

THE ESSENCE OF THE REFORMATION
Follow Christ
Banská Štiavnica, 29th October 2017

Psalm 51:14-15

הַשִּׁיבָה לִּי שְׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי¹⁴
אֲלַמְּדָה פְּשָׁעִים הַרְכִּיף וְחַטָּאִים אֲלִיד וְשׁוֹבוֹ¹⁵

ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται

Psalm 51:12-13 Restore to me the joy of your salvation, and uphold me with a willing spirit.¹³
Then I will teach transgressors your ways, and sinners will return to you

Rom 1:17 The righteous shall live by faith

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0. INTRODUCTION

0.1. HISTORY

- Als erste Feier des Ereignisses darf der 1. November 1527 gelten. Luther datierte einen Brief an Nikolaus von Amsdorf in Magdeburg mit der süffisanten Bemerkung:
 - „Wittembergae die Omnium Sanctorum, anno decimo Indulgentiarum conculatarum, quarum memoria hac hora bibimus utrinque consolati, 1527“5 („Wittenberg, am Tag Allerheiligen, im zehnten Jahr nach Niedertretung der Ablassse, zu deren Gedächtnis wir zu dieser Stunde rundum getröstet trinken“).

0.2. RE-FORMATIO

0.2.1. LATION WORD

- reformatio, onis, f. : - **1** - métamorphose. - **2** - réforme (des moeurs)
- → a transformation, μεταμόρφωσις, *formae mutatio*,

0.2.2. LIFE EXPERIENCE

- Luther's life before his discovery of justification by faith *only*...
- we should not change the quest for *re-formation* into being satisfied with our original *formation*...
- Luther's life before the *Turnerlebnis*...

0.3. THE FIRST THESIS

- Dominus et magister noster Iesus Christus dicendo ‘Penitentiam agite etc.’ omnem vitam fidelium penitentiam esse voluit.

- When our Lord and Master Jesus Christ said, “Repent” [Matt. 4:17], he willed the entire life of believers to be one of repentance.
- Ked’ náš Pán a Majster hovorí: “Pokánie čiňte” atď., tak chce, aby celý život Jeho veriacich na zemi bol pokáním.

1. THE AUTHORITY OF THE WORD OF GOD

- whose justice? → Phil 3

1.1. THE WORD – THE SCRIPTURES

- Mt 4:17 → interpreting from the Greek New Testament published by Erasmus
- In April 1521, Luther appeared before Emperor Charles V to defend what he had taught and written. At the end of his speech, the story goes, he spoke the famous words,

“Here I stand; I can do no other. God help me.”

The earliest printed version of Luther's address added these words, which were not recorded on the spot. It's possible they are genuine, but for almost a half century now, most scholars have believed they were probably not spoken by Luther. A second misunderstanding arises when the words "Here I stand" are quoted as evidence of Luther's modern stand against the medieval powers of church and empire. Luther's speech was not a defiant, solitary protest, but a calm, reasoned account of why he had written the books piled on the table before him and why he could not recant their content.¹

1.2. THE HOLY SPIRIT AND UNDERSTANDING

- change of mind, attitudes

[Luther *Small Catechism*] “I believe that by my own understanding or strength I cannot believe in Jesus Christ my Lord or come to him, but instead the Holy Spirit has called me through the gospel, enlightened me with his gifts, made me holy and kept me in the true faith, just as he calls, gathers, enlightens, and makes holy the whole Christian church on earth and keeps it with Jesus Christ in the one common, true faith.” *Small Catechism*

Verím, že ja z vlastného rozumu ani zo svojej sily nemôžem v Ježiša Krista, svojho Pána, veriť a k Nemu prísť, ale že ma Duch Svätý evanjeliom povolal, svojimi darmi osvietil, v pravej viere posvätil a zachoval...

[Luther *The Bondage of the Will*] If you speak of the internal clearness, no man sees one iota in the Scriptures, but he that hath the Spirit of God. All have a darkened heart; so that, even if they know how to speak of, and set forth, all things in the Scripture, yet, they cannot feel them nor know them: nor do they believe that they are the creatures of God, nor any thing else: according to that of Psalm xiv, 1. "The fool hath said in his heart, God is nothing."

2. PRIMACY OF THE MIND/HEART

- Greek *μετάνοια* → change of mind
- the goodness of God [Rom 2] → repentance

2.1. INWARD CHANGE

- **1Sa 16:7** the LORD looks on the heart. (וַיַּהֲרֹא יְהוָה לְלֵבָב)

peccatum. Si ergo spectas carnem, sumus peccatores, Si spiritum, es iustus. Sic omnis Christianus peccator et iustus, hoc nolunt audire. Sed maior nostra iustitia quam peccatum, quia Christus est potentior Sanctitate et maiore iustitia quam peccatum nostrum, ideo per remissionem absorbentur omnia peccata. ergo remissione peccatorum iustificamur. Ubi fides cessarit, tum non opus credere spiritu, tum habebimus et videbimus.

- **Rom 3:28** For we hold that one is justified by faith apart from works of the law (λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου).

