



The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

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DOES TEACHING THE DOCTRINE OF ELECTION LEAD ANY DOWN A WRONG PATH TO ETERNAL DAMNATION?

By Wayne Camp

Part 2

In the last issue of the paper I began a critique of a very unscriptural article that appeared in the *PCC Update*, a magazine published by the Pensacola Christian College. In its August or September edition, 2003, issue, there was an article entitled Election and Free Will.

Several rather outrageously false statements were made in the article, the worst one being, ***Deceived by Satan, they lead many down a wrong path to eternal damnation.*** (Emphasis mine, RWC). “They” in this statement refers to those who teach the doctrines of grace with the emphasis on the doctrine of unconditional election.

Last month we showed several reasons why this statement and the other things said about the teaching of Sovereign election were wrong, absolutely wrong. Now we will continue our exposure of the ludicrous positions taken in the article.

THE PREACHING OF THE DOCTRINE OF ELECTION DOES NOT LEAD ANY DOWN A WRONG PATH TO ETERNAL DAMNATION BECAUSE THE OTHER INVITATIONS IN SCRIPTURE ARE IN PERFECT HARMONY WITH THE DOCTRINE OF ELECTION

What has been said about the above invitations (discussed in last issue) may be said about all others.

The invitation to come and *reason together*

with God is to those who see that their sins are ***as scarlet*** and ***red like crimson*** (*Isa. 1:18*). Most do not see their sins as scarlet or red like crimson. I have had unregenerate persons say to me, “Oh, I guess I sin but nothing really bad.” None with that attitude will ever come to Christ for cleansing.

The call to ***return from your evil ways*** is to those who have been awakened to the evil of their ways. ***Jeremiah 35:15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.*** Again, it should be said that most folks do not see their ways as evil so this invitation is not to them. The call to sinners to ***turn from your evil ways*** is to those who have eyes to see that their ways are evil.

Not one of these invitations is at variance with the doctrine of election. They perfectly harmonize and agree with the doctrine.

THE PREACHING OF THE DOCTRINE OF ELECTION DOES NOT LEAD ANY DOWN A WRONG PATH TO ETERNAL DAMNATION BECAUSE THE DOCTRINE OF ELECTION DOES NOT NEGATE NOR MITIGATE THE COMMAND TO PREACH THE GOSPEL INTO ALL THE WORLD

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Bible Study 9:45 A. M. Sunday

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You Are Welcome!!

The gospel is to be preached into the entire world and to every human being. We should boldly declare that all men are commanded to repent notwithstanding their inability to repent unless God grants them the grace of repentance. God must grant repentance if there is to be true repentance and true conversion. The church at Jerusalem praised God that he had granted repentance to the Gentiles. **Acts 11:18 When they heard these things, they held their peace, and glorified God, saying,**

Then hath God also to the Gentiles granted repentance unto life.

Jesus was highly exalted to give repentance to Israel. **Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.** Only God can grant this repentance and he does so in the grace of regeneration.

We should readily proclaim that all men are commanded to believe on the Lord Jesus Christ. We read of the **obedience of faith. Romans 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.**

Paul very clearly sets forth the fact that faith is a gift of God. **Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.** A person does not conjure up faith within himself as one Baptist preacher once told me he did. When one savingly believes on the Lord Jesus Christ it is because God has granted him repentance and graciously given him the faith to lay hold of Christ.

Paul warns of the destiny of those who obey not the gospel. **2 Thessalonians 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.** Our calling on men to believe in Christ should be accompanied with the declaration that men are commanded to believe.

The apostles often declared in one manner or another that men are commanded to believe on the Lord Jesus Christ. Peter warns of those who do not obey the gospel. **1 Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?**

And what of those words of John. **1 John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.**

But, notwithstanding this command to believe and obey the gospel of Christ, many cannot

believe. God has judicially blinded some so that they cannot and will not believe on him. ***John 12:39-40 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Isaiah 44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.***

Some cannot believe because of their love for honor that comes from men, rather than from God. ***John 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*** Others cannot believe because God has sent them a strong delusion so that they will believe a lie, rather than embrace the truth.

