

After Darkness, Light The Light of the Word (October 22, 2017)

Imagine for a moment that you are living in Wittenberg, Germany in 1517. On November 1, you turn up to the Castle Church to celebrate All Saints Day – but there is a buzz everywhere.

You ask what the deal is and someone says:

Yesterday, one of the monks – Martin Luther – hammered up this list of 95 theses challenging some long-established teachings of the church – in particular the teaching that says indulgences are one of the paths to heaven. Wow has he stirred up a hornet's nest!

Something inside you resonates with this as you listen.

You always felt that a few hail Mary's and some silver coins were manifestly inadequate to deal with your mountain of sin.

But you find yourself asking – it sounds good – but just who is Luther to challenge the Pope – God's vicar on earth?

Yet still – a voice whispers – this Luther seems to make sense.

You find a question developing – OK so just how do I know who speaks for God? How do I know the truth of God?

Today, if some theological spat breaks out in the church or the wider Christian community – I trust you would settle the matter by being a good Berean.

Remember that when the Apostle Paul turned up in Berea – they weren't sure if he spoke for God so:

They examined the Scriptures daily to see if these things were so (Acts 17:11).

The problem is – that was not really possible in 1517.

Let me put this dilemma in perspective for you.

It is estimated that only 10% of the population could read – and these were the upper classes.

Even if you could read – Bibles were scarce. The printing press had been invented in 1436 by Gutenberg – but books in general and Bibles in particular were still a rarity.

Even if you did have access – the Bibles of the day were in Latin. There were some attempts at a translation into German – but there was no widely accepted or available translation.

So, chances are you couldn't read and if you were one of the few who could you probably couldn't access a Bible and even if you could – most likely you didn't read Latin.

Nor could you solve your conundrum by looking for wisdom from your local Priest.

Even if he would talk to you – often he was barely literate with little access to the Scriptures – and anyway, he was bound to follow the dictates of Rome.

So, I ask again – how can you judge who speaks for God?

Martin Luther – and indeed all of the Reformers understood that if the truths of the Reformation were going to be unleashed – it was imperative that the people had the Word of God readily accessible in a Bible that they could understand.

What happened next changed the world and the church and resonates down the centuries to greatly impact you and I today.

As we saw last week, the reason the Reformation was such a searing light is that at its core:

The Reformation returned the focus of the church to the glory of God.

*Soli Deo Gloria – To The Glory Of God **Alone**.*

This is my overall point for our three sermon series.

When you realise God's power and holiness and love. When you realise that He is the only possible means of salvation. When you realise every event in your life and in world history is sovereignly guided by Him. When you realise He is the only true source of joy and life – then the church is in a position to be restored to its place as the God-ordained tool of missions and maturing.

By 1517, the church had long since lost its way.

The centre of church authority had moved from God's word to Papal authority.

The focus of the church had moved from God's mission to reach the world to consolidating church power.

The message of the church had moved from God's grace to man's effort.

The church was in a very dark place – and what saved it was a restored focus on the glory of God – and the truths that led from it.

As the Reformation developed and matured these truths became known as the **5 Solas**.

Or in English – the **5 Alones**.

To the Glory Of God **Alone**.

By Grace **Alone** – Through Faith **Alone** – In Christ **Alone** – Based On Scripture **Alone**.

Foundational, unalterable, unshakeable truths that must never again be allowed to be suppressed.

This morning – the truth I want to focus on is the final one on this list – Sola Scriptura – Scripture Alone.

I might have it last on this list, but there is a very real sense in which it should come first.

Why?

God is Spirit. God is utterly other than the temporary, feeble, flesh and blood beings that you and I are.

But He created us, He loves us – and even though we rebelled – He determined to save us.

The question is – how could a God who is Spirit communicate His plan of salvation to flesh and blood creatures?

The Bible says that He did it by His λόγος – His Word.

He did it through the living λόγος – Jesus – the Word became flesh. Jesus said if you have seen me you have seen the Father. God spoke in His Son.

God sent Jesus to save us through His perfect life and death. Jesus came to die once for all time to save His people.

But if you did not walk the earth with Jesus – how would you know about God's plan of redemption – how would you know the path of salvation?

If you lived before Jesus – how would you know?

If you lived after Jesus – how would you know?

So, in His wisdom God the Father *also* spoke through the written λόγος – the Scriptures – the Word breathed out. God spoke in the Bible.

This is important for us to grasp how important this is.

God spoke His plan of salvation into the world through His prophets, through His Son and through His Apostles.

But how would that be passed on accurately?

We have all played pass the message or the telephone game – so we know – how inaccurate verbal transmission of truth is.

