

# *I Will Build My Church*

## The Purpose and Characteristics of Christ's Church 9 The Pure Administration of the Sacraments- Part 1

---

March 15, 2020

### Matthew 28:18b-20

18 ... **All authority has been given to Me in heaven and on earth.**

19 **"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,**

20 **teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."**

To the Glory of God

Now the Passage that Brother Vern just read to us, publicly, is what has come to be called "The Great Commission". And this is the final Command to Jesus to His Apostles as to *what* the Christian Church is to do until He comes back. And Jesus said that the Church is to be engaged in four actions:

1. Go (into all the world)<sup>1</sup>
2. Make disciples of all the nations
3. Baptize them "in the Name of" the Father and the Son and the Holy Spirit
4. Teach them to observe all that Jesus commanded the Apostles

... and the Authority by which we go into the nations of the world and teach people to utterly *abandon* their false and Man-made religions, and to embrace Jesus as their all-sufficient Treasure is two-fold:

1. **All authority has been given to Me in heaven and on earth.**
2. **I am with you always, even to the end of the age.**

So, *before* any believer journeyed past the physical borders of 1<sup>st</sup>

---

<sup>1</sup> Mark 16:15 adds the phrase "into all the world"

Century Palestine, and *before* anyone preached the Gospel to the lost, and *before* anyone was convicted by God the Holy Spirit to repent and trust in Jesus and in His finished Work for Salvation, before *any* of that, Jesus had already been given ALL Authority in both Heaven and Earth. And that tells us that *before* Jesus ascended into the Heavens to sit at the Right Hand of the Majesty on High, He had already been given ALL Authority.

And that means that, contrary to what many in the modern church teach today, Jesus did NOT go into Heaven to receive His Authority. And Jesus has NOT been given any Authority over both Heaven and Earth during the time He has been seated at the Right Hand of God. And Jesus is also NOT going to be given any Authority when He comes back to the earth. No, Jesus said that He had *already been given* (past tense) All Authority in both Heaven and Earth BEFORE He ever went into Heaven!

And based on Jesus *already having been given* that total and complete Authority, while He was yet on the earth, He now *commands* every genuine believer to do these four things. And when the task of going into hostile nations becomes hard, when preaching a radical Doctrine of Justification by Faith alone apart from human works seems weak and ineffectual against the entrenched rituals and ceremonies of the pagans of the world, when Governments of other nations issue sanctions and punishments against the believers, and when the believers are beaten and imprisoned and persecuted and martyred as they strive to obey this Command of Jesus, and when the temptation to NOT Preach or Baptize or hold accountable rises, and they are tempted to simply assist the people medically, and build houses, and dig wells, and help others live a better life down here, and just forget about the Gospel, when all that happens, Jesus wanted us to remember what He said:

- 1. All authority has been given to Me in heaven and on earth.**
- 2. I am with you always, even to the end of the age.**

Now there is a lot to “going” and to “making disciples”. And these two aspects deserve to be studied in great depth. But this morning, I want to concentrate on the last two parts of the Great Commission:

1. Baptism
2. Teaching the disciples to observe all that Jesus commanded the Apostles

... because both Baptism and part of what the disciples are to observe are called "Sacraments".

Now we are right in the middle of a new Sermon Series to begin this new year by defining just what a real, biblical Church looks like so we can actually become a church like that, so that we may bring Honor and Glory to the Lord Christ.

And we carefully examined how the Nicene Creed (AD 325) defined the Church (One, Holy, Catholic, and Apostolic). And, last time, we learned that the Belgic Confession (1559) taught that a "true Church" consisted in three "Marks":

1. The pure Preaching of the biblical Gospel
2. The pure Administration of the Sacraments as Christ instituted them
3. The pure Practice of "Church Discipline" for correcting faults.

... and we examined #1 last time. So, this morning, I want to examine just what the men that God used to pen down the Belgic Confession meant when they said that one of the "Marks" of a true, biblical Church is:

## **2. The Pure Administration of the Sacraments as Christ Instituted Them**

Now the word "Sacrament" is derived indirectly from the Ecclesiastical Latin "*sacramentum*", which comes from the ordinary Latin word "*sacrō*" or "*sacer*", which means: *holy; hallow; sacred; or consecrate*. The Latin words are derived from the Greek New Testament word "*mysterion*" (Strong's #3466 "*mystery*").