Yet, men are admonished to believe.

They are invited to believe.

They are commanded to believe.

The gospel of Christ is preached to them, and should be preached to every creature with the same zeal that we would preach it to the elect if we could know whom they are.

There is no contradiction to this. To them that are perishing, the gospel is foolishness. To them who are being saved, it is the power and wisdom of God. It is the elect who are being saved but the gospel is to be preached to all men.

There is no contradiction, NONE!

THE PREACHING OF THE DOCTRINE OF ELECTION DOES NOT LEAD ANY DOWN A WRONG PATH TO ETERNAL DAMNATION BECAUSE THE DOCTRINE OF ELECTION DOES NOT CONTRADICT THE WARNINGS OF SCRIPTURE

There are many warnings in Scripture issued to unbelievers. The doctrine of election does no contradict the many warnings of Scripture. Warnings are designed to bring the elect to repentance.

There are some clear warnings in Scripture that in no way contradict the doctrine of election or vice versa. Consider the warning to repent or

perish. The Lord warned some, ***Except ye repent ye shall ... perish.***

This is absolutely true.

Unless the elect sinner repents he will most certainly perish and this warning, when in divine providence is given to one of God's elect, is designed to provoke repentance. As we have already noted, God grants his elect the gift of repentance (Acts 5:31; 11:18), and they all do repent and do not therefore, perish.

A good illustration of a warning being used to bring salvation to the elect is seen in Acts 27:21-31). ***Acts 27:21-31 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. 22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adrian, about midnight the shipmen deemed that they drew near to some country; 28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.***

The ship on which Paul was being conveyed to Rome was caught in a storm that became so bad that it appeared all would perish. Yet at the darkest hour Paul said to the men on the ship, ***I exhort you to be of good cheer for there***

shall be no loss of any man' life among you, but of the ship. For there stood by me this night the angel of God whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all the men that sail with thee. Wherefore, sirs be of good cheer; for I believe God, that it shall be even as it was told me. Later, when some were about to leave the ship Paul issued this warning, **Except these abide in the ship, ye cannot be, saved (v-31).**

The promise that none would be lost was an unconditional promise. God had unconditionally given all of them to Paul and assured him that all would escape the storm alive and well. The warning that their only way to be safe was to remain in the ship does not annul or contradict the unconditional promises in verses 22 and 24.

The warning accomplished its purpose. The soldiers cut off the rope and let the lifeboat drop and all remained in the ship. The design of the warning was to accomplish God's purpose in this situation. It did.

Likewise, in the covenant of redemption God gave to Christ a great multitude of persons to save. Jesus said, **All that the Father giveth me shall come unto me (Jn. 6:37).** That is an unconditional declaration. He was called Jesus **for he shall save his people from their sins (Matt. 1:21).**

We preach to all men the warnings of Scripture. **Repent or perish**, and that is delivered with all sincerity for it is certainly true. **Believe not on Christ as personal Saviour and you will be damned forever.** That is absolutely true and certainly sincere for its design is to bring to repentance the elect. The non-elect hear it and are hardened. The elect hear it and turn to Christ and the purpose of the warnings of Scripture is accomplished.

THE PREACHING OF THE DOCTRINE OF ELECTION DOES NOT LEAD ANY DOWN A WRONG PATH TO ETERNAL DAMNATION BECAUSE THE DOCTRINE OF ELECTION DOES NOT NEGATE NOR DENY ANY VERSE OR VERSES OF SCRIPTURE

There is neither verse nor passage of Scripture that is negated by the doctrine of election. When you preach or speak of election

it is not unusual for someone to ask, But what about II Peter 3:9? **2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.** I am always very please when someone asks me this question.

The idea behind this and similar questions is to imply that if the doctrine of election be true it contradicts certain verses of Scripture. The truth is usually discovered by an examination of the verse that is raised up to contradict election.

Consider John 6:37. Most Baptists known to me readily use the last part of John 6:37 to prove the eternal security of the children of God. Long before I came to the doctrines of grace I would use the last part of that verse, carefully avoiding any mention of what was in the first part of it. That is not a misuse of the verse for it certainly does teach the eternal preservation of the saints.

