is to be held as such." They're claiming the divine attribute of infallibility for a human man. Now that, again, is taking from who God is. Only God is inerrant and infallible. No man is infallible but they claim.

So they live by the third one and that is what is declared by the Catholic Church and then what is declared by the present pope, because often popes have denied what previous popes have said. So they hold together by the declarations of the present pope and they say this in Canon 333 of the code of Canon law, "Neither is there repeal or recourse against a decision or a decree of the Roman pontiff." The Roman pontiff is outside of law. You cannot appeal to anything. You cannot appeal to Scripture or any other thing. He is outside of law, that is, declaring that he is lawless. There's no appeal to anything. Once he has said it, it is law.

The Catholic Church would claim that there's nowhere in the Bible that says *Sola Scriptura*, I would say that is not so. The Bible says 46 times, "It is written," that means that God's word is true and that it only is true because it says also in the written word, Proverbs 35:6, "The word of God is pure. Do not add to my words lest I reprove thee and thou be seen to be a liar." It not only says that it is pure, it leaves off everything else and Christ Jesus castigated and rebuked the Pharisees because they were trying to make tradition equal to or on a par with the written word of God and he says, "Thus you nullify the word of God by your tradition," Mark 7:13. So we are not to put the oral word in conjunction with the written word and the difficulty of holding tradition and holding to the sayings and doing of Christ on tradition and the apostles is that we do not have one single sentence of Christ Jesus or the apostles besides what is in the written word of God. You're talking about the Emperor's New Clothes, you're talking about something that does not exist. You're talking about we do not have the sayings and doings of Christ. Catholics love to quote the last verse, they don't get it right but they want to quote the last

verse of John's Gospel, "There were many other things that Christ did, so many it would fill the whole world if the books should be written." But we don't have them, we have the written word, and it says there Scripture cannot be broken, Christ Jesus' words. Paul says not to think beyond what is written, that means Sola Scriptura. To the law and to the testimony, if you do not speak according to this word it's because there's no light in them.

Yes, in the Scripture it is God who is gracious, Romans 3:23-24, "For all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." It is grace is God's free gift that only he can give to the believer and in verse 26 of the same chapter 3, "To show that he is just and the one who justifies him which believeth in Jesus." So it's to declare who God is. This is a declaration who God is and that he is the one who justifies. It is God who saves. It is God who justifies like is explained also in chapter 8 of the same Romans.

So in the Catholic Church, it is not the riches of God's grace, the glory of God's grace that is also spoken of in the Scripture. Grace becomes merely a help or a tool by which you save yourself. Now for example, the new Catechism says, paragraph 2,021, direct quotation, "Grace is the help God gives us to respond to our vocation of becoming his adoptive sons. It introduces us into the intimacy of the Trinitarian life." Here grace has been demoted to being a tool like you would take a Black & Decker tool from yourself to do a job, now you somehow take this grace so that you can respond. If you can respond, this presupposes that there's something good in you, there's at least the spark of good in you that you can respond to it, so that you can do something with it. It is trying to bring down the glory of God to man's manipulation and that is quite serious because that official declaration by the Catholic Church of what grace is, is utterly stupendously wrong. It is sad that in modern evangelical circles we have the same thing, that grace becomes a help.

When I was a priest, I studied the four spiritual laws of Bill Bright. I actually tried to do it about 200 times because as Catholics we always did things many times to see if this thing worked, you know, if I could make a decision to accept Jesus. Then I began to say what it says in Scripture, you know, in Romans 11:6, "If it is of grace, it is no longer of works otherwise grace is no longer grace." If I can do it myself, then I'm in control and I am the one who is all-powerful and not God. So we have the same teaching in some evangelical circles and it's no wonder that people like Bill Bright have signed ECT 1 and 2. It's no wonder because he has already accepted a type of Gospel where grace is a help.