Now many Protestants today use the term "Ordinance" as opposed to "Sacrament" (even though the meaning is the same) due to their desire to distance themselves as far as possible *away* from the terms and phrases that Rome uses, as they view the entire *religious system* of Rome to be entirely Man-made and apostate.

During the 1<sup>st</sup> Century in Ancient Rome, the term “Sacrament” meant: *a soldier's oath of allegiance*. Tertullian, a 3rd-century Christian writer, suggested:

“... just as the soldier's oath was a sign of the beginning of a new life, so too was initiation into the Christian community through Baptism and the Eucharist.”

Now the English word “*Eucharist*” comes from the Greek “*eukharistia*”, which combines several Greek words together: “*eu*” meaning: *well*, and “*kharizes*” from the word *Grace*, and “*thai*” meaning: *offering*. So, *technically*, in the Roman religious system, the Eucharist is the entire “Celebration of Gracious Thanksgiving” (the Mass) of which the “Sacrament of Communion” is only a part.<sup>2</sup> However, in most cases today, when someone refers to the Eucharist, they are *narrowly* meaning only the Sacrament of Communion.

So, as Jesus was about to ascend into Heaven and sit at the Right Hand of the Majesty on High, where He has remained now for over 2,000 years, Jesus specifically told the Apostles to:

- Go
- Make
- Baptize
- Teach

... and so, one Sacrament was specifically mentioned here (Baptism), while the second one was *referred to* in the Commission to “Teach” those “made” disciples (who had also been baptized) *everything* that Jesus had commanded the Apostles. And *part* of what Jesus had commanded the Apostles is found in **1 Corinthians 11:24b&25b**, where Jesus said:

**This is My body, which is for you; do this in remembrance of Me... This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.**

... the phrase, “Do this in remembrance of Me”, means that the

---

<sup>2</sup> Some Methodists; some Anglicans; and Eastern Orthodox groups also teach this

Christian Church is to engage in the Bread and Cup until Jesus comes back to this earth.

So, there are two Sacraments that the Lord Himself established, which involve *every* genuine believer for as long as the Christian Church is on the earth and Jesus has not returned:

1. Baptism
2. Communion (The Lord's Supper)

But *why* do Protestants reject what the Roman religious system teaches about the Sacraments? Rome teaches that there are actually *seven* Sacraments that the Church is to participate in:

1. Baptism (infants)
2. Eucharist (the Mass)
3. Confirmation
4. Confession (Penance)
5. Anointing of the Sick
6. Marriage
7. Ordination

... yet, Protestants adhere to only two. So, why the difference? Who is right? Which group is biblical?

First of all, to comprehend fully as to *why* those who still have a "protest" against the false and Man-made cult of Rome reject five of the seven Sacraments requires that we understand just what the Protestant Reformation of the 16<sup>th</sup> Century was all about, and what happened as a result of it.

On October 31, 1517, an Augustinian monk, named Martin Luther, nailed a document to the door of the Wittenberg Church where he ministered the Word of God. Now as dramatic as that may sound to us today, nailing a parchment to the door of the Church was a fairly common practice back then. People, who were studying the Bible, or History, would routinely nail a paper to the front door. And by doing that, it signified that they would like for the "big shots" of the Church to look at some specific Issue that they either didn't understand, or that they disagreed with.

Luther's document that day contained 95 Issues (thesis) that he said constituted grave Errors on the part of Rome. And by nailing them to the front door, Luther was calling for an official examination, discussion, and a debate on those Issues. But, to his surprise, all he got was a direct order from the Bishop of that area to immediately repent, recant, and to humble himself to the Edicts of Rome. There would be no discussion at all, no debate, and no examination. Luther was told, in no uncertain terms, to literally prostrate himself before the Bishop and apologize for even bringing the 95 Issues up for discussion.

