

The Bible and Roman Catholicism

By Stephen Finley

As one who deeply cares for people's souls, this pastor is constantly confronting people with an extremely important question: "Do you know for certain that if you were to die today, you would go to heaven?" Usually, the response received is something like this: "Thanks, but I'm Catholic. I'm happy with my religion, and I'm not interested in changing."

This response is understandable. Naturally, there are deep feelings and memories associated with the religion in which one has been reared. However, the question that this article shall attempt to ask of its Catholic readers is not "How deep are your feelings of devotion to your religion?" The question that this pastor sincerely wishes every Catholic to ask himself is, "Am I absolutely sure that if I were to depart this life before the sun sets today, a righteous, holy God would be able to accept me into His perfect heaven?"

Absolutely nothing is more important than this question. Yet, multitudes of people in this world — including multitudes of people who were brought up in the bosom of the Roman Catholic Church — know deep within their hearts that they cannot answer this question. Many Catholics have been so plagued with the frightening thought of where they would spend eternity, that they finally, in desperation, began to look for answers in the Book that they had been strongly discouraged from reading, or had even been told not to read, as Catholics — the Holy Bible. In reading the Bible, many Catholics have been utterly shocked at what they have found: and their lives have changed forever.

The questions and answers from Scripture that shall follow in this article demonstrate what many Catholics have discovered when they set their hearts to read God's Word. This pastor strongly encourages his Catholic friends to do the same. After all, when you stand before God, He will not judge you according to what seemed right to you "in your book": He will judge you by what He has revealed in *His* Book.

Veneration of Images

Many Catholics who earnestly set out to search the Scriptures are surprised to find that one of the very first things they learned as Catholics — the Ten Commandments — is not quite the same in Scripture as it appears in the Catechism. In Exodus 20:4-5, God commands, "*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath...Thou shalt not bow down thyself to them, nor serve them...*" This commandment, which is second in the list of the commandments, is mysteriously left out altogether in the Catholic version of the Ten Commandments; and in its place, the tenth commandment ("*Thou shalt not covet*") is split into two parts ("*Thou shalt not covet thy neighbour's wife / goods*").

Why is this commandment left out of the Catechism, when the Bible is replete with the most severe warnings against idolatry? For millions of former Catholics who dared to read the Bible, the answer to this question was so obvious, that it was unavoidable. Without question, the Catholic Church's veneration of relics, statues, and images is nothing less than idolatry; and this omission of the second commandment is an attempt to cover it up.

The Catechism attempts to explain away this command by insisting that the "honour paid to the sacred images" is merely "respectful veneration" of the person represented, and not worship of the image itself (Catechism of the Catholic Church, Doubleday, 1997, p. 573). However, the lesson learned from a lifetime of formal teaching and innumerable personal anecdotes about moving, crying, and even bleeding statues; healing obtained through the adoration of relics; amazing supernatural phenomena experienced in the presence of images; or forgiveness of sins and other blessings obtained merely through the possession of a properly blessed image, is simply too hard for many Catholics to ignore. Upon reading this Scripture, many have come to realise, deep in their hearts, that they have been taught to worship graven images, in direct defiance of God's command.

Mary and Other Saints

In their search through the Scriptures, many Catholics are utterly shocked at what they find concerning Mary.

Mary, Catholics are taught, hears the prayers of the faithful and intercedes for them; ameliorates the fierce wrath of her Son, Who cannot turn her away; and actually saves and redeems sinful souls. Many other saints, as well, are said to be able to hear prayers, intercede for, and render guidance and protection to sinful souls.

But what does the Bible say?

For one, the Bible says that Mary was a sinner in need of salvation, just as you and I are! Romans 5:12 declares, *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”* Nowhere in Scripture is there the slightest implication that Mary was somehow exempt from the sin nature that is passed down from Adam to us all. On the contrary, Mary herself said, *“My soul doth magnify the Lord, and my spirit hath rejoiced in God **my Saviour**”* (Luke 1:46, 47). Only a sinner needs a Saviour!

