

Unplanned Content

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 05 September 2023

Preacher: Marvin Wiseman

[0 : 00] My concern is, you guys come here every Tuesday morning, and I can't tell you how much I appreciate that. And we enjoy the spirit and the fellowship and the camaraderie, and it's great and everything.

But I know human nature well enough to know that there may very well be some issues that are troubling to you, or perplexing to you.

And it could involve anything from A to Z. It could very well involve issues or things that I haven't even thought of or haven't even mentioned, but they are on your heart and mine.

And that's what we want to address. I am seeking as much as life within me to not merely satisfy people's curiosity, but to try and provide some biblical spiritual remedy for issues or problems that some of you may face, and you don't want to talk about it publicly.

And I understand that. And I think privacy is a precious thing. And we want to do everything that is necessary to protect people's privacy.

[1 : 20] And I don't know how else to be able to do that other than making this thing anonymous like we've been saying. So that's why we do that. And you feel free to take the time that you want.

And if you think of something while we're conducting the study this morning or while we're talking, feel free to write it down. These will not be collected until near the end of the session. So you'll have time, even during the session this morning, to write down or jot down anything that you may have thought of and just use the reverse side.

And that way we'll get a maximum input. And we've got others if they are needed that they could, anybody needs one, run out of writing space or whatever, we'll just give you another. Something else I want to mention, and that is several weeks ago, we distributed an important item.

This is called, I call these items that you keep forever. And I would encourage you to do that. And when I say keep forever, I consider this material so important you can leave it in your will to your next survivors.

Because they are scriptural truths that are not appreciated, known, and enjoyed by so many. And you may have already gotten this because I gave these out several weeks ago.

[2 : 44] But I just happen to have some extras for those who might not have gotten one. This is called the believer's standing and state. There is a huge difference between your performance and your position.

Your position is determined by God from the time you put your faith and trust in Jesus Christ. He gave you an exalted position.

Your performance is how you live out your life and how you conduct yourself and whether you spend time walking in the spirit or walking in the flesh or whatever.

It is behavior oriented. And that is determined by you. Your position is determined by what Jesus Christ did on that cross and your faith in Him.

Your performance is based on how you live your life, your values, etc., your behavior, your shortcomings, your weaknesses, your strengths, and all the rest of it.

[3 : 50] So it is a God plus person thing. And we do not have to worry about giving account for what God has done for us.

But we do have to give an account for what we have done about what God has provided for us. So that's the basis for this. And as I've written on it, material is taken from the book, Rightly Dividing the Word of Truth, by Dr. C.I. Schofield, who gave us the renowned Schofield Reference Bible.

This is content that has provided blessing, peace, and security for untold thousands over the years. May it do the same for you. Now, you've all, not all of you probably, but most of you have gotten a copy of this in the past.

But is there anybody who didn't get one? Okay. I got some extras. Okay. This is your standing and your state.

And the difference between them. In fact, we'll be looking at that a little bit this morning. It just so happens that that's where our study is going to take us with our Salvation's 33 Blessings.

[5 : 13] And is there anybody that needs one of these? I've got some extras. You got one? Will you need one of these? Okay. Thank you.

Okay. Michelle? Can't tell the players without a program. Anybody need a program? You got one? Thank you.

Okay. Everybody got one? I have one. Okay. Thank you.

Thank you. Michelle, thank you for taking such good care of us old geezers.

We do appreciate it. Yeah. Let's give her a hand. Your labors are much appreciated. Okay.

[6 : 14] Okay. Now, if you will take your sheet. I want you to look at the reverse side. And we will see that item number 20.

And that is the believer is a heavenly citizen. Philippians 3.20. Paul says our citizenship is in heaven from whence we look for our Lord Jesus Christ.

Therefore, he is called a stranger as far as his life on earth is concerned. According to 1 Peter 2.13. And we'll enjoy his true home in heaven forever.

And we need to provide some explanation for that item in Philippians 3.20. Where the Apostle Paul says our citizenship.

That is our place of permanent residence is in heaven. And as we've related to you before. How is it possible that the Apostle Paul can say something like that.