You pass a message 10 times and it starts out as – the quick brown fox died – but it arrives as – the queer brown ox lied.

That is not good enough when you are dealing with the souls of men and women.

So, the Lord in His infallible wisdom determined to inspire His Prophets and Apostles to record His wisdom, His message in writing.

God moved men by the Holy Spirit to record the truth of His salvation so it would be settled for all time.

Luther understood this. He wrote:

The Apostles themselves considered it necessary to put the New Testament into Greek and to bind it fast to that language, doubtless in order to preserve it for us safe and sound as in a sacred ark. For they foresaw [that] ... various interpretations, fancies and doctrines would arise in the Church, which could be prevented and from which the plain man could be protected only by committing the New Testament to writing and language.

Producing an oral record – does **not** fix truth for all time.

Producing a book – a Bible – **does** fix truth for all time.

Isaiah, Matthew, Jude – their words have been recorded and passed faithfully down through the generations so that every age can know the oracles of God.

If you want to hear God speak – read His Word.

We encounter God and learn of the true glory of God – in His Word. We learn of Christ and Grace and Faith – in His Word.

So there is a very real sense in which the **5 Alones** – begin with **Scripture Alone**.

It is by them – it is through the written Word – that we learn that:

Salvation is – By Grace **Alone** – Through Faith **Alone** – In Christ **Alone**.

And these incredible truths lead us to turn all our praise and worship:

To The Glory Of God **Alone**.

Without the Scriptures, we cannot accurately know the gospel and we cannot marvel at the true glory of God in Christ.

Now, very important. We do **not** worship the Bible – but we **do** worship the One the Bible so clearly reveals to us.

What this means is that God's plan to reach the world centres around His Word – so if the Reformation was going to transform the world – they needed His Word in an accurate translation accessible to the people.

All this is one very long introduction to our sermon.

As the 500th anniversary of the Reformation approaches, I have chosen to look at *three* crucial areas the Reformation recovered and transformed – areas that foundationally impact us to the day.

Reformation legacies entrusted to us to guard for the generations to come.

Those areas are:

- The Gospel
- The Word
- Corporate Worship

This morning we are going to look at this *second* crucial area:

The Word

Here is the point of this morning's message:

Access to the Word of God connected the people of God to the Lord and unleashed Reformation truths on the church and the world.

Without the access to the Word of God there would have been no Reformation.

Without the access to the Word of God we will lose the truths of the Reformation.

I want to examine this subject in three ways:

The Bible as our accessible revelation

The Bible as our true authority

The Bible as our centre of worship

First,

The Bible as our accessible revelation

If we are going to hear God speak – we need access to the Bible in a translation we can understand.

During the Middle Ages, the vast majority of those who belonged to the Roman Catholic Church had no Bible and no access to a Bible – and even if they could gain access – they couldn't read – or couldn't read Latin.

The idea that you as an everyday Christian could be blessed by the Bible, personally hear from God by reading your Bible, learn about Christ in the Bible, be Bereans and hold the teaching of the church to the standard of the Word – this was never contemplated.

Luther realised – if the truths of the Reformation were to be unleashed – if you are to have a healthy church – filled with healthy Christians – the Word of God had to be readily accessible to everyone.

How crucial is this?

Psalm 1:1–2:

Blessed is the man whose ... delight is in the law of the Lord, and on his law he meditates day and night.

Psalm 19:9–10:

The rules of the Lord are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb.

Psalm 119:9:

How can a young man keep his way pure? By guarding it according to your word.

Ephesians 6:13–17:

Therefore take up the whole armor of God, that you may be able to withstand in the evil day ... and take ... the sword of the Spirit, which is the word of God.

Luther understood full well the power of texts like 2 Timothy 3:16–17:

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

If his people were to be complete, equipped for every good work – then they needed a Bible – in their hands that they could understand.

And in the providence of God – Luther was a visionary, a leader *and* an incredibly gifted scholar.

He was well trained in Latin, Hebrew and Greek and he had access to the Bible in Latin as well as in the original Hebrew and Greek.

Luther determined to get the Word of God in German into the hands of the people.

However – it is hard for us to grasp the mountain of hurdles Luther and the other Reformers faced in bringing the Word of God to the people.

Let me summarise a couple of the major problems.

Problem #1. The Roman Catholic Church forbade anyone to translate the Bible into the common languages on pain of death.

That has to at least give you pause.

Luther was certainly not the first to realise the need of Bible translations. Others had made the attempt – so the Roman Catholic Church clamped down.