The Roman Catholic Church also teaches that Mary was a virgin all her days. The Scriptures, however, say otherwise. Mary certainly was a chaste virgin at the time when she miraculously bore Jesus Christ in her womb (Matthew 1:18-23). However, Matthew informs us that Joseph, her husband, *“knew her not* (*“knew” is the scriptural expression for physical intimacy) till she had brought forth her firstborn son*” (Matthew 1:24, 25). A reaction to Jesus from the people of His home town of Nazareth likewise reveals that Mary, through her marriage with Joseph, had other children *after* Jesus’ miraculous virgin birth. The angry townspeople said, *“Is not this the carpenter’s son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?”* (Matthew 13:55, 56) Mary, a sinner, married Joseph, a sinner. Their children also were sinners — at least some of whom rejected Jesus. (See John 7:1-5.)

These two Scriptural facts about Mary alone should deeply disturb every Catholic, for Catholics are taught to rely on Mary, in large measure, for their salvation! Can one who was herself a sinner save, or in any way mediate for, other sinners? Can one who was a sinner — and, for that matter, can anyone other than God — even hear men’s prayers? The Scripture answers these questions thus:

“I, even I, am the LORD; and beside me there is no saviour.” (Isaiah 43:11)

“Be it known unto you all...that by the name of Jesus Christ of Nazareth...doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4: 10, 12)

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6)

“For there is one God, and one mediator (intercessor, advocate) between God and men, the man Christ Jesus.” (1 Timothy 2:5)

“...if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins...” (1 John 2:1, 2)

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels...and not holding the Head (Jesus Christ)...” (Colossians 2:18, 19)



***Jesus, not Mary or any saint, is the only Way to the Father
(John 14:6).***

Could God’s Word be more transparent? Only Jesus saves. Only Jesus redeems. Only Jesus mediates (intercedes) for men. Only Jesus, who is God Almighty, is to be worshipped, venerated, and adored. No other being in the universe — not Mary, no saint in heaven, nor even God’s angels — knows our thoughts, or can hear or answer prayers. Not once in the Scriptures is Mary called “Mother of God” or “Queen of Heaven.” Not once is it said that prayers or adoration should be directed to her, to any other departed saint, or to any angelic being.

On the contrary, God most solemnly warns

us *not* to pray to anyone but Himself, or to seek communication with any departed person. (This sin is called “necromancy” or “consulting of familiar spirits,” and is forbidden, along with all other forms of the occult, in Deuteronomy 18:10-12.) To rely on Mary, or on any being other than Christ for your salvation, is to lean on a broken reed!

The Church’s Foundation and Headship

Many Catholics are shocked to discover, upon a simple perusal of the Gospels of Matthew, Mark, and Luke, that the Apostle Peter had a wife (Matthew 8:14-18, Mark 1:29-31, Luke 4:38-39). This in itself should be surprising enough, since Peter, who is supposed to have been the first Pope, should have been celibate. It is even more surprising to find, upon reading the entire New Testament very carefully, that there is not the slightest mention of Peter’s having been the “Holy Father,” or of his having been in any way elevated above the other Apostles. There is not the slightest hint that any man, in the Apostles’ generation or in succeeding generations, had, or ever would have, any powers that in any way answer to the powers that the Pope is supposed to have in the Catholic Church today. What the Scripture does say is this:

“For other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Corinthians 3:11)

“This (Jesus Christ) is the stone which was set at nought of you builders, which is become the head of the corner.” (Acts 4:11)

“...Jesus Christ himself being the chief corner stone.” (Ephesians 2:20)

“...Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious...” (1 Peter 2:6, 7)

In light of the above verses, there could be only one possible meaning to Jesus’ statement to Peter in Matthew 16:18. In this verse, Jesus said, *“...thou art Peter (“stone, piece of rock”), and upon **this** rock (“mass of rock, boulder”) I will build my church.”* The “rock” upon which Christ said He would build His church is not Peter, but *Himself*. Furthermore, Jesus Christ, and no one else, is called the “Head of the church.” To Him alone is His church subject (Ephesians 5:23, 24).

How important is this truth? It is extremely important! Hundreds of popes have pronounced dogmas that are supposed to be infallibly true, because they were made by the “Vicar of Christ” and “Successor of Peter”—an office that does not exist in Scripture! In fact, the Roman Church is supposed to be infallible (true in all its dogmas) *because* it is built upon an infallible papacy. However, this does not align with Scripture, either.

It does not take very long in reading through the New Testament for a person to observe that a church is simply a visible assembly of Christians in a particular place, who are committed to following the Word of God. It is also very apparent in Scripture that since a church is composed of fallible sinners who can waver from the Scriptures, it is very capable of error! Five of the seven churches that John addressed in the book of Revelation (Apocalypse) were seriously rebuked by the Lord for serious doctrinal or practical errors. In fact, the church in the city of Ephesus was warned, *“...repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent”* (Revelation 2:5). Obviously, this church (local assembly of believers in Ephesus), was being warned that they would soon cease to exist unless they returned to following the instructions in God’s Word.