So it's quite important to see what Scripture says and that we do not compromise the grace of God because that is who God is, to declare that he alone is holy, he alone is right; that all praise would be given unto him like Paul says in Ephesians 1:6, "accepted in the Beloved to the praise of the glory of his grace." It's to show who God is, that grace is to magnify and to glorify and to unveil the wonder of our God. And that's how horrific it is to try and bring down grace to be a mere tool that man can use in some way to manipulate God. That is officially in Catholicism and that is officially in some evangelical tracts that make it out to look as if man can save himself by some decision or some act of his will where it says in the Bible we are dead in trespasses and sins, that it is

God who saves, that we cry out to him that whoever shall call upon the name of the Lord shall be saved.

I think it's important to emphasize again what the word of God says in Romans 11:6. Let me read it to you. "And if by grace, then it is no more of works otherwise grace is no more grace." God's word explains that if it is works, then grace is not around. If we're saying, "I made my decision and I did this and I did that," therefore it's not grace. If we're saying as the Catholics say officially grace is a help, therefore it is not grace. Grace is to declare God in his infinite power and majesty, that he only saves without any human cooperation or help. It is to show who God is.

The text that personally convicted me was Galatians 2:21 where Paul said, "I do not forsake the grace of God for if righteousness come by the law, then Christ be dead in vain." That was the one that cut me personally, that in me trying to flagellate myself, save myself, be good, look inside myself to save myself, that in actual fact I was frustrating the grace of God and Christ for me is dead in vain. That was really cutting into my spirit and I heard the word of the Lord, I do not frustrate the grace of God for if righteousness come by the law, then Christ is dead in vain. So we see that grace and works are totally opposite to each other and they can in no way are compatible.

Yes, the Roman Catholic will say he's saved by grace but what do they mean by grace? They mean sanctifying grace within them which is a process. We do not have grace spoken about as a process in the Bible. Grace is a one-time act of God. Whom he justifies, having been justified, we are sanctified and glorified. It is something that is finished. We are justified once. It is an act of God not a process and so what the Catholic says is grace is through their sacraments, again, depending on physical things to get spiritual life which is a non-biblical concept. This is not grace. This is the imaginations of men using the philosophy of Aristotle and others to try and prove that physical things can give spiritual life. In the Bible, the flesh profits nothing, it is the Spirit that gives life.

The consequence of nullifying the grace of God is that before God we will die in our sins and that is how serious it is. Like Christ Jesus said to the Pharisees, "You shall die in your sins. If you do not believe that I am he, you will die in your sins"; that Christ said that, "If you do not believe that I am the Lord and that I am the one who saves and salvation is of the Lord, you will die in your sins, you will die and go to hell." That's how serious it is and we have to see how Christ addressed the religious people of this day, the religious people of his day who were against abortion, against homosexuality, who were for good ethics, we would call Christian morality, who Christ did not join together with them. He withstood them to the face and said, "You will die in your sin if you do not repent." And the same Christ who wept over Jerusalem that had these Pharisees and religious people is that we would learn to have compassion to reach out and to show them who Christ Jesus really is and Christ Jesus, the description of the Gospel, "This is the work of God that you believe on him whom he has sent." Where grace is shown, Christ Jesus where he was asked by the Jews who were like the modern Roman Catholics that say, "What must we do that we do the works of God," in John 6:28 asking Jesus what could they do, you know, how could they cooperate or how could they somehow

intermingle with the grace of God, Jesus says this is the work of God. It's God's work that you believe on him whom he has sent. It is God who saves. Again, Christ Jesus giving emphatically the Gospel message that was later on given by the Apostle Paul that it is salvation by grace through faith, not of ourselves lest anyone should boast.

