



## Happy Reformation Day!! October 29, 2017

1. The Formal Start of the Reformation
  - a. **SLIDE:** October 31, 1517 – Around 2:00pm
  - b. Door of the Castle Church in Wittenberg
  - c. Martin Luther, young Doctor of Theology and the University of Wittenberg
  - d. November 1, All Saint's Day, a day for people to come and visit the collection of Relics of Frederick the Wise.
    - i. Tons of people coming by tomorrow, so sure to get the attention of the Scholars in the area.
    - e. Door of the Castle Church in Wittenberg
      - i. "Disputation on the Power and Efficacy of Indulgences"
        1. 95 Theses; because there were 95 points
        - ii. "Bulletin Board" of the community
        - iii. INTENT: A disputation (debate or argument) over, in his mind, the gross abuses with indulgences.
          1. Document was written in Latin, the language of Scholars.
      - f. Luther was looking for some reform within the Catholic church.
        - i. Had no intention of starting the REFORMATION.
        - g. QUESTIONS:
          - i. What reform was he looking for?
          - ii. What lead to the events of October 31, 1517
        2. Of Sin and Indulgences: Penance, Purgatory, Pressure
  - Issue at hand:** Indulgences
  - Ø Bulk of the 95 Theses deal directly with this topic.
  - Question:** What exactly is an indulgence, anyway?
    - a. Sin
      - i. Timeless question: **WHAT DO WE DO WITH OUR SIN?**
        1. Since Adam & Eve in the Garden
        2. Separates us from God!!
          - a. How do we get back to a Holy God?
            - i. How are we justified to or made right with God?
- b. P - PENANCE**
  - i. Catholic Soteriology

1. Baptism:

- a. The “instrumental cause” or method of justification.
- b. The Church believes that upon baptism people receive an infusion of grace.
- i. **Catholic Catechism:** “...in Baptism infants are forthwith cleansed of the stain of original sin...”
- c. PROBLEM: **SIN – WHAT DO WE DO WITH OUR SIN??**

2. Penance:

- a. Second Plank of justification
- b. The sacrament of penance brings forgiveness
- c. Four Parts:
  - i. Confession
  - ii. Contrition/Prayer of Contrition – show remorse and sorrow for the sin.
  - iii. Absolution – te absolvo;
  - iv. Works of Satisfaction – works of Penance

1. Earn: MERIT.

3. Three Scenarios:

- a. Mortal Sinner
  - i. Living in Mortal sin
  - ii. “Killed” the infused Grace within you.
  - iii. Die and you go to eternal damnation.
- b. Inherently Righteousness
  - i. So cooperate and ascent to the infused Grace by keeping the law, regular confession and penance, and participation in the sacraments that you progress or grow in your spiritual life to the point that you true righteousness inheres itself within you, then God declares you righteous because you ARE righteous and when you die, you go straight to heaven.
  - ii. Church: very few attain this state of inherent righteousness.
- c. Impure
  - i. Not living in mortal sin
  - ii. Not inherently righteous; can’t go to heaven
  - iii. Impure – Rev. 21:27 (New Heaven & Earth)  
“Nothing impure will ever enter it...”
    - 1. many impurities in us, specifically:
      - a. temporal punishment due to sins already forgiven.
      - b. VENIAL: Latin *venia*: "favor, kindness, indulgence, pardon"
        - i. Damages or injures the

infused grace, but does not kill it.

ii. Makes us more susceptible to sin, further injury, and may lead, eventually, to mortal sin.

iv. Sent to a place of purging, of refinement... ergo...

### **c. P - PURGATORY**

i. What is Purgatory?

1. Nothing impure can enter heaven, so...

2. Place of purification and refinement before heaven.

3. Latin: *purgare*, purging

4. Purification by fire and suffering; not a pleasant place to be.

a. Depending on how much sin you have left to pay for, may be a few years in purgatory or many hundreds or even thousands of years.

ii. Student asks Teacher for Extra credit...

d. Indulgences

i. What is an indulgence?

1. "...a way to reduce the amount of punishment one has to undergo for sins"

ii. How do they work?

iii. Treasury of Merit

1. Over course of history, extraordinary situations

2. Saints didn't go to purgatory because of their merit, not only that, they had excess merit; works of supererogation – above and beyond the call of duty

a. Jesus

i. St. Thomas Aquinas' prayer *Adoro Te Devote*

Unclean I am, but cleanse me in Thy Blood!

Of which a single drop, for sinners spilt,

Can purge the entire world from all its guilt.

b. Mary

c. Saints

3. Surplus is deposited into the Treasury of Merit

4. Pope, by the power of the keys, draws upon the treasury to reduce punishment for sins by applying some of the excess merit in the Treasury to a person.