If no church is infallible, then how can one’s salvation be safely vested in the Roman Catholic Church (or in any church)? What if one’s church abandons the truth of Scriptures? Many Catholics who embark on reading the Bible are shaken by this question, since they have been taught all their lives that the Roman Catholic Church is their salvation.

The Source of Authority

According to the Roman Catholic Church, Scripture is not sufficient to tell us everything God wants us to know. Rather, the authority for what we should believe is said to come in two streams: from Scripture *and* Church Tradition. In fact, in the words of one Catholic source, *“A Catholic dogma... does not need any scriptural text for its warrant; dogmas are believed not because they are contained in the Scriptures, but because they are taught by the church.”* (*Encyclopaedic Dictionary of the Bible*, electronic media, Harmony Media Inc.,

emphasis added.)

This rule of authority, which clearly puts Scripture in a very secondary place, demands that one place implicit, unquestioning trust in Church tradition. But can tradition be trusted? What if it changes? (For example, how can eating meat on Friday now be O.K., whereas in the past it was a damnable sin?) What if oral tradition happens to contradict the Bible? And is tradition truly a co-authority with Scripture? What does the Bible say about this? It says the following:

“Sanctify them through thy truth: thy word is truth.” (John 17:17) (This was part of Jesus’ prayer to His Father. Never in Scripture does God call anything other than Himself or His own Word “Truth.”)

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation...All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (complete), thoroughly furnished unto all good works.” (2 Timothy 3:15-17)

These verses, and many others, proclaim that only the Scriptures are the authority for men’s lives. The Scriptures alone are sufficient to provide men with the knowledge of salvation, and to equip Christians with everything they need for godly living. In fact, the Apostles themselves commanded everyone to search the Scriptures to see if their preaching matched the Word of God. If anything that any man or religion tells us contradicts God’s divine revelation, it is to be rejected! Consider these fascinating verses:

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39)(This command was from Jesus Himself.)

“These (the people of the synagogue in Berea) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things (the message preached by the Apostle Paul) were so.” (Acts 17:11)

“But though we (Paul and the other Apostles), or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Galatians 1:8)



Christ Himself was constantly blasting the Pharisees (the religious leaders of the day), who thought themselves to “sit in Moses’ seat” (possess undisputed authority passed down to them from Moses). Most of the mountain of traditions that the Pharisees had made up over the years directly contradicted God’s Word; and Jesus had the most dire warnings of God’s impending wrath upon these men, whom He called “hypocrites,” “vipers,” “serpents,” and “blind leaders of the blind.” Consider these sobering words of Christ to the Pharisees:

“Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men...Full well ye reject the commandment of God, that ye may keep your own tradition...Making the word of God of none effect through your tradition, which ye have delivered.” (Mark 7:6-9, 13)

If the Lord Jesus Christ, the One who will judge you some day, gave such serious warnings concerning false traditions of men, can you afford to accept without question the traditions of the Catholic Church (or of any church), if that church’s traditions contradict Scripture?

Purgatory and Masses for the Dead

Purgatory is a tragic example of a tradition of men. There is no such thing as Purgatory. One may read the Bible from cover to cover, and find not one word or even hint about such a place. It is an historical fact that this

dogma did not even begin to be taught by the Catholic Church until the fifth century.

The Bible speaks of only two places to which people go after departure from this life: heaven, or hell. There is nothing in between. When the wicked thief on the cross believed on Jesus and cried out to Him, Jesus immediately replied, *"Verily I say unto thee, To day shalt thou be with me in paradise"* (Luke 23:43). This man, who had no time left in this world to turn his wicked life around, was assured by the Saviour that he would, immediately upon his death that day, be in paradise with Himself. Nor was this thief an exceptional case. The Bible comforts every true, born-again child of God with the promise that to be *"absent from the body"* is to be *"present with the Lord"* (2 Corinthians 5:6-8). Conversely, the horrible truth is that those who depart this life without having received God's gift of salvation are immediately in hell. Jesus told of a rich man who died without forgiveness of his sins, and who immediately, upon death, *"in hell...lift up his eyes, being in torments"* (Luke 16:23). To miss heaven is to go to hell — a place of eternal punishment for sin, not of temporary "purging" of sin.