¹ <http://www.christianitytoday.com/history/2008/august/what-luther-said.html> (29-Oct-17)

2.2. THE THEOLOGY OF THE CROSS

- "...the cross is the only source of spiritual knowledge concerning who God is and how God saves. Only at the cross does a fallen human being gain the understanding that is the result of the indwelling of the Holy Spirit at conversion (1Cor 12:13; Rom 8:9; Eph 1:13-14). Cross theology is contrasted with the theology of glory, or theologia gloriae, which places greater emphasis on **human abilities** and human reason. Luther first used the term theologia crucis in the Heidelberg Disputation of 1518, where he defended the Reformation doctrines of the depravity of man and the bondage of the will to sin."²
- (*The Heidelberg Disputation*, 26th April, 1518)
 21. The theologian of glory says bad is good and good is bad. The theologian of the cross says what is in fact the truth (i.e., calls them by their proper name).
 22. The sort of wisdom which understands the invisible things of God as known from doing good works simply inflates a man, and renders him both blind and hard.
 23. The law works wrath: it kills, curses, makes guilty, judges and damns every one who is not in Christ.
 24. Yet it is not that this wisdom is evil, nor that we should flee the law, but that the man who has not learnt the theology of the cross puts the finest things to their worst possible use.
 25. The righteous man is not the man who does very much in the way of good works, but it is he who apart from any works believes very much in Christ.
 26. The law says: "Do this," but it is never done. Grace says: "Believe in him," and everything is already done.

3. JOYFUL LIVING IN ASSURANCE

- daily Christian living

3.1. LIFE OF REPENTANCE

- joy of salvation → **Ps 51:12** Restore to me the joy of your salvation, and uphold me with a willing spirit.

[Luther about Wittenberg] Here let us beware lest Wittenberg become Capernaum [cf. Matt. 11:23]. I notice that you have a great deal to say of the doctrine of faith and love which is preached to you, and this is no wonder; an ass can almost intone the lessons, and why should you not be able to repeat the doctrines and formulas? Dear friends, the kingdom of God,—and we are that kingdom— does not consist in talk or words [I Cor. 4:20], but in activity, in deeds, in works and exercises. God does not want hearers and repeaters of words [Jas. 1:22], but followers and doers, and this occurs in faith through love. For a faith without love is not enough—rather it is not faith at all, but a counterfeit of faith, just as a face seen in a mirror is not a real face, but merely the reflection of a face [I Cor. 13:12]

Musíme si dať pozor, aby sa Wittenberg nestal Kafarnaumom. (Mt 11:23)³. Všimám si a vidím, že viete veľa rozprávať o učení, ktoré sa vám káže a aj o láske. Nie je to žiadny div, že o tom viete toľko hovoriť: už by to vedel spievať takmer aj osol, prečo by ste vy nedokázali opakovať učenie a slovíčka? Ale milí priatelia, Božie kráľovstvo nespočíva v rečiach ani v slovách, ale v moci a skutku. Lebo Boh nechce mať len poslucháčov a opakovačov, repetítorov, ale nasledovníkov a činiteľov, ktorí slovo zachovávajú, ktorí sa vičia vo viere, ktorá je mocná skrze lásku, lebo viera bez lásky nestojí za nič, áno, nie je vierou, ale len zdaním viery, práve tak ako tvár, ktorú vidíš v zrkadle, nie je naozaj tvár, ale len zdanie tváre.

28. Novemb.] Periculosum et difficile, simul docere nos iustificari sine operibus et tamen exigere opera. Si docemus opera, amittitur fides. Si econtra, etc. Ibi ergo ceperat exhortari ad opera et dicit: 'in 1 verbo impletur tota lex: 5, 14 Dilige' etc. Ecce versatur in operibus et sonant verba, quasi, si fecerint

3.2. JOYFUL TESTIMONY

- ASSURANCE ...how often does the Apostle Paul require that assurance of faith, that is, a most certain and firm assertion of conscience. In Romans 10,10 he calls it confession, "and with the mouth profession of faith is made unto salvation." And Christ says, "Therefore, everyone who

² <https://www.gotquestions.org/cross-theology.html> (29-Oct-17)

³ **Matt 11:23** A ty, Kafarnaum, vari sa budeš vyvyšovať až do neba? Do pekla zostúpiš! Lebo keby sa boli v Sodome diali zázraky, ktoré sa diali v tebe, bola by zostala po tento deň.

acknowledges me before me, I also will acknowledge him before my Father in heaven" (Matthew 10,32). Peter commands us to give a reason of the hope that is in us (*The Bondage of the Will*)

- [Luther *Galatians*] Si venerit Christus, pavor cessabit et surget securitas et pax.⁴ But when he cometh indeed, he driveth away fear and heaviness, and bringeth peace and quietness of conscience.

[LUTHER] This immediately made me feel as though I had been born again, and as though I had entered through open gates into paradise itself. From that moment, I saw the whole face of Scripture in a new light...And now, where I had once hated the phrase, 'the righteousness of God', I began to love and extol it as the sweetest of phrases, so that this passage in Paul became the very gate of paradise to me.

- Ps 51 → teaching

4. TO REMEMBER

- The Reformation reminds us of the authority of the Word of God and our need for salvation.
- Personal reformation involves metamorphosis of repentance – change of mind and attitudes.
- Life of repentance is a joyful realization of the power of the Cross over our sinful nature.

⁴ WA 40-1, p. 538