5. Historically, indulgence was for that person

a. Question often raised about people in Purgatory, but not until...

6. 1476 that Pope Sixtus IV declared that one could indeed gain an indulgence for someone in purgatory (41 years before 95 Theses)

iv. How do you get an indulgence?

1. Like extra credit at school, it's works not associated with penance for an already-confessed and forgiven sin

- a. Pilgrimage to Rome or Jerusalem
- b. Charitable acts (working in a soup kitchen)
- c. Venerate sacred artifacts
- d. 11th Century – Commutation

i. Commutation - sprung out of the financial explosion in Europe

ii. The conversion of a legal obligation or entitlement into another form:

1. Can I convert a pilgrimage or other charitable works into a corresponding monetary payment?

iii. Quickly adopted and even encourage by church leaders.

1. From the 12th century onward the process of salvation was therefore increasingly bound up with money.

iv. System lent itself to abuse.

v. Early reformers:

1. Late 11<sup>th</sup> Century – Pope writing to Bishops RE: abuse.

2. John Wycliffe – 1300's

3. Jan Huss – 1400's

vi. Lucrative: Rouen Cathedral, the Butter Tower, constructed between 1485 and 1506, funded entirely by sales of indulgences to eat butter during Lent.

1. Tribute Tower modeled after the Butter Tower.

v. Back out of our recursive definitions:

1. Because of COMMUTATION, you buy an Indulgence instead of performing a meritorious work.

2. Indulgence is a WITHDRAWAL of excess Merit from Jesus and the Saints held in the Treasury of Merit, which is then APPLIED to your account.

3. Indulgence applied reduces your time in PURGATORY.

4. In PURGATORY because you have died in an IMPURE STATE not having an Inherent Righteousness of your own.

5. You don't have inherent righteousness because you have DIED IN SIN, because very few people die with inherent righteousness and go to heaven directly.

**Question:** WHAT DO WE DO WITH OUR SIN??

**e. P - Pressure – Sales Pressure**

i. Johann Tetzel

1. Pope Leo X wanted to build St. Peter's Basilica in Rome

a. Keeping up with the Joneses move:

b. Renaissance

i. Period: 1300 – 1700

ii. Great minds!

1. Michelangelo

2. Di Vinci

3. Nicolaus Copernicus

4. Machiavelli

a. Humanist Movement – celebration of man and all he is able to achieve.

c. Needed money!

d. Albert, archbishop of Mainz

i. deeply in debt to pay for 3<sup>rd</sup> Bishopric

ii. had to contribute a considerable sum toward the rebuilding of St. Peter's Basilica in Rome.

iii. Albert obtained permission from Pope Leo X to conduct the sale of a **SPECIAL** plenary indulgence (i.e., full remission of the temporal punishment of sin), half of the proceeds to Rome, half to his debtors. Albert hires:

e. Johann Tetzel

i. **SLIDE:** If ever a salesman, it was Johann Tetzel

ii. Superstition was rampant.

iii. John Tetzel fed on those superstitious fears. It was very easy to convince people who believed that their dear mother, departed wife, or beloved child were that very moment burning in flames in purgatory that they ought to pay money to release them from their torment.

iv. Didn't stop there; he sold indulgences for:

1. Past sins that were committed

2. Future sins that you were yet to commit

3. Sins that you even INTENDED to do!!

a. There isn't any level of sin I can't sell an indulgence for

4. Devolved to: assurance of salvation by the purchase of one of his indulgences

5. Tetzel asserted that his cross (emblazed with the Pope's crest) was of more value

than the cross of Christ.

ii. Luther was enraged

1. Though Tetzel couldn't come into Saxony – remember Frederick the Wise and his artifacts (he wanted to keep his money), Luther's parishioners would cross the River Elbe into a province where Tetzel was allowed to sell to take advantage of this fabulous offer.
2. Straw that broke the camel's back
3. Trip to Rome; saw the utter corruption: remember: "If there is a hell, Rome is built over it."

4. **SLIDE:** Responded/unloaded with the 95 Theses:

32 - Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

52 - It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.

79 - To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.

82 - Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.

**Earlier Question:** What reform was he looking for?

Get back to accurate application of its theology; to correct the church's abuses.

1519 – Luther come to a right understanding of God's saving plan of Grace through Faith

**Issue was:** once you look at the abuse, you start widening the view to examine not just

the doctrine of Indulgences but to the greater view of system of Penance.

In a 1522 sermon for the Festival of Epiphany, Luther said: "...the spirits of the dead do not seek help from the living and said one is not a heretic for denying purgatory since "The Scriptures know nothing of it."