[7 : 20] When we're not in heaven at all. We're sitting here in Studebaker's restaurant. And this is a far cry. As nice as this place is. It's a far cry from heaven.

And we're not there. But you need to understand that many times. Especially when it is in connection with talking about our position in Christ.

It is looked upon from two different perspectives. Number one, it is looked upon us in its practicality. And in its practicality and performance. We're right here and now. And this is early September. And we just celebrated Labor Day and so forth. And this is the here and now. But in God's perspective. We are already seated with Christ in the heavenly places. How is it that he uses that kind of language. When to us it is clearly future.

[8 : 21] And he does so because with God. There is no past or future. There is the eternal now.

And it is the eternal now. When Jesus said. Who do men say that I am?

And some say. Well some say you're John the Baptist. Some say you're this. Some say you're that. And what not. And when Jesus made that statement. I think six or seven different times.

I am the resurrection and the life. I am the way, the truth and the life. I am the way to the Father. I am the bread of life. I am the water of life. All of these I am's.

In no case does he ever say. I was. Or I will be. Because he does not live in or deal in past and future.

[9 : 24] Like we mortals do. He is the eternal God. He occupies eternity. There is only one verse of scripture that talks about that.

And it is in the Psalms. And I can't remember some of these. Since in my. I told you in my advancing age. These verses move around. But it is spoken of God. It says. That he inhabits eternity.

Dan. What? Yes. The I am. He. When Moses asked. At the burning bush. Who said. Who shall I tell them. Who you are.

And he says. I am. Is that the first known. Is that the first known scripture of that mark? I think. I think that it probably is. And by the way.

It is very significant. To understand that. The Jewish people. Speaking and going way back. The Jewish people were very.

[10 : 22] Very much familiar. With their. What we call Old Testament. They call it. The Tanakh. T-A-N-A-C-H. And it consists of.

The law. The writings. And the prophets. And those three categories. Comprise. The whole. Of what we call. The Old Testament. And for many.

Many years. Of course. This was all that existed. Until. Christ came. And God started. Inspiring. The New Testament. But. The. The.

The Jewish people. Were so. Committed. To the scriptures. That they. Would memorize. Vast portions of it. I mean. Guys. Can you imagine. There are. A hundred. And fifty. Psalms. Long ones. And short ones.

[11:21] And. And. And. One of the Psalms. Which one is it? I can't even remember. Has. A hundred. Has. A hundred. And seventy five. Verses. Something like that.

And these people. Would commit these. To memory. And they didn't have. Readily. Available. Sheets. On which.

It was all written. But they had. Ways of communicating it. To each other. And memorizing it. And every synagogue. Had. Its Torah. T-O-R-A-H. The Torah. And they kept it in the cabinet.

And it was the scroll. And they would go. And unroll the scroll. And read from it. Et cetera. And people committed. Huge amounts. To memory. And when Moses. Said.

Well you want me to go. And tell these people. And tell Pharaoh. That he is to let your people go. Pharaoh is going to want to know. Oh yeah. Who says. On whose authority. And you tell him that.

[12:18] I am. Has sent him. Well. What in the world does that mean? I am. And. The I am. Is the Hebrew expression. For the perpetual.

Existing. One. He has no past. He has no future. He is the eternal now. As it were. He occupies. He inhabits eternity. And. That is a strange thing.

And by the way. When Jesus used that term. I am. I am. The bread of life. I am. The way.

The truth. And the life. And it doesn't come across that much. In the English. But. There in John 14. 6. That we're all familiar with. Where John says. I am. Jesus said. I am the way.

The truth. And the life. The way that reads. In. In the Greek. In the original language. In which it was given. Is. It states an exclusivity.

[13:14] And connected with the. I am. The way. Is also. The expression. And the. Intention of. I am the way.

And. There is. No other way. I am the truth. And there is no other truth. I am the life. And there is no other life. It really. Hammers that. It doesn't come across that way.

In the English. But it's there in the Greek. He hammers that. As if to say. This is something. That really needs to be grasped. And guys. None of us here.