The Roman Catholic Church offers shortening of one's stay in purgatory when living relatives give the Church money to say masses for them. But what does the Bible say about the redemption of our souls? It says, *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ..."* (1 Peter 1:18, 19). The Bible says that Jesus shed His blood freely in order to redeem our souls. To try to purchase one's redemption, or someone else's redemption — either in this life, or for those who have passed into the next — with money, is to insult the One who freely purchased your salvation with His own blood. As for prayers for the departed, they cannot avail — for the eternal destination of one's soul is final at the moment of death. Hebrews 9:27 warns, *"...it is appointed unto men once to die, but after this the judgment."*

Sacraments

According to the Catholic Church, the seven Sacraments are rituals or institutions whereby grace for salvation is conferred to the individual. But what does the Bible say? Can the Sacraments really take care of the sin problem that separates us from God?

In answering this question from Scripture, it might be easiest to start with what the Bible says about the priesthood. After the initial shock of finding that bishops are not only allowed, but *required* to be married (1 Timothy 3:2, 4; Titus 1:5, 6), Catholics who undertake to search the Scriptures are soon shocked to find that there is no such office as "priest" at all. Rather, all true Christians are called *"kings and priests unto God"* (Revelation 1:6, 1 Peter 2:9). This means that all who truly belong to God's family are able to go directly to God through no human mediator at all. Nowhere does the Bible speak of making confession to and receiving absolution of sins from any sinful man. Jesus Christ, the sinless Son of God, is the Christian's only *"mediator"* (1 Timothy 2:5). Christ is the believer's *"high priest."* Through Him, every true believer can directly approach the throne of God with *"boldness"* and *"full assurance,"* for he knows that his High Priest has cleansed him from all sin (Hebrews 10:19-25).

This fact strikes at the very heart of the sacrament of Penance. Can the Roman Catholic priest expiate sins? No, he cannot. In Mark 2:7, the scribes reasoned in themselves, *"Who can forgive sins but God only?"* Though the scribes did not know God, they were absolutely right in this statement; and Jesus did not contradict or correct it! What they failed to believe is that Jesus is God Almighty in human flesh, and thus has *"power on earth to forgive sins"* (Mark 2:10). When Jesus Christ forgives a man, He forgives wholly, by His grace, and without prescribing meritorious acts of penance in order to receive that grace (just as He wholly forgave the thief on the cross). The Apostle Paul said this about Jesus' forgiveness:

"Be it known unto you therefore...that through this man (Jesus Christ) is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (by trying to keep God's Law)." (Acts 13:38, 39)

What about baptism? Does this ritual bring grace for salvation? Does it remove or wash away "original sin"? No, it does not, and cannot. Scripture calls baptism a *"likeness"* (an external picture, representation, or symbol) of Christ's death, burial, and resurrection (Romans 6:4, 5). It has absolutely no power to save the soul in any way, no matter who administers it. One receives forgiveness of sins only one way — by believing on the Lord Jesus Christ. In Acts 16:30, a man who was afraid that that night would be his last night on earth asked Paul and Silas this straightforward question: *"Sirs, what must I do to be saved?"* Their reply? *"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."* (Acts 16:31a) It really is that simple! Paul and

Silas' salvation message did not include baptism, or any other "sacrament." Baptism is merely a first step of obedience *after* one has been saved by putting his faith in Jesus Christ alone (Acts 8:36-38).

What about the sacrament that is the very "jugular vein" of the Roman Catholic Church — the Holy Eucharist? What does the Bible say about it? Simply this: The bread and fruit of the vine that Christians partake of at the Lord's Table are *symbols* of Christ's flesh and blood, which He gave for man's redemption — and nothing more. When Jesus partook of the bread and fruit of the vine with His disciples at the Last Supper, He said, "*This do in remembrance of me*" (1 Corinthians 11:24). Immediately after calling the fruit of the vine "*my blood*," He again called it "*this fruit of the vine*" (Matthew 26:27-29).

