

## Introduction

- As the church strayed from the Scripture alone as the rule of faith, there were inevitable consequences for her beliefs and practices. Specifically, a truly biblical definition of the Gospel was lost.

“Gospel” - εὐαγγέλιον (**euangelion**) - A proclamation of \_\_\_\_\_ .

In the time before the Reformation, great confusion had arisen as to what had been accomplished by the death, burial, and resurrection of Christ and how those benefits were applied to believers.

## The Authority of the Roman Catholic Church in Salvation

1. Salvation belonged to the Church because she alone was entrusted with the \_\_\_\_\_.

⇒ The Roman Catholic Church considered herself to be the only means of salvation because she was the heir to the apostolic tradition.

2. The \_\_\_\_\_ of God was imparted to believers through the Church's ministry of the sacraments.

⇒ The sacraments were the means by which God's grace was continually transferred to the believer during life.

**Baptism** →

**The Eucharist** →

**Luke 22:19-20**—<sup>19</sup> And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” <sup>20</sup> And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”

**Penance** → Two Phases: (1) Confession

(2) Absolution

## Important Doctrinal Developments in the Middle Ages

**Transubstantiation**—The belief that the words of consecration change the \_\_\_\_\_ of the elements from bread and wine into the body and blood of Christ.

- The ceremony was beneficial **ex opere operato** (“from the work worked”)

Practical Results: (1) The church felt progressively less compelled to explain the \_\_\_\_\_ of the ceremony.

(2) The church began to offer only the \_\_\_\_\_ of the ceremony.

**Purgatory**—The church taught that although Christ work secured ultimate forgiveness of sin, it did not deliver believers from the temporal consequences of sin. It was necessary, therefore, for most people to enter a kind of temporary hell.

Practical Results: (1) People's relationships became transactional based on promises to \_\_\_\_\_ for one another.

(2) The increase in the sale and purchase of indulgences.

## The Major Theological Problem

The Roman Catholic Church saw no real distinction between \_\_\_\_\_ & \_\_\_\_\_.

⇒ The faithful works of a believer were not the result of salvation, but were part of the process of salvation.

# The Story of Martin Luther

## The Tortured Sinner

*"I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk could have got to heaven by his monkery, it was I...If I had kept it up any longer I should have killed myself with vigils, prayers, reading, and other work."*

## The Gospel of Grace

*"Night and day I pondered [Rom. 1:17] until I saw the connection between the justice of God and the statement that 'the just shall live by his faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the justice of God had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul had become to me a gate to heaven..."*

## Challenging the Authority of the Church

*"You are a bad Christian if you deny [the decree of the pope]. But if you deny the Gospel, you are a heretic...[the pope's representative] opposed me with the thunder of his majesty and told me to recant. I told him the pope abused Scripture. I will honor the sanctity of the pope, but I will adore the sanctity of Christ and the truth...These adulators put the pope above Scripture and say that he cannot err. In that case Scripture perishes, and nothing is left in the church save the word of man."*

## The Futility of Seeking Salvation by Works

*"The person who believes that he can obtain grace by doing what is in him adds to his sin so that he becomes doubly guilty."*

*"The Law says, 'Do this!' and it is never done. Grace says, 'Believe in this man!' and immediately everything is done."*

# Reformation Doctrine

## 1. To be justified in God's sight is to be \_\_\_\_\_ righteous, not to progressively become righteous.

**Rom. 4:1-5**—<sup>1</sup> What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." <sup>4</sup> Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness

*"[We] teach that 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 satisfaction for our sins." —The Augsburg Confession*

## 2. To be saved is to be the recipient of the full grace of God through the imputation of Christ's \_\_\_\_\_.

**2 Cor. 5:21**—He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

*"We explain justification simply as the acceptance with which God receives us into His favor as righteous men. And we say that it consists in the remission of sins and the imputation of Christ's righteousness." —John Calvin*

## 3. Water baptism is an outward \_\_\_\_\_ of what Christ has accomplished for the believer.

**1 Pet. 3:21**—Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

*"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him; of remission of sins; and of giving up into God, through Jesus Christ, to live and walk in newness of life." —1689 Baptist Confession*

## 4. The Lord's Supper is a meal of \_\_\_\_\_ which assures us of the truth of the Gospel and of Christ's promise to come again.

**1 Cor. 1:26**—For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

*"A sacrament is a sign of a holy thing. When I say 'the sacrament of the Lord's body', I am simply referring to that bread which is the symbol of the body of Christ who was put to death for our sakes...But the real body of Christ is the body which is seated at the right hand of God, and the sacrament of his body is the bread, and the sacrament of his blood is the wine, of which we partake with thanksgiving. Now the sign and the thing signified cannot be one and the same. Therefore the sacrament of the body of Christ cannot be the body itself." —Ulrich Zwingli*

*"...the sacred mystery of the Lord's Supper consists in two things: physical signs, which, when placed in front of our eyes, represent to us (according to our feeble capacity) invisible things; and spiritual truth, which is at the same time represented and displayed through the symbols." —John Calvin*

# Questions to Consider

1. How do you observe people seeking to progressively "justify" themselves within the surrounding culture?
2. In what ways am I tempted to "justify" myself in my own mind and heart?