

The Reformation and Global Theological Education

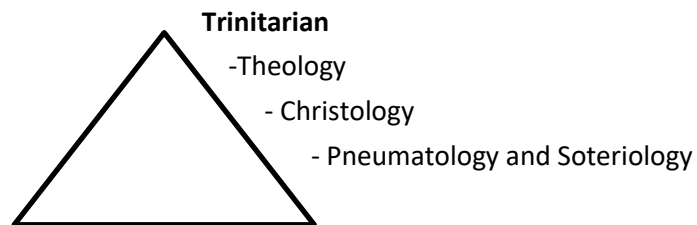
What is the great contribution of the Reformation?

1. Context of the Reformation:

- a. Renaissance and enlightenment with emergent universities and theological educational institutions?
- b. Wittenberg an occasion, Marburg a Rubicon

2. The Nature of the Reformation

A. Principium – Authority: The Supremacy of God and his Word



B. Ecclesiology

- Elect of the Father
- Fullness of Christ
- Temple of the Spirit

C. Anthropology

- ?
- ?
- ?

3. Theological *Semper Reformanda*- applied to ethics?

- a. Luther in 1519 – Historical Parallels with 21st Century
- b. 'Exurge Domine'
- c. Babylonian Captivity
- d. Letter to the Nobility
- e. Christian Freedom

4. What is the essence of Reformational Anthropology and Ethics?

Luther: _____

Me: _____

Liberty Press Today

Luther Appeals to Leo X - October 1520

A radical thesis: A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone.

Biblical theology applied: ... the whole Scripture of God is divided into two parts, precepts and promises. The precepts certainly teach us what is good, but what they teach is not forthwith done. For they show us what we ought to do, but do not give us the power to do it. They were ordained, however, for the purpose of showing man to himself; that through them he may learn his own impotence for good, and may despair of his own strength. For this reason they are called the Old Testament, and are so.

Hence the promises of God belong to the New Testament; nay, are the New Testament.

Frail flesh and the Eschatological Spirit of God: As long as we live in the flesh, we are but beginning and making advances in that which shall be completed in a future life. On this account the Apostle calls that which we have in this life, the first---fruits of the Spirit. (Rom. viii. 23.) In future we shall have ... the fullness of the Spirit. ... I have stated before, that the Christian is the servant of all and subject to all. For in that part in which he is free, he does no works, but in that in which he is a servant, he does all works.

Soli Deo Gloria: Thus the soul, in firmly believing the promises of God, holds Him to be true and righteous; and it can attribute to God no higher glory than the credit of being so. The highest worship of God is to ascribe to Him truth, righteousness, and whatever qualities we must ascribe to one in whom we believe. In doing this the soul shows itself prepared to do His whole will; in doing this it hallows His, name, and gives itself up to be dealt with as it may please God.

Union with Christ: ... since she has in her husband Christ a righteousness which she may claim as her own, and which she can set up with confidence against all her sins, against death and hell, saying: "If I have sinned, my Christ, in whom I believe, has not sinned; all mine is His, and all His is mine;" as it is written, "My beloved is mine, and I am his. (Cant. ii. 16.)

Paradise restored: So it is with the works of a believer. Being by his faith replaced afresh in Paradise and created anew, he does not need works for his justification, but that he may not be idle, but may keep his own body and work upon it. His works are to be done freely, with the sole object of pleasing God. Only we are not yet fully created anew in perfect faith and love; these require to be increased, not however through works, but through themselves.

Good works embraced: We do not then reject good works; nay, we embrace them and teach them in the highest degree. It is not on their own account that we condemn them, but on account of this impious addition to them, and the perverse notion of seeking justification by them. These things cause them to be only good in outward show, but in reality not good; since by them men are deceived and deceive others, like ravening wolves in sheep's clothing.

Faith works: In this we see clearly that the Apostle lays down this rule for a Christian life, that all our works should be directed to the advantage of others; since every Christian has such abundance through his faith, that all his other works and his whole life remain over and above, wherewith to serve and benefit his neighbour of spontaneous good will.

Realised eschatology – Christ to my neighbour: Who then can comprehend the riches and glory of the Christian life? It can do all things, has all things, and is in want of nothing; is lord over sin, death, and hell, and at the same time is the obedient and useful servant of all. But alas! it is at this day unknown throughout the world; it is neither preached nor sought after, so that we are quite ignorant about our own name, why we are and are called Christians. We are certainly called so from Christ, who is not absent, but dwells among us, provided, that is, that we believe in Him, and are reciprocally and mutually one the Christ of the other, doing to our neighbour as Christ does to us.

Living in Christ and our neighbour: We conclude therefore that a Christian man does not live in himself, but in Christ, and in his neighbor, or else is no Christian; in Christ by faith, in his neighbour by love.