

“When the Saints Go Marching In” Pt 2

Paul’s Letter to the Ephesians—Class 2

Ephesians 1:1-2

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Jeff: Did I just hear “no good deed goes unpunished?” (*Laughter*) All right, so here is what I want to do. We ended right before point #2, and you know what that does for me. It says to me that we need to go back and review some. And so I’ve added a little bit to the introduction. And so I want to say some things that I think will be helpful. But we’re going to skate through some of that pretty quickly. I’ll just show you some stuff.

Oh, I forgot. I’m sorry to do this, especially because we’re late in the game. But I just needed to show you. I’ll do it anyway. I needed to show you guys. This is an email I got this last week. And I try to tell you guys that I get these kinds of emails all the time. I’m not going to say who sent me this email, but I’ll just read it to you.

Sig Tragard: Somebody in this room.

Jeff: “I’m doing the transcript from Friday’s lesson. You mentioned the Ephesians and Diana. I didn’t know Paul Anka was that old. After all, he came out with a #1 song from 1957 entitled ‘Diana.’”

Transcriber’s Note: Don Maurer sings as Jeff says the lyrics: “Oh, please, stay by me, Diana!”

Don: “I guess I’m getting senile at 66. But at least I didn’t quote any lyrics from Abba. Don. Oh, no! Abaddon!” (*Laughter*)

Jeff: Okay, let me do this again. Blessings. Don. (*Laughter*) I mean, I got 32 of those just that day. (*Laughter*) I’m going to say it. Anyway, Ephesians 1:1 and 2 is our text. So let’s—

Sig: We could find another transcriptionist, Jeff. (*Laughter*)

Jeff: No, I don’t think I’d have nearly the fun. (*Laughter*) All right, so Ephesians chapter 1, verses 1 and 2. Let me read it to you.

“Paul, an apostle of Christ Jesus by the will of God: To the saints who are in Ephesus and are faithful in Christ Jesus: Grace to you, and peace from God our Father and the Lord Jesus Christ.”

All right. Today we’re going to look at *our sense of saintliness, our sense of saintliness in love*, and then *our sense of saintliness in the brethren*.

A couple of words by way of introduction. Again, I want us to notice the people in Ephesus; a couple of things. We asked the question. What sort of church is this? And we notice again that there are those followers who are followers of John the Baptist. They only knew John’s baptism. They’re there. Apollos is the Alexandrian. And the reason I mention this at this time is because remember that Alexandria was the city that Alexander the Great established, right? I don’t see Steve here. All right, I’ll just pause. Alexandria was an enormous cultural center. In fact, we are indebted to Alexandria because in Alexandria there were some ancient New Testament manuscripts that we still use today as foundational for the New Testament. So Alexandria was a cultural center. And it collected

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not only New Testament texts through the years, but also philosophical texts, and so on. It came up with its own way of interpreting texts—the Alexandrian way.

This man, not surprisingly, was eloquent and confident. I just mention this because here you have some disciples of John the Baptist who wore camel’s hair, eating wild honey and locusts, perhaps. And then you have this eloquent man who is competent and grows in his competency in handling the Scriptures when he meets Priscilla and Aquila, two displaced Jews from Rome during the Claudian exile. They find their way to Ephesus. They go there with the apostle Paul.

We know that because of what’s going on in Rome. And we know what’s mentioned in Ephesians chapter 2, that there were tensions between Jew and Gentile relationships. And so those tensions still run high. Remember, Claudius expelled them from Rome because he said, “I don’t care who’s who. And I don’t care what your religious or theological argument is. You’re all going.” So he casts them all out, at least for a time.

And then there were magicians, those who practiced the dark arts. It’s interesting. When you think about the dark arts in the ancient world, you think about the magical aspect of the ancient world. One of the things that you realize when you look at the jurisprudence of the ancient world is this. You realize that people were punished in the ancient world not for practicing the magical arts, but for the damage they may have caused. For instance, if someone stole somebody’s goat or sheep or lamb or whatever to sacrifice it, they were punished for the damage done to the property. They were not punished for the act of committing black magic.

Now when the Christian culture moves in, all of a sudden, and rightly so, magic gets subsumed under what? Satanic activity—in general idolatry, but in very definite terms satanic activity.