The Catholic Church claims not just that grace is a help given to us to respond which nullifies the grace of God because it presupposes some good in us, but it talks about attaining our own salvation. You would say, "Well, how could anybody say we attain our own salvation?" But it is the concept of the Church being a treasury, having the treasury of Christ. The Catholic Church speaks officially about this. It's in Vatican II and it was incorporated into also the new Catechism. In paragraph 1,476 we have the declaration that it is the infinite merits of Christ that is the treasury of the Church. Now that statement doesn't appear on first reading to be wrong, that Christ had infinite merits, but it's not under the control of any church. We're told that his righteousness is in heaven, you know, and where he is seated at the right hand of the glory on high. It's not under the control of any church so while it is true that Christ has infinite merits, it's not contained by any system on earth.

So the first part of it appears to be okay and it's not okay, and the second part of it states the following, paragraph 1,477, "In the treasury too are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy. In this way, they attain their own salvation at the same time and at the same time cooperated in saving their brothers in the unity of the mystical body." They're saying that you can obtain your own salvation if you follow in the footsteps of Christ and if you suffer and if you do penances. It's the same old works Gospel that the prayers and good works of the saints save. Scripture says, "No, not of works lest anyone should boast."

So this whole idea of a treasury of merit, in the Baltimore Catechism that was used in the United States for so many years and still used in many diocese, it showed it like a reservoir and it showed the cross with the merits of Christ flowing to this reservoir, and it showed Mary's merits and Mary is mentioned, Mary's merits are also mentioned there, I didn't quote it from the new Catechism, which is to say are pristine, unfathomable. They say that her merits are also in the big reservoir and it's picture there in the Baltimore Catechism. Then it shows the saints pouring their merits into this big reservoir and then it shows conduit pipes coming out through the sacraments so that this treasury is somehow given through the Church to the believing faithful that the Catholics say are our own faithful. So this whole idea is not grace at all because it's a combination of the works of men with the infinite merits of Christ. The Scripture says it's Christ and Christ alone. There's no other name given under heaven by which we are saved.

So this is quite horrendous and I say it with awesome fear of the holy God because he alone is righteous and it is to declare his glory that we magnify the grace of God. Faith alone in Christ is utterly serious because we are commanded to believe. Like Paul said on Mars Hill, "God commands all men everywhere to repent." When I go door-to-door, I tell people, "You are to believe. God commands you to believe. It's not an invitation, it is a

command." We're to believe on Christ Jesus. The Gospel is to go forth to all creatures and it's quite serious. God is commanding people to believe.

Then it says like in Acts 16:31, like Paul and Silas addressing the jailkeeper and his household, "Believe on the Lord Jesus and thou shalt be saved." It's believing who Christ Jesus is and his finished work that we're saved. The object of our faith is Christ and God. Like Christ Jesus said, "Have faith in God." It's not faith in any institution, it's faith in God and in particular faith in Christ Jesus, in his substitutionary death on the cross, and it's not of works and it is to the unrighteous or the ungodly that it is given when we are convicted that we are sinners. So it says in Romans 4:5, "To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

So faith is of utmost importance. We are justified, Romans 5:1, by faith we have peace with God. It is the channel. It's not anything in itself, it's like a conduit wire by which God gives his grace. It's nothing in itself. It's like an electrical wire is dark and sometimes, you know, it doesn't look anything but it carries the current, it's the means. Our faith is nothing in itself. Like the old hymn says, "Nothing in my hands I bring, only to the cross I cling." It's nothing in itself but it is the way that God gives us so for his grace to be effective.

So faith is the object, the object of faith is Christ and God. The Catholic Church speaks about having faith in the Church and she is the means by which we have salvation, and there's very many parts of the new Catechism that speaks about it. Emphatically the new Catechism speaks about the powers that priests have received. So where is the Catholic's faith? It's in the power of the priest of what they call Holy Mother the Church. For example, in the new Catechism, paragraph 983, it says the following, "Priests have received from God a power that he, God, has given neither to angels nor to archangels. God above confirms what the priest do here below." They say priests have power. So if you think priests have power, you're looking to your priest. When people come into the confession to me and I said, "I absolve you from all your sins in the name of the Father, Son and Holy Spirit," they were looking to me, the faith was in me. The Scripture says faith in God. It's not faith in any man or in any instrumentality done through man. It's through the word and what God has said.

