

FOR THE GLORY OF CHRIST, WE AFFIRM AGAINST THE PAPISTS: Colossians 1:18

INTRODUCTION.

The 1689 Baptist Confession of Faith, chapter 26, paragraph 4:

"The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;⁷ neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.⁸"

7 Col. 1:18; Matt. 28:18–20; Eph. 4:11–12

8 2 Thess. 2:2–9

QUESTION 1. Why do the Reformers and Puritans speak much more scathingly against the Papists than many modern day Evangelicals, even those in the Reformed tradition?

ANSWER. Because they understood what Rome teaches and how it degraded Christ, did harm to those within their communion, and misled the entire world with a false representation of Christ.

QUESTION 2. Has not Rome gotten better since the Reformation?

ANSWER. No. In fact, Rome has increasingly grown worse and more dogmatic in their antichrist positions. Since the Reformation Rome has changed none of their bad beliefs or practices, and have added new ones. They now officially anathematize the doctrine of Justification through Faith Alone, and they have, since the Reformation, solidified the doctrine of Papal Infallibility.

DOCTRINE FOR THIS SERMON. *For the glory of Christ, the good of romanists, and to love our neighbors, we must affirm against the papists.*

CON(TEXT) OF THIS SERMON. Pope Leo XIV was elected this week as the so-called head of the Church on the earth.

OUTLINE OF THIS SERMON. Seven reasons we must affirm against the papists.

We must affirm against the papists, for their own good and the good of mankind, because

I. CHRIST IS THE ONLY HEAD OF THE CHURCH, NOT THE POPE (Col. 1:18).

- **CLARIFICATION:** The title “Head” does not simply mean leader, or top pastor, or anything of the sort. The title “Head” means one who has authority. Only Christ has Headship authority over the Church in heaven or on earth.

The Roman Catholic (false) Church affirms the Pope as the head of the Church on earth.

1. **The First Vatican Council (known as *Vatican 1*, 1870) affirms that the Pope is the head of the church on earth, *Pastor Aeternus*.**
 - **Chapter 1:** Christ gave Peter primacy of jurisdiction over the Church (John 21:15–17).
 - **Chapter 3:** The Pope, as Peter’s successor, has supreme, immediate, and universal authority over the Church.
 - **Canon:** Denies that the Pope has only supervisory power, affirming his full jurisdiction (anathema).
2. **The Second Vatican Council (known as *Vatican 2*, 1964) affirms that the Pope is the head of the church on earth.**
 - **Paragraph 18:** Peter was placed over the apostles as the foundation of unity; the Pope continues this role.
 - **Paragraph 22:** The Pope is the head of the college of bishops, with supreme power over the Church.
3. **The Catechism of the Catholic Church (1992) affirms that the Pope is the head of the church on earth.**
 - **Paragraph 882:** The Pope, as Vicar of Christ, has full, supreme, and universal power over the Church.
 - **Paragraph 937:** The Pope has supreme authority in the care of souls.
4. **The Code of Canon Law (1983) affirms that the Pope is the head of the church on earth.**
 - **Canon 331:** The Pope is the head of the bishops, Vicar of Christ, and pastor of the universal Church with supreme power.
5. **In the *Encyclical Satis Cognitum* (1896) Pope Leo XIII affirms that the Pope is the head of the church on earth.**
 - **Paragraph 12:** The Pope is the *Vicar of Christ*, head of the Church, and teacher of all Christians.
 - **ALL SOURCED FROM:** www.vatican.va

Q. What does God say?

Colossians 1:18 “[Christ] is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.”

- **JOHN OWEN:** “The Pope’s pretence to be the head of the Church is a

usurpation of Christ's prerogative, who alone is the supreme Head and King of His Church, as the Scripture plainly declares (Colossians 1:18; Ephesians 1:22). This claim of universal jurisdiction is not only without warrant from God's Word but is an antichristian assumption, setting up a man in the place of Christ." — **John Owen, A Vindication of the Animadversions on Fiat Lux, in The Works of John Owen, ed. William H. Goold, vol. 14, p.309**

- **ACT OF SUPREMACY:** "The Bishop of Rome hath no jurisdiction in this realm." —**The Act of Supremacy, the English Parliament, 1534, during the reign of King Henry VIII.**
- **THOMAS WATSON:** "The pope succeeds Peter only in his denial of Christ."

We must affirm against the papists, for their own good and the good of mankind, because

II. JUSTIFICATION IS THROUGH FAITH ALONE, NOT THROUGH FAITH PLUS WORKS (Rom. 3:28).

The Roman Catholic (false) Church denies that anyone is justified through faith alone and anathematizes anyone who believes that.

- The papists explicitly deny *Sola Fide*.

1. The Council of Trent, Sixth Session: Decree on Justification (1547)

Anathematizes Justification through Faith Alone.

- **Chapter VII: What the Justification of the Sinner Is, and What Are Its Causes**

"For, although no one can be just, but he to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet is this done in the said justification of the impious, when by the merit of that same most holy Passion, the charity of God is poured forth, by the Holy Spirit, in the hearts of those that are justified, and is inherent therein: whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these things infused at once: faith, hope, and charity. For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ, nor makes him a living member of His body."

- **Canon IX**

"If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be anathema."

- **Canon XI**

"If anyone says that men are justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the favor of God, let him be anathema."

– **Canon XII**

"If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema."

2. The Catechism of the Catholic Church (1992) Denies Justification through Faith Alone.

– **Paragraph 1987**

"The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to make us holy by incorporation into Christ through Baptism. This is the beginning of our justification, which is furthered by our cooperation with grace."

– **Paragraph 1991**

"Justification is not only the remission of sins, but also the sanctification and renewal of the interior man."

– **Paragraph 2010**

"Since the initiative belongs to God in the order of grace, no one can merit the initial grace of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life."

3. The Joint Declaration on the Doctrine of Justification (1999) Denies Justification through Faith Alone.

– **Paragraph 25**

"According to Catholic understanding, good works, made possible by grace and the working of the Holy Spirit, contribute to growth in grace, so that the righteousness that comes from God is preserved and communion with Christ is deepened. When Catholics affirm the 'meritorious' character of good works, they wish to say that these works, performed in grace, have a value in God's sight."

– **Annex, 2C**

"Justification takes place by grace alone (sola gratia), by faith alone (sola fide) only in the sense that faith, working through love, is the foundation of justification. Catholics emphasize that this faith is not merely intellectual assent but is formed by charity."

4. Papal Statements Deny Justification through Faith Alone.

Pope Benedict XVI's remarks in a 2008 General Audience provide insight into the

Papist position:

- “Luther’s phrase ‘faith alone’ is true, if it is not opposed to faith in charity, in love. ... So it is that in the Letter to the Galatians, in which he primarily developed his teaching on justification, St. Paul speaks of faith that works through love (cf. Gal 5:6).” — **Pope Benedict XVI, General Audience, November 19, 2008**

Q. What does God say?

Romans 3:28 “For we hold that one is justified by faith apart from works of the law.”

Romans 4:4-5 “4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness.”

- **WILLIAM PERKINS:** “The Papists teach that a man is justified by works, as well as by faith; that is, that works are not only effects of faith, but also causes with faith of justification. But this is a manifest error. For the Apostle saith, ‘To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness’ (Romans 4:5). Justification is by faith alone, without works, because Christ’s righteousness, apprehended by faith, is the only cause of our acceptance with God.” — **William Perkins, A Reformed Catholicke, Or, A Declaration Shewing How Neere We May Come to the Present Church of Rome in Sundry Points of Religion, in The Works of William Perkins, vol. 1, p. 555**

We must affirm against the papists, for their own good and the good of mankind, because

III. SCRIPTURE ALONE IS THE FINAL ARBITER CONCERNING WHAT WE SHOULD BELIEVE AND DO, NOT TRADITIONS (Is. 8:20; 2 Tim. 3:16-17).

The Roman Catholic (false) Church teaches that Scripture and church tradition are equally authoritative, and therefore must be equally honored and revered.