Including yours truly. Understands. The deity. Humanity. Deity. Slash. Humanity. Resident. In the person of Christ.

All we know is that. It's a reality. And it is beyond our pay grade. To understand. But it makes perfect.

[14:09] Perfectly good sense. To God. It is. In the beginning. The word. The logos. Was made.

Flesh. That is Jesus. The word of God. The essence. The communication. Of God. Put in that word. The logos. Was made.

Flesh. And dwelt among us. And John says. And we. Beheld. His glory. When did he do that?

Now. Transfiguration. Who was there? Peter. James. John. They were there. When the Lord. Was transfigured.

Before them. And his garments. Were white. Whiter than the. Any forward soap. Could. Whiten them. It says. And the brightness. Above the noonday sun.

[15:07] And they were bowled over. That was the result. Of Jesus saying. Earlier. When that confession. Was made. In. In Matthew 16.

About his being. Who he was. Who do men say. That I the son of man. Some say you're this. Some say you're that. And. Peter said. Jesus said.

Well. Whom. Whom do you say that I am? You guys. You twelve. Who do you say I am? And Peter. The spokesman. Spoke up and said. Thou art. The Christ.

The Messiah. The son. Of the living God. And Jesus said. Blessed are you. Simon Bar-Jonah.

Flesh and blood. Has not revealed this to you.

You didn't figure this out. On your own. But my father in heaven. He revealed the truth. Of this to you. And I'm not going to. Stop and explain that now. But it's a precious thing. And I just came upon it.

[16:04] Less than a year ago. It's a wonderful thing. But anyway. Then Jesus went on to say. After he said. That to Peter. He said.

And there be some of you. Standing here. Who shall not. Perish. Until. You see.

The son. Of man. In his glory. What does that mean? What was he talking about? Well. We won't go to the text. Because I don't want to take the time to do it.

But. There in. Matthew. We've got a chapter division. Chapter division. Between. Sixteen and seventeen. Which is an.

Unfortunate chapter division. Because when Jesus said. There be some of you. Standing here. He was talking to the twelve. And he said. To these twelve guys. He said. Some of you guys.

[16:58] Standing here. Are not going to see death. Until you see. The son of man. Meeting himself. In his glory. And that very next chapter.

Peter says. Then. Some days later. Jesus took. Into the mount with him. Peter. James.

And John. They are. The inner circle. Of the twelve. They are referred to. More prominently. Than all of the others. Peter.

James. And John. And they beheld. His glory. When he was. Transfigured. Before them. You know why. He did that.

Well. Let's go there. Let's go. Let's go to Matthew. I hadn't planned to do this. But sometimes. Sometimes. The best studies. Come from what you don't plan. And it's. Matthew chapter 16.

[17:56] Matthew chapter 16. Where he made this. Tremendous confession. Peter made the confession. Of Christ. And then. It was right.

Right in connection. With this time. When he talks about. Look at verse 21. Matthew 16.

And verse 21. From that time. That is. From the time. Of this confession. That is made. Jesus began. To show his disciples. That he must go to Jerusalem.

And suffer many things. From the elders. And chief priests. And scribes. And be killed. And be raised up. On the third day. Now guys. Honestly. How do you compute that.

With the previous verse. Where he just said. Where Peter just said. You are. The Messiah. The Son of God. Well. What in the world. If that's true.

[18:55] Why is he going to die. What's that all about. It set up a conflagration. In the minds of these people. And they're. They're scratching their heads. And say. What. What's he talking about. Peter just made that.

Tremendous confession. You are the Messiah. The long awaited one. Hey guys. Listen. This goes back. To Genesis. Chapter 3. For crying out loud.

For the seed of the woman. Will crush the head of the serpent. And these people. Knew this. They knew it far better than we did. They've got that.

Genesis thing down pat. And they knew it's exactly. What. What was being. Talked about here. He's the Messiah. That. That. That. Genesis 3 thing. Set.

The stage. For the promise. Of the coming. Of the Messiah. And God. Went. Right after they sinned. And disobeyed. And lost their original status.

[19:51] And fellowship with God. He made this promise. This provision. In Genesis 3. That he was going to provide. A redeemer.