The first part of the verse, which is often ignored by many Baptists, teaches the doctrine of election. **All that the Father giveth me shall come to me (Jn. 6:37).** This sets forth the fact that at some time the Father did give to the Son a multitude of folk to save. He assured Christ that all those given to him would come to him. They were not given to him because they came to him, but they come to him because they were given to him.

This doctrine of election set forth in the first part of this verse does no harm to the responsibility set forth in the words **shall come to me.** Men must come to Christ to be saved and secure. Some will not come that they might have eternal life but will die in their sins. The elect, those given to Christ, will definitely come to Christ for eternal life.

Election is clearly not contradictory to human responsibility for both are found in this one verse. Compare John 6:39 and 6:40. **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up at the last day (Jn. 6:39). And this is the will of him that sent me, that everyone which seeth me and believeth on him may have everlasting life: and I will raise him up at the last day (Jn.**

6:40).

In verse 39 the doctrine of election is clearly set forth. If Christ is to fulfill the Father's will he must not lose one of those given to him by the Father. He also states that the Father's will for him to raise up, at the last day all those given to him by the Father.

In verse 40 there is no hint of the doctrine of election. Jesus here states that it is the Father's **will that everyone which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day.** It is definitely and wonderfully true that all who see Christ and believe on him will have everlasting life.

The question is again before us: Who will, believe on Jesus Christ? The answer is, Those who **have the faith of God's elect** believe on Christ (Titus 1:1). Those who **were ordained to eternal life** believe (Acts 13:48). Those given to Christ come to him. Christ's sheep hear his voice and know him (Jn. 10:1-29). It is clear that there is perfect harmony between these two verses.

Those who see the Son and believe on him are the same ones who were given to him. He will raise them up at the last day. The very same people are in both verses!

Consider Romans 8:19-30 and Romans 10:9-13. Romans 8:28-30 is one of the strongest passages one can find on the doctrine election, predestination, and effectual call. **And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.**

Romans 10:9-13 is a special and favorite passage for those who deny the doctrine of election. **That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raise him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto**

salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

Did Paul, in Rom. 8:28-30, contradict anything in Rom. 10:9-13? Absolutely not! The first passage sets forth the eternal purpose of God and its objects are the elect who are **the called according to his purpose.** Before the foundation of the world God set his electing love (foreknowledge) upon a people. These he predestinated to be conformed to the image of his Son. In his mind and purpose he effectually called them, justified them, and glorified them.

What he has purposed he does. **I have purposed it, I will also bring it to pass (Isa. 46:9-11).** In time God calls, justifies and glorifies those upon whom he set his affection and whom he predestinated to the adoption of sons. They hear his voice and come unto him.

The folk in Rom. 8:28-30 are the same as those in Rom. 10:9-30. They hear his eternally purposed call and confess Christ as Saviour and believe the gospel. They are not ashamed to confess Christ as Saviour. They call upon him confessing that they are totally incapable of saving themselves and are trusting him as Saviour. They are saved when they trust Christ because they were predestinated to this and the calling is the expression of this faith that has already been exercised. There is perfect harmony again.

Compare II Thessalonians 2:13 and II Peter 3:9. Paul, in II Thes. 2:13, clearly sets forth the doctrine of an eternal election that is, unto salvation. **God hath from the beginning chosen you to salvation.** These he calls by the gospel (v-14).

The "us" and "any" of II Peter 3:9 are the **elect according to the foreknowledge of God (I Pet. 1:2).** A study of II Peter 3:9 reveals that God is longsuffering toward the elect and is unwilling to allow one of them to perish and they will not. Again there is perfect harmony.

What has been said about these verses can be said about many others that those who seek to denigrate and vilify the doctrine of election try

to array against the doctrine. If these folk would simply remember, God has not contradicted himself in his Word. There is perfect harmony.