1. **The Catechism of the Catholic Church (1992) teaches that Scripture and tradition are both to be honored equally.**
 - “Scripture and Tradition come from God and form one truth. Both are to be honored equally.” (CCC 80, 82)
 - ♦ Source: www.usccb.org.
2. **Vatican II (1965) teaches that Scripture and tradition make one deposit of God’s Word and that both deserve equal reverence.**

- "Scripture and Tradition make one deposit of God's Word. Both deserve equal reverence." (*Dei Verbum* 9–10)

- ◆ Source: www.vatican.va.

3. The Council of Trent (1546) teaches that Scripture and tradition should be equally revered.

- "The Church accepts Scripture and apostolic traditions with equal reverence." (*Decree on Sacred Books*)

- ◆ Source: www.vatican.va.

Q. What does God say?

Isaiah 8:20 "To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn."

2 Timothy 3:16-17 "16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work."

Matthew 15:8-9 "8 "'This people honors me with their lips, but their heart is far from me; 9 in vain do they worship me, teaching as doctrines the commandments of men.'"

- **JOHN OWEN:** "The Scripture is the only rule of faith and worship, containing all things necessary for salvation and the service of God, perfectly sufficient in itself. The Papists' doctrine, which joins tradition to Scripture as an equal authority, is a derogation from the perfection of God's Word. For if traditions, unwritten and uncertain, be necessary to faith, then the Scripture is not complete, contrary to 2 Timothy 3:16–17, which declares it 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'" — John Owen, *The Causes, Ways, and Means of Understanding the Mind of God, in The Works of John Owen*, ed. William H. Goold, vol. 4, p. 190

We must affirm against the papists, for their own good and the good of mankind, because

IV. MAN IS APPOINTED TO DIE ONCE, AND AFTER THAT COMES JUDGEMENT, NOT ANY KIND OF SECOND CHANCE IN PURGATORY (Heb. 9:27).

The Roman Catholic (false) Church teaches that there is a place called Purgatory that some go to after they die in order to purify them from sins they were not purified from in this life.

1. The Catechism of the Catholic Church (1992) teaches the doctrine of

Purgatory.

- “All who die in God’s grace and friendship, but still imperfectly purified, are assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification.” — CCC 1030–1031

- Source: www.usccb.org

2. The Council of Trent (1563) teaches the doctrine of Purgatory.

- “There exists a purgatory, and the souls detained there are aided by the suffrages of the faithful, especially by the acceptable sacrifice of the altar.” — **Decree on Purgatory, Session 25, 1563, in *Canons and Decrees of the Council of Trent*, trans. H.J. Schroeder, p. 214**

- Source: *Canons and Decrees of the Council of Trent* (TAN Books) or www.vatican.va.

3. Second Vatican Council (1964) teaches the doctrine of Purgatory.

- “Until the Lord shall come in His majesty... some of His disciples are exiles on earth, some having died are purified, and others are in glory.” — **Lumen Gentium 49**

- Source: www.vatican.va in *Vatican Council II: The Conciliar and Post Conciliar Documents* (Liturgical Press).

4. The Council of Florence (1439) taught the doctrine of Purgatory.

- “If they have died truly penitent and in the love of God, before they have made satisfaction by worthy fruits of penance for sins... their souls are cleansed after death by purgatorial or purifying punishments... The suffrages of the living faithful avail them, namely the sacrifices of Masses, prayers, alms, and other works of piety.” — **Decree for the Greeks, 1439, in *Denzinger, The Sources of Catholic Dogma*, no. 693**

- Source: *Denzinger* (Ignatius Press) or at www.catholicculture.org.

Q. What does God say?

Hebrews 9:27 “It is appointed for man to die once, and after that comes judgment.”

1 John 1:7 “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.”

Luke 23:43 “And he said to him, ‘Truly, I say to you, today you will be with me in paradise.’”

Philippians 1:23 “I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.”

- **WILLIAM PERKINS:** “The Papists hold that there is a place called Purgatory, wherein the souls of the faithful after death are purged of their

sins before they enter heaven. But this is a mere fiction, without ground in God's Word. The Scripture teaches that Christ's blood alone cleanseth us from all sin (1 John 1:7), and that believers at death pass immediately to glory (Luke 23:43; Philippians 1:23). Purgatory is a device of men to diminish the all-sufficient sacrifice of Christ." — **William Perkins, *A Reformed Catholicke, Or, A Declaration Shewing How Neere We May Come to the Present Church of Rome in Sundry Points of Religion*, in *The Works of William Perkins*, vol. 1, p. 569**

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V. THERE IS ONE MEDIATOR BETWEEN GOD AND MAN, AND IT IS NOT MARY NOR ANY OTHER THAN THE MAN CHRIST JESUS (1 Tim. 2:5).

1. **The Catechism of the Catholic Church (1992)** affirms that Mary's intercession brings us salvations gifts.
 - "Mary's intercession brings us salvation's gifts. She is called Advocate and Mediatrix." (CCC 969)
 - ◆ Source: www.usccb.org
2. **Vatican II (1964)** affirms that **Mary is an Advocate and Mediatrix who brings Christians salvation's gifts.**
 - "Mary intercedes constantly for us, bringing salvation's gifts. We invoke her as Advocate and Mediatrix." (*Lumen Gentium* 62)
 - ◆ Source: www.vatican.va
3. **Council of Trent (1563)**
 - "It's good to invoke Mary and saints for their prayers to God through Christ." (*Decree on Invocation of Saints*)
 - ◆ Source: www.vatican.va
4. **The Roman Catechism (1566)** affirms that **Mary is to be prayed to and asked to pray for.**
 - "We ask Mary, our Mother, to pray for us, as her prayers are powerful with God." (*Roman Catechism*, Part IV)
 - ◆ Source: www.catholicapologetics.info

Q. What does God say?

1 Timothy 2:5 "For there is one God, and there is one mediator between God and men, the man Christ Jesus."

Jeremiah 7:18 "The children gather wood, the fathers kindle fire, and the

women knead dough, to make cakes for the queen of heaven. And they pour out drink offerings to other gods, to provoke me to anger."

- **WILLIAM PERKINS:** "The Papists, in their worship of the Virgin Mary, whom they call the Queen of Heaven, commit gross idolatry, offering to her the honour due to God alone. This is no better than the sin of the Jews who burnt incense and poured out drink offerings to the queen of heaven, as condemned by the prophet Jeremiah (Jeremiah 7:18). Such adoration robs Christ of His glory as the only Mediator (1 Timothy 2:5) and provokes God's wrath." — **William Perkins, A Reformed Catholicke, Or, A Declaration Shewing How Neere We May Come to the Present Church of Rome in Sundry Points of Religion, in The Works of William Perkins, vol. 1, p. 567**
- **J.C. RYLE:** "Romanism is a gigantic system of sacrament-worship, Mary-worship, saint-worship, image-worship, relic-worship, and priest-worship! In one word, Romanism is a huge organized idolatry! I know how painful these things sound to many ears." — **J.C. Ryle, "Idolatry!" - https://gracegems.org/Ryle/coming_events_and_present_duties5.htm**
- **ROBERT PREVOST, now the new pope now called Pope Leo XIV, said in his opening speech:**
"Our Mother Mary always wants to walk with us, to be close, to help us with her intercession and her love. So, I would like to pray together with you. Let us pray together for this new mission, for the whole Church, for peace in the world and let us also ask Mary, our Mother, for this special grace. Hail Mary..." — **Pope Leo XIV, <https://www.npr.org/2025/05/08/nx-s1-5392318/transcript-pope-leo-xiv-speech#:~:text=Our%20Mother%20Mary%20always%20wants,Mother%20for%20this%20special%20grace>**

Not only do the papists pray to or through Mary, but they also pray to or through other dead saints. Not only that, but they cherish relics of dead saints, even carrying around their bones.

- **DR. TAYLOR MARSHALL:** "Pope Leo XIV wears a beautiful pectoral cross containing the relics of Augustinian saints: St. Augustine, St. Monica (Augustine's mother), St. Thomas of Villanova, and Blessed Anselmo Polanco. The Pope carries saints over his heart. May they pray for Pope Leo." — <https://x.com/TaylorRMarshall/status/1921221935079333909>

Witchcraft in the name of Christ is still witchcraft for the glory of Satan.

