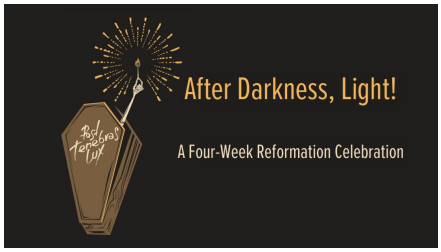
NEW LIFE CLASS

BRIDGING THE GAP

BETWEEN BIBLICAL LEARNING AND RADICAL LIVING



11.21.2021
Pastor-Teacher | Chris Regas

The Five Solas: *Gospel Light in the Darkness!*

Lesson 4

"After Darkness, Light!" Sums Up the Story of Martin Luther and the Reformation.

A Monk Seeking Light at the End of the Dark Ages – 1483-1517 *What Must I Do to Be Saved?*

A Reformer Shares the Light at the Dawn of a New Age – 1517-1546 *Now That I Am Saved I Want to Share the Good News with Others!*

Luther and the Reformers PREACHED it!

Above all the Reformation was the result of preaching the Gospel as laid out in the five solas of the Reformation.

"The Protestant Reformation would not have been possible without the sermon." – Historian Harold J. Grimm

➤ The PRIMACY of Preaching

Luther Preaches to the Common Man from a Common Bible.

"When the preacher speaks, God speaks." – Martin Luther

"So the pastor must be sure that God speaks through his mouth. Otherwise it is time for him to be quiet." – Martin Luther

"The ministry of the New Testament is not engraved on dead tablets of stone; rather it sounds in a living voice. Through a living Word God accomplished and fulfills His gospel." – Martin Luther

➤ The SIGNIFICANCE of Slogans



Slogans Associated with the Reformation

"Back to the Sources!" (Latin = *"Ad Fontes")*

"After Darkness, Light!" (Latin *"Post Tenebras Lux"*)

"The Word of the Lord Endures Forever." (Latin *Verbum Domini Manet in Aeternum – VDMA*)



"At the Same Time Righteous and a Sinner" (Latin *"Simul Iustus et Peccator")*

"Always Reforming!" (Latin "*Semper Reformanda*")

"Alone!" (Latin *"Sola")*

What Does "ALONE" Mean?

1) It means "**PLUS NOTHING**"
   *Whatever it is attached to is **sufficient and supreme** in what it does!*

2) It doesn't mean other things are **NOT USEFUL** in living for God.
   ***No matter what else** may help us in our Christian lives it **must be submitted to** and **cannot replace** what is alone sufficient and supreme.*



How Do the Solas Shine Light into Our Darkness?

1. The Solas Provide GOSPEL ANSWERS to Life's Greatest Questions.

1. Who or what is the standard of truth and the final **AUTHORITY** in what God requires of us?

The Gospel Answers: ***"Scripture Alone"*** *(Sola Scriptura)* **–** *2Timothy 3:14-17; Ephesians 2:1-10; Romans 3:19-28*

2. What must I **DO** to be saved, stay saved, and be sure of my salvation?

The Gospel Answers: ***"Faith Alone"*** *(Sola Fide)* **–** *Ephesians 2:8-10; Romans 3:20-22, 27-28*

3. Who do we need to go to and **THROUGH** in order to be saved by God?

The Gospel Answers: ***"Christ Alone"*** *(Solus Christus) – 1Timothy 2:5-7; Ephesians 2:5-10 (6x); Romans 3:22-26 (4x)*

4. Am I **GOOD ENOUGH** to help God in saving me?

The Gospel Answers: ***"Grace Alone"*** *(Sola Gratia) – Romans 3:9-18; Ephesians 2:1-10; Romans 3:19-20, 23*

5. Why am I here and who **DESERVES** the credit for all of this?

The Gospel Answers: ***"To God Be the Glory Alone"*** *(Soli Deo Gloria) – Ephesians 2:4-10; Romans 3:27-28*

2. The Solas Shine GOSPEL LIGHT on Every Dark Heart in Every Dark Age.

The Reformation Is Not Over for Two Major Reasons:

1. The attempt by the Roman Catholic Church to **COUNTER** the Reformation has ***not*** changed since the Council of Trent (1545-1563).

