

For everything comes from Him and exists by His power and is intended for His glory. All glory to Him forever! Amen ! (Romans 11:36)

Among the evangelicals the month of October has been called “the Reformation” month. This newsletter will focus of The Five Solas of the Reformation. Theology of the Reformation is distinguished from the historical churches and from all the other Christian confessions through these five foundational doctrines, from the 16th century to our modern time. **Sola Scriptura** is the belief that because Scripture is God’s inspired Word, it is the only inerrant, and final authority for the church. **Solus Christus** means that Christ alone is the basis on which any human being are justified before God. **Sola Fide** underlines the fact that the believer receives the redemption in Christ only through faith. **Sola Gratia** proclaims that all of our salvation, from beginning to end, is by grace and grace alone. The Reformers held fast to the phrase **Soli Deo Gloria**, that only God receives glory for our salvation.

Sola Scriptura

Sola Scriptura is the belief that only Scripture, God’s Word Alone is the inspired word of God and the final authority for the Christian and for the Church. As Paul says, “All Scripture is breathed-out by God” (2 Tim. 3:16–17). No church tradition, councils, or church leaders, as important as they all may be. While Scripture may have many human writers, it has one divine author. The Holy Spirit, Peter tells us, carried along the biblical writers so that what they said, God himself said (2 Pet. 1:21), down to the very words. Scripture is also inerrant, inerrancy being a corollary of inspiration. Inerrancy means that Scripture is true, without error, in all that it asserts. As the Holy Spirit carried along the biblical writers, he ensured that their human words reflected his own holy character. Hence Scripture is truth because God himself is truth. Scripture is trustworthy, Scripture alone is our infallible, inerrant authority. Sola Scriptura teaches us, in the end, that all other authorities in the Christian life serve underneath Scripture, while Scripture alone rules over other authorities, for it alone is God’s inspired, inerrant, and sufficient word.

Solus Christus

Scripture, as the Christian’s final authority, is a gift from God. It is a gift because in Scripture we are given Jesus Christ himself. God stooped down so low as to speak a saving word to us lost sinners, a word that reached its pinnacle in the living Word, the Lord Jesus himself (John 1:1). “None is righteous, no, not one” (Rom 3:10). God and God alone can save us. By sending his Son to “become flesh” (John 1:14) to represent us, substituting himself on our behalf. Whereas we failed to keep the law, Christ obeyed the law for us; whereas we deserve the penalty for breaking the law, Christ died for us. Christ fulfilled the law we could not keep, and he bore the wrath of God that we deserve (Rom. 3:21–26). And he did so in full. The work of Christ, and Christ alone, is the basis on which the ungodly are justified before God.

Sola Fide

But how does the believer receive the redemption Christ has accomplished? Through faith and faith alone. Rather than trusting in ourselves, we trust in another: Jesus Christ. He has taken our sin and its penalty on the cross. What have we received in exchange? The perfect, spotless, righteousness of Christ. Not only have we been forgiven, and our debt been paid in full but imputed to our account is Christ’s perfect record of obedience. That means, then, that God declares us right with Him not on the basis of something in us but only on the basis of His righteousness, a righteousness that is outside ourselves, the righteousness of

Christ (2 Cor. 5:21; Phil. 3:9). Faith, then, is the instrument through which we receive this righteousness. Through faith in Christ that blessed status in Christ, which God alone can give, is reckoned to us. Hence Paul warns Christians that no one will be justified by works of the law but only through faith in Christ (Gal. 2:15–3:14).

Sola Gratia

If the work of Christ is the basis of our right standing before God, and if we are justified by God not on the basis of our works but only through faith in the works of his Son, then it follows that our salvation is by grace and by grace alone. Sola gratia is not limited to our justification, but spans all of salvation from start to finish. The grace that saves us is the “amazing grace” because it does not originate with us at all but stems from God’s mercy in eternity. As Paul says, God “chose us in Christ before the foundation of the world” (Eph. 1:4). The God who has chosen us by grace alone, is the one who alone can call us out of darkness into the light of his own Son and raise us from spiritual death to spiritual new life. The grace is also teaches us: “For the grace of God has appeared that offers salvation to all people. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. (Titus 2:11-14)

Soli Deo Gloria

Because our salvation is by grace alone, God alone receive all the glory. Because Christ is the author and finisher of our salvation, He alone is to be exalted and glorified. For us as Christians, these solas are helping us live a life in total humility, dependance and obedience to God through our Lord and Savior Jesus Christ. (Romans 11:36).