But God used this rejection, because in Luther's mind the only reason the Leaders were not willing to even talk about these 95 Issues was because they knew they couldn't defend them. And so, even though Luther initially did fall down before the Bishop in humility, he began to dig even deeper into these Issues until he came up with a very cogent Argument, from the Scriptures, on each one. And his subsequent writings exposed many other, even *more* serious Errors. Among them were:

- ✓ A denial by Rome of Justification by God's Grace ALONE, received through the Gift of Faith ALONE, in Christ ALONE (the Biblical Gospel)<sup>3</sup>.
- ✓ Rome's unbiblical view of Salvation as joining together God and sinners such that Divine Grace, communicated through the Church's Sacraments, initiates the lifelong process of Justification<sup>4</sup>.
- ✓ The false Teaching that we respond to Justification by engaging in Good Works, *in order to "merit"* (earn or deserve) Eternal Life.
- ✓ A faulty Authority structure illegitimately combining Scripture with Tradition and the Papacy.
- ✓ A disgraceful and cultish Mass that minimizes God's Word, ignores the importance of Faith, and focuses on the Eucharist.
- ✓ An incorrect Doctrine that, during the Mass, Jesus Christ is made physically present through "Transubstantiation".

---

<sup>3</sup> At the conclusion of the Council of Trent (1545-1563), Rome pronounced an "eternal Damnation" (Anathema) on the Biblical Gospel

<sup>4</sup> The Bible teaches clearly and repeatedly that Justification is a sovereign Act of God that is accomplished only once- instantly.

- ✓ An inappropriate elevation of the role of Mary as a Mediatrix between her Son, Jesus Christ, and sinful people, and as an Intercessor, who prays for and helps the saved.
- ✓ An unbiblical Hope in Purgatory, which was entirely fabricated in order to justify and support other Man-made and false Doctrines.
- ✓ The wrong and cruel Teaching that time in Purgatory may be shortened by the purchase of Indulgences.
- ✓ A defective perspective on the Sacraments as communicating God's Grace: *ex opere operato*<sup>5</sup>.

So, for example, when Rome teaches that "Confession" is a Sacrament (that all believers are REQUIRED to participate in), they are actually teaching that when the person confesses his Sin to an "officially ordained Priest", that the Sacrament itself grants God's Grace to the believer. In other words, simply by participating in the "sacrament" of Confession, the believer has *earned* the Grace of God that he needs and now *deserves* to be forgiven.

Now the Bible tells us to confess our Sins. In fact, the Bible teaches how we are to confess our Sins:

- ✓ We are to confess our Sins to God (**1 John 1:9**)
- ✓ We are to confess our Sins to other believers (**James 5:16**)

... yet, the Bible NEVER tells us to confess our Sins to a Priest, or to Mary, or to any other dead saint. And that is because of three reasons:

1. There is NO hierarchical Priesthood taught in the New Testament.
2. Mary (and other believers, who have since died) are all sinners, in *need* of God's Grace. They have no ability to *dispense* Grace to anyone.
3. Only God can forgive Sins (**Luke 5:21-25**)<sup>6</sup>.

---

<sup>5</sup> Latin "*from the Work performed*". A false Teaching which states that God issues His Grace- NOT from any merit on the part of the Minister or the recipient- but from the sacredness of the Sacrament itself.

<sup>6</sup> Even though believers are told to "forgive those who transgress against you"- ultimately all Sin is committed against God; and only God can remove the Stain and the Penalty of Sin from an individual. When we forgive- we simply "let the transgression go" in the sense that we trust that God will adjudicate all evil committed against us.

While there was a Priesthood under the First or Old Covenant, the infinitely superior New Covenant teaches that ALL genuine believers are "Priests of God".

### **1 Peter 2:5**

**you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.**

### **The Revelation 20:6**

**Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.**

### **Hebrews 7:11-28**

**Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For when the priesthood is changed, of necessity there takes place a change of law also. For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. And this is clearer still, if another priest arises according to the likeness of Melchizedek, who has become *such* not on the basis of a law of physical requirement, but according to the power of an indestructible life. For it is attested *of Him*, "**YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.**" For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God. And inasmuch as *it was* not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "**THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST FOREVER'**"); so much the more also Jesus has become the guarantee of a better covenant. The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting for us to have**



such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

So, under the New Covenant, Jesus is our one and only High Priest, our one and only Apostle, and the one and only Mediator between us and God the Father. And all, who have experienced the Miracle of the New Birth, are priests to God and fellow heirs of the Promises!

