

October 29, 2017
The Bridge Bible Fellowship
Pastor Paul S. Brown
Galatians; Romans 3

**“Why Dost Thou Protest?”
“500th Anniversary of the Reformation”**

A lot of “**Protestants**” don’t know what they protest. They don’t know what the **Reformation** was about.

<p>Book: “Why We’re Protestant: An Introduction to the Five Solas of the Reformation,” by Nate Pickowicz.</p>
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I. Background – Reformation Questions:

A. When did the Reformation begin? Was it October 31, 1517?

B. What central issue sparked the Reformation? Was it “Justification by faith alone”?

C. What famous writing sparked the Reformation? Was it Martin Luther’s 95 Theses?

D. Did the Reformation represent something new? (see attached pages)

E. Was the Reformation really necessary?

II. Bible – Gospel Crisis:

A. Galatians 1

B. Romans 3

So what? Five reasons you should study the Reformation:

- 1. Power of the Word of God.**
- 2. Priesthood of the Believer.**
- 3. Concept of “Work.”**
- 4. Need for Courage.**
- 5. Clarification of the Gospel.**

Discussion & Application:

1. The big buzz word today is “tolerance.” What does that word really mean? How is it being used today? What impact does the current concept of “tolerance” have on doctrinal truth? What impact is the current concept of tolerance having on churches and church leaders?
2. Did Martin Luther start the Protestant Reformation? If not, who went before them? What were the key concerns that they had? What price were willing to pay to defend the truth? Why was it so important to them? Do you have that same concern? If so, why? If not, why not?
3. The Roman Catholic Church claims that what the Reformers taught was “new” doctrine. Is that true? Was it new or a return to the original? How can we know for sure? [Read the attached quotes and find out when they were written.]
4. What was the primary issue in Martin Luther’s mind when he posted his 95 Theses?
5. What are “indulgences”? Are they biblical? Why was the Pope pushing them at the time of Martin Luther? Are they still being sold today?
6. Can you defend the “Five Solas” from Scripture?
 - a. Sola Scriptura (Scripture Alone)
 - b. Sola Gratia (Grace Alone)
 - c. Sola Fide (Faith Alone)
 - d. Solus Christus (Christ Alone)
 - e. Soli Deo Gloria (to the Glory of God Alone)
7. What does Galatians 1 warn about the content of the Gospel?
8. What does Romans 3 tell us about man’s condition? Is man basically good? How sinful is man?
9. What does Romans 3 tell us about how we are justified? Is it faith alone or faith plus?
10. Do you know anyone who is caught up in a religious system that teaches they can be saved by anything other than faith alone? (Karma, good works, faith + works, etc.) Pray for them and then go share with them the Good News of salvation by grace alone through faith alone in Christ alone for the glory of God alone.
11. Read: “Why We’re Protestant: An Introduction to the Five Solas of the Reformation,” by Nate Pickowicz and/or some other good books that will help you better understand what you believe, why you believe it, and how to explain it to others.
12. **Take some of the Gospel Tracts home with you to give out on October 31st. Pray that others will understand the true historical significance of that day and that the greatest treat in the world is being reconciled to God through the Gospel of Jesus Christ.**

Reformation History Quiz

For each of the following 10 quotes, identify whether the statement was written by someone **DURING the Reformation** or **PRIOR TO the Reformation**:

1. It is well known that You [O Lord] give to all freely and ungrudgingly. As for Your righteousness, so great is the fragrance it diffuses that You are called not only righteous but even righteousness itself, the righteousness that makes men righteous. Your power to make men righteous is measured by Your generosity in forgiving. Therefore the man who through sorrow for sin hungers and thirsts for righteousness, he will let him trust in the One who changes the sinner into a just man, and, judged righteous in terms of faith alone, have peace with God.
2. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory forever and ever. Amen.
3. He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors!
4. Trust wholly in Christ, rely altogether on His sufferings, beware of seeking to be justified in any other way than by His righteousness. Faith in our Lord Jesus Christ is sufficient for salvation, and that without faith it is impossible to please God; that the merit of Christ is able, by itself, to redeem all mankind from hell, and that this sufficiency is to be understood without any other cause concurring.
5. A person is saved by grace, not by works but by faith. There should be no doubt but that faith saves and then lives by doing its own works, so that the works which are added to salvation by faith are not those of the law but a different kind of thing altogether.
6. But what is the “law of faith?” It is, being saved by grace. Here he shows God’s power, in that He has not only saved, but has even justified, and led them to boasting, and this too without needing works, but looking for faith only.
7. To have brought humanity, more senseless than stones, to the dignity of angels simply through bare words, and faith alone, without any hard work, is indeed a rich and glorious mystery. It is just as if one were to take a dog, quite consumed with hunger and the mange, foul and loathsome to see, and not so much as able to move but lying passed out, and make him all at once into a human being and to display him upon the royal throne.
8. Now, having duly considered and weighed all these circumstances and testimonies, we conclude that a man is not justified by the precepts of a holy life, but by faith in Jesus Christ—in a word, not by the law of works, but by the law of faith; not by the letter, but by the spirit; not by the merits of deeds, but by free grace.
9. It is determined by God that whoever believes in Christ shall be saved and have forgiveness of sins, not through works but through faith alone, without merit.
10. All we bring to grace is our faith. But even in this faith, divine grace itself has become our enabler. For [Paul] adds, “And this is not of yourselves but it is a gift of God; not of works, lest anyone should boast” (Eph. 2:8–9). It is not of our own accord that we have believed, but we have come to belief after having been called; and even when we had come to believe, He did not require of us purity of life, but approving mere faith, God bestowed on us forgiveness of sins.

The Answers

The reality is that all 10 of the above statements were written *prior to the Reformation*. None of them come from the Reformers, even though the Reformers would have wholeheartedly agreed with everything that is stated above.

That is because the Reformers weren't trying to invent *new* doctrine. Rather, they were committed to the recovery of gospel themes that had been championed by prior generations of believers.

For those of you looking for more specific citations, here is where each of the above ten quotes can be found:

1. Bernard of Clairvaux (12th century), *On the Song of Songs*, II, Sermon 22, 8.
2. Clement of Rome. (Late 1st century), *First Epistle to the Corinthians*, 32.4.
3. Anonymous (2nd century), *Epistle to Diognetus* 9, 2–5; ANF 1:28; cited from Thomas Oden, *The Justification Reader*, 65.
4. John Wycliffe (14th century), *The Writings of the Reverend and Learned John Wycliffe* (London: The Religious Tract Society, 1847), 41.
5. Didymus the Blind (4th century), *Commentary on James*, 2:26b.
6. John Chrysostom (4th/5th century), *Homilies on Romans*, Homily 7 on Romans 3:27.
7. John Chrysostom (4th/5th century), *Homilies on Colossians* 1:26–28; Cited from Joel C. Elowsky, *We Believe in the Holy Spirit*, 98.
8. Augustine (4th/5th century), *On the Spirit and the Letter*, 22.
9. Ambrosiaster (4th century), *Commentary on 1 Corinthians 1.4*; cited from Joel C. Elowsky, *We Believe in the Holy Spirit*, 97.
10. Theodoret of Cyrus (5th century), *Interpretation of the Fourteen Epistles of Paul*; FEF 3:248–49, sec. 2163; cited from Thomas Oden, *The Justification Reader*, 44.