They say emphatically in paragraph 1,116, sacraments are powers that come forth from the body of Christ which is ever living and life-giving. They're looking to these physical things, physical signs as powers. So people's faith is in their infant baptism, is in the oils that they put on people's forehead when they are dying. I remember seeing that again and again. I must have anointed a few thousand people in my day and I remember putting the oils on their forehead. I saw some of them die cursing God, that they, this thing did not work whatever I said about or the Church said, this does not have power. It does not bring peace with God and often the person dies in a horrendous situation. We are talking about deception and we're talking about a faith placed in the wrong thing. It's not in physical signs, it's in the person of Christ and in who God is and that is the utter difference between the teaching of the Bible and the teaching of official Roman Catholic Church.

ECT 1 came out with a statement speaking about conversion and I read it, having been a Roman priest, and wanted to see what they're saying. Now one of the things that they said among many others was, quotation, "Conversion is a continuing process so that the whole life of a Christian should be a passage from death to life, from error to truth, and from sin to grace." A lovely definition of sanctification but not conversion. So we had leading evangelicals signing this statement to say that conversion is a process. In the Scripture, conversion which is justification is a one-time act of God, not of works lest anyone should boast, as we've seen already. So we had here evangelicals giving their name to a statement that is anti-biblical, against the word of God. Now there are many other things. I've written a 21 page analysis of that document called "We ought to serve God and not man," because we have the ideas of men and of the Roman Church right through that document.

Now ECT 2 which is far more professionally polished and far more subtle in what it says has got to be addressed because here we have people saying that they're declaring Reformation faith and Sola Scriptura; they're saying that they are being scriptural and they're saying that now Catholics believe this and that they are our brothers and sisters in Christ. We've got to see exactly what do they say. For example, exact quotation from the "Gift of Salvation, ECT 2," quotation, "We agree that justification is not earned by any good works or merits of our own, it is entirely God's gift conferred through the Father's sheer graciousness out of love that he bears us in his Son who suffered on our behalf and rose from the dead for our justification. Jesus was put to death for our trespasses and raised for our justification. In justification on the basis of Christ's righteousness alone the church is to be no longer his rebellious enemies but his forgiven friends by virtue of his declaration that it is so." Now we have here Roman Catholicism to the hilt. The word that I knew so well from the Council of Trent on to modern-day Vatican II and canon law and is now in the new Catechism, "conferred" meaning that internal righteousness is given. So instead of the biblical word "imputed, credited, reckoned," the word that Paul uses, say for example, 11 times in Romans 4, *logizomai* in the Greek, "It is credited to you, imputed to you." The only righteous person is Christ and Christ alone. Instead of that, they say it is conferred, they use the Catholic word.

So we have not biblical or Reformed faith, we have Roman Catholic faith because they're again talking about inherent righteousness and by virtue of his declaration that it is so. What is so? Conferred justification is so. This is the same teaching of the famous Cardinal ?? and the same teaching of the famous Hans Kung, the German theologian who declared that justification is similar to creation where God said, "Let there be light and there was light," they say God says, "Let a man be just and he is just," internally and inside himself, and they are making as if justification is an imperative command of God. Now in the Scripture, a declaration is a declaration not a process. It is God's declaring the righteousness of Christ to your account and my account. It is not a process or the beginning of some means by which we make ourselves just or become just inherently, our justice is in Christ. We do get sanctified inside but that is a different, that is a process to the glory of God by his grace, but it is different from justification.