So, while we DO confess our Sins (to God and to each other), we reject Rome's false Teaching that our Confession has the Power to cause us to earn God's Forgiveness. No! We are forgiven because we, *individually*, trust (believe/faith/hope) in the Promise of God that says:

### **1 John 1:9**

**If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.**

But what is even more alarming is that Rome actually teaches that as the person engages in the "sacrament" of Confession, the priest hears his Confession, and then issues a "Penance" for that person to do. This one who confesses must then go forth and "do" *whatever* the priest has required of him.

Now, many years ago, what the Priest required was amazing. For example, Henry IV, the King of Germany, was required to kneel in the snow for three days.<sup>7</sup> Others were required to serve several years in leper colonies. But, normally, in our day, what the priest requires is usually repeating a few religious statements (both biblical and unbiblical) a certain number of times. For example, the priest may require the person to say five or ten "*Our Fathers*", or ten "*Hail Marys*". So, the person then goes forth and repeats the "*Lord's Prayer*" five or ten times (usually as fast as he can), and then repeats the "*Hail Mary*" statement.

---

<sup>7</sup> [http://content.time.com/time/specials/packages/article/0,28804,1913028\\_1913030\\_1913049,00.html](http://content.time.com/time/specials/packages/article/0,28804,1913028_1913030_1913049,00.html)

One of the problems with doing this is in what Jesus Himself said about Prayer in **Matthew 6:7**:

**And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.**

... so, Christians do NOT “say” prayers. We don’t simply *repeat* prayers. And Christians don’t chant. Saying something over and over, thinking that by repeating it will give it more validity, is a purely pagan concept. Christians pray. We cry out to God with sincerity and desperation and earnestness. **James 5:16b** says:

**... The effective prayer of a righteous man can accomplish much.**

**James 4:2b&3**

**... You do not have because you do not ask [pray]. You ask [pray] and do not receive, because you ask [pray] with wrong motives, so that you may spend *it* on your pleasures.**

Now the “*Lord’s Prayer*” is found in the Bible (**Matthew 6:9-13**). And *some* of the *first* part of the “*Hail Mary*” is also biblical (**Luke 1:42**). But the entire *second* part of the “*Hail Mary*” is utterly pagan and completely unbiblical. In fact, it is blasphemy.

“Holy Mary, Mother of God,  
pray for us sinners,  
now and at the hour of our death.  
Amen.”

But to add insult to injury, Rome goes on to teach that the Act of that person doing his “penance” brings about God’s Grace in Forgiveness and Restoration. How? The Vatican teaches that by doing so much penance, the individual “makes God look bad” if He *doesn’t* forgive him!<sup>8</sup> This is completely contrary to the entire purpose behind why God desires that His people confess their Sins and it makes the Roman “sacrament” of Confession to be a mockery.

---

<sup>8</sup> Canon Law *requires* Confession along with “Purpose of Amendment” and Absolution from the Priest for all grave sins for Reconciliation with God and with the Church

But that's what happens when you *artificially* elevate a Commandment into a Sacrament. So, while it is true that Confession is a Commandment, and while God *expects* us to engage in it, Confession does NOT rise to the level of being a Sacrament precisely because the Act of Confession itself has no ability to confer Grace to anyone. God's Grace is granted to individuals based solely on God's Own sovereign Prerogative, and NOT on things we engage in.

But, what about Marriage? Isn't Marriage holy and vitally important to God and to the human race? It sure is. Marriage is the visible, tangible, earthly and temporary representation of the Mystery of the Covenant between Jesus and His Church. Okay, if that is true, then *why* isn't Marriage considered to be a Sacrament by Protestants?

I must confess that I actually struggle with this one. I so honor Marriage, and I see that the Institution of Marriage has been so trivialized in our day that making Marriage the third Sacrament is very tempting to me. But there is one thing that stops me, however. All Sacraments must be engaged by all believers. And Marriage is NOT commanded to all believers. The Bible teaches that *some* believers are called by God to be single their entire lives and to never engage in this holy Institution.

### **Matthew 19:10-12**

**The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry."<sup>9</sup> But He said to them, "**Not all men can accept this statement, but only those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it.**"**

So, while the Bible teaches us *how* to marry, and what Marriage is, neither Scripture nor Jesus ever *commanded* Marriage. And like the other five Sacraments that Rome unbiblically added to Baptism and the Lord's Supper, Marriage *cannot*, in and of itself, confer Grace to anyone.