Now when you think about it, this is the church in Ephesus. Now there are obviously others, right? But this is the church in Ephesus now as Paul describes them. We said it last time. He describes them as saints. And what are saints? Saints are those set apart from and devoted to.

What are they set apart from? Well, those who practiced magic arts are set apart from those arts and from the one who drove them with that motive, the prince of the power of the air. And they are now devoted to God the Father and Jesus Christ by the power of the Spirit. So something is holy and something is set apart and devoted to something.

Think of the ladle. I’ve given you this illustration before. You have the ladle in the temple, you know? Moses comes to Mary and says, “Mary, give me your gold that we got out of Egypt.” And Mary gives him the gold. They take a ladle. And the ladle is now set apart from common use and dedicated to the temple and devoted to sacred use.

And Mary comes to Moses later on and says, “Moses, I need that ladle. I’ve got company coming over.”

And Moses says, “You can’t have it.” Why? Because it’s devoted to sacred use and set apart from common use. That’s the idea of holiness.

So we are holy, we are holy ones; that’s what the church is. And the church is set apart from that common, ordinary worldliness that characterized us prior to our being devoted to the living God. Don’t

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Don: I’m sorry, Jeff. Mary, is that Miriam?

Jeff: I was just kind of making up a funny story, because that’s not a Biblical story. I don’t know—*(Laughter)*

Don: Oh, I didn’t think it was; I was wondering. *(Laughter)* Okay.

Jeff: No, that’s not a Biblical story.

Don: All right.

Jeff: Sig, help him with that later. *(Laughter)* All right. *The place, Ephesus.* I want you to see this place as I go about it now. But there is where it is. Down there is the Mediterranean. Over there would be Israel. Up there where you can’t see the point is Ephesus. You notice where it is. It’s in Asia Minor.

Transcriber’s Note: Pictures of old ruins.

Jeff: It’s been let go a little bit. Revelation 3 says that the lamp-stand was removed, so it’s in ruins. This is the theater from Acts 19, where the coup takes place and where the riot culminates. That’s the theater. And this is Artemas. Artemas is the daughter of Zeus. In in Greek mythology she is the patron saint to mothers and young women that sort of thing. And this is the point of contact in Acts 19 with the idolatry that is taking place.

I want you to see something. I want you to see something that I didn’t ask you to pay attention to the last time. I want you to notice *the powers that are mentioned in Ephesians*. Look for instance at 1:21: “*far above all rule and authority and power and dominion, and above every name that is named.*” That’s what Jesus is. He’s reigning over those things.

But then in 2:2 notice this. Notice that our battle is against this ,that we once walked “*following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.*”

Then look at 3:10. “*So that through the church, the manifold wisdom of God might now be made known to the rulers and authorities*” where? “*In the heavenly places.*”

And then 6:11 and 12, something similar to what we’ve been reading. “*Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers and against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.*”

Now that seems to be quite a theme. There’s something that stands in back of all of these other things that we see—for instance, the Claudian exile, the magic arts, the Artemas cult. All of these things that are manifestations of something else are manifestations of the rulers and the authorities, and those spiritual forces that underlie the seen world. And so that’s present here in this book. I’m going to talk about that as we go along, but I want you to see it now.

I want you to notice, too, *the process by which we overcome*. I didn’t mention this the last time, but I want you to catch this. Look at Ephesians 1:10. It says, “*as a plan for the fullness of the time, to unite all things in Him, things in heaven and things on the earth.*” Okay, so the plan is “*to unite all things in Him, things in heaven and things on the earth.*”

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And then look at Ephesians 1:22 and 23. *“And He put all things under His feet, and gave Him as Head over all things to the church, which is His body, the fullness of Him who fills all in all.”*

Now here’s the question I have for you. The question I have for you is this. Do you notice the difference between those two texts, besides the misprint? The thing that’s different is that this is the plan to unite all things under Him, as if it’s future. And this is put as if it is already a present reality.

And what do we see there? We see a principle that we need to interpret other texts in the letter to the Ephesians, not only in the letter to the Ephesians but also in the Scriptures themselves. What do I mean? I’m talking about *the already but not yet principle*. In other words, when we look at the Scriptures we often find that there’s an all-readiness to a situation, but a not-yetness.