One who would compensate. For the sin. Of Adam and Eve. And be able to. Overcome that. And that God.

Was going to send. Such a one. And he will be. The seed. Or the offspring. Of the woman. And the promise was made.

As soon as the need. Was created. Which is right there. In that third chapter. Where the fall took place. And God waited for. 4,000 years.

To fulfill that. 4,000 years. What. Pray tell me. Were the Jewish people. The covenant people of God. What were they doing.

[20:49] For 4,000 years. They were praying. And looking. And wondering. And hoping. And expecting. And year. After year. After year. And no Messiah.

No Messiah. Generations of Jews came. And generations died off. And the law of Moses was given. And the kings were set up. And the northern kingdom. And the southern kingdom. Blah, blah, blah. And the time went on.

And on. And on. No Messiah. Until one day. One day. A strange looking man.

Appeared. Wearing strange clothing. And even had a strange diet. Locusts and wild honey. And he said.

Repent. The kingdom of heaven. Is at hand. What? Yes. This is the beginning.

[21 : 46] This is the beginning. Of the fulfillment. Of the promise. That God made. 4,000 years ago. And John's message. Recorded in all the gospels.

Matthew. Mark. Luke. John. Jesus. The Messiah. Is on the scene. And the promise is fulfilled. After all that waiting.

So. When he came on board. And was baptized of John. John tells us in that very first chapter. That he didn't realize or know him.

You know that John the Baptist was the second cousin of Jesus. And John says. But he came. And he says. And I introduced him.

To Israel. This is your long sought for. Long awaited. Messiah. Wow.

[22 : 45] Could it be. Could it be. And John the Baptist is saying. Alright. You Jews. And by the way. This was a totally Jewish thing. No Gentiles involved at all.

This is totally Jewish. And John. Who was. As Jew as he could be. He. Was. Of the tribe of Levi. He was of the priestly tribe. And he began. Preaching to the people. You. Israelites. Nation of Israel. Get. Get. Your act together.

You need to repent. Of your sin. What was our sin? What were these people doing? Well they were living. Typical kind of wayward lives. They were. Engaging in.

Smatterings of idolatry. And corruption. And everything else. These were. These. These Jews.

Were a people. Who were just. Holy. Human.

[23 : 43] As we are. And the Jewish people. And the Jewish nation. Was a microcosm. Of all of the world. And John. The Baptist. Says. People need to. Get your act together. Because.

The kingdom. Of heaven. Is at hand. And. This. This. Was an. Electrifying message. I mean. These people got so excited. And the crowds began building.

Because what this meant was. What this meant was. The kingdom of heaven was at hand. It means. That God. Is right on the threshold.

Of fixing. This. Ruined. Broken. World. And he's going to do it. Through his. Fix it.

Man. Who would that be? That. Is the Messiah. He is God's. Fix it man. He is.

[24 : 40] He is the one. Who is going to bring in. And establish that kingdom. And it is going to cover. The entire globe. It's going to be worldwide. And.

Israel. Is going to be. His headquarters. While I'm telling you. These people were beside themselves. With joy. With excitement.

And the crowds grew. And you know what Jesus did? Sure you do. He began. Performing. Miracles. Right.

Before their eyes. And what were the miracles? The miracles. Were nothing more. Than a taste. A sample. Of the kingdom.

To come. Because when Jesus Christ. Establishes his kingdom. Guess what? There isn't going to be any blindness. There isn't going to be any.

[25 : 36] Lameness. Is it going to be anyone. Indwelt by demons. All of these things. Are going to be. Destroyed. And. A new world. Is going to be created.

And the Messiah. Is the one. Who is going to do it. Why these people. Were beside themselves.

And huge crowds turned out. And multiple times. We read in the gospels. Multiple times.

That there were. Multitudes. You know. The bible never tells us. How many a multitude is. Doesn't give us a number. But I can promise you this. It was a bunch of people. More than a dozen.

I'm not saying it was thousands. But it was a bunch of people. And they were all witnesses of this.

And you know. To this day. The legitimacy.