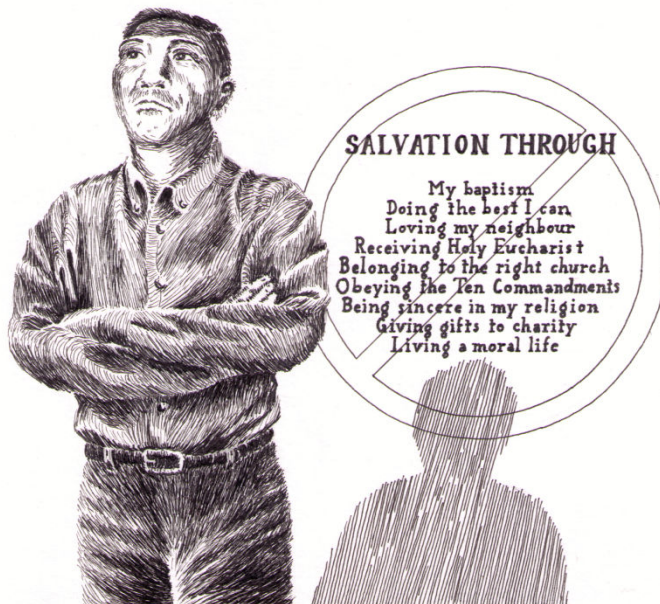
Dear Catholic friend, this matter of whether the bread and fruit of the vine become, in some mystical way, the literal flesh and blood of Christ, or whether they are mere symbols, is not an inconsequential "difference of opinion." The Catholic Church has taught you that Christ's sacrifice continues every time the Mass is performed — which can only mean that Christ's redemptive work for your soul is not done! But the Bible says that Christ's redemptive work *is* done. He finished it all on the cross 2,000 years ago, never to repeat it again. Before He died, Jesus cried "*It is finished*" (John 19:30). The Apostle Paul wrote:

"By the which will we are sanctified (saved, set apart unto God) through the offering of the body of Jesus Christ once for all. And every priest (the Jewish priest of the Old Testament, who offered animal sacrifices) standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God...For by one offering he hath perfected (completed) forever them that are sanctified...and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Hebrews 10: 10-12, 14, 17-18)

The message of these Scriptures is unmistakable: neither baptism, nor penance, nor Eucharist, nor any other sacrament, ritual, or act, can take away sins, or be a channel of God's grace to the sinner — for Jesus Christ, and only Jesus Christ, has already done everything that is necessary for your salvation on the cross of Calvary.

The Way to Get to Heaven

This brings us back to the original question: Do you, dear Catholic friend, know for sure that if you were to die today, you would go to heaven? Perhaps you still aren't sure; and yet, you are beginning to sense that the Roman Catholic Church does not have the answer to this question. If so, you do well to recognise this fact! The Roman Catholic Church has kept you in fear by making itself, with all its meritorious rituals, the instrument of your salvation instead of Christ; and by so doing, it has made merchandise of you.



However, simply turning your back on the Catholic Church still will not settle your sin problem. In fact, being baptised into a Baptist church and being put on the membership role will not save you. Millions of professing "Baptists" are on their way straight to hell at this very moment.

At this point you may be wondering, "What on earth, then, does God demand? What will God accept as payment for my sins?" Friend, there are only two possible "payment plans" for your sins.

Plan # 1: You pay.

If you choose to try to pay for your sins yourself, the price you will pay is an eternity in the Lake of Fire! The Bible says, "*For the wages of sin is death*" (Romans 6:23). What your sins have earned you is death. There is no such thing as a "venial" or "lesser" sin in the Bible. Every single sin you have ever committed (whether it be "telling a little white lie," using God's name in vain, or engaging in the pleasure of a lustful thought) is, according to God's Word, "mortal" — resulting in spiritual death. The Bible

says that because of your sin, you are declared by God's Law to be "guilty" (Romans 3:19, 20). Your present (and natural) condition is that you are "*dead in trespasses and sins*" — cut off from God, and belonging to the "*prince of the power of the air,*" Satan (Ephesians 2:1, 2). No amount of good or charitable works, clean living, religious practice, prayers, penances — in short, no effort of your own — can save you. God will not accept it. The Bible says, "*Not by works of righteousness which we have done, but according to his mercy he saved us...*" (Titus 3:5a).

Between man and God there is a wall of separation that cannot be gotten over by any human effort: and God's Law is that wall. Only one sin is enough to put you on the wrong side of that wall: for, as Scripture says, "*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*" (James 2:10). To try to be reconciled to God by your good works is like trying to climb over a wall that reaches above the clouds with a ten-foot ladder. It cannot be done.