The Decree of the Council of Toulouse 1229 says this: “We prohibit also that the laity should be permitted to have the books of the Old or New Testament; but we most strictly forbid their having any translation of these books.”

The Ruling of the Council of Tarragona 1234 says this: “No one may possess the books of the Old and New Testaments in the Romance language.”

But that didn’t stop the men of God from their work. For example consider the 14th century, Oxford professor and theologian John Wycliffe.

He made it his life’s goal to translate the New Testament into English to “... help Christian men to study the Gospel in that tongue in which they know best Christ’s Word.”

He made a translation of the New Testament into English and for this Wycliffe was pronounced a heretic. But before they could deal with him – he had the audacity to die – so later his bones were exhumed and publicly burned and the ashes were thrown into the Swift River. They didn’t get to burn him in life – so they burned him in death as a warning to anyone else who might dare try bringing the Word to the masses.

It took courage to translate the Word.

Problem #2. No one was really sure *how* to translate a book like the Bible into another language.

I would guess half of you here today speak at least two languages.

I am in the impoverished half that can only understand the crude language we call English.

But I am reliably informed that every language has its own idioms, expressions, poetry, cadence, ways of communicating truths – and it is near impossible to translate every nuance of meaning from one language to another.

But, with a great deal of skill and effort – you can get close.

Luther understood the difficulty. He wrote: “It is not possible to reproduce a foreign idiom in one’s native tongue.”

But he was determined to try so he came up with his own philosophy of translation:

“To translate properly is to render the spirit of a foreign language into our own idiom. I try to speak as men do in the market place. In rendering Moses, I make him so German that no one would suspect he was a Jew.”

He wanted his translation to read like it was written in German – not like a poor hard to understand translation.

Luther insisted any translation would have to pass the test of the ear – not the eye. It would have to sound right.

Ask any translator – that is easier said than done.

Problem #3. There was no one German language. In Luther’s day, there were multiple regional dialects.

Not to be deterred what Luther basically did was to formulate what became the German language of today.

He and his translators decided to use the court tongue as their base language but then flavour it with the best of all the dialects they could find in the empire.

Those are just a few of the hurdles he faced. This was no minor undertaking.

Despite all of these difficulties – Luther was determined to get the Bible into German.

What followed was nothing short of a miracle – and perhaps the most significant spur to the Reformation in Germany.

In 1521 – Luther did something I can barely comprehend. He locked himself in the castle of Wartburg and despite the dark days, poor lighting and his own poor health – in 13 weeks – 13 weeks! – he translated Erasmus’ entire Greek New Testament into German. That is little short of a miracle.

And in the providence of God it was an incredibly good translation.

His German New Testament was published in 1522.

However, Luther did not believe he should attempt the Old Testament alone. He formed a translation committee, which he dubbed his “Sanhedrin.” These were men of incredible scholarship and they set to work.

To give you an idea of their labours – Luther wrote, “O God, what a hard and difficult task it is to force these writers, quite against their wills, to speak German. They have

no desire to give up their native Hebrew in order to imitate our barbaric German. It is as though one were to force a nightingale to imitate a cuckoo, to give up his own glorious melody for a monotonous song he must certainly hate.”

Still, they laboured long and hard until the entire Bible was completed and published in 1534.

The result was a German Bible of such quality that most consider it superior even to the King James Version in English that followed it.

It sounded natural when spoken or read, and is so good it is still commonly used in Germany today.

Luther then encouraged the Reformers in other lands to get translating.

Many were martyred. But God worked more miracles and despite the enormous difficulties, very good readable translations appeared in all the major languages.

And in the amazing sovereignty of God the timing in world history was perfect.

When these translations arrived the printing press had now been around for a century – so for the first time in human history – Bibles could be mass produced accurately and at a price that made it accessible to the masses.

God orchestrated all these events. The timing, the scholars, the printing press, distribution channels.

This was a God-given moment in history.

Finally, the people across Europe had Bibles in their hands that they could read.

Brothers and sisters, today, when you walk into Koorong the biggest problem you face is which one of the best dozen excellent English translations will you choose – and then – now you have chosen a translation – which one of the ten excellent Study Bibles in that translation will you pair it with?

Oh the challenges we face!

It was not always so. Men and women literally gave their lives that you might have the Word of God in English.

Consider William Tyndale.

Tyndale was a contemporary of Luther's.

One of my all-time favourite quotes comes from Tyndale:

I defy the Pope and all his laws. If God spare my life ere many years, I will cause the boy that drives the plow to know more of the Scriptures than you!

That is a life goal that changed the world!

He was bound and determined to translate the Bible into English. He wanted the boy pushing the plow in the field to be able to read the Bible – and thus to have a better grasp of the plan of God than that doled out by the Pope.