I want you to think about *the Holy Spirit*. He is taking future realities and He’s pulling them into our present moment. And so as we are united with Christ, think about what He does. He takes our future vindication, the future pronouncement of our vindication, and He pulls it into the present reality, such that we know we are justified in the present. And we will hear it in the future. So there’s an alreadiness, but a not-yetness.

And so one of the things that we have to take on board is this idea, this principle, as it works its way into the text. Notice, for instance, that it’s in verses 8 and 9 and verses 17 and 18.

Look at these verses. So in verses 8 and 9 you see that *“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He lavished upon us in all wisdom and insight, making known to us the mystery of His will.”*

Now look over at verses 17 and 18. He prays that *“The God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation and of knowledge of Him, having the eyes of your heart enlightened, that you may know what the hope is to which you have been called.”*

In 1, verses 8 and 9, they’ve already had this blessing of eyes being opened and insights given and wisdom deposited. And in verses 17 and 18 he’s praying for this very thing.

Now what’s the point? The point is that there’s an alreadiness to their eyes having been opened, right? But they are not yet opened in the way that they will be. And so, you know, it’s one of these deals where you grow in your understanding and your knowledge. For instance, I don’t know if I said this to you the last time or not. But I say this to my child, to my two-year-old daughter. I say, “Daddy’s got a bank account that he’s opened for you.” No, it’s not true. *(Laughter)* But “he’s got a million-dollar bank account that he’s opened for you.”

And she goes, “It’s nothing.”

I tell her again. “Daddy’s got a million-dollar account opened in your name that you can have some day.

“Yippee!”, right? And then at 20, she’s going, “When do I get it?” *(Laughter)* And at 30 she realizes even better the value of it, right?

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It’s sort of like children. You teach them in Sunday school. “In Adam all die.” They sing it with happy faces: “In Adam all di-ie,” that sort of thing, right? But as they get older, they realize that “in Adam all die” means that people actually die. And it means that when they come to understand it, it means that their relationship with God is severed, and so on. They come to grow in this sense.

And that’s the way we can take this: that there’s an alreadiness to our eyes being opened. And yet we grow in our sense of all of those things. And so there’s an already but not-yetness to it.

And then *the grammar of the already and the not yet*. And this is back by popular demand, Jim. This is the *imperative and indicative relationship*. In other words, when we think about the indicatives, we think about the state of what is, what God has done on our behalf. And so when we think about the imperatives, we think about the alreadiness, what God has done. We are saved in Jesus Christ. And there’s a sense in which we are not going to be any more saved than we already are.

Don: The indicative.

Jeff: That’s the indicative. And the imperative, for instance, is that you are light—there’s the indicative,—you are light. And the imperative is, therefore walk in the light. Become what you already are. So there’s the grammar.

And now we’ve talked about *our sense of saintliness*. I’m going to speed up and I’m going to go to *the Roman Catholic Church*. That’s where we left off. Now Ted is very much like Don. *(Laughter)* No! *(Laughter)*

So if you remember the last time Ted mentioned that the Roman Catholic Church does believe in sainthood the way that I’ve talked about it, and he’s right. But sainthood has this special way of talking about saints who have been declared to be so.

Now I want to give you just a little bit of background. I didn’t plan on going into this. But since Ted brought it up, let’s talk about it a minute.

This is from the Roman Catholic Catechism. It says, “*By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue, and lived in fidelity to God’s grace, the church recognizes the power of the Spirit of Holiness within her, and sustains the hope of believers by proposing the saints to them as models and intercessors.*”

So there’s a different category of saints. There are saints who are in general the way that Paul refers to them, those who make up the church. But that is not the popular conception in the Roman Catholic Church, though it is taught. So the conception of a saint in the Roman Catholic Church is one who has practiced heroic virtue.

Now you have to remember that this heroic virtue means something. The question is, what does it mean? Well, it hasn’t been well defined over the years. And so in 2017 Pope Francis decided that he was going to define it. And so what does it mean? Well, five things.

First of all, “*the individual must freely and voluntarily offer his/her life in the face of a certain and soon-to-come death.*” That’s one way of defining heroic virtue.

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Another way: *“There must be a close relation between the offering of one’s life and the premature death of the one who offers it.”* He’s talking about martyrdom, because heroic virtue back in the early church meant martyrdom.