CONCLUSION: The preaching of the doctrine of election does not lead any down a wrong path to eternal damnation because election has never claimed a victim for hell. Election is *unto salvation* not unto damnation. Election, thank God, has claimed many souls for heaven who ought to be in hell. ***He shall save his people from their sins (Matt. 1:21).*** Not one of his sheep will perish. Men who are by

nature children of wrath and who ought to be tormented in hell forever are saved and brought to an undeserved glory because God did sovereignly choose to be gracious to them before the foundation of the world. ***2 Thessalonians 2:13-14 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.***



Bouquets and Brickbats

ALABAMA: I just read the latest edition of The Grace Proclamator and Promulgator's article on "Does Teaching the Doctrine of Election LEad any Down a Wrong Path to Eternal Damnation?"

That was an excellent article and I would like to know if you could email it to me if you have it on file in your computer. It would be great to have this to publish to give to those who need exposure to such good doctrine. Thanks!

LOUISIANA: I was reading your article concerning the PCC magazine. I hope you sent that to those

guys.

Anyway I noticed that it goes from page 2 to 5 then to 6 and then to 5 again. No three. When they assembled the paper they put two of one sheet and left out the one that had page 3 on it.

I hope they did not do that for all the papers.

ALABAMA: I have been reading an article entitled "Foundation Stones For The Fathers, Stepping Stones For the Sons" or something like that. It was in the Grace Proclamator some time in 1990. There were two parts. I have read the first. It is about early SBC beliefs in election and I found it very informative. I was wondering if you could run that again? Both parts.

A SPECIAL THANKS

By Bill Lee

In writing to the saints at Philippi, the Apostle Paul acknowledged what these saints had repeatedly done for him. In Philippians 4:16 we read; ***“For even in Thessalonica ye sent once and again unto my necessity”***.

I want to take this opportunity to thank all of you, both churches and individuals, who have done the same for the Lord’s work in Thailand. There are many churches and individuals who have ***“sent once and again”*** to provide the necessities of the Lord’s work in Thailand. To each of you we say “Thank You!” And on behalf of the people in Thailand who you are helping, we say “Thank You!”.

I realize that we are constantly presenting the Lord’s work in Thailand unto you, both through this paper and through personal reports. We are thankful unto our God for all that is being done in Thailand. Our desire is to keep you informed as to all that is going on in Thailand. But in this article I just want to thank you for joining with us in this work. To all of you who pray for this work, we thank you for remembering us. To all of you who from time to time give words of encouragement, to you we say “thank you”. To every church and to every individual who sends financial support for this work, we say “thank you”. We want you to know just how much all of these things are needed



and appreciated. May our God help us to never take any of these for granted. May we never be so caught up in the work and in presenting the needs of the work that we fail to say “Thank You!” to all of those who have an interest and are helping in any way in this work.

From the very beginning of this Thailand work until now, you have faithfully stood with us, prayed for us, encouraged us, and financially supported us in this work. You have trusted us to do all things in gospel order and we want you to know that we thank each of you for this trust. We take your trust and confidence very seriously. Our desire and prayer unto God is that He will forbid us from doing or saying anything that would violate this trust.

We have stated on many occasions, and will now state again, that this is not our work-it is the Lord’s work. We are all laborers together with Him. The very best we can do is to plant and to water. Then we must totally trust and depend upon our God to give any increase that might come. But as we go on these different trips to Thailand, both planting and watering, we are thankful to all who have joined with us. And I would remind you that both those who go and those who remain behind “with the stuff” (I Samuel 25:13; 30:22-24) shall share equally in the rewards of the work. For we have God’s promise in Hebrews 6:10; ***“For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister”***. So again I say thank you for anything and everything you have done and are doing in support of this work. My prayer for each of you is that your reward will be great in heaven.

Note from Bro. Camp: Recently during a storm the roof blew off the building where the unmarried lady officials and older girls live. Thanks to the supporters of the work we were able to send the money to replace the roof. Before it was completely repaired, another storm blew it off again and we were still able to repair it without appealing for funds. The picture at the left shows the completed repairs. Our thanks for making this possible. (SEE SIDE VIEW ON P. 6)

WHAT THE ROMAN CATHOLIC MASS TEACHES ABOUT CHRIST?