We must understand, dear friends, that the entire concept of the "Mass" is an ungodly, unbiblical, and Man-made religious invention

---

<sup>9</sup> The reason that the disciples made this statement was because of what Jesus said in the preceding verses about how Divorce was NOT God's Will; and how people re-marrying might actually be Adultery.

that infects everything it touches. And nowhere is that seen any clearer than in the way that Rome teaches both Baptism and the Lord's Supper (Communion).

Rome couldn't be more wrong in the way they understand and teach and practice the only two Sacraments that Jesus actually told us to keep. And to understand this, we have to get into what Rome teaches about Salvation as opposed to what the Bible actually says.

## SALVATION

The Bible teaches that Salvation is "monergistic" (mono = sole; ergon = work). In Scripture, God alone is the sole definitive Agent Who works Salvation through Regeneration, Justification, Adoption, and Sanctification. God supplies Grace through the Holy Spirit moving in, by, and through the preached Word.

### **The Acts 18:27&28**

**And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.**

### **1 Peter 4:11**

**Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.**

But according to the Man-made theology of Rome, Salvation is "synergistic" (syn = together; ergon = work). So, Rome teaches that God and people work *together* to affect the Salvation of sinners. To Rome, the Grace of God initiates the process, but then the faithful people *cooperate* with that Grace by attending the Mass and through participation in the Sacraments.

To those deceived by Rome, Grace is "infused through the Sacraments", thereby transforming the faithful so they can engage in "good works" in order to merit/earn/deserve Eternal Life. And because they teach that Salvation is a "lifelong process", and because they also teach that Grace can be forfeited, Romans believe and teach that they

can lose their Salvation by either what they do (Sin) or what they don't do (Good Works).

The net effect of all this is that to people who understand and believe what Rome teaches, people can never know whether they are saved. In fact, they teach that a person who thinks he is saved is guilty of the "Sin of Presumption". Yet, in **1 John 5:3**, John said:

**These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.**

## **Justification**

This Issue of how lost and sinful people become forgiven and righteous was the "material cause" of the Protestant Reformation, and is one of the Issues that divides Romans and Christians to this day.

The Holy Bible teaches that Justification is the legal, sovereign Act of God by which He cleanses all Sin (Forgiveness) and declares people "Righteous," because God the Father takes the perfect Righteousness of Jesus (that He earned by living a sinless life) and *imputes* or *credits* that Righteousness to them by the agency of Faith alone.

### **Romans 4:3**

**For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."**

Rome, however, categorically rejects this, even going so far as to call what the Bible teaches "a legal fiction". To Rome, *"Justification is not only the remission of sins, but also Sanctification and the renewal of the interior man"*<sup>10</sup> The Man-made doctrine of Rome, wrongly combines three separate Issues together:

1. **Regeneration:** the New Birth (which Rome teaches comes about through the "sacrament" of infants being baptized)
2. **Sanctification:** (the lifelong transformation, fueled by participation in the seven sacraments)
3. **Forgiveness**

---

<sup>10</sup> Council of Trent, *Decree on Justification*, pg. 7

... yet the Bible separates them. One of the most glaring problems with this is that combining Justification with Regeneration and Sanctification contradicts everything that Paul was “carried along” to teach in **Romans 3&4**. In other words, in order to teach what they believe about Salvation, Rome has to either completely *ignore* two entire Chapters in Romans or boldly *contradict* them. And, sadly, throughout the years, Rome has actually done both.

Sadly, many Protestants of our day either don’t understand or don’t care that Rome teaches a completely different method of Salvation than the Bible does. And, on the surface, Rome seems to be saying similar things about Salvation as do the Protestants. But when we dig just a little deeper, we see great contrasts.

For example, Rome teaches that Salvation is “by Grace through Faith.” And that sounds almost right. Yet the Bible goes on to say:

**... not of works, lest anyone should boast.**

And this phrase is an “all-inclusive phrase”, meaning that Salvation is NOT of ANY human works, *none*, not even good religious works *like partaking of the Sacraments*. The key is in the original Greek which, in context, tells us that Salvation is “by” Grace ALONE, through the Gift of saving Faith ALONE, by Christ ALONE. So, by correctly putting the word “Alone” here, the Reformers clarified the *monergistic* Work of God in Salvation.