And then *“the Christian must show Christian virtues, at least to an ordinary extent, before and after offering their lives.”* Now that’s interesting. And I’m going to tell you why that’s interesting in just a minute.

I’ll tell you now. It’s interesting because, when you think about this, a martyr was someone who was a saint in this regard. But two ideas were around in the medieval catholic church at the time. The first was the cult of martyrs, and therefore the cult of reliquy. In other words, the bones of these martyrs were taken and they were venerated, adored, and even worshiped. So to have the bone of a martyr was to have a relic that had some power to it.

And in addition to the cult of the reliquy was also the whole idea of the treasury of merits. And the treasury of merits was this idea that the saints had basically heroic virtue, which meant that they lived not only up to God’s standard, but above and beyond God’s standard. And so they had acted in works of super-arrogation or super works. Those additional works that they didn’t need to offer were then deposited into the treasury of merit, and the Pope had the ability to dispense those extra works to those who needed them in order to get out of jail free (I mean purgatory.) Okay, that went over really well. *(Laughter)*

So the idea of saints and relics and works of super-arrogation and the treasury of merit all sort of worked together throughout the history of the Roman Catholic Church. So this is interesting, at least to the ordinary extent. It’s an interesting phrase.

And then *“they must have a reputation for holiness,”* at least after their death. And *“they must have performed a miracle.”* That’s the new edition, though I think it was somewhat built into the thinking prior to that. This is a major difference from the martyrdom category which does not require a miracle.

Sig: Jeff?

Jeff: Yes?

Sig: Is it fair to say that the Catholic Church has gone beyond what Paul said and created idols out of these things?

Jeff: Well, here’s the deal. The deal is that of course they have, because their tradition has been raised to the level of our understanding of the written word of God. So there are two streams or sources of revelation. One is written and one is tradition. And both of those have equal authority. Now there’s some dispute and discussion over that. But basically the official documents of the church say that. And so yes, they have created a category of sainthood that is outside of the realm of the written word of God that is in their tradition. Do you have something to say?

Ted Wood: I’m always coming up as kind of like the defender of the Roman church.

Jeff: You know, somebody sent me an email in this regard who listens from outside of this group. I just—

Ted: And what did they say?

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Jeff: Well, somebody sent me a note saying, “I can’t believe Ted Wood is defending the Roman Catholic Church.” *(Laughter)*

Ted: The thing is, I want to move back again to what you said earlier with the imperative and the indicative. I think this is critical because I think that the Catholic Church, the Roman church, is the church of the imperative. But I think they’re very similar to a lot of Protestant churches that are the churches of the imperative. To me the indicative comes before the imperative and indeed it trumps the imperative. I mean, this is just such an important pastoral concept because if you’re living in the imperative, you’re always living in guilt, because you can never get there.

Jeff: Right.

Ted: And so that’s what the Roman church has done. But the Roman church is no worse than a lot of Protestant churches who live in the same way.

Now one other thing about tradition. The thing is that tradition answers the question: how do you interpret this? The Roman church has a tradition and they say, “This is the interpretation.” So no matter what your local parish priest thinks when speaking to his flocks, what he says is irrelevant. I know Catholics who say, “Well, my priest says this.” It’s irrelevant what he says. It’s what the church has determined. Juxtapose that to Protestants who tend historically to eschew tradition, and they have 20,000 interpretations. So the down side of not having a tradition of some kind is that you have lots of interpretations of a passage.

Jeff: That’s true. But you do have within Protestantism the idea of dogma that has been approved, the teaching that has been held by the church throughout the ages.

Ted: I agree with that.

Jeff: And so that puts some balance to private interpretation, which is legitimate. And we are not saying as Protestants that we don’t have tradition. We have tradition. I mean, we have the first five Christological councils that we embrace. That’s a tradition. You know, the Reformation—

Ted: The Reformers embraced that, but a whole side of Pentecostal Christianity which is exploding especially in the Third World doesn’t hold to that.

Jeff: That’s right. And some people want to distance themselves and say, “It’s just me and the Bible.” And it is just you and the Bible in one sense. But look, theology has been worked out throughout the ages with what the Cappadocian fathers said about the Trinity. We don’t pretend to reinvent it. We stand on it. That’s part of tradition. But it’s not an infallible, inerrant tradition. We recognize that these are theologians working with the Scriptures, comparing Scripture with Scripture, coming up with conclusions that are good and necessary from the Bible. And we stand on those things because of that.