2. Every person in every age **STILL NEEDS** the Gospel Light of the Five Solas to shine in their darkness.
Luke 2:28-32; John 3:19-21; John 8:12; John 12:46; 2Corinthians 4:6; Ephesians 5:8; Colossians 1:12; Ephesians 2:4-5; Acts 13:47; 1Peter 2:9-10

The Dark Ages Was and Is a Time When…

1. The Light of the **SUFFICIENT SCRIPTURES** is overshadowed by the traditions of men and works religion.

The Darkness of the Bible **PLUS** *Church Councils and Popes Still Exists Today.*

2. The Light of **SAVING FAITH** is overshadowed by works of men and religious rules.

The Darkness of Faith **PLUS** *Our Effort and Good Works Still Exists Today.*

3. The Light of the **SINLESS SAVIOR** is overshadowed by priestly mediators and religious ritual.

The Darkness of Christ **PLUS** *Human Mediators Including Priests/Bishops/Popes and Numerous Saints Still Exists Today.*

4. The Light of **SOVEREIGN GRACE** is overshadowed by man's ability to do good in the eyes of God.

The Darkness of Grace **PLUS** *Human Effort to Receive or Secure Our Salvation Still Exists Today.*

5. The Light of God's **SUPREME GLORY** is overshadowed by the boasting of men and worldly power.

The Darkness of God's Glory **PLUS** *Our Own Boasting in How Much We or Others Do to Help God Still Exists Today.*

The Gospel Light of the 5 Solas Is Needed Now More Than Ever in the Darkness of the Last Days!

"The only thing man learns from history is that man never learns from history."

According to the authority of **SCRIPTURE ALONE** *we are saved by* **GRACE ALONE** *through* **FAITH ALONE** *in* **CHRIST ALONE** *for* **GOD'S GLORY ALONE!**

The old needs to be freshly understood, freshly applied, and freshly experienced. – John Stott

"Always Being Reformed according to the Word of God"

Apple Podcast

Series Page

WHAT THE COUNCIL OF TRENT *STILL* TEACHES

Red for Emphasis.

1. The Light of the **SUFFICIENT SCRIPTURES** is overshadowed by the traditions of men and works religion.

   The sacred and holy, ecumenical, and general Synod of Trent...the purity itself of the Gospel be preserved in the Church; which (Gospel)... and seeing clearly that this truth and discipline are contained in the written books, ***and the unwritten traditions which, received by the Apostles from the mouth of Christ himself, or from the Apostles themselves***, the Holy Ghost ***dictating***, have come down even unto us, transmitted as it were from hand to hand; (the Synod) following the examples of the orthodox Fathers, ***receives and venerates with an equal affection of piety, and reverence, all the books both of the Old and of the New Testament***--seeing that one God is the author of both --***as also the said traditions***, as well those appertaining to faith as to morals, as ***having been dictated***, either by Christ's own word of mouth, or by the Holy Ghost, ***and preserved in the Catholic Church by a continuous succession.***

   But if any one receive not, as sacred and canonical, the said books [including the Apocrypha!] entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately [treat with contempt] the traditions aforesaid; let him be anathema.

   Moreover, the same sacred and holy Synod...ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever.