So, it cannot be stressed enough that Rome has *officially and formally* rejected the Biblical Gospel, and teaches a Salvation that is brought about by sinners doing something to earn/deserve/merit God’s Grace. And that is not merely wrong. It isn’t simply another way of looking at the same thing. No, what Rome teaches is patently unbiblical, and, thus, it is heresy.<sup>11</sup> And their Teaching has no Power to forgive a single Sin, or save a single soul.

Now Rome partakes of the Lord’s Supper. And the Bible teaches that we all are to regularly partake of the Lord’s Table. And so, again, on the surface, it looks like we are saying the same thing. We aren’t.

---

<sup>11</sup> When Rome pronounced an “Eternal Damnation” (Anathema) on anyone who “believes or teaches that Justification is by Grace Alone, through Faith ALONE, in the finished Work of Christ ALONE” (Council of Trent), they became an “Apostate Religious Organization that has isolated themselves from the Holy Scriptures”, and they ceased to be a “Church”.

Because what Rome means by “Communion” or the “Lord’s Supper” is NOT what we find in the Bible, anywhere.

The Roman religious system believes and teaches that, during the Mass, the Power of God and the priest’s words and actions, bring about a miraculous change in the very nature of the Bread, so that it literally becomes the actual Body of Jesus Christ. They further believe and teach that there is also a change in the nature of the Wine so that it literally becomes the actual Blood of Jesus. This false Teaching is called “Transubstantiation”.

And so, as the participant eats the transformed Body and drinks the changed Blood, it goes into his stomach and then travels throughout his body and gradually, over time, *saves him*. And so, Jesus’s Crucifixion two thousand years ago, outside the gates of Jerusalem is NOT an historical Event that remains locked in space and time. Rather, His Death becomes “*re-presented*” each time he partakes of the Mass. Thus, the “Eucharist” (which they teach is the “Source and Summit of the Christian life”<sup>12</sup>) makes Christ’s “*once, for all Sacrifice*” (**Hebrews 7:27**) repeated over and over, again and again!

In other words, the manner in which Rome ignores the Scriptures, as they partake of the Communion, *desecrates* the very Purpose for which Jesus died, and, thus, is wholly an *ungodly thing* that should be categorically rejected by any true believer.

So, to Rome, Communion is *part* of what brings about Salvation to the individual. And that false Teaching about Communion is only superseded by what Rome teaches about the second Sacrament, Baptism.

In Roman Soteriology,<sup>13</sup> Baptism for infants is when Salvation begins. So, when the infant is baptized (sprinkled), the “Original Sin” of that baby is taken away, and the baby is now on his way to “being saved”. And as the child grows and is introduced to more and more false Teaching, he begins to participate in the seven Sacraments and is on his “life-long journey” toward *being* saved.

The earliest reference that anyone can even remotely attach to infant baptism was written by Origen (AD185-254) in his writings

---

<sup>12</sup>*Catechism of the Catholic Church*, section 1324

<sup>13</sup> *Soteriology* is the “Science of; or the “Study of” or the “Knowledge of Salvation”

dated to around AD 220-230<sup>14</sup> nearly 200 years after the Resurrection. But, in any case, it was the unbiblical insertion of infant baptism into Roman theology, somewhere in the 3<sup>rd</sup> Century AD<sup>15</sup>, that brought about the need for Rome to then *manufacture* the "Sacrament of Confession."

And this illustrates the fallacy of all Man-made Doctrine. Anytime people make stuff up and then try to sanctify it by adding it to the Worship of God, it ALWAYS creates the need to create more and more doctrines that are also NOT in the Bible. And pretty soon, what you have doesn't resemble *anything* that the Bible actually teaches. So, as Rome and the Mormons and the Jehovah's Witnesses and the other unbiblical and unchristian cults continue to *manufacture* false doctrines, they soon realize that every Doctrine is connected to every other Doctrine. And so, when you change one part, you have to go through the entire *body* of Teaching and change all of it, so that it all fits in.

And that's what all unbiblical cults do. And so, over the years, you can go back and see when they added this part, and that part, and you can read when they created this "truth" and that "truth" so that it all fits in nicely. But, what is interesting is that once you start doing that, you can't ever stop.

But Biblical Christianity is NOT like that. Sola Scriptura allows for anyone at any time to become purely biblical in what they believe and teach. Scripture always flows smoothly and congruently and Scripture *never* contradicts Scripture.