And the reality. Of the miracles. That Jesus performed. Have never been questioned. Or challenged. The source. From which he did it. Was challenged.

[26 : 33] Because some said. Well he just does it. Through the power of the devil. Which of course. Was blasphemy. But. These miracles. That he was doing. Guys. What they were. They were samples.

They were expressions. Of the way. The human body. Is. Supposed to be. How is that? It's supposed to be.

Without pain. Without brokenness. Without sorrow. Without blindness. Without deafness. That's the way. It was supposed to be. When was it that? When was it that way? It was that way.

In the original creation. But that was all lost. When sin came in. It ruined everything. Brought everything. Crashing down. The Messiah. Is going to. Fix it.

Repair it. Restore it. It's a beautiful concept. And guys. This world. Is still waiting for that. There are those.

[27 : 28] And I'm going to say this. Because. It's going to be hard to believe. But. It is true. This fix it thing. This.

Repair for this broken world. is held. By the majority. Of Christendom.

That this is it. We're living in it. Right now. Now you're thinking. Well Marv. You've got things mixed up now.

Because that's not. That's not the way it is. I'm not sure what you're talking about. Guys. This. Fix it thing. Is real. It's literal.

And. Why then am I wearing these? I've got hearing aids.

[28 : 33] They make these things so tiny now. That they. That they. They protect my. What shall I say. I don't know. Anyway.

Some. Some guys. For years. Some guys wouldn't wear hearing aids. Because they didn't want to buy a note. They had it. You know. Human pride is. Something. Isn't it? So they make them so small.

And so tiny. That. People can't even tell. That you've got them. Except they don't work half the time. You know. They're not. Like the originals. Like God gave. So. This.

What I'm saying is. The majority of Christendom. Believes. That when John the Baptist. Preached that message. The kingdom of heaven. Is at hand. That.

It is now. A reality. This is it. And we're living in it. And we say. Well no. Wait a minute. If that's true. What is it with this death?

[29 : 29] What is it with the sickness? What is it with cancer? What's going on there? Say. Well. Well. No. You. You. You misunderstand. Jesus didn't mean. That he was going to.

Fix it. Literally. But spiritually. Well. What does that mean? That they've never been able to decide. And the majority position guys. This may stun you. But I've been studying this long enough. To know what I'm talking about. The majority position is. We are in the kingdom now.

We are building the kingdom. That is the majority position. And by majority. I mean. Roman Catholic.

And. Most of. But thank God. Not all. Most of. Protestantism. Holds that position. This is the kingdom.

[30 : 26] Of heaven. We are living in it now. Spiritually. Well fellas. You need to understand. That when Jesus said he would return.

Promised that he would come back. For the first. Three hundred years. Everybody. Expected. Back then.

Jesus to return. Literally. Physically. But he didn't. Now he didn't say he would return soon. He just said that he would return.

And what I'm telling you. Is that. Two thousand years have passed. And he hasn't returned yet. Physically. But he's committed to doing that. So when.

Two or three hundred years. Had gone by. And Jesus had still not returned. There were some who came on the scene. Particularly a man by the name of Origen.

[31 : 28] His name is O-R-I-G-E-N. Origen. A brilliant man. But they were wrestling with this. It isn't like Jesus to make promises like that.

And not fulfill them. And there seem to be two possibilities. Number one. Jesus wanted to come back. Earlier. But he couldn't.

Well that doesn't sound like Jesus. Because. He did everything he wanted to do. He performed miracles. So. That doesn't fly. And the other possibility is. Jesus wanted to come back.

But he was prevented from doing so. Well that's crazy too. That won't fly either. But he still hasn't come. So. What's the answer? And a man like Origen took him.

Of course. He did come. He has come. We misunderstood. Do you know when he came? He came on the day of Pentecost.

[32 : 31] He came. He came. As the spirit. And the spirit. In Acts 2. That was the coming of Jesus. And we just didn't understand it.

We didn't put it together. But that was. He has come. And he has established. His kingdom on earth. And it is a. Spiritual kingdom.

That is. Not material. Not material. Not physical. But spiritual. And guys. You need to understand. And I'm not criticizing this.