We must affirm against the papists, for their own good and the good of mankind, because

VI. CHRIST WAS SACRIFICED ONCE FOR ALL ON THE CROSS, AND IS IN NO WAY TRULY SACRIFICED IN THE MASS (Heb. 7:27).

The Roman Catholic (false) Church teaches that Christ is truly sacrificed each time a priest presides over Mass, and both His body and blood are given to participants for propitiation.

1. **The Council of Trent (1562) affirms that the mass is the same sacrifice as the Cross, and that it is propitiatory.**
 - "The Mass is the same sacrifice as the Cross, with Christ offered unbloodily by priests. It is truly propitiatory, forgiving sins." — **Decree on the Sacrifice of the Mass, Ch. 2**
 - ◆ Source: www.vatican.va
2. **The Catechism of the Catholic Church (1992) affirms that the mass is a sacrifice.**
 - "The Eucharist is a sacrifice because it re-presents the Cross, recalls it, and applies its benefits." — **CCC 1366**
 - ◆ Source: www.usccb.org
3. **Vatican II (1963) affirms that the mass is a true sacrifice.**
 - "Christ instituted the Eucharistic sacrifice to perpetuate the Cross's sacrifice until He returns." — **Sacrosanctum Concilium 47**
 - ◆ Source: www.vatican.va
4. **The Roman Catechism (1566) affirms that the mass is a true sacrifice.**
 - "The Mass is a true sacrifice, representing and applying the Cross's sacrifice." — **Roman Catechism, Part II, Ch. 4**
 - ◆ Source: www.catholicapologetics.info

Q. What does God say?

Hebrews 7:27 "He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself."

Hebrews 10:12-14 "12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has perfected for all time those who are being sanctified."

- **WILLIAM PERKINS:** "The Papists teach that the Mass is a true and

proper sacrifice, whereby Christ is offered anew to God for the sins of the living and the dead. This is a blasphemous error, for the Scripture declares that Christ 'offered one sacrifice for sins forever' (Hebrews 10:12), and 'by one offering He hath perfected forever them that are sanctified' (Hebrews 10:14). The Mass, pretending to repeat Christ's sacrifice, [denies] the sufficiency of His cross and is an abomination before God." — **William Perkins, A Reformed Catholicke, Or, A Declaration Shewing How Neere We May Come to the Present Church of Rome in Sundry Points of Religion, in The Works of William Perkins, vol. 1, p. 571**

We must affirm against the papists, for their own good and the good of mankind, because

VII. GOD DEMANDS ALL MEN EVERYWHERE REPENT, EVEN AND ESPECIALLY THE UNBELIEVING JEWS (Acts 17:30-31).

Pope Francis teaches that unbelieving Jews do not need to be evangelized, therefore they do not need to repent and trust in Christ for salvation.

- **POPE FRANCIS:** "The Catholic Church neither conducts nor supports any specific institutional mission work directed towards Jews. . . God never annulled his covenant with the Jewish people. . . [there is a] rich complementarity [between Jews and Catholics]. . . [they are like our] elders brothers." — **Pope Francis**, <https://www.jpost.com/christian-news/catholics-should-not-try-to-convert-jews-vatican-says-in-landmark-document-436915>

Q. What does God say?

Acts 17:30-31 "30 [God] commands all people everywhere to repent, 31 because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

Acts 4:12 "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

Romans 3:23 "for all have sinned and fall short of the glory of God"

Mark 1:15 "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

- **THOMAS GOODWIN:** "The Jews, who have rejected the Messiah, must yet be called to repentance and faith in Christ, for there is no

salvation but by Him, as it is written, 'Neither is there salvation in any other' (Acts 4:12)." — **Thomas Goodwin, *An Exposition of the Book of Revelation*, in *The Works of Thomas Goodwin*, vol. 3, p. 147**

- **RICHARD SIBBES:** "All men everywhere are called to repent, for all have sinned and come short of the glory of God (Romans 3:23). The command of Christ is clear: 'Repent ye, and believe the gospel' (Mark 1:15). There is no exemption, whether Jew or Gentile, high or low, for the wrath of God abideth on all who turn not to Him through Christ, the only way of salvation." — **Richard Sibbes, *The Bruised Reed and Smoking Flax*, in *The Works of Richard Sibbes*, vol. 1, p. 62**

SEVEN CONCLUDING EXHORTATIONS.

I) Look to Christ Jesus alone as the Head of the Church.

II) Trust in Christ Jesus alone for your justification.

III) Bind your conscience to Scripture alone when it comes to the final say in what you should believe and do.

IV) Prepare to die today by turning from your sins and embracing Christ through faith.

- You will not get a second chance to be purified from your sins in Purgatory, and you do not need one if you go to Christ through faith alone.

V) Pray to God through Christ alone—He is the Advocate, the one Mediator between God and man.

VI) Trust in Christ's once for all sacrifice on the cross.

VII) Preach the gospel and call all men everywhere to repent of their sins and trust in Christ.

BOOK HELP FOR FURTHER STUDY

- Are We Together? by R.C. Sproul - www.a.co/d/36VRdC3
- Catholicism: East of Eden by Richard Bennett - www.a.co/d/6rczQ09

AUDIO/VIDEO HELP FOR FURTHER STUDY

- Sproul's series on Roman Catholicism - <https://learn.ligonier.org/series/roman-catholicism/scripture-and-tradition>
 - Leonardo De Chirico: Roman Catholicism Today - <https://youtu.be/l-ypLDtHUI8?si=OKCfvQoQqEyf1r0e>
 - All Ligonier messages on Roman Catholicism - <https://learn.ligonier.org/topics/roman-catholicism?type=Teaching%2BSeries%7CmediaResource>
 - Sproul on the Roman Catholic Church today (short) - <https://youtu.be/iwjhz3mAZnw?si=Y6zYrS6h0BXJzDjG>
 - Sproul and MacArthur on Catholicism - https://x.com/jcryle/status/1921194664218014089?s=46&t=VMiyLYkBygnOn7o_sQlszA
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Study and Discussion Questions

Introduction and Context

- **Historical Perspective:** Why do the sermon notes suggest that the Reformers and Puritans spoke more harshly against the Papists than many modern Evangelicals? How might historical context (e.g., the Reformation) influence their tone?
- **1689 Baptist Confession:** The sermon references the 1689 Baptist Confession of Faith, which calls the Pope the "antichrist" and "man of sin." How does this language reflect the theological concerns of that time? Should such language be used today? Why or why not?
- **Current Event:** The sermon mentions the recent election of Pope Leo XIV. How might contemporary events shape the way a sermon like this is received by a congregation?

I. Christ is the Only Head of the Church, Not the Pope

- **Scriptural Foundation:** According to Colossians 1:18, what does it mean for Christ to be the "head of the body, the church"? How does this contrast with the Roman Catholic teaching on the Pope's authority?
- **Catholic Teaching:** The sermon cites Vatican I, Vatican II, and the Catechism of the Catholic Church to show the Pope's claimed authority. How do these teachings conflict with the Protestant view of Christ's

headship?

- **John Owen's Critique:** John Owen calls the Pope's claim to headship a "usurpation of Christ's prerogative." What does this mean, and how does it align with the sermon's overall doctrine?

II. Justification is Through Faith Alone, Not Through Faith Plus Works

- **Sola Fide Debate:** The sermon outlines the Catholic rejection of justification by faith alone (e.g., Council of Trent, Canon IX). How does this differ from the Protestant understanding in Romans 3:28?
- **Catholic Perspective:** The Catholic Catechism (Paragraph 2010) suggests that works can "merit" graces for sanctification. How does this teaching challenge the Protestant doctrine of justification?
- **William Perkins' Argument:** Perkins argues that justification is by faith alone because Christ's righteousness is the sole cause of acceptance with God. How does this align with Romans 4:4-5?

