

The Sixteenth Century Reformation
And
The Twenty-first Century Church

Introduction:

“I have no hesitation in saying that most of our troubles as Christian people, and the whole state of the church today, is to be explained very largely by a failure to consider the plan of salvation as a whole.”

“All our anxieties and troubles, all our uncertainties and hesitations, and so much of our unhappiness in our spiritual lives is to be traced simply to the fact that we do not realize what is provided for us.”

“... God’s people are meant to be people who are always rejoicing in the Lord. We are meant to know the fullness and the triumph, we are meant to experience glory even here on earth. David Martyn Lloyd Jones.

The reformation sought to answer the question “How does a man get right with God?”

Sola Scripture

Scripture alone is the sole source of authority on all issues dealing with salvation and spiritual life. God alone knows the answer of how man can be right with Him and the answer can only be found in His word.

2 Timothy 3:16–17; 2 Peter 1:21, 2–4

Jeremiah 22:25–32 God will not tolerate man’s words be treated like His word.

Sola Gratia

“Is grace operative or cooperative in one’s quest to become right with God?”

The operative view has an unbiblical view of sin of the effects of original sin upon mankind.

Jeremiah 17:9 “The heart is more deceitful than all else And is desperately sick; Who can understand it?”

Romans 3:10–14; Ephesians 2:1–5; 2 Corinthians 4:3–5; 2 Timothy 2:24–26

“Sin is a pervasive power that controls and defines human beings. It is something that dominates personal existence, and offers no escape.” Augustine

“But a man cannot be thoroughly humbled till he realizes that his salvation is utterly beyond his own powers, counsels, efforts, will and works, and depends absolutely on the will, counsel, and work of another — God alone.” Luther

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Sola Fide

Roman Catholic Church, “faith results in an infusion of the righteousness of Christ which empowers righteous living.

Reformed view, “faith results in an imputation of the righteousness of Christ which justifies God declaring the sinner to be right with him even while the sinner is still a sinner.

“Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ’s sake, who by His death, has made stratification for our sins. This faith God imputes for righteousness.in His sight.” Phillip Melancthon 1530

Solus Christus

“Both sides recognized that the great human dilemma is how can unjust sinners hope to survive a judgment before the court of an absolutely holy and absolutely just God.”
Sproul

Because of Christ, i.e. the infused righteousness of Christ which enables one to work towards meriting justification.

Because of Christ i.e. the imputed righteousness of Christ which enables God to be just in justifying those who are yet sinners though have expressed saving faith in Christ.

Luther, we are “at the same time just and sinner.”

Calvin, “To justify, therefore, is nothing else than to acquit form the charge of guilt, as if innocence were proved. Hence, when God justifies us through the intercession of Christ, he does not acquit us on the proof of our own innocence, but by the imputation of righteousness, so that though not righteous in ourselves, we are deemed righteous in Christ.”

Soli Deo Gloria

For the glory of God alone. **Psalm 29:1–2**

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

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“We never truly glory in God until we have utterly discarded our own glory ... the elect are justified by the Lord, in order that they may glory in him and in none else.” John Calvin.