   Furthermore, in order to restrain petulant spirits, ***It decrees, that no one, relying on his own skill, shall...presume to interpret the said sacred Scripture contrary to that sense which holy mother Church––whose it is to judge of the true sense and interpretation of the holy Scriptures––hath held and doth hold...and be punished with the penalties by law established.***

   And wishing, as is just, to impose a restraint, in this matter, ***also on printers, who now without restraint,--thinking, that is, that whatsoever they please is allowed them,--print, without the license of ecclesiastical superiors, the said books of sacred Scripture...***

   At the end of the Council of Trent, Pope Pius IV said the following... Furthermore, in order to avoid the perversion and confusion which might arise, if each one were allowed, as he might think fit, to publish his own commentaries and interpretations on the decrees of the Council ; We, by apostolic authority, forbid all men...under pain of excommunication incurred by the fact, to presume, without our authority to publish, in any form, any commentaries...annotations...or any kind of interpretation whatsoever of the decrees of the said Council...

   The Gospel Light of Sola Scriptura Is Still Needed: Scripture Alone!

2. The Light of **SAVING FAITH** is overshadowed by works of men and religious rules.

   THE PREPARATION FOR JUSTIFICATION = Whereas there is, at this time, not without the shipwreck of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated touching Justification; the sacred and holy, ecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,--the most reverend lords...bishop...priest, cardinals of the holy Roman Church, and legates apostolic...presiding therein, in the name of our most holy father and lord in Christ, Paul III., by the providence of God, Pope, - purposes...to expound to all the faithful of Christ the true and sound doctrine touching the said Justification...

   The Synod furthermore declares, that in adults, ***the beginning of the said Justification*** is to be derived from the prevenient grace of God, through Jesus Christ...whereby, without any merits existing on their parts, they are called; that so they, who by sins were alienated from God, may be disposed through His quickening and assisting grace, ***to convert themselves to their own justification, by freely assenting to and co-operating with that said grace: in such sort that, while God touches the heart of man by the illumination of the Holy Ghost, neither is man himself utterly without doing anything while he receives that inspiration, forasmuch as he is also able to reject it; yet is he not able, by his own free will, without the grace of God, to move himself unto justice in His sight.***

   Now they (adults) are disposed unto the said justice, when, excited and assisted by divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised,-and this especially, that God justifies the impious by His grace, through the redemption that is in Christ Jesus; ***and when, understanding themselves to be sinners, they, by turning themselves, from the fear of divine justice whereby they are profitably agitated, to consider the mercy of God, are raised unto hope, confiding that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice; and are therefore moved against sins by a certain hatred and detestation, to wit, by that penitence which must be performed before baptism: lastly, when they purpose to receive baptism, [Page 34] to begin a new life, and to keep the commandments of God.***

   THIS DISPOSITION, OR PREPARATION, IS FOLLOWED BY JUSTIFICATION ITSELF, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.

   CANON 9. If any one saith, that by faith alone the impious is justified; in such wise as to mean, ***that nothing else is required to co-operate in order to the obtaining 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 11.-If any one saith, 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 is inherent in them; or even that the grace, whereby we are justified, ***is only the favour of G***od; ***let him be anathema***.

   CANON 12. If any one saith, ***that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.***

   CANON 14. If any one saith, that man is truly absolved from his sins and justified, ***because that he assuredly believed himself absolved and justified;*** or, ***that no one is truly justified but he who believes himself justified;*** and that, ***by this faith alone, absolution and justification are effected; let him be anathema***.

   CANON 16. If any one saith, ***that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end, unless he have learned this by special revelation; let him be anathema***.

   CANON 32. If any one saith, that the good works of one that is justified ***are in such manner the gifts of God, as that they are not also the good merits of him that is justified;*** or, that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ...***does not truly merit increase of grace, eternal life, and the attainment of that eternal life...let him be anathema***.

   CANON 13. If any one saith, that little children, for that they have not actual faith, ***are not, after having received baptism, to be reckoned amongst the faithful; and that, for this cause, they are to be rebaptized when they have attained to years of discretion;*** or, ***that it is better that the baptism of such be omitted, than that, while not believing by their own act, they should be baptized in the faith alone of the Church; let him be anathema.***

   The Gospel Light of Sola Fide Is Still Needed: Faith Alone!