Laurence A. Justice

Pastor: Victory Baptist Church, Kansas City, MO

The sacrifice of the Mass is the central point in the Roman Catholic religion. In ***To Be A Catholic, a Roman Catholic Catechism*** by Joseph V. Gallagher, we find these words: "... The most important and indeed the central act of the Christian Church is the sacrament of the Eucharist or the Mass." Take away the Mass and the Catholic Church would soon collapse.

The Mass is the Roman Catholic interpretation of the ordinance of the Lord's Supper. Romanism sees the Mass as a sacrifice to God meant to atone for sins. It is thought to be the very sacrifice of Jesus Christ offered all over again. The Baltimore Catechism says under question #154 that "The Holy Eucharist **is a sacrament and a sacrifice**; in it our Savior Jesus Christ, body and blood, soul and divinity under the appearance of bread and wine is contained, offered and received."

In the Mass the bread somehow actually becomes the body of Christ and wine somehow actually becomes the blood of Christ. This change, the Catholics call, ***transubstantiation*** which means, a change of substance. The Creed of Pope Pius IV which is one of the official creeds of the Roman Church says, "I profess that in the Mass is offered to God a true, proper, and propitiatory ***sacrifice***...and that in the most holy sacrament of the Eucharist ***there is truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ***; and that ***there is a conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood*** which the Catholic Church calls ***transubstantiation***."

Catholics teach that Christ actually instituted the Mass in the upper room at the event to which God's word refers as the Lord's Supper. Under question #156 of the Baltimore Catechism we read, "When our Lord said, 'This is my body,' the bread was changed into his body; and when he said, 'This is my blood,' the wine was changed into his blood." They call the bread when changed into Christ's body, the

Host and they worship it as God. This has caused some to call this host, this Christ of the Mass, the wafer god and the god made of flour.

Catholicism teaches that the sacrifice of Christ's body and blood is offered over again each time the Mass is celebrated. This body of Christ is offered by the priest on the altar to make atonement for the sins of the worshippers. This means that salvation comes through the sacrament of the Mass.

It is my purpose in this message to look at what the Roman Catholic Mass really teaches about Christ and in doing so we shall consider seven things the Roman Catholic Mass teaches about Jesus Christ.

THE ROMAN CATHOLIC MASS TEACHES THAT THE SACRIFICE OF JESUS CHRIST AT THE CROSS WAS NOT SUFFICIENT TO ATONE FOR SIN.

I have already alluded to the fact that Roman Catholics call the Mass a sacrifice for sin. Their official statement at the Council of Trent says, "The sacrifice [in the Mass] is identical with the sacrifice of the Cross, inasmuch as Jesus Christ is a priest and victim in both..."

Again the Creed of Pope Pius IV says, "I profess that in the Mass is offered to God a true, proper, and propitiatory sacrifice [that is, a sacrifice which satisfies the justice of God and so offsets the penalty for sin]..."

The Morning Sacrifice is a Catholic book that explains the Mass and on page 11 of this book we find these words: "With Christ in the Garden of Olives (the priest) feels the crushing weight of the accumulated sins of mankind for whom (the priest) is about to offer up the immaculate Lamb in sacrifice."

God's word teaches that Christ's sacrifice at the cross was the complete and final sacrifice for sin. The Holy Spirit seems to have inspired the book of Hebrews to explode the false teachings of Romanism concerning the Mass. The writer of Hebrews states that the Jews repeated the Old Testament sacrifices because

of the imperfection of those sacrifices in that they could not actually take away sin but that the sacrifice of Jesus Christ on the other hand was offered once and for all because it was a complete and final sacrifice for sin. The writer of Hebrews clearly says that the difference in the Old Testament sacrifices and that of Christ is that the Old Testament sacrifices were **oft repeated** while Christ's sacrifice was offered **once for all**.

Let's look at the scriptures. Turn first to Hebrews 7:27. The subject is Christ." Who **needeth not daily**, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once, when he offered up himself**."

Next turn to Hebrews 9:11-12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, **having obtained** (past tense) **eternal redemption for us**."