III. Scripture Alone is the Final Arbiter, Not Traditions

- **Sola Scriptura:** The sermon contrasts the Catholic view of Scripture and tradition (e.g., CCC 80, 82) with the Protestant view in 2 Timothy 3:16-17. Why is the sufficiency of Scripture a critical issue in this debate?
- **Tradition's Role:** The Catholic Church claims that Scripture and tradition form "one deposit of God's Word." How might this view impact the authority of Scripture in a believer's life?
- **John Owen's Defense:** Owen argues that adding tradition as an equal authority undermines Scripture's perfection. Do you agree? How can believers ensure they prioritize Scripture over human traditions?

IV. Man is Appointed to Die Once, and After That Comes Judgment, Not Purgatory

- **Purgatory Doctrine:** The sermon cites Catholic teachings on Purgatory (e.g., CCC 1030-1031). How does this doctrine conflict with Hebrews 9:27 and the sermon's emphasis on Christ's sufficient sacrifice?
- **Biblical Assurance:** Based on Luke 23:43 and Philippians 1:23, what assurance do believers have about their state after death? How does this challenge the idea of Purgatory?
- **William Perkins' Critique:** Perkins calls Purgatory a "mere fiction" that diminishes Christ's sacrifice. How does this reflect the Protestant emphasis on the sufficiency of Christ's atonement?

V. There is One Mediator Between God and Man, Christ Jesus

- **Mary as Mediatrix:** The Catholic Church describes Mary as "Advocate and Mediatrix" (CCC 969). How does this teaching conflict with 1 Timothy 2:5?
- **Pope Leo XIV's Speech:** The sermon quotes Pope Leo XIV invoking Mary's intercession. How does this practice reflect broader Catholic theology, and why does the sermon call it "witchcraft"?
- **William Perkins on Idolatry:** Perkins compares Catholic devotion to Mary with the idolatry in Jeremiah 7:18. Do you think this comparison is fair? Why or why not?

VI. Christ Was Sacrificed Once for All, Not in the Mass

- **Catholic Mass as Sacrifice:** The sermon cites the Council of Trent and CCC 1366, which describe the Mass as a propitiatory sacrifice. How does this conflict with Hebrews 7:27 and 10:12-14?
- **Protestant View:** The sermon emphasizes that Christ's sacrifice was "once for all." Why is this doctrine central to Protestant theology, and how does it challenge the Catholic view of the Mass?
- **William Perkins' Critique:** Perkins calls the Mass a "blasphemous error." What makes the Catholic teaching on the Mass so problematic from a Protestant perspective?

VII. God Demands All Men Everywhere Repent, Including Unbelieving Jews

- **Pope Francis' Statement:** Pope Francis claims that Jews do not need to be evangelized. How does this conflict with Acts 17:30-31 and Acts 4:12?
- **Universal Call to Repentance:** The sermon stresses that "all men everywhere" must repent (Acts 17:30). Why is this message particularly significant when addressing the Jewish people?
- **Thomas Goodwin's View:** Goodwin insists that Jews must be called to repentance and faith in Christ. How does this align with the sermon's broader call to preach the gospel to all?

Seven Concluding Exhortations

- **Christ as Head:** How can believers practically "look to Christ Jesus alone as the Head of the Church" in their daily lives and church practices?
- **Faith Alone:** What steps can a believer take to ensure they are trusting in Christ alone for justification, rather than relying on works?
- **Scripture's Authority:** How can you "bind your conscience to Scripture alone" when faced with competing traditions or teachings in the modern world?

- **Urgency of Repentance:** The exhortation to “prepare to die today” emphasizes the absence of a second chance like Purgatory. How does this urgency shape the way you live out your faith?
- **Christ as Mediator:** What does it look like to pray to God through Christ alone, and how can believers avoid distractions like praying to saints or Mary?
- **Sufficiency of Christ’s Sacrifice:** How does trusting in Christ’s “once for all” sacrifice impact a believer’s assurance of salvation?
- **Call to Evangelize:** The final exhortation urges believers to “preach the gospel and call all men everywhere to repent.” How can you apply this in your interactions with others, including those of different faiths?

For Group Discussion

- **Tone and Approach:** The sermon uses strong language against the Catholic Church (e.g., “false church,” “witchcraft”). Is this tone appropriate for addressing theological differences today? How can we balance truth with love in such discussions?
- **Ecumenical Challenges:** Given the differences outlined in the sermon, how should Protestants engage with Catholics in dialogue or evangelism? What common ground, if any, can be found?
- **Application to Today:** The sermon was prompted by the election of Pope Leo XIV in 2025. How do the theological issues raised in the sermon apply to current events or trends in the global church?
- **Personal Reflection:** Which of the seven reasons to “affirm against the papists” resonates most with you, and why? How has this sermon challenged your understanding of Christ’s role in the church and salvation?

TRANSCRIPT OF SERMON PREACHED 5.11.25

Well brothers and sisters at the beginning of paragraph 4 chapter 26 of our confession of faith the 1689 second London Baptist confession of faith it says this "The Lord Jesus Christ is the head of the church in whom by the appointment of the father all power for the calling institution order or government of the church is invested in a supreme and manner neither can the pope of Rome in any sense be head thereof head of the church but the pope is that antichrist the man of sin and son of perdition that exalts himself in the church against Christ and all that is called God and whom the Lord shall destroy with the brightness of his

coming this is not the word of God this is the word of our confession of faith this is chapter 26 paragraph 4 the the simple message is the Lord Jesus Christ is the head of the church in heaven and on earth and has been appointed to that by God the father and in no way can the pope of Rome the bishop of Rome in any sense be the head of the church but they don't the confessional writers don't just stop there they go further and say "But the pope of Rome is that Antichrist that man of sin and son of perdition that exalts himself in the church against Christ and all that is called God whom the Lord shall destroy with the brightness of his coming."

QUESTION 1. Why do the Reformers and Puritans speak much more scathingly against the Papists than many modern day Evangelicals, even those in the Reformed tradition? ANSWER. Because they understood what Rome teaches and how it degraded Christ, did harm to those within their communion, and misled the entire world with a false representation of Christ. QUESTION 2. Has not Rome gotten better since the Reformation? ANSWER. No. In fact, Rome has increasingly grown worse and more dogmatic in their antichrist positions. Since the Reformation Rome has changed none of their bad beliefs or practices, and have added new ones. They now officially anathematize the doctrine of Justification through Faith Alone, and they have, since the Reformation, solidified the doctrine of Papal Infallibility.

what I want to present to you today is for the glory of Christ for the glory of Christ we affirm against the papists not because it's like we are right and they are wrong so we have to be very clear and we affirm against what Roman Catholics teach because we need everyone to know that we're right and they get stuff wrong brothers and sisters it has nothing to do with that it has everything to do with the glory and honor of the Lord Jesus Christ and in addition to that it has to do with the good of the Romanists of those who are in still some kind of fellowship with or communion with the Roman Catholic Church for the good of the papists we need to affirm against them you need to affirm against them very clearly and never say anything like "Well we're just kind of like cousins or think of them like they're a different kind of denomination you know we are Baptists then there are Presbyterians there are Pentecostals but we're all Christian brothers and sisters the Roman Catholic Church is not Christian they're only Christian in a really big general sense but not Christian in the way that we would speak biblically the only way people are in the Roman Catholic Church and are actually Christians hear me very clearly the only way people are in the Roman Catholic Church and are actually Christians is if they explicitly deny what they're taught and believe the exact opposite of what Rome teaches on several points so sure are there true Christians in the Roman Catholic Church i'm sure there are because God is sovereign in salvation but it's it's not enough to say "Well of course there are Christians and it's through what they teach." No no no it's explicitly the opposite of what Rome teaches that would lead people to actually be Christians so let me give you an example do do you think there are people in our local church who just outright reject that we are saved from our sins through faith alone in Christ and they actually believe no no we are not saved through faith alone i am saved through my good works and if I do enough good works and they outweigh my bad