And I'll tell you why. You need to understand. This is the majority position. Of Christendom. It is definitely. The majority position. Of Catholicism. And when I say.

It's the position. Of most. Of Protestantism. Is because. Most. Of Protestantism. Today. Came from. What? Catholicism.

[33 : 29] Catholicism. Came from Rome. Started with Luther. 1517. Was later followed by. John Charles Wesley. The Church of England.

1700. And out of that came. The Methodists. Sure. And the Nazarene. And the Presbyterian. And the brethren. And all the rest.

And they comprise. The majority. Of Christendom. That's where we are. So what are we doing? We're building the kingdom. Now. I don't want to be too rough. On these people. Because. I'll tell you what. I call these.

Faulty assumptions. And as I look back. And read the history. And see what all of these people. Were confronted with. And Augustine. By the way. St. Augustine. Was one of the.

[34 : 26] Most brilliant. Church fathers. Ever. I mean. This man. But. But guys. All of these. Church fathers. Great.

Intellects. But you know what? Some of them had great egos too. Just like us. And. They set forth. These positions. And they were the. Educated. And the elite. And the influential. And they told the people. This is the way it is. And the people said. Well these guys are a lot smarter than I am.

So I guess that's the way it is. And they just. Signed on to it. And that has become. The doctrinal position. And it is to this day. So. What we are talking about here.

Is. A miscue. And you know what? We ought to be eager to admit. If we. And I'm talking about yours truly. If we live back then.

[35 : 22] When they did. Seeing what they saw. Dealing with the issues. That they were dealing with. I have no doubt. We would have probably reached.

The same conclusion as they. Because it's the only thing. It seems to make sense. And if we had agreed with them. We'd have been as wrong as they. So. They held these positions. Not out of some evil motive.

They held them sincerely. I call them. Faulty. Assumptions. And guys. The world. Is. Filled to the brim.

With things. That people think. Are true. But are not true. At all. And they act on that. And when you act on.

What you think. Is true. But isn't true. You're very likely. Going to have. Disappointing results. Because. Truth.

[36 : 20] Was not the thing. That motivated it. It was only. A misunderstanding. Understanding of the truth. And guys. The world. Is filled. With this stuff. Today.

We have a name for it. That everybody can identify. We call it. Fake news. It's stuff. That you hear. That is presented. As truth.

It isn't true. At all. And time. Will usually prove. That it wasn't true. But. It sells. And people believed. At the time. And this is why.

Satan. Is referred to. As. One. In whom. There is. No. Truth. He was a liar.

From the beginning. And there is no truth. In him. Jesus said. So. This is. We are living. In a world.

[37 : 17] Of misunderstanding. And. To. Build this. Continuing case. How did they handle this? Well.

If you're a Roman Catholic. If you're a Roman Catholic. You see. The Pope. In this thing called. Apostolic succession. Which means. The apostles. And the authority. That they had. That Christ. Gave to them. When he sent them forth.

To perform miracles. And so on. Preach to Canva. That their authority. Has been transmitted. From the original.

Twelve apostles. To. Men. Who lived. Back then. In that first century. Godly. Christian men. One. And. One of them.

[38 : 12] One of them. Was selected. To be. The direct. Successor. Of Peter. And.

Peter. Peter. Was the first. Pope. And those who came after him. Received the mantle. Of authority. Of authority. From Peter.

And they wear it. As the head. Of the church. And this is something that is. Not commonly recognized. But. I assure you. That it is true. And.
It is that. The Pope. Is intended to be. Not merely. The spiritual ruler. Of the faithful.
Of Roman Catholics. The Pope. Is intended to be. The vicar. Of Christ. And.
[39 : 08] What is it. That Christ. Is going to rule. And reign. The whole. Nine yards. Everything.
When Jesus Christ.

Returns. And sets up his throne. In Jerusalem. He's not simply. Going to be. The king. Of the Jews.
And the king. Of Israel. He's going to be. The king. Of the whole nine yards. Everything. The whole
globe. Is going to be. Under the authority.
Of Jesus Christ. And he. Will rule. The nations. Plural. Nations. With. A rod. Of iron.
That means. He's going to have. A no nonsense. Government. He is going to be. The. Sole.
Authority.