Not only the doctrine of Purgatory but of Penance itself is:

- Radical distortion of the biblical teaching of Justification by Faith Alone
- Radical distortion – nay REJECTION - of the sufficiency of the merit of Christ that provides the grounds of our justification

**Question:** What do we do with our sin??

Penance: Church's Answers

Repentance: Luther's Answer & our answer today is.

Penance:

- I do the work
- I am paying for my sin and I earn merit.
- It is all about my righteousness and actually becoming righteous.

Thesis #1 - When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.

Repentance:

- The work has to be done for me – By Faith/Sola Fide/Faith Alone
- Someone else pays for my Sin; it is someone else's merit – Jesus paid it all/Solus Christus/Christ Alone
- It is a righteousness of or from another – Alien; gifted to us by God - Sola Gratia/Grace Alone

### **Where does repentance come from?**

Repentance is a Gift of God – see a pattern here? EVERYTHING is from God!!!

Burke Parsons writes: "First and foremost, repentance is a gift. It is an act that the Holy Spirit works in us resulting in an act that flows out of us. Although it is our act, it does not originate from within us. In fact, in our naturally stubborn, rebellious hearts the whole notion of repentance is foreign. Just as our righteousness is a foreign, or "alien," righteousness from Christ, so is our repentance. It is granted to us by God Himself. We would not even conceive of such a thing left to ourselves. Instead, we would come up with all sorts of excuses for our sin and would point our depraved fingers at everyone else around. But by His grace, God grants repentance to His adopted children whom He patiently disciplines."

Romans 2:4, Paul writes: "Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?"

### **How does Repentance operate in our lives?**

English "repent" (metanoēō) [me-tä-na-e'-ō]: has two parts: (noeō) refers to the mind and its thoughts and perceptions and dispositions and purposes. The first part (meta) is a prefix that regularly means movement or change. So the basic meaning of repent is to experience a change of the mind's perceptions and dispositions and purposes.

John Piper writes:

"Repenting means experiencing a change of mind that now sees God as true and beautiful and worthy of all our praise and all our obedience."

Charles Surgeon said:

"It is, in fact, a change of mind of a very deep and practical character, which makes the man love what once he hated, and hate what once he loved."

God's Grace meets us in repentance:

> In our Justification – God, in his Mercy and Grace, causes or enables us to see the sinful condition of our hearts; our separateness; our unrighteousness... and this compels us to throw ourselves fully in faith upon the Lord Jesus Christ and HIS righteousness. A HUGE change in our thought... that which we once hated, we now love.

> In our daily walk – Sanctification – being sanctified, becoming more Holy, being made more like Christ.

Paul commands believers to “work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure” (Phil 2:12–13). God through the power of the Holy Spirit is the one who does the work of making us more like Christ, and we participate in that work by a life of continually turning away from sin – REPENTANCE (hating what we used to love) – and demonstrating our faith in Christ by obeying God's commands (loving what we once hated).

- We don't repent of our sin to clean ourselves up to make us more acceptable to God.
- We repent of our sins in response to the beauty and magnificence of God reaching down to us in Grace through Faith to rescue us from eternal destruction!!

I stand amazed in the presence  
Of Jesus the Nazarene,  
And wonder how He could love me,  
A sinner, condemned, unclean.  
O how marvelous! O how wonderful!  
And my song shall ever be:  
O how marvelous! O how wonderful!  
Is my Savior's love for me!

3. What about our Sin, here, 500 years later, in 2017?

### **What do you do with your sin?**

Be honest with what our sin is:

But when the prodigal repents he says, “Father, I have sinned *against heaven* and before you. I

am no longer worthy to be called your son.”

Joseph in Genesis 39:9 “No one is greater in this house than I am. My master has withheld

nothing from me except you, because you are his wife. How then could I do such a wicked thing

*and sin against God?”*

Sin is an offense against God; it is what broke our relationship with Him and keep us in a state

of alienation without the Saving work of Christ by Grace through Faith.

> But, Is God working in your heart causing to see that about you and your sin?

> Have you suddenly or recently been convicted about your sin and you see that separation?

That's not from you: Romans 3:10-11 As it is written: “There is no one righteous, not even one;

there is no one who understands; there is no one who seeks God.”

Call is to REPENT



“The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel”

(Mark 1:15).

The gospel—the good news—is that the God, through His Son Jesus Christ, saves sinners from

His righteous judgement.

Isaiah 55: Seek the Lord while he may be found; call on him while he is near.

**People up front; Room 103**

Rest of us/those who call themselves children of the Most High:

What do we do with our sin?

Sanctification – repentance is a critical part of this process.

1). What sin is in your life that you should hate? What sin do you cling to and love?

Do you murder? What about character assassination?