works that is how I know my sins are forgiven do you think anybody believes that here don't I teach like the opposite of that every week you cannot save yourself through your works you are justified before God forgiven of your sins counted righteous with the righteousness of Christ through faith alone in Christ alone that's explicitly what is like repeatedly taught is it possible someone here believes "No I am actually saved by my good works that I do outweighing my bad works." Is it possible someone believes that here like I think we would all say "Sure that's possible." But man it would be really difficult like why are you here if you believe that and it it would only be in spite of what I'm telling you it would be in spite of what I'm telling you it's the exact opposite of what I'm telling you no you cannot be justified through your works but if anybody believes that like well yeah they could but I think you would leave if you actually believed that you would not be a part of this church so it is with those that are in the Roman Catholic Church that are actually Christians because Rome teaches the opposite of faith alone and Christ alone for our justification and so at some point the Roman Catholic would be like I I can't I can't stay here they teach the opposite of what I believe to be true so sure God saves people and there are true Christians in the Roman Catholic Church i'm sure there are but it is be very clear it is in spite of what Rome teaches them only in spite another example would be do you think there are people who are part of Rama the Rama the Pentecostal church in Tulsa who outright reject word of faith theology like maybe but it would only be in spite of what Rama explicitly and repeatedly teaches them do you think there are people who are like I do not think you know I can profess something with my mouth and it's like going to come true if I say it well yeah there might be but why are they there and they don't believe what they believe because of what Rama is teaching them they believe the exact opposite it's the same the same way there so brothers and sisters for the glory of Christ you should affirm against the papists for the good of those who are in the Roman Catholic false church you should affirm against the papists and for the good of mankind in general so that they are not seduced by antichrists damnable heresies that they teach you should affirm against the papists the Roman Catholics do not believe just some heretical things they believe things that if you believe them you're going to hell if the world believes them they're going to hell it's not just little things like well we can disagree on that that's okay no no no no no these are life and death matters so the doctrine that I want to present to you in this message is for the glory of Christ the good of Romanists excuse me and to love our neighbors we must affirm against the papists for the glory of Christ the good of Romanists and to love our neighbors we must affirm against the papists so the reason we're doing this today is not because it's Mother's Day and I thought it'd be a good thing to preach against the Roman Catholic Church on Mother's Day but because Pope Leo I 14th was elected this week as the so-called head of the church on the earth a new pope was elected so this is really like how should we as Christians how should we think about the Roman Catholic Church and so here we go look at Colossians chapter 1 in your own Bible admittedly this is a topical sermon based based on various passages of scripture and helping you I hope

properly understand what the Roman Catholic Church believes and teaches but I just want you to look at verse 18 in Colossians 1 and see why this matters Colossians chapter 1 verse 18 and he that that is Christ Jesus he is the head of the body the church who is the head of the church christ Jesus period christ Jesus is the head of the church he is the head of the body the church he is the beginning he is the firstborn from the dead meaning the first one to rise from the dead he's the firstborn among many brothers rising from the dead and all believers in him will rise from the dead in the future he's the beginning he's the firstborn from the dead why that in how many things all things or that in everything he might be preeminent the Lord Jesus Christ is the head of the church the head of the body which is the church he is the beginning he is the firstborn from the dead that in everything he Jesus might be preeminent that means he might be of first place of first rank of most importance christ Jesus is the preeminent one and the Roman Catholic Church on many doctrines seeks to not by their own admission but by their action and by their teaching seeks to take Christ off of his preeminent throne set him to the side and set man in his place through the false teachings of the Roman Catholic Church Christ is degraded continually that means those who are caught up in the church are robbed of the good and those who are outside are sometimes influenced even by the damnable heresies that the Roman Catholics teach i my prayer and I I I beg you to consider all of this we're going to talk about in light of this what does Christ deserve what does Christ deserve in your life and the words that you say and how you talk to people and when you're dealing with false doctrine and things like that it's like well let's all just get along it's like Christ's honor is at stake his glory is at stake don't you care about the glory of the Lord Jesus enough to go no when someone sets themselves against the glory of Christ Jesus if we loved Christ as we should we would be much more angry at those kind of false teachings which bring Christ down and elevate man now I want all of us to love the glory of Christ so much and love the good of those caught up in this church that we would not be afraid to say we affirm against you for Christ's glory your good and the good of our neighbors so let me give you seven reasons I think you should affirm against the papists seven reasons first Christ is the only head of the church not the pope christ is the only head of the church not the bishop of Rome not the pope you need to be clear as as I show you what Rome believes and teaches be clear that the title head does not mean leader doesn't mean like senior pastor or something like that the title head means one who has authority just like the husband is the head of his wife and has authority over her just as Christ is the head of the church and has authority over the church so the word head doesn't just mean like a leader in some sense it means the one who has authority over and the Roman Catholic false church affirms the pope is the head of the church on the earth the first Vatican council known as Vatican 1 affirms that the pope is the head of the church on earth the first Vatican council this is in uh Vatican 1 was in 1870 now here's just an aside real quick when I talk about these things frequently I'll get people to say something like "Well that was a long time ago." Roman Catholics don't necessarily believe that today so a lot of the sources

I'm going to give you and show you are modern day we're not going all the way back to the fifth century or anything like that because I want to show you no no the Roman Catholic Church still believes this and teaches this explicitly today it's not some old thing that is gone and then they've changed or something like that no no no so Vatican 1 1870 affirms that the pope is the head of the church on earth in chapter 1 they say Christ gave Peter primacy of jurisdiction over the church in chapter three they say the pope as Peter's successor has supreme immediate and universal authority over the church in the canon it denies that the pope has only supervisory power affirming his full jurisdiction they deny that the pope is just like has a supervisor kind of authority they said no no no he's not just has a supervisor authority he has full jurisdiction and universal authority over the church that's Vatican 1 in 1870 then the second Vatican council known as Vatican 2 in 1964 affirms that the pope is the head of the church on earth paragraph 18 says that Peter was placed over the apostles as the foundation of unity that's what they teach and the pope continues this role paragraph 22 says the pope is the head of the college of bishops with supreme power over the church the catechism of the Catholic Church this was in 1992 when this was published it affirms that the pope is the head of the church on earth paragraph 882 the pope as Vicar of Christ has full supreme and universal power over the church paragraph 937 says the pope has supreme authority in the care of souls then we had the code of canon law in 1983 it affirms that the pope is the head of the church on earth canon 331 same thing and then we have the encyclical *centis cognitum* in 1896 where pope Leo I 13th affirms that the pope is the head of the church on earth and the teacher of all Christians the pope has authority over the church on the earth as the head that's what the Roman Catholic Church teaches what does God say what does God say says that the Lord Jesus Christ is the head of the church not only in heaven but on the earth John Owen commenting on this this doctrine was taught long ago it's just been reaffirmed but this is why John Owen even in the 17th century said this the pope's pretense to be the head of the church is a usurpation of Christ's prerogative Christ alone is the supreme head and king of his church as the scripture plainly declares in Colossians 1 and Ephesians this claim of universal jurisdiction is not only without warrant from God's word but is an anti-Christian assumption setting up a man in the place of Christ John Owen is right and this is why though for bad reasons because the king wanted to divorce his wife and the pope wouldn't let him divorce his wife but for bad reasons the act of supremacy happened and parliament the English parliament in 1534 separating from the Roman Catholic Church they said something that you need to memorize the bishop of Rome hath no jurisdiction in this realm and that's true that's not only what England should say that's not only what America should say that's what every church every local church and the universal church should say the bishop of Rome meaning the pope the bishop of Rome hath no jurisdiction in this realm because only the Lord Jesus Christ has that kind of jurisdiction only the Lord Jesus Christ is the head of his church so for the glory of Christ you should affirm against the Roman Catholic teaching that the pope is the head of the church that should make

