

SERMON OUTLINE NOTES

I. PONDERING FRIVOLOUS THEOLOGY

- A. Reformational theology sought to answer two burning questions:
 1. How do sinners get right with God?
 2. How can we know?
- B. Today, we still have two burning questions being asked:
 1. How can God make me right with myself?
 2. How can I know?
- C. The answer then is the same as today: *Solus Christus* (Christ Alone)

II. WHAT IS THE PROBLEM IN THE FIRST PLACE?

- A. Erasmus and the plague of laziness
 1. Erasmus was neutral in the debates between Reformers and the Catholic Church.
 2. Erasmus prescribed more good works to overcome sin.
- B. Luther and the Reformers diagnosed sin as the problem.
 1. God – law – sin relationship is vitally important. (Isaiah 59:12–13; Romans 3:23)
 2. The relationship of sin and the human heart (Genesis 6:5; Jeremiah 17:9; Matthew 15:19; James 1:13–18; Romans 6:23; 8:6–8)
 3. A circumcised heart and the New Covenant (Deuteronomy 10:16; 30:6; Jeremiah 4:4; Romans 2:28–29; Ezekiel 11:19–20; 36:26–28; 37:23–24, 26–27; John 7:38–39; Acts 15:7–9; Ephesians 3:14–19)

III. SOLUS CHRISTUS—THE GLORY OF GOD IN THE FACE OF CHRIST

- A. The freedom to see God’s glory
 1. How do we receive the Spirit? (Ephesians 1:11–14)
 2. What is our destiny? (Romans 8:28–29)
 3. How do we experience our destiny? (2 Corinthians 3:7–9, 14–18; 4:1–6)
- B. The wrath of God . . .
 1. We are by nature objects of God’s wrath. (Ephesians 2:3)
 2. We are born in sin and God’s wrath is upon us. (John 3:18–19, 36; Romans 2:5, 8)
- C. . . . is satisfied
 1. Jesus saves sinners from the wrath of God. (1 Thessalonians 1:9–10; 5:9–11)
 2. The wrath of God was poured out on Jesus. (Jeremiah 25:15–16; Matthew 26:39; Romans 5:8–9; Colossians 2:13–14)
 3. We are now reconciled to God by the blood of Jesus. (Romans 5:10–11; Colossians 1:13–14, 19–20)
 4. By grace alone through faith alone in Christ alone (1 Peter 1:18–21; Ephesians 2:1–8)
- D. All is forgiven by the single sacrifice of Christ. (Hebrews 10:11–18)
 1. By a single offering, we are made perfect even while we are being sanctified. (He-

brews 10:11–14)

2. In Christ alone, our sins are forgiven forever. (Hebrews 10:15–18)

3. In Christ alone, we are now no longer condemned. (Romans 8:1–4; Hebrews 7:25; 10:19–22; Romans 8:31–39)

SERMON REFLECTIONS

- What is the difference between the two burning questions at the time of the Reformation and today?

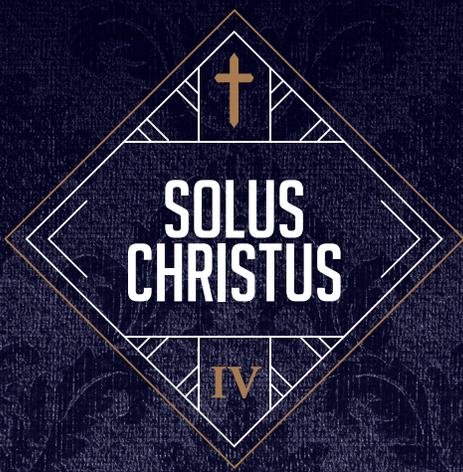
- In your own words, what is the doctrine of *Solus Christus*?

- Why is understanding sin essential to the doctrine of *Solus Christus*? How do God – law – sin relate to one another?

- Why are “good advice” and self-help poor remedies to sin and the human heart? What is the significance of the New Covenant? What are some practical benefits of the New Covenant?

- As Christians, what is our destiny and how do we experience it?

- How can the doctrine of *Solus Christus* be an encouragement to those struggling with guilt and shame from sin?



SOLUS
CHRISTUS

IV

HEBREWS 7:25–26

Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.