But we don’t treat that as an infallible tradition like the Roman Catholics. We don’t say that there are two streams of theology. We’ll let Don go first.

Don: I think it’s rather ironic that Rome chokes, if you will, on the imputation of Christ’s righteousness to us. That’s declared heresy from the Council of Trent. And yet the whole idea of satisfaction and the treasury of merit, where the virtues of the saints are imputed to the soul in purgatory, that’s imputation. It’s rather ironic.

Jeff: Absolutely. Yes, go ahead.

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Bishop Rodgers: One form of tradition is the confessions that arose at the Reformation.

Jeff: Absolutely.

Bishop: Having no longer to deal with Rome and what they taught, the churches had to say what they believed. I believe that it’s incumbent upon a pastor in a confessional church to teach what is in accord with Scripture and that particular interpretation.

Don: Amen.

Bishop: And if you can’t do that, you should resign.

Jeff: Absolutely.

Brave Man: Amen.

Bishop: He should get into a church that matches his theology.

Jeff: Amen to that. Right over here.

Brave Man: Yes. I think he may have said what I was going to say. But tradition is kind of important in that it does kind of herd us in with specific and certain boundaries. But to the extent that they are not Scriptural, solidly Scriptural, the danger is that the laity believes that they are. And so you’ve got to be careful when you present tradition that you present it as such. And this is a guide. But the bottom line is that the word of God is Biblical.

Jeff: Yes. And that’s something with which I truly agree, and I want to comment on it really quickly. In a confessional church it is incumbent upon the leadership to always try and help the laity to see that it is the Bible that is the word of God. These confessions and catechisms are secondary, right?

One of the ways that we do that in my denomination is that we don’t read a confession or a catechism in the context of the worship service. There are other Reformed churches that do. That’s just one way that we take it out of the realm of seeing it as in some sense equal. That still doesn’t work--

Sig: You wouldn’t say the Nicene Creed during your worship service.

Jeff: Right; that’s correct. But that is still not totally effective, right? Because people will still ask, “Well, how authoritative are these documents?”, and that sort of thing. But you’re right; you have to strive to always keep that as a level of concern.

Jim O’Brien: There are a couple of things. In the early church, before and after the Nicene Creed, the majority of the church were Arians—not Germans, but those who denied the full Deity of Christ. And that was often the majority view, especially in the Greek-speaking half of the Mediterranean. So the fact that there are portions of the Protestant church that are heretical is just consistent with the way God has worked even in the earliest days of the church. And confessions were the way to address them. There wasn’t an infallible magisterium, there wasn’t a pope who couldn’t err.

Jeff: That’s right.

Jim: And then in Roman Catholicism today, (my second point), they have as much diversity as any Protestant body. I mean, you have people who want to say that Mary is a co-redemptrix, and you have those who don’t want to say that. You’ve got lots of different things going on there, just as we have. So they have no claim to virtue in that regard.

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And more importantly, this whole idea of a treasury of merit, of saints who do more than God requires, is not only ridiculous, but it dishonors our Lord Jesus Christ. There was a lovely Roman Catholic woman. I knew her nephew. He asked her why she prayed to saints and to Mary. She said, being middle European, “Oh, Jesus! He doesn’t have time for a little old woman like me. So I talk to His mother.”

Don: Oh my!

Jim: How derogatory to the Lord Jesus Christ, the King of Kings, with infinite power and wisdom! And so all of this is taking away from the Lord Jesus. And this is really evil.

And this is where the Reformers maintained the catholic church. And Rome in the Council of Trent officially leaves the catholic church. And they become something less than Christian, even though they affirm the Trinity. And that’s a big issue.

But I think we need to be careful. As Martin Luther once said, “If the Pope has the power to use the treasury of merit to get people out of purgatory, why doesn’t he just open the gates and set them all free?” No, you had to pay money to get out. (*Laughter*)

Brave Man: My name is Rob. I think that’s the part of tradition that is dangerous because you might violate Scripture. As for the idea of praying to the saints, I was watching a history survey from Robert Godfrey. And he was explaining that this came from the idea of feudalism, where a peasant didn’t have access to the kings or the dukes. So they would tell somebody else to tell them to go up the ladder. So they got this idea in their minds they would end up praying to them so that they could talk to someone a little less frightening than God. And that kind of stuff is a tradition. And there is no question that it seems like it was just a tradition that came out of a society that owned a certain way, and they just kind of adopted that pattern.