you angry that a man is placed where only Christ must go with supreme authority over the church on the earth this is why Thomas Watson said "The pope succeeds Peter only in his denial of Christ." They act like the pope succeeds comes in a long succession of these leaders over the church and Watson just quips "No the pope only follows Peter when Peter denied Christ." That's what the pope does he denies Christ so for the glory of Christ affirm against this for the good of those currently in the Roman false church affirm against this and for the good of mankind we must affirm against this telling them the Lord Jesus Christ is the head and the sole authority over his church secondly we must affirm against the papists for their own good and the good of mankind because justification before God is through faith alone not through faith plus works justification is through faith alone not through faith plus works the Roman Catholic false church denies that anyone is justified before God through faith alone and they go further than denying it they actually anathematize which meaning means pronounce a curse on basically say if you believe this or you teach this you go to hell that's what an anathema pronouncing an anathema on something is they anathematize anyone who believes in justification through faith alone or teaches it the papists to put it simply they explicitly deny solid day through faith alone in Christ alone does God save sinners so it never say or never think that the Roman Catholics deny that we're saved through faith they would absolutely agree with that we're saved through faith and they wouldn't usually say something like we're saved through faith plus works that's too easy for us to go nope and say we are saved through faith and faith working through love well what does that mean all the good works that you do which come and spring from your faith those good works contribute to God finally hopefully looking at you and saying "Your sins are all forgiven and you are reckoned righteous in my sight." The the scripture though teaches that Christ's righteousness is imputed to us that means gifted to us when we trust when we put our faith in Christ alone so the reformation teaching of solid means faith alone it means God forgives us all of our sins because of Christ's death and gives us imputes to us Christ's righteousness because of his perfect life and satisfying death and his resurrection he gives us Christ's righteousness through faith alone apart from works of the law the council of Trent which was called in response to the Protestant Reformation the council of Trent in the sixth session has a decree on justification they anathematize justification through faith alone they say if you believe that if you teach that you're going to hell faith they say unless hope and charity be added thereto neither unites man perfectly with Christ nor makes him a living member of his body faith does not unite you to Christ is what they're saying only faith plus love and hope that comes from it the works that will spring from faith will eventually hopefully unite man with Christ they don't make him faith alone does not make him a living member of his body they go on in canon 9 to say anyone that says a sinner is justified by faith alone let him be anathema they go on in canon 11 to say the same thing anyone if anyone says that men are justified either by the sole imputation of the righteousness of Christ or by the sole remission of sins to the exclusion of the grace and love which is poured forth in

their hearts by the Holy Ghost and remains in them or also that the grace by which we are justified is only the favor of God let him be anathema They explicitly deny the teaching the biblical teaching of imputed righteousness if anyone says that men are justified by the imputation of the righteousness of Christ and not by the infused righteousness that the Holy Spirit works in someone so this is the important thing to understand the the reformation position which believe is the biblical position is that God will declare you righteous justify you because of the gifted the imputed righteousness of Christ the Roman Catholic Church believes that justification is not something that happens because God gifts you the imputed righteousness of Christ they believe that justification is a process by which the Holy Spirit works in you and infuses you with righteousness so that you then work righteousness and then finally when you've worked enough righteousness then God will say righteous it's the difference between imputed righteousness and infused righteousness but what the Roman Catholic Church essentially does is they take justification and sanctification and they mix them together so that your justification before God ends up in their view being based on your sanctification your growth and progression in grace they believe conversion is a long process and that justification is a process and they don't believe in the imputed righteousness and they say anyone who teaches that or believes that anathema a curse that's in 1547 maybe they don't believe that today wrong the Catechism of the Catholic Church in 1992 denies justification through faith alone they deny it in paragraph 1987 paragraph 1991 paragraph 2010 there are a lot of paragraphs in the catechism these aren't years these are the paragraph numbers then there's a joint declaration on the doctrine of justification in 1999 and it's the Catholics trying to seduce the Protestants and get people to be a part of ecumenical efforts like let's just work together Roman Catholics and Protestants so they try to bring out a statement on justification that will maybe be good enough for Protestants to say "All right we'll work together." They still deny justification through faith alone they say "According to Catholic understanding good works made possible by grace and the working of the Holy Spirit contribute to growth in grace so that the righteousness that comes from God is preserved and communion with Christ is deepened." When Catholics affirm the meritorious character of good works they wish to say that these works performed in grace have a value in God's sight but they still deny justification through faith alone and the imputed righteousness of Christ that God gives us when we believe then there's papal statements that deny justification through faith alone not necessarily official Roman Catholic doctrine that all the church must believe but even Pope Benedict the 16th in 2008 in a general audience he shows us what they believe he says Luther's phrase faith alone is true if it is not opposed to faith in charity and love it's very sneaky it's well of course Luther writes faith alone if by that you mean the good works that come from your faith like "No no no no no no no." So papal statements deny it the Joint Declaration in 1999 denies justification through faith alone the the Catholic Catechism of 1992 denies justification through faith alone and the council of Trent decree on justification in 1547 not only denies it but

anathematizes anyone who believes it or teaches it you know believers what that means is the Roman Catholic Church looks at you says you are going to hell what you teach is a false gospel that's what they're saying what you teach is a false gospel what you believe is a false gospel if you believe that if you teach that let you be accursed that's what the Roman Catholic Church teaches and this the doctrine of justification through faith alone is as Luther said it is the article upon which the church stands or falls if you deny the basic message of God forgiving us of our sins through Christ's death and imputing Christ's righteousness to us through faith alone apart from works you've denied the gospel you've denied the basic message of the gospel why do we say that well because we have that doctrine explicitly and repeatedly taught both in the book of Romans and in the book of Galatians it's taught all throughout the scriptures but it is explicitly hammered in the book of Romans and even in the book of Galatians that we are saved through faith alone apart from works of the law romans 3:28 we hold that one is justified by faith apart from works of the law apart from works of the law then moving on into chapter 4 Romans 4 and 5 now to the one who works his wages are not counted as a gift but as his due what he deserves what he's earned and to the one who does not work but believes in him who justifies the ungodly his faith is counted as righteousness his faith is counted as righteousness god imputes to us the righteousness of Christ through faith alone and if you add to faith anything for justification you've ruined everything god will not accept you by your works god will accept you through faith alone in Christ alone William Perkins the father of English Puritanism and keep in mind that many of these men that I'm even quoting they were born at a time to where they really had to decide am I a Roman Catholic or am I reformation Puritan which one is it going to be and through the studying of the scriptures William Perkins is a in the line of the reformation and the father we call of the English Puritans he says the papists teach that a man is justified by works as well as by faith that is the works are not only effects of faith but also causes with faith of justification Perkins says "But this is a manifest error for the apostle says "To him that works not but believes on him that justifies the ungodly his faith is counted for righteousness." Romans 4:5 Perkins goes on to say "Justification is by faith alone without works because Christ's righteousness apprehended by faith is the only cause of our acceptance with God." The basic message of the gospel and our response to the good news of what Christ has done by which anyone has ever been saved is something that the Roman Catholic Church looks at and says "You go to hell if you believe that." For that reason for the glory of the Lord Jesus Christ we must affirm against the papists for the good of those in the Roman Catholic false church who are being taught the opposite of the message of the gospel we must affirm against that and help them see we are justified through faith alone it's not as that faith remains alone of course God sanctifies us but our sanctification and our justification are two different things and you can't conflate them for the good of mankind we must affirm against this false teaching on the doctrine of justification thirdly we must affirm against the papists for their own good for Christ's glory for the good of mankind because