Next let's look at Hebrews 9:25-26. The writers are still speaking of Christ here. "Nor yet that he should **offer himself often**, as the high priest entereth into the holy place every year with blood of others; **For then must he often have suffered since the foundation of the world: but now once** in the end of the world hath he appeared **to put away sin by the sacrifice of himself**."

One other passage in Hebrews, Hebrews 10:10-14. "By the which will we are sanctified through **the offering of the body of Jesus Christ once for all** (once for all here has the idea of completeness and finality and precludes repetition). And every priest standeth **daily** ministering and **offering oftentimes the same sacrifices**, which can never take away sins: **But this man**, (Jesus Christ) after he had **offered one sacrifice for sins for ever**, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. **For by one offering** he hath **perfected for ever** them that are sanctified."

If one sacrifice can take away sin there is no need of another sacrifice! Christ's sacrifice was complete in the one offering at the cross and it

is never to be repeated. By the one sacrifice of Christ sin has been taken away and no more sacrifices are necessary. According to God's word the only sacrifice necessary for salvation was made for us by Jesus Christ on Calvary's cross! Christ's death on the cross was therefore a fully sufficient sacrifice for all the sins of all the elect of all the ages.

The Mass on the other hand teaches that we still need a sacrifice to be repeated like the Old Testament Jews did. When there is a continual offering for sin it means that sins are never really taken away and in the Mass the priests pretend to continue the unfinished sacrificial work of Christ. Repetition of Christ's sacrifice can mean nothing else but that his sacrifice at the cross was imperfect and thus not sufficient to atone for sins.

These verses in Hebrews completely contradict all that Rome has to say in the Mass. The sole function of all the sacrifices of the Old Testament was to prefigure the great final and complete sacrifice to be made by the Son of God in the fullness of time.

The Mass therefore is a gross insult to the finished work of Christ! The Mass is saying that Christ was woefully mistaken when he cried from the cross, It is finished! It is saying that a human priest can repeat and add to the atonement made by Jesus Christ on the cross.

The Lord's Supper is never called a sacrifice in the New Testament. In I Corinthians 11:26 Paul tells us what really happens in the Lord's Supper." For as often as ye eat this bread, and drink this cup, **ye do show the Lord's death** till he come." He does not say, Ye do repeat the Lord's death or Ye do repeat the Lord's sacrifice or Ye do supplement the Lord's death. No, he says Ye do show the Lord's death and thus memorialize that death.

THE ROMAN CATHOLIC MASS TEACHES THAT CHRIST'S BLOOD IS NOT REALLY NECESSARY FOR THE REDEMPTION OF SINS.

Catholicism teaches that the sacrifice of the Mass is a bloodless sacrifice. The Catholic term for this bloodless sacrifice is **incruental**. The Council of Trent declared: "The sacrifice [in the Mass] is identical with the sacrifice of the Cross,

inasmuch as Jesus Christ is a priest and victim in both. ***The only difference lies in the manner of offering which is bloody upon the cross and bloodless on our altars.***” Thomas L. Kinkead in his “Explanation of the Baltimore Catechism” says, “The Mass is the ***unbloody sacrifice*** of the body and blood of Jesus Christ...” So Catholicism offers the sacrifice of Christ without blood.

Since to Catholics there is admittedly no blood in the sacrifice of the Mass, it therefore cannot be a sacrifice for sin because I John 1:7 says it is “...***the blood*** of Jesus Christ his Son that) cleanseth us from all sin.” And Hebrews 9:22 tells us that the only sacrifice that can propitiate God is a bloody sacrifice when it says that “...without shedding of ***blood*** is ***no remission.***”

According to God’s word a bloodless sacrifice is powerless and meaningless! Besides this, what kind of blood is unbloody blood? Such a thing is not even rational to the human mind!

THE ROMAN CATHOLIC MASS TEACHES THAT CHRIST’S BODY IS NOT ACTUALLY SEATED IN HEAVEN AS GOD’S WORD SAYS IT IS.

Romanism tells us that each time the Mass is celebrated the bread is changed into the same body that was born of a virgin and crucified at Jerusalem.