To choose to trust your own goodness to get you to heaven (whether you practice an "organised religion" or not) is to continue in your state of spiritual deadness: and the ultimate end, after departure from this life, is what the Bible calls the "*second death*" — an eternity in the Lake of Fire (Revelation 20:11-15).

Plan # 2: Accept Christ's payment.

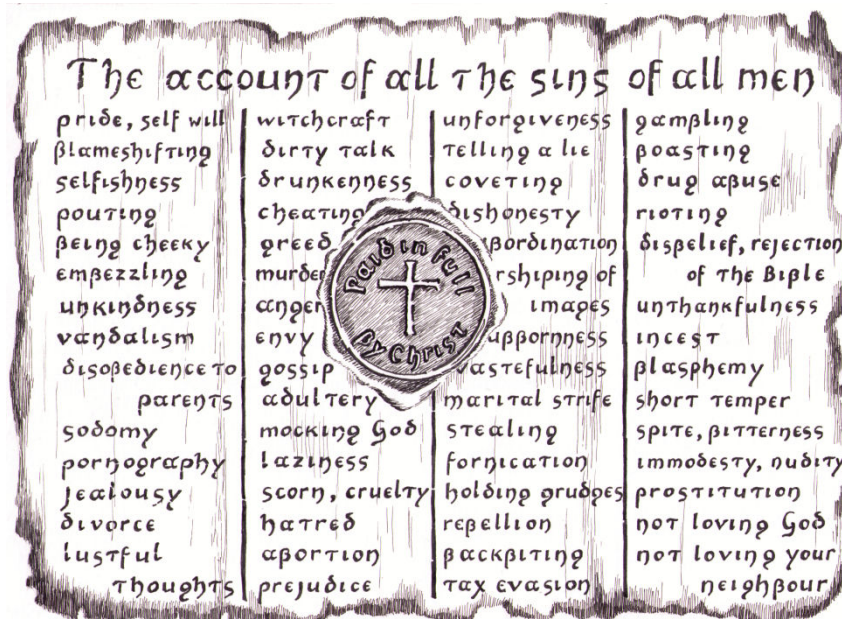
Because God loves us, and does not desire that any should perish, He sent His Son to pay our sin debt in full. In 1 Peter 2:24a, Peter writes of Jesus, "*Who his own self bare our sins in his own body on the tree.*" Christ willingly became your Substitute, taking your sins on Himself, and experiencing the awful pain of separation from His Father, who cannot look on sin (Mark 15:34). He did not assume *part* of the curse of your sin. He did not pay for some sins, and leave other sins for you to pay. No, He was "*made...sin for us*": He was "*made a curse for us*" (2 Corinthians 5:21, Galatians 3:13). If He had not paid for your sins in full, you would have no

hope — because you cannot pay the debt for even one sin, and God cannot "drop the charge" against even one sin.

What is your responsibility, then? Your responsibility is to humble yourself, admit the worthlessness of the good works that you have tried to offer God, and instead receive His free gift of salvation. The Bible repeatedly calls salvation a free gift (John 4:10; Romans 5:15, 16, 17, 18; Romans 6:23; Ephesians 2:8, 9); but that gift must be received. How do you receive it? By repenting of your sin and self-righteousness, and putting your full trust in Jesus Christ. By believing that what He did on the cross for you is all you need. By entrusting your soul's salvation to Him alone. Romans 10:9-10 says, "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*" In John 1:12, 13, God promises: "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"



Trying to reach God by good works is like trying to get over a wall that reaches above the clouds with a ten-foot ladder.



In his letter to the Colossians, Paul reminded these Christians of the salvation that they already possessed by faith:

"And you, being dead in your sins...hath he (Christ) quickened (made alive to God) together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances

that was against us...and took it out of the way, nailing it to his cross.” (Colossians 2: 13, 14)

What about that wall of sin that separates us from God? Paul puts it this way: “*But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath...broken down the middle wall of partition between us; having abolished in his flesh the enmity...*” (Ephesians 2:13-15a).

Are these not words of incredible comfort? You can truly “**know** that you have eternal life” (1 John 5:13). Are you willing to cry out to God in faith, and ask to receive that full forgiveness of sins that He has provided through His Son? If you will, He will save you, and make you His child — for time and eternity!

If you have made this decision, or if you would like to know more about it, please do not hesitate to contact us. We would be delighted to show you from Scripture how you can have full assurance of your salvation, and how you can then begin to grow in the Lord.



By His sacrifice, Christ has broken down the wall between man and God.