scripture alone is the final arbiter concerning what we should believe and do scripture alone not traditions scripture not traditions the Catechism of the Catholic Church in 1992 teaches that scripture and tradition are both to be honored equally scripture and tradition that they believe has been preserved through the succession of popes they've they believe they've preserved the traditions of the apostles and so their traditions and the very words of God in scripture are both to be equal in authority and both to be mutually honored scripture and tradition quote come from God and form one truth both are to be honored equally Vatican 2 in 1965 teaches that scripture and tradition make one deposit of God's word and that both deserve equal reverence the Council of Trent in 1546 teaches that scripture and tradition should be equally revered equally revered what does God say when Isaiah 8:20 God says through the prophet to the teaching and to the testimony I mean run to the scriptures run to the scriptures if they will not speak according to this word it is because they have no dawn or 2 Timothy 3:16-17 all scripture is breathed out by God and profitable for teaching for reproof for correction and for training in righteousness that the man of God may be complete equipped for every good work complete and equipped for every good work through what through the God breathed scriptures not the scriptures plus tradition and in addition Christ warns us of these kind of things in Matthew 18 or rather Matthew 15:8-9 when he says "This people honors me with their lips but their heart is far from me in vain do they worship me teaching as doctrines the commandments of men." Teaching as doctrines the commandments of men scripture alone is the final arbiter concerning what we should believe and do not on par with traditions are traditions inherently evil absolutely not but traditions are always under the scriptures and must submit to the scriptures and never be on par with the scriptures and of course never be above the scriptures traditions always go below the god breathed scriptures which are sufficient so that we may be complete and equipped for every good work John Owen said the scripture is the only rule of faith and worship containing all things necessary for salvation and the service of God perfectly sufficient in itself Owen says "The Papist's doctrine which joins tradition to scripture as an equal authority is a derogation from the perfection of God's word for if traditions unwritten and uncertain be necessary to faith then the Scripture is not complete which is contrary to 2 Timothy 3:16-17 which declares it's profitable for doctrine for reproof for thoroughly furnishing us unto all good works for the glory of Christ we must affirm against the papists they teach that tradition and scripture are equally authoritative and we must say no no no Christ has given us a sufficient book no man can be our head but the man Christ Jesus no authority can be ultimate in this world besides the perfect scriptures that God has given us fourthly we must affirm against the papists for Christ's glory for their own good and for the good of mankind because man is appointed to die once and after that comes judgment man is appointed to die once and after that comes judgment after you die there is not any kind of second chance in purgatory there is no purgatory the Roman Catholic Church teaches that some people after they die if if they're believers and they haven't been fully purged from all of their sins in this

life they're not yet good enough to go to heaven they teach that they will go to a place called purgatory that they can be purged from even more sins and then get to a point to where they can finally be good enough to go to heaven William Perkins said "The papists hold that there is a place called purgatory wherein the souls of the faithful after death are purged of their sins before they enter heaven but this is a mere fiction without ground in God's word the scripture teaches that Christ's blood alone cleanses us from all sin 1 John 1:7 and that believers at death pass immediately to glory Luke 23:43 and Philippians 1:23 he says "Purgatory is a device of men to diminish the all-sufficient sacrifice of Christ additionally the doctrine of purgatory tends to help the Roman Catholic Church make a good bit of money if you even watched anything this week uh concerning the new pope that was elected you might have noticed or heard them talk about St peter's Basilica does that ring a bell st peter's Basilica how did they build St peter's Basilica well if you know the Reformation that might ring a bell as well and that's what Johan Tetsel was traveling through Germany selling indulgences to raise money for the construction the building of St peter's Basilica that's when Martin Luther before the reformation actually launched saw Johan Tetsel moving from city to city and telling people this is a simplistic way to put it but you give the church money to build this massive church building St peter's Basilica and your loved ones will get out of purgatory he was attributed of saying as soon as the coin in the coffer rings the soul from purgatory springs so pronouncing to everyone you give me money I get your loved ones out of purgatory and your loved ones get to go to heaven so how do you build amazing big things well the Roman Catholic Church can sell you something they say will get your loved ones out of purgatory but beloved man is appointed to die once and after that comes judgment you don't need purgatory to be cleansed of sins the Lord Jesus Christ's blood his death in your place is perfectly sufficient to forgive you of every one of your sins additionally you will not get a second chance after death if you're not prepared to meet Christ right now there's no second chance for you after you die turn to Christ Jesus trust in him alone and you can be prepared to meet him when you die but you need to know there will be no second chance after death and there is no need for any further purification than what the Lord Jesus Christ does for his people fifthly we must affirm against the papists for their own good and the good of mankind because there is one mediator between God and man and it is not Mary nor is it any other than the man Christ Jesus there is one mediator between God and man it is not Mary nor any other than the man Christ Jesus the Catechism of the Catholic Church in 1992 affirms that Mary's intercession for believers that Mary intercedes for us Mary meaning the mother of Jesus Mary intercedes for us and brings us salvation's gifts quote Mary's intercession brings us salvation's gifts she is called advocate and mediatrix she's a she is your mediator one of your mediators she intercedes for you she is your advocate and to speak in a very simple way it's because the father can be difficult to go to and sometimes Christ can be difficult to go to you can go through Mary and Mary will go to Christ on your behalf and because Jesus loves his mother she will put a good word in for you with her son

Jesus and Jesus is much more likely to listen to Mary than listen to you so go to Mary then Mary will go to Jesus then Jesus will go to God the Father she will intercede for you the Roman Catholics will deny that they offer worship to Mary some of them most of them will deny that they offer Mary worship but in practice if you witness what they do how they do it it's like well you're praying to her yes but we're not worshiping her and people used to tell me that like they don't worship Mary like there was a statue of Mary across the street from the abortion clinic that we used to minister at preach the gospel at and I can't tell you how many people I saw come to this statue of Mary get down on their knees bow down on their face before her and pray to her like if so what's what's worship in your mind if that's not worship what is what is worship okay we can set that aside maybe but they definitely pray through her and to her Vatican 2 in 1964 affirms that Mary is an advocate and mediatrix who brings Christians salvation's gifts again Mary intercedes constantly for us bringing salvation's gifts we invoke her as advocate and Mediatrix the council of Trent in 1563 also taught this they said it's good to invoke Mary and saints for their prayers to God through Christ then the Roman Catechism of 1566 affirms that Mary is to be prayed to and that we should ask her to pray for us it says quote "We ask Mary our mother to pray for us as her prayers are powerful with God." What does God say 1 Timothy 2:5 there is one God and there is one mediator between God and man the man Christ Jesus praying to or through Mary or any other saint should enrage you the Lord Jesus Christ is the one mediator between God and men he is the God man who came to redeem fallen sinners and to perfectly advocate for us to look to another advocate other than Christ is to say that Christ is not a sufficient advocate between us and God to look to someone else really degrades the mercy of God in Christ Jesus towards his people i got to go to Mary to make Jesus kind enough to me as if Jesus is annoyed with his people and doesn't have a heart full of love for his people that he bled for that he arose from the dead for that he ascended for to ever intercede for us at God's right hand that should enrage you that you were taught to go to any other mediator except our perfect advocate Jesus Christ the righteous the Roman Catholic Church frequently tries to take Christ out of his position and put some kind of human there they do it with the pope as he is the head of the church they do it with mankind as man contributes to his justification through works and they do it by putting Mary or dead saints in his place saying they will be your advocate they will intercede for you the glory of Christ is at stake with all of this and for the glory of Christ you should affirm against the papists and even for their own good and so that no one else will be led astray William Perkins said the papists in their worship Perkins is not just scared to call it in their worship of the Virgin Mary whom they call the queen of heaven they commit gross idolatry offering to her the honor due to God alone this is no better he says than the sin of the Jews who burnt incense and poured out drink offerings to the queen of heaven as condemned by the prophet Jeremiah in Jeremiah 7:18 the the Puritans would frequently quote Jeremiah 7:18 because the Jews under the old covenant would offer up drink offerings they would offer up sacrifices to a false god called the