[40 : 06] And. The Pope. With all due respect. Has his hands full. Just trying to. Keep. The faithful.
In line. Much less.

All the rest of the world. But. The point that I'm making is. The successor. Of Peter. Is supposed to
be. Not merely.

The religious leader. Of a handful of people. Compared to the world's population. He is to be. The.
Political. Ruler. As well.

And. If you know anything. About church history. You know. That. The Pope. The Catholics. Refer
to as the Holy Father. Has had his.

Real struggles. Just trying to convince. His fellow Italians. That he is supposed to be. Their political
authority. Not just their religious authority.

[41 : 02] And. That. You see what I'm saying. This sets up. A kind of. Situation. That is.
Inexpressible. And. And without any.

Legitimacy. But. Derived from. Sincerity. And. Good faith. And all the rest of it. But guys. It's just
wrong. It's just wrong. So.

This is where we are. And. For the Pope. To be the vicar. That means the direct representative.
And you need to understand this.

Because it's just. This is difficult for Protestants to buy. Because we just. Don't think that it's. Really
that way. But it. For those of you who are former Catholics. And I know because. My first wife.
Was former Roman Catholic. And. We can. We can identify with where this is coming from. But.
You need to understand that. That in Catholic theology.

[41 : 59] And I. I've got. I've got a book that thick. I've brought it before. And I'll show it to you. And
it is the official. The official. Standing. And position.

Regarding. Doctrine. The Roman Catholic Church. And everything. And. As. As. As. As. As much
as this is a hard sell. For Protestants. It is something that.

Roman Catholics believe very deeply. And very seriously. And that is. That the Pope. Is. In reality.
The same. As.

Jesus Christ. In his place. On the throne. That he occupies the throne of Peter. And when the Pope
speaks. That is.

God speaking. That is. Jesus speaking. In his place. He is called the vicar. The v-i-c-a-r. The vicar.
Of the Roman Catholic Church.

[42 : 56] And. They. Simply. Absorb that. Because. That is the ancient teaching. And children born
into the Roman Catholic Church. Are necessarily baptized.

To. They believe. Remove. Original sin. From the baby. And. And this is. This is. Good faith stuff. I
mean. These people. Honestly. Sincerely.

Believe this. And those who were teaching it. Are not evil people. They honestly. Teach it. And
believe it. And where do they get it? They get it from the scriptures.

They get it from. Their interpretation. The scriptures. And as I told you before guys. Everybody
knows. What the Bible says. All you have to do is read.

It will tell you what it says. The problem is. What does it mean? The problem is in the interpretation.
Not in what it says. But in what it means. And.

[43 : 52] The key passage. That our Roman Catholic friends use. And I speak of them as friends.
Because they are. And I have many friends. Who are Roman Catholic. And they sincerely believe
this.

And they take it in good faith. And they are taught not to question it. And my heart goes out to them. Because. There is a certain.

Restraint. Or bondage involved with that. There is no assurance. No confidence. Because. They are engaged in a system of works. And penances.

And you never know if you've done enough. You never know if you've been good enough. You never know if you've attended enough. You don't. And there is no peace. There is no security. Guys. What do you think Jesus meant?

When he said. If the son sets you free. You shall be free indeed. What do you think that freedom means? He's not talking about freedom by not being in jail.

[44 : 53] He's talking about freedom within. He's talking about. Coming out of. Bondage. And guys. Let me tell you something. There is no greater bondage.

Than religious bondage. Because in religious bondage. People see their. Eternal destiny. Not only their.

Temporal well being. They see their. Eternal destiny. Tied up. In that spiritual thing. And I've had. People tell me.

I don't always want to go to mass. And sometimes I don't want to go to mass. But I'm. I'm afraid not to. I'm afraid. I'm afraid. Afraid. Not to go to mass.

Listen guys. Church. Church. Ought not to be something. That you have to do. It is intended to be something.