Sig: I think the point this gentleman made is very important. I’ve heard historians say that there wasn’t a lot of weight put on Paul’s writings until the printing press made the Bible available to the masses, because Paul’s writings weren’t as circulated as the Gospels were. Is that accurate?

Jeff: Well, you have to remember that the Greek Bible has kind of a long, convoluted history. But you have to remember that the printing press doesn’t come about until the 1400s.

Brave Man: 1400s or 1500s?

Jeff: 1400s.

Brave Man: But by the time you got to England and everything, it was the 1500s.

Jeff: So it comes in the 1400s. And when it does, what Bibles are printed? Hebrew Bibles are printed. Latin Bibles are printed. German Bibles are printed. Other languages are printed. What’s not printed? English, because English was understood to be a lower-class language.

So that’s one of the reasons. It wasn’t just that the church was keeping the Bible out of the hands of the English-speaking people. It was because English was considered to be a lesser language. So even the king of England would speak in another language in terms of his core language. And so there are a number of hurdles that have to be overcome in order for the Bible to be printed in the English language.

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I had a professor of mine at Grove City College. Her grandmother still remembers hiding the Bible. She was a little Italian lady. Her grandmother was hiding the Bible in a loose rock in her fireplace because they weren't allowed to have a Bible in their language. So she remembers that. That is there. But it's a little more convoluted and complex than just saying that they forbid it. Yes? Just so you guys know, if you want to contact me, my email is don.ma—*(Laughter)*

Greg Miller: *(bad mike; barely understandable)*

Dick Clouser: You're slaughtering it.

Greg: I'm slaughtering it.

Sig: You can stand up and shout, Greg.

Greg: Okay. I think it's important to know the difference between the way we look at things and the way Rome looks at things. But at the same time at the beginning of the letter here, one of the things Paul is emphasizing is the unity, yes between Jew and Gentile. But again in chapter 4 it talks about the fact that there is “*one Lord, one faith, one baptism.*” And I think that if we forget that, we're liable to get too arrogant, and we kind of cast all these aspersions upon the Roman Catholic Church. Yes, there's a lot of error. But I think we should still see them as those who do profess the triune God and do hold to the Apostles' and Nicene creeds, as do we, and see where there are points of unity as well, and not just kind of cast them out of the Kingdom, as it were. The Reformers were not interested in doing away with the Roman church. They wanted to reform it; they saw that there were errors. And yes, we can see those. But let's look to work towards unity. I think that's the emphasis that Paul is getting at, rather than just trying to say that we're better and that we have a leg up on them, that type of a thing.

Jeff: I understand, Greg. But you know, the problem is that at the two most crucial points we are divergent. The reason why I'm not a Roman Catholic is not because they have saints. The reason why I'm not a Roman Catholic is because of their view of authority and their view of salvation. And at those two points there is no reconciliation and no unity.

So for instance I may be persuaded, as Charles Hodge was, that I can accept a Roman Catholic baptism on the basis of the Trinity and the triune understanding. But I can't even accept it on the basis of their understanding of the efficacy of baptism, right?, because they believe that baptism is efficacious for the regeneration of that person.

So in their understanding of authority and salvation, that's a huge difference. And I'm going to be one of those people who says that there is no unity between the Protestant and the Roman Catholic Church, so long as they maintain those two points of divergence. And they can't change them because they're an infallible teaching church. That means that the Protestant has to change and capitulate and say, “All right; we buy into you,” or “we understand you in some way to create space for us.” And that's the way Vatican II set it up to create space for us.

And so I'm a little more hard-lined on the Roman Catholic Church. I do appreciate the fact that they're Trinitarian and those kinds of things. But the fact that they are different in the two basic areas is insurmountable, in my estimation anyway. But you can feel free to push back on that.

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Jim: Since I was the one who said that they are less than Christian, I think it’s worth pointing out that at the Council of Trent, which is an official infallible declaration of what the Roman Catholic Church believes, they anathematize the gospel.

Jeff: Yes.