Queen of Heaven and the Puritans knew their Bibles so well that when they saw the papists calling Mary the queen of heaven and they offer her worship and they pray to her and through her the Puritans knew their Bible so well they're just like "Are you kidding me?" Like you're calling her the queen of heaven like this makes it so easy for us that's exactly what they did in Jeremiah 7 you're doing the same thing that the idolators did there offering incense to the queen of heaven J.C. Ryle who was in the 19th century he said Romanism and he frequently warned the Anglican church he was a bishop in the Anglican church the church of England and he warned that Romanism the Roman Catholic Church is bleeding again into the Anglican church and so warning against that he says Romanism is a is a gigantic system of sacrament worship Mary worship saint worship image worship relic worship and priest worship in one word Romanism is a huge organized idolatry and Ryle says "I know how painful these things sound to many ears." That's in his book called or his sermon rather called idolatry Robert Prevost who is the new pope now called Pope Leo I 14th said this in his opening speech as the new pope just this week our mother Mary allow always wants to walk with us to be close to help us with her intercession and her love so I would like to pray together with you let us pray together for this new mission for the whole church for the peace in the world and let us also ask Mary our mother for this special grace hail Mary this is not something of the past that was this week by the new antichrist that's been elected as the so-called head of the church on the earth so not only do papists pray to or through Mary they also pray to or through other dead saints not only that but they cherish relics of dead saints and some of them even carry around the bones of dead saints in certain artifacts and crosses for instance Pope Leo I 14th the our new pope this week was wearing a according to Dr Taylor Marshall wearing a beautiful pectoral cross meaning the cross was hanging right here you can go look at a picture of it containing the relics of Augustinian saints Saint Augustine Saint Monica (who is Augustine's mother) Saint Thomas of Villanova and blessed and Selmo Paleno. the Pope carries over his heart the saints may they pray for Pope Leo there were fragments of the bones of all of these dead saints made up in this cross and Roman Catholics look at it and like isn't that wonderful the bones the relics of these dead saints are over the heart of our new pope may they pray for Pope Leo witchcraft in the name of Christ is still witchcraft for the glory of Satan you practice witchcraft but call it Christian like yeah it's still demonic and I would argue that carrying around dead bones so that dead people can pray for you as your intercessors is more akin to witchcraft than it is to anything laid out by Christ in his scriptures for the glory of Christ affirm against Mary worship or Mary being an intercessor or any dead saint being some kind of intercessor on your behalf for the good of those in the Roman Catholic Church affirm against that so that he can help them see we actually have a perfect mediator a perfect advocate who always lives to intercede for us who offered up his own blood who arose from the dead who ascended to the right hand of God the Father you don't need anyone else other than Christ to be your mediator to be your advocate to be your intercessor sixth we must affirm against the papists for their own good and the

good of mankind because Christ was sacrificed once for all on the cross and in no way is truly sacrificed in the mass the Roman Catholic mass akin to what we call the Lord's supper it's their version of the Lord's supper they repeatedly affirm that the mass is a sacrifice of Christ every time they perform it and they readily admit it's not a bloody sacrifice and we're not saying Christ has to die again and again and again but we are re sacrificing him to offer him and his benefits to you each time we partake in the mass the Council of Trent in 1562 affirms that the mass is the same sacrifice as the cross and it is propitiatory meaning the sacrifice of the mass is what provides propitiation for your sins it's the they say quote the mass is the same sacrifice as the cross with Christ offered unbloodily by priests it's truly propitiatory forgiving sins they are sacrificing Christ a new every time they do their mass and the mass giving the body and the cup the blood of Christ they believe in transubstantiation which these elements mystically transform into the body of Christ and the blood of Christ so that in Christ being sacrificed his actual body and actual blood is given to you for the forgiveness of your sins that should make you angry that Christ is said to be sacrificed again the same sacrifice as the cross they say and it's unbloody but Christ is offered up by the priests it's truly propitiatory forgiving sins the Catechism of the Catholic Church affirms that the mass is a sacrifice in 1992 they say the Eucharist is a sacrifice because it represents the cross not represents represents it it's the same sacrifice as the cross it recalls it and applies its benefits Vatican 2 in 1963 affirms that the mass is a true sacrifice a true sacrifice not just a symbol of the sacrifice of Christ it is a true sacrifice christ quote instituted the eucharistic sacrifice to perpetuate the cross's sacrifice until he returns the Roman Catechism of 1566 affirms that the mass is a true sacrifice quote "The mass is a true sacrifice representing and applying the cross's sacrifice." Beloved knowing this you cannot ever participate in a Roman Catholic service mass without gravely sinning against the Lord Jesus Christ if you are ignorant of what they are doing you could be present and it not not be an issue because of your ignorance but since you know they are offering a sacrifice saying this transforms the substance of this transforms in the body and blood of Christ and he's offered as a sacrifice for the propitiation of your sins you can't do that without spitting on the cross of the Lord Jesus Christ what does God say christ has no need like those high priests in the old covenant to offer sacrifices daily first for his own sins and for those of the people since he did this once for all when he offered up himself christ's sacrifices once for all and when we come to the table of the Lord's supper in no way is this a sacrifice but this is the means of grace that God has instituted the the bread does not become his body the cup does not become his blood but through these elements God blesses us but in no way do they their substance transform and in no way are we offering up any kind of sacrifice and in no way is the cup or the bread a propitiation for your sins only the work of Christ once for all on the cross suffices to take your sins away William Perkins said "The papists teach that the mass is a true and proper sacrifice whereby Christ is offered a new to God for the sins of the living and the dead this is a blasphemous error for the scripture declares that Christ offered one sacrifice

for sins forever." Hebrews 10:12 and by one offering he hath perfected forever them that are sanctified Hebrews 10:14 Perkins continues "The mass pretending to repeat Christ's sacrifice denies the sufficiency of his cross and is an abomination before God." To that I say "Amen." for the glory of Christ than what he's done on the cross affirm against the teaching of the sacrifice of the mass for the good of those caught up in that many people because of that teaching because of the sacrifice of the mass and they believe the Roman Catholic false church they believe has the body and blood of Christ has the means by which remission of sins is given I talked two years ago to a Roman Catholic that I was evangelizing when I'm at a conference in Pittsburgh and the thing he wouldn't get away from he's like "But Rome has the mass Rome has the mass I can't leave the Roman Catholic Church they have the body they have the blood of Christ they have the propitiatory sacrifice that they can give me every time I go to mass I can't go to a Protestant church because Rome Rome has the sacrifice affirm against that for their good and show them the propitiation of Christ on the cross suffices now lastly in conclusion and this one's rather quick we must affirm against the papist for their own good and the good of mankind for the glory of Christ because God demands all men everywhere to repent God demands all men everywhere to repent even and perhaps especially the unbelieving Jews. Pope Francis said this the recent Pope "The Catholic Church neither conducts nor supports any specific institutional mission work directed towards Jews meaning unbelieving Jews— Jews who reject the Messiah." He says "God never annulled his covenant with the Jewish people there is a rich complementarity between Jews and Catholics they are like our elder brothers don't preach the gospel to the Jews they don't need to turn from their sins and embrace the Messiah Christ Jesus no so God never broke his covenant with them they're like our older brothers we don't need to evangelize the Jews God demands all men everywhere to repent even and especially the unbelieving Jews who have the Old Testament and who reject the Lord Jesus Christ what does God say Acts 17:30 and 31 this is Paul preaching in Athens God commands all people everywhere to repent because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed and of this he has given assurance to all by raising him from the dead this is Paul in Athens but what did Peter do on the day of Pentecost when he's preaching to thousands of Jews and he says "Well God didn't break his covenant with you you're like Christian's older brother." What did he say repent repent and be baptized every one of you turn from your sins to the Lord Jesus Christ and you will receive the Holy Spirit God demands all men everywhere to repent for the glory of Christ we must affirm against anything that says somebody who doesn't believe on Christ alone for salvation you don't need to evangelize them that is not love for neighbor that is hatred for neighbor so seven concluding exhortations these are very very quick look to Christ Jesus alone as the head of the church look to Christ Jesus alone as the head of the church second trust in Christ Jesus alone for your justification trust in Christ Jesus alone for your justification third bind your conscience to scripture alone when it comes to the final say in what you should

believe and what you should do not scripture and a confession not scripture and a catechism not scripture and tradition your conscience must be bound to scripture alone for the final say in what you should believe and do fourth prepare to die today by turning from your sin and embracing Christ through faith you will not go to purgatory you will stand before the Lord right after you die prepare today don't look for some future way that you're going to get purged from your sins fifth pray to God through Christ alone he is the advocate the only one you need he is sufficient he is the one mediator between God and man sixth trust in Christ's once-for-all sacrifice on the cross trust in his once-for-all sacrifice on the cross and then come and celebrate what he has done for us when you take the Lord's supper celebrate it daily in your home but trust in his once-for-all sacrifice that need not be repeated seventh and finally preach the gospel and call all men everywhere to repent no matter who they are they need to repent of their sins and trust in Christ alone for the glory of Christ for the good of those caught up in the Romanist church and for the good of mankind we must affirm against the papists.