Where is the body of Jesus Christ right now? According to Hebrews 1:3 it is in heaven.” Who (Christ) being the brightness of *his* (God’s) glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself ***purged our sins, sat down on the right hand of the Majesty on high.***”

Hebrews 10:12-13 says the same thing.” But this man, after he had ***offered one sacrifice for sins for ever, sat down on the right hand of God;*** From henceforth expecting till his enemies be made his footstool.”

God’s word clearly teaches that Christ is presently seated at the right hand of God in heaven as our Intercessor and Advocate till he returns to this earth someday. This session, this intercessory work, is essential to our salvation. Satan the great accuser of the saints is always

overcome in his wicked work against us because we have an Advocate with the Father, Jesus Christ the righteous. And Christ’s body will remain where it is until he comes again in that body to judge the quick and the dead.

The body of Jesus Christ is finite, limited by time and space to one specific location. A finite body cannot be at many different places at the same time. Christ has only ***one*** body and that body is not in any Catholic wafer or anywhere else but in heaven, especially not on thousands of Roman Catholic altars at the same time in the Mass! Every Sunday and on other days as well in the Mass Christ is said to have different bodies all over this world. The Lord Jesus ***did*** miraculously multiply a little lad’s lunch one day but he ***does not*** multiply his one body! If Christ is now in heaven ***seated*** at the right hand of God, then it follows that his body is not ***anywhere*** on this earth. Christ’s body is only in heaven! We cannot see it or touch it, much less eat it! It is true that Christ is everywhere but that is in his Holy Spirit, not in his body.

THE ROMAN CATHOLIC MASS TEACHES THAT SINFUL MEN CALLED PRIESTS HAVE CHRIST IN THEIR HANDS TO DO THEIR BIDDING.

In the Mass the Catholic priest claims to have the miraculous power to turn the bread and wine into the body, blood, soul and divinity of Jesus Christ. One of the foremost authorities on Roman Catholic canon law is Alphonsus Ligouri. In his book, ***The Dignity and Duties of the Priest***, he says concerning the Mass, “In obedience to the word of the priests

God himself descends on the altar. He comes whenever they call him, as often as they call him and places himself in their hands.” In the Mass the priests have Christ in their power. They hold him in their hands and carry him from place to place.

But to say that the sovereign, all powerful Creator Christ can be bodily called down from heaven by men and carried about from place to place in the hands of sinful men is utter blasphemy on top of being absolutely contrary to scripture!

THE ROMAN CATHOLIC MASS TEACHES THAT CHRIST'S RESURRECTED BODY IS SUBJECT TO UNSPEAKABLE ATROCITIES.

As we have seen, Rome teaches that in the Mass the priest changes the bread into the actual body of Christ and the wine into the actual blood of Christ. The result is that when a person participates properly he is believed to actually eat the body of Christ now present in that bread and when the priest drinks the cup he actually drinks the blood of Christ now present in that cup.

Cannibalism is defined by the dictionary as the eating of human flesh. The literal change, transubstantiation, followed by the participants' eating and drinking is as Wendell Holmes Rone says in his *The Baptist Faith Versus The Catholic Faith*, "nothing more than a sacred cannibalism." This sacred cannibalism teaches that Christ contradicted God's word that forbids cannibalism in Leviticus 17:10.

"And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that ***eateth any manner of blood***; I will even set my face against that soul that ***eateth blood***, and will cut him off from among his people."

Cannibalism is one atrocity to which the body of Christ is subjected in the Mass. There are others. Charles Chiniquy, a converted Catholic priest, tells in his great book, *Fifty Years In The Church of Rome*, of an incident in which an old priest in Canada was celebrating Mass in a large Cathedral. This Cathedral had some rats living in it and as he lifted the Host that day he dropped one of the wafers that he had turned into the body of Christ. Quickly a couple of rats darted out from under the altar, grabbed it, carried it away and ate it. The priest was absolutely horrified and he cried out, "Some rats have dragged and eaten...God!" The old priest wept like a child and turned to Chiniquy and asked, "What must I do now? Does not this surpass the humiliation and horrors of Calvary?"