3. The Light of the **SINLESS SAVIOR** is overshadowed by priestly mediators and religious ritual.

   CANON 33. If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod and set forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ ***are in any way derogated from, and not rather that the truth of our faith, and the glory...of God and of Jesus Christ are rendered (more) illustrious; let him be anathema***.

.....

CANON 1. If any one saith, that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or, ***that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema.***

CANON 4. If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; - though all (the sacraments) are not indeed necessary for every individual; ***let him be anathema***.

CANON 10. If any one saith, that all Christians have power to administer the word, and all the sacraments; ***let him be anathema.***

CANON 12. If any one saith, that a minister, being in mortal sin,-if so be that he observe all the essentials which belong to the effecting, or conferring of, the sacrament,-neither effects, nor confers the sacrament; ***let him be anathema.***

CANON 13. If any one saith, that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be [treated with contempt], or ***without sin be omitted at pleasure by the ministers, or be changed, by every pastor of the churches, into other new ones; let him be anathema.***

.....

CANON 3. If any one saith, ***that in the Roman church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism; let him be anathema.***

CANON 4. If any one saith, that the baptism which is even given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church doth, is not true baptism; ***let him be anathema.***

CANON 5. If any one saith, ***that baptism is free, that is, not necessary unto salvation; let him be anathema***.

.....

CANON 1. If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; ***let him be anathema.***

CANON 2. If any one...***denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood-the species Only of the bread and wine remaining-which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema.***

CANON 6. If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, ***is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema.***

CANON 9. If any one denieth, that all and each of Christ's faithful of both sexes are bound, ***when they have attained to years of discretion, to communicate every year, at least at Easter, in accordance with the precept of holy Mother Church; let him be anathema.***

The Gospel Light of Solus Christus Is Still Needed: Christ Alone!

4. The Light of **SOVEREIGN GRACE** is overshadowed by man's ability to do good in the eyes of God.

CANON 4. If any one saith, that man's free will moved and excited by God, by assenting to God exciting and calling, ***nowise co-operates towards disposing and preparing itself for obtaining the grace of Justification***; that it cannot refuse its consent, if it would, but that, as something inanimate, ***it does nothing whatever and is merely passive***; ***let him be anathema.***

CANON 7. If any one saith, ***that all works done before Justification, in whatsoever way they be done, are truly sins, or merit the hatred of God; or that the more earnestly one strives to dispose himself for grace, the more grievously he sins: let him be anathema.***

CANON 20. If any one saith, that the man who is justified...is not bound to observe the commandments of God and of the Church, ***but only to believe; as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments; let him be anathema.***

CANON 24. If any one saith, ***that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.***

CANON 29. If any one saith, that he, who has fallen after baptism, is not able by the grace of God to rise again; or, that he is able indeed to recover the justice which he has lost, ***but by faith alone without the sacrament of Penance, contrary to what the holy Roman and universal Church-instructed by Christ and his Apostles-has hitherto professed, observed, and taught; let him be anathema.***

CANON 6. If any one saith, that the sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto; ***as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers; let him be anathema.***

CANON 8. If any one saith, that by the said sacraments of the New Law ***grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema.***

The Gospel Light of Sola Gratia Is Still Needed = Grace Alone!

5. The Light of God's **SUPREME GLORY** is overshadowed by the boasting of men and worldly power.

CANON 33. If any one saith, that, ***by the Catholic doctrine touching Justification, by this holy Synod inset forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory...of God and of Jesus Christ are rendered (more) illustrious; let him be anathema.***

Whereas the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient tradition of the Fathers, taught, in sacred councils, and very recently in this ecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; ***the holy Synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ....***

The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred Councils***, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honour (paid) to relics; and the legitimate use of images...***

Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honour and veneration are to be given them...in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear: as, by the decrees of Councils, and especially of the second Synod of Nicaea, has been defined against the opponents of images.

The Gospel Light of Sola Deo Gloria Is Still Needed = For God's Glory Alone!