So these men have given traditional Roman Catholicism. They go on to say that in justification we receive the Holy Spirit and they quote Romans 5:5. In justification we do not receive, we are imputed with the righteousness of Christ. Receiving of the Holy Spirit is consequent to justification in sanctification. The text given in Romans 5:5 is following in Romans 5:3 where Paul is saying we glory in tribulation. He's talking about how we grow in sanctification by the Holy Spirit given to us. So they have confused sanctification with justification which is exactly what the Catholic Church has done for hundreds of years, and so we have leading evangelicals again doing what Roman Catholicism has done and now declaring that this is biblical faith. This is a lie before the all-holy God.

What I have written I have called "the lie documented." I have written an analysis of it and I call it "the gift of salvation shown," and I give a picture on the cover of the analysis which shows the men who have done it being puppets and we know this is documented in "First Things," by Richard Neuhaus where he declared that Cardinal Idris Cassidy had a part of the writing and making of the document and we know that Rome emphatically was there with these men, the reason why it is so polished, deceptive truth. So this has got to be called what it is, another gospel, and the men who signed it, if they are Christian, to repent and confess their sin before the all-holy God.

I would like to say a word to you personally. I know what it is to be Roman Catholic, to be devout and to be sincere but it is to know who Christ Jesus like Paul prayed, "That I may know him and the power of his resurrection; that I may be found in him not having mine own righteousness which is of the law, but that which is of faith." It is to know Christ and the power of his resurrection, to know who he is. Like Peter said, "He himself bear our sins in his body on the tree that you would know Christ fully and absolutely; that you would know that you are in him blessed with every spiritual blessing in the heavenly places." It is, first of all, to know, first of all, that you cannot obey the commandment to believe on the Lord Jesus Christ. Why? Because Scripture says we are dead in trespass and in sin. There is no good in us. There is no one just, no, not one. Now that is hard to realize. I really struggled with that one because I said, "Well, I have never committed a mortal sin. I have never done anything wrong." You know, and I was saying like, "I've been a good priest," and then read in the Scripture, "There is none righteous, no, not one." Even if you desired evil, even if you've desired what is wrong, that is a sin before the holy God. And the Bible says we are dead because of the sin of Adam. We are spiritually dead.

Now that is of utmost important because if we do not realize that we are dead and we can do nothing, we're not going to trust in the grace of God. So pray that the Holy Spirit would convict you that you're dead in sins and that you can cry out to him, a humble and contrite heart he will not spurn. The Lord will be gracious to you if you come to him saying, "Nothing in my hands I bring, only to the cross I cling." He is faithful and true. I remember the night where I cried out to him and he gloriously saved me. He took me from religion into relationship which is utterly precious.

I ask you to know personally the word of the Lord, that being justified freely by his grace to show his righteousness. Cry out to him and know his goodness and know his life that is

yours; that you may know in the words of John eternal life, "This is eternal life to know thee, the one true God and Jesus Christ whom he has sent." And these words are written to you that you may know that you have everlasting life and that it is yours and that you are in him. I ask you to cry out to him and he will save you to the uttermost in his own words in Scripture. Why? To the praise of the glory of his grace. Amen and amen.

Hello, this is Larry Wessels, Director of Christian Answers of Austin, Texas, Christian Debater. Before we begin our program, I'd like to let you know that free newsletters are available from our ministry, just email us at cdebater@aol.com and give us your mailing address and we'll mail them out to you for free. You can also call us at (512) 218-8022 and leave your address there.

You can also access all our newsletters online by going to one of our three websites called biblequery.org. Once on the homepage, simply click on the "Experience" box and then scroll down to the newsletter section as shown here. Since our #1 most watched video of the over 548 videos we have produced for YouTube at the time of this recording is "Unpopular Bible Doctrines #1: The Biblical God No One Wants to Know," with over 433,000 viewings, our latest newsletter is called "Unpopular Topic: How Sovereign Is God?"

Our second most viewed YouTube video is "Six Year Old Wife of Mohammad Was Okay By the Muslim God Allah But Not By The Biblical God of Jesus," with over 341,000 viewings. We also have three newsletters available on Islam: The origins of Muhammad's religion; Using the word of God in Muslim evangelism; Reaching Muslims for Christ, Part I.