But Scripture absolutely DOES contradict Man-made and false Teaching, all day long.

So, as Rome wrongly teaches that infant baptism removes both the Guilt and the Penalty of Original Sin, they run into a very serious problem. The people, who have already been baptized as infants still sin. And they still sin because, contrary to what they teach, Original Sin has NOT been removed from them in baptism.

So, to fix the problem created by infant baptism, Rome manufactured the Sacrament of Confession. And now, those, who have already been baptized and who have already begun their "journey"

---

<sup>14</sup> The first passage cited has: "Baptism according to the practice of the Church is given even to infants"; the second has: "The Church had a tradition from the Apostles, to give baptism even to infants"; the third has: "Infants are baptised for the remission of sins . . . That is the reason why infants too are baptised".

<sup>15</sup> There is no evidence anywhere that infant baptism was part of any Christian Service until the 3<sup>rd</sup> Century.



toward Salvation come to the priest to confess their sins. And then the priest, *acting as God*, absolves the penitent of their sins by commanding them to engage in some form of penance.

And in "doing their penance" the individual (supposedly) becomes so humble and so remorseful for their sin that he makes God look bad if God doesn't forgive him. So, Rome teaches that the "Rite of Penance" allows for the individual to actually *earn* or *deserve* or *merit* God's Grace in Forgiveness.

And again, that isn't simply wrong or different. It is blasphemy. Because the Bible clearly and repeatedly teaches that *everything* we get from God is "by" God's Grace, and it is made real to the individual "through" Faith.

Now it wasn't long before Rome saw that the manufactured Rite of Penance also created a problem. And so, they then went about to divide Sins into two categories:

1. Venial
2. Mortal

"Mortal Sins" are those types of that are so heinous that they actually "kill" the Salvation process that began in infant baptism. Of course, Rome had had to define just what Mortal Sin is. "Venial Sins" are bad, but not nearly as bad as Mortal Sins. And so, Venial Sins only "wound" the relationship with God. According to Rome, both need the Sacrament of Confession, and both need a priest to absolve them, and both need acts of penance.

But again, this entire system is completely fabricated. The Bible teaches that the only Sin that is unforgiveable is the Sin that isn't confessed to God and repented of. The Bible teaches that *all* Sin is deadly, and *all* Sin will destroy your relationship with God unless it is turned from.

But Rome still wasn't finished. Because they soon realized that the Sacrament of Confession (that they had invented) created yet *another* problem. Because everybody didn't participate in Confession as they were instructed to do, and then some began to die without having the proper absolution. So, Rome had to then create yet another Doctrine out of thin air to fix the problems caused by all the other Man-made doctrines. And so, they created a place called "Purgatory".

The point I am making is that by “adding to” and “taking away from” the Scriptures, Rome now as an entire “body of Teaching” that is wholly unbiblical, and that, in many cases, actually contradicts what the Scriptures say.

Now you may think that this Sermon has been nothing but a lesson on what Rome teaches. It isn’t. Back in the mid-16<sup>th</sup> Century, the Belgic Confession was written to help us correct the many errors of Rome. And in Article 29, the Confession gives three “Marks” of a real, biblical Church. And the Second “Mark” is that a “true Church” purely administers the Sacraments, as Christ intended. And in order to know how to administer the Sacraments correctly, we first have had to understand how the administration of the Sacraments got all messed up. And that is what I have been doing in this Sermon. So, next time, we will get into the proper and correct way to administer the two Sacraments of Baptism and the Lord’s Supper.

Amen. Let’s pray.

© 2020 by The Covenant of Peace Church. All rights reserved. Printed in the United States of America

The Covenant of Peace Church 13600 John Clark Road Gulfport, Mississippi 39503 228.832.7729

Scripture quotations, except those noted otherwise, are from *The New American Standard Bible* © 1995 by The Lockman Foundation. Used by permission.

This is a single transcript in a larger series of teachings taken from a Study on ***“I Will Build My Church; the Purpose and Characteristics of Christ’s Church.”*** You are free to reproduce it and distribute it as the Lord leads you- without cost or reimbursement to us with the stipulation that you may not add anything or take anything away from this transcript without the express written permission of The Covenant of Peace Church and that this complete copyright statement be at the end of all copies.

The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.