How utterly absurd! What sacrilege is a religion whose god could be dragged away and eaten by rats! But the Christ of the Mass is both a god that the priests can make and control and whom the rats can eat! It seems ***incredible*** that

people would worship a god whom rats can eat!

THE ROMAN CATHOLIC MASS TEACHES THAT CHRIST'S REDEMPTION CAN BE SOLD FOR MONEY.

Roman Catholics call the Mass a sacrifice for the sins of the living ***and the dead***. Masses are said in order to help get people out of purgatory sooner by means of offering the sacrifice of Christ on their altars. The 1994 Catechism of the Catholic Church says under question #1371, "The Eucharistic sacrifice is also ***offered for the faithful departed*** who have died in Christ but are not yet wholly purified so that they may be able to enter into the light and peace of Christ."

Did you know that every Catholic diocese has its schedule of fees for the various grades of Masses to be said for people? What are called Low Masses using one priest and being very simple cost small amounts of money. High Masses with several priests and music cost much more. Blanket Masses can be purchased for say, \$10 and those who pay can have a specified name of a departed soul included in the eleven High Masses offered every day in perpetuity. Masses at weddings and funerals can cost hundreds or even thousands of dollars.

No Masses are said without money. Someone has to pay for every Mass. The Irish have a saying: High money, high Mass, Low money, low Mass, No money, no Mass! One's escape from Purgatory is thus purchased for money in the Mass. The benefits of Christ's sacrifice are for sale for money! In consequence the poor are left to burn in purgatory longer while the rich can get more Masses and higher grade Masses and so escape quicker.

How utterly contrary is all this to what is stated in the word of God! God's word says not one word about there even being a place called Purgatory! God's word actually says there are no more opportunities for salvation after death. Hebrews 9:27 says, "...it is appointed unto men once to die, but ***after this the judgment***," ***not*** after this Purgatory! God's word says not one thing about Mass helping dead people! Not one Bible character ever received the Eucharist for a dead person!

Most importantly God's word says in Isaiah

55:1-3 that salvation in Christ is *without money* and *without price!* “*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*”

THE ROMAN CATHOLIC MASS TEACHES

PLANNING TO MOVE? If at all possible, please notify us three weeks in advance of your change of address so that we may keep your paper coming. It costs us up to 70 cents to get your new address from the Postal Service and that may take long enough that two papers are returned at a cost of up to \$1.40 before we get the correction. This will mean you miss one or two papers. Your help in saving us this expense will be appreciated.

THAT CHRIST WAS MISTAKEN WHEN HE SAID THAT ETERNAL LIFE COMES BY BELIEVING IN HIM.

Rome says eternal life comes through participating in the Mass. Again the Creed of Pope Pius IV says that “...in the Mass is offered to God a true, proper, and *propitiatory sacrifice* [that is, a sacrifice, which *satisfies the justice of God and so offsets the penalty for sin*]...”

God’s word says eternal life comes, not through the Mass but through faith, by believing in Christ. In John 5:24 we read these words of the Lord Jesus: “*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*”

In John 6:40 the Lord Jesus himself says that eternal life comes, not through eating his body but through believing in him.” And this is the will of him that sent me, that every one which seeth the Son, and *believeth on him, may have everlasting life...*”

CONCLUSION

From where does this doctrine of the Mass come? Not from the word of God! There is no mention of the Mass in the scriptures! It is strange that the Mass is the central doctrine of the Roman Catholic Church and yet in all the writings of the apostles there is not one mention of the Mass. There are no altars, no priests and no Masses ever spoken of in the New Testament churches. No writer ever even mentions the Mass until **600 years** after Christ died, rose again and ascended into heaven where he sat down at the right hand of God. The sacrifice of the Mass is not only absent from God’s word, it is utterly inconsistent with everything in God’s word!

In short, the Roman Catholic Mass teaches a Christ who is not the Christ of the Bible and thus not the Savior of sinners! Sinner friend, don’t bother with the Christ of the Mass! Trust the destiny of your eternal soul to the Christ of the Bible whose once and for all sacrifice at the cross fully atoned for the sins of everyone who looks to him alone in faith alone!

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