Our video, "Debate Larry Wessels vs two Jehovah's Witnesses at a university study center," currently has close to 150,000 views. See our newsletter on the Jehovah's Witnesses, "Jehovah's Witnesses: Deceived Deceivers."

Our video, "Is Jesus God Almighty in the flesh, meaning the second person of the Trinity or is he something else?" has over 101,000 viewings. See our newsletter, "Testimony to the Eternal Godhead – the Trinity."

Our video, "Biography: The famous 19th century Prince of Preachers, Charles Haddon Spurgeon, a man of God," has close to 89,000 views. See two of our newsletters with lead articles from sermons by Spurgeon.

Our video, "UFOs, ancient aliens or beings of the fourth dimension #1, fact or fiction," has over 207,000 viewings. Not only do UFOs and the occult use the same disciplines such as levitation, teleportation of objects, psychokinesis, clairvoyance, automatic writing and telepathy, but their theologies are completely foreign to biblical Christianity. UFO theologies include everything from reincarnation and evolution to man achieving cosmic godhood but they do not include Jesus Christ as the only mediator between God and man,

1 Timothy 2:5. We have two newsletters related to the world of the occult to which UFOs are a part.

Our video, "Former Roman Catholic bride of Christ nun testifies of abnormal life in the convent," has over 67,000 viewings.

Our video featuring former Roman Catholic Rob Zins, who has a Master of Theology from Dallas Theological Seminary, "Historical split between Roman Catholicism and the Christ of the Scripture, man's word or God's word," has over 53,000 viewings. See our two newsletters on the subject of Roman Catholicism.

Our video, "Cult of Ellen G. White #1, beginnings of the 19th century religion called Seventh Day Adventism," has over 48,000 viewings and features former Seventh Day Adventist Wallace Slattery who has 44 years experience with this religion. Our playlist called "Dealing with Seventh Day Adventism and their prophetess," features 15 videos with 14 hours of material. See our newsletter, "Seventh Day Adventism, true or false?"

For theological music lovers, see our video, "Favorite old time Christian bluegrass Gospel music, Psalm 98:4-5," with over 214,000 viewings. We have also posted several music videos by my own daughter, Marlana Wessels, from her cd "Win This Fight," songs she has written and performed herself. To see our music videos, please go to our main YouTube channel page, scroll down to our multiple playlists, arrow over to our playlist called "Our radio shows with national Christian authors and music vids," once there, scroll down to the bottom of the playlist where the music videos are listed.

I could go on and on but this should be sufficient for now. Don't forget to check out our main YouTube channel CAnswersTV which stands for Christian Answers Television also which has over 19 playlists by topic as you scroll down our channel page.

Announcer. Check out our websites: biblequery.org, this site answers 7,700 Bible questions; historycart.com, this site reveals early church history and doctrine proving Roman Catholicism is not historically or doctrinally viable; muslimhope.com, this site is a classic refutation of Islam, a counterfeit religion created by Mohammad.

Free newsletters are also available.

Hello, this is Larry Wessels, Director of Christian Answers of Austin, Texas, Christian debater. My daughter Marlana has come out with a Christian music CD entitled "Win This Fight." It has eight songs that she has written and performed herself. Some of the song titles are "Win This Fight. Love Song to My Lord. Vessel to You. Waiting to Hear From You. Jesus Is." And others. YouTube viewers can listen and see Marlana's music video, "Jesus Is," right now free. Just type "Marlana Wessels," m-a-r-l-e-n-a w-e-s-s-e-l-s in the YouTube search box and click on her video on the page that comes next. If you would like more information about getting a copy of her CD, just email us at cdebater@aol.com. That's cdebater@aol.com or give us a call at (512) 218-8022. Thank you and may the Lord bless you and yours.