Jim: And Paul says in Galatians, you know, that if you add works to faith, “*let them be anathema.*” And the Roman Catholic Church turns up and anathematizes the gospel of Jesus Christ. I’m sure that there are any number of Christians in the Roman Catholic Church, maybe even in their priesthood. But officially that church has condemned the gospel. And I just don’t see how you can get over that.

Jeff: The problem is, though, that the Roman Catholic Church does want to create space for us. For instance, I was talking to someone about that about six months ago. I asked him about that. I said that Trent anathematizes me, and they actually say that “anathema sits.” In other words, “anathema” sits upon me because I believe in justification by faith alone in terms of my salvation. And I said, “So I’m a heretic.”

And he said, “Yes, but you’re a Roman Catholic heretic.”

And I said, “What do you mean by that?”

He said, “You have Christian baptism, so we claim you. You’re a heretic, but you’re our heretic.” (*Laughter*) But you see to what great lengths they’ll go to create space for me. It’s just kind of an interesting phenomenon. Go ahead.

Bishop Rodgers: At least Rome has opened up Scripture. And there are many theologians and pastors within Rome that would agree with the Reformation.

Jeff: Sure.

Bishop: However, the problem is that it’s very hard to repent if you’re infallible. (*Laughter*)

Sig: Amen, brother; amen.

Jeff: You can read all kinds of articles about how leaders in the Roman Catholic Church do not want to acknowledge that the Mass is a re-sacrificing of Christ. But all of those articles have to deal with the Council of Trent which says that it is. And they do try to do that. They try to explain away the propitiatory character of the Mass that is offered. And they have to do that because they believe that Trent is wrong in light of Scripture, but Trent is an infallible source of tradition. And so they can’t displace it without undermining the whole church.

Caleb Falbo: When I was younger I was raised Roman Catholic, and I grew up in the Roman Catholic tradition for a while until I was older. But one of my first experiences with God was as a Roman Catholic. But I can say that there wasn’t a heavy emphasis on teaching. I didn’t know much about what the teacher said; I didn’t know. So if you would have had me on the street and started asking me about why did Christ die for your sin, I would have given you cliché answers, or I wouldn’t really know the answer. And I think that’s really indicative of a lot of the Roman Catholic Church today, where if you would actually walk around and actually go to a church service and ask people about Christ and God, they wouldn’t be able to articulate it. And I think that’s one of the big issues.

Now we know what their catechism says. You’ve probably read it; they probably haven’t. They probably don’t know what their own catechism says.

“When the Saints Go Marching In” Pt 2

Jeff: That’s right.

Caleb: And I—

Jeff: You have to educate them about what they believe before you can show them the differences. That’s what I’ve found.

Caleb: Right, because what you’ll end up getting out of them is cliché answers. And they don’t really know the answer. If you ask them why Christ died for their sins, they may not even know basic 101 Christianity. So I mean that I’ve personally met a lot of devout Roman Catholics. I have met a few who actually know those things, but there are very few in my estimation.

Don: And that’s true of a lot of Protestants too, very much so.

Jeff: All right. I hate to say this, but we’re going to pick up with point 2 the next time. *(Laughter)* But I’ve got to go and you do too. So let’s—

Sig: So this will be Part 3 next week. *(Laughter)* Hey Jeff, as long as it takes, brother!

Don: That’s right, man; there’s no rush. *(Laughter)*

Jeff: I can assure you of this: we will not have any introduction. *(Laughter)* Next week we’ll start with point 2. And we’ll try to start on time the next time, at quarter to seven.

Brave Man: Post-Roman Catholic?

Jeff: Well yes; we’ll start post-Roman Catholic. So let’s close in prayer. Father, thank You so much for this day, for the time You’ve given us to be together. And Father, we pray that You would bless us as we go throughout the day today. Make us useful servants and instruments in Your hand. We do pray for Bob. Father, we ask that as Dave seeks to take the information to the proper channels to bring before the President, we pray, Father, that Bob would be blessed in all of this. We pray that they would change his “fired” status to “resigned.” We pray, Father, that this would give him the dignity that he deserves, but also give the peace of mind that his family so longs for. Father, we pray that You will bless and strengthen Your people. And we pray, Father, that You will answer our prayers that we lift up to you on Bob’s behalf. We pray it in Christ’s name. Amen.

Brave Men: Amen. *(Applause)*