

Hebrews 10:1-18
The Reformation and Our Present Conflict with Rome

Introduction:

The book of Hebrews is a clear denunciation of the Roman Catholic creeds and confessions. Hebrews depicts the ending of the Old Covenant and the beginning of the New Covenant based upon the meritorious work of Christ on the cross. One of the seven sayings of our Savior on the cross was, "It is finished" John 19:30; Heb. 10:18) There needs no longer a sacrifice offered up by priests which can never take away sin. True reformation comes when there is a radical change from crooked to true doctrine. "The Greek word for "reformation" is "diorthosis" meaning, "making straight; restoring to its natural and normal condition." (Heb. 10:10,11)

I. Historical Background of the Reformation

A. October 31, 1517 Luther's 95 Thesis

1. Luther an Augustinian monk
2. Luther's furious reaction of the sale of indulgences!
3. Luther's conversion – Rom. 1:17

II. Theology of the Reformation

A. Justification by Faith alone – Rom. 4:25-5:1

1. Sola (alone) was the primary factor
2. Rome's formula – Faith plus works = Justification
3. Reformers formula – Faith alone = Justification (Rom. 4:3-5)

B. Theology of the Mass

1. Is absolutely necessary for the forgiveness of sins
2. Claims the Aaronic Priesthood: Is the Aaronic priesthood imperfect or perfect? – Heb. 10:10-14
3. Unbloody Sacrifice – Heb. 9:22

C. The Worship of Mary – "the mother of God"

1. Encyclical by Pope John Paul II
2. Mary confesses her need for a Savior - Luke 1:47; Luke 12:47-50 (Luke 2:48-50; John 2:3-4; Matt. 2:49-50; Mk. 3:34-35)

D. Theology of the Bible

1. Only the infallible church of Rome can interpret the Bible
2. Therefore the Bible is taken away from the people.- Heb. 4:12

III. Continuing the Reformation

A. Evangelicals and Catholics Together – May 1994

B. Rejecting the Evangelicals and Catholics Together Document:

1. Saving Faith is based upon the vicarious work of Christ for us – Eph. 2:8,9
2. Justification is not personal but vicarious, not infused but imputed, not experiential but judicial not earned but graciously given.
3. Has Roman Catholics drawn closer to Protestantism?
Answer Not at all! (Semper idem- "always the same")The doctrinal stance is set in stone at the Council of Trent. (1545-1563) **Turn To:Galatians 1:6-8**

Conclusion:

1. *'Adding anything to the great sola's is an invention of Antichrist' (Karl Barth) Gal. 5:2-6; Rom. 11:6; Tit. 3:5*
2. *You can believe from the mind and heart the fundamental creeds... and still be lost if one is trusting in good works towards salvation.*
3. *There can be no Continuing Reformation if Protestants and Reformers are afraid they might offend Roman Catholics for standing for the truth of the gospel. (Robert Reymond, "The Reformation's Conflict with Rome" and "Why it must Continue"*

NY 13069 Web Site fultonrpc.org – 10/31/2010