[45 : 56] That you get to do. Not that you have to do. If Christ sets you free. You shall be free indeed. And there's no bondage.

Bondage like. Spiritual bondage. Emotional bondage. That ties up your. Eternal destiny. And there is nothing. But a big question mark. Because you never know.

If you've done enough. If you've been good enough. If you've given enough. If you've prayed enough. If you. And it keeps people. Striving. And striving. And trying. And trying. And giving. And promising.

And going. And going. And it's like. Where's the peace? Where's the joy? Where's the security? There isn't any in that.

And when you ask. These dear people. Do you know Christ. As your savior. Or is heaven. Your home. The most. You're going to get from. Is. I hope so.

[46 : 56] I hope so. And guys. Life is too short. To live it. With a hope so. Salvation. Jesus.

Didn't die. On that cross. To give us. A question mark. For our faith. He died.

To give us. An exclamation mark. And when Jesus said. It. Is. Finished. To the last time. It is finished. He did not mean.

Well I've started it. Now it's up to you. To finish it. No. He finished it. And if the son. Sets you free. You shall be free.

Indeed. This. Religious bondage. Is. Emotional bondage. It's psychological. Bondage. And it has a grip. On people. And I.

[47 : 56] Talk to too many. Who have come. Out of that bondage. And. The descriptions. That they give. Is just. So sad. And it just.

Breaks your heart. To see that there are people. Who are. In bondage. Jesus. Jesus. Didn't. Die on the cross. To put you in bondage.

My. Oh my. Oh well. Hey. I hadn't even planned to go there. But like I said. Sometimes. Dan.

What? Yeah. Marvin. I think what you said. If you watch. Blue Bloods. And you watch. Tom Selleck. I think it's the Archbishop. Or one of the. Catholic hierarchy.

That he interacts with. And you'll see exactly. What you said. Yeah. Well. And guys. I've got. And I'll bring it next week. Just to show what you're going to pass around.

[48 : 53] I think I did that before. It's a book about. About. Yeah. And it is under the. Infra-Modder. Under the authority of. Of Pope John Hall.

The second. That's true. And. It's. You know. It carries all the authority. Of the Central Roman Catholic Church. And. And my heart goes out to these. Dear people. Because.

I know from my first wife. I know. I know something. Of what. Of what these folks are facing. And they just. They just have no idea.

Of what. Is really available to them. Through the finished work of Christ. And they've just got all of these. Religious hoops. That they have to jump through.

You know. And they take this very seriously. And. It's just. It's just so sad. To realize. And you know who I feel. The most pain.

[49 : 48] And sympathy for. And I mean this. I mean this very sincerely. For the priests. For the priests. Who have. Bought into this thing.

With total good faith. Committed their life to it. And these are. Good people. Oh yeah. Sure. They're a renegade priest. Yeah. They're. Priests. Who. Abuse children. And take advantage of nuns. And all the rest. And there are plenty of. Protestant pastors. That do the same thing. So there's plenty to go around. You know. But. But my heart goes out to these. To these.

Catholic men of the cross. Who are. Committed fully. To what they are taught. And what they believe. And what they're passing on to the people. And it is just. It is just.

It is just so sad. And. And every now and then. You. You come across. A former priest. Who's willing to talk about it. Now. I've got some. Some books. And some of them. And.

[50 : 45] It's. Boy. I'll tell you. It is. It is really something. So. Their belief is. Of course. That. The Pope. The Pope.

Is Jesus Christ. On earth. And when the Pope speaks. Jesus is speaking. Well let me ask you guys. Who's not going to obey that. If that's what you believe.

And. Is it held in good faith. Absolutely. It's held in good faith. And they really. They're really committed to it. And they believe it. And. And. And my heart goes out to them. And I say that with all the sincerity.

That I can muster. Because. Religion. Is a. Hard tax money. Jesus said. My burden is easy. My yoke is easy. My burden is light. And there's a huge difference. And. Well once again. I. I.

[51 : 44] I kind of. I guess I owe you an apology. For not getting to where. We were supposed to go. In this. But. We'll get there maybe next week. Okay. Thanks guys for your kindness. And your patience. Melbourne