For this ambition – he was persecuted, chased across Europe, finally he was betrayed condemned as a heretic and he was strangled to death and then his body was burned.

However, God moves in mysterious ways. Tyndale's translation was finished. And you may remember that King Henry the VIII of England was having his own little disagreement with Rome – the Pope was not too happy with all that divorcing, beheading and remarrying going on.

But God even used all of that. Henry decided that if the Pope didn't like Tyndale's translation – then that was a good reason to publish it and have it widely distributed in England.

Within four years of his death – Tyndale's great gift to England was found throughout the land.

At long last, in England, the boy driving the plow, the merchant selling silk and the mum nursing a baby – could all savour the wisdom and delights of the Word of God. They could guard their way and clothe themselves with the armour of God.

What an impact! Every decent translation of the Bible in English you read owes a huge debt to William Tyndale.

But the task did not finish in the 16th century.

Wycliffe Bible translators tell us that today, there are still 1800 languages without the Bible.

This is one of the reasons our church supports translation work and one of our prime missionaries is a key translator for an important central Asian language without the Bible. Pray for Thomas and Marcela and the task they face.

Brothers and sisters – often you and I take the greatest treasures for granted because they cost us so little.

The Bible is perhaps the most precious gift of the Reformation we have.

As Augustine said:

The Bible is shallow enough for a child not to drown, yet deep enough for an elephant to swim.

There is nothing like it. By the grace of God – you have it.

Read it. Use it. Savour it. Delight in it. Meditate on it – or great men gave their lives in vain – and the greatest tool for maturity God gave us will lie idle.

If you are struggling with sin. If you are lacking joy. If you need wisdom. If you need encouragement – take up the sword daily.

Or when the enemy comes – and he will – you will find yourself as defenceless as the peasants of Wittenberg before Luther gave them the Word.

Bishop Ryle put it this way:

Next to praying there is **nothing** so important in practical religion as Bible-reading. God has mercifully given us a book which is “able to make [us] wise for salvation through faith in Christ Jesus” (2 Timothy 3:15). By reading that book we may learn what to believe, what to be, and what to do; how to live with comfort, and how to die in peace. Happy is that man who possesses a Bible! Happier still is he who reads it! Happiest of all is he who not only reads it, but obeys it, and makes it the rule of his faith and practice!

Amen!

This brings us to our second consideration.

The Bible as our true authority

Why did the Roman Catholic Church view translating the Bible into the common language as such a grave danger?

Because they knew full well that when the church held a Bible in their hands, then the centre of authority would shift from the Pope to the Bible. Ordinary men and women could be Bereans and see if the teachings of the Pope matched the proclamations of God.

So, the church of Rome was adamant to stamp out anyone who dared try and bring the Word of God to the people.

After Luther published his 95 theses – Sylvester Prierias responded on behalf of the Catholic Church and declared this:

He who does not accept the doctrine of the Church of Rome and Pontiff of Rome as an infallible rule of faith, from which the Holy Scriptures, too, draw their strength and authority, is a heretic.

In his 95 theses – Luther challenged the Pope – and the basis of his challenge was that the Bible disagreed with the Pope.

Prierias tried to head this off at the pass.

He made it clear – the teaching of the Catholic Church was – and is – that the Popes and the tradition of the church are the supreme authority – and even the Word of God is subservient to them.

In other words, if the Bible seems to contradict the Pope – then you have misread the Bible. Just trust the Pope to tell you what it really means.

Luther disagreed. He believed that God sent His Spirit to enlighten the whole body of Christ and to enable us to understand and apply the Word of God.

This is the crux on which the whole argument of the Reformation stands or falls.

The Reformers argued – in terms of authority – the Bible outweighs every decree and pronouncement of the Roman Church and its tradition.

We need nothing else other than the Word of God to guide us – no Prophet, no Pope, no voice from heaven, no body of man-made tradition.

It is so hard for us to grasp how absolutely revolutionary this was.

The Roman Church had long taught – “Let the man who would hear God speak, heed the Pope.” The Pope speaks for God.

In 1545 – the year before he died – Luther cried out – “Let the man who would hear God speak, read Holy Scripture.”

The Reformation returned the authority to the Bible.

It sounds so obvious to us today – but back then it was like a bolt from the blue.

God imbued the Word with His wisdom and directives. It and it alone was the final authority for the body of Christ.

Later, John Calvin would put it this way in his *Institutes*:

If true religion is to beam upon us, our principle must be, that it is necessary to begin with heavenly teaching, and that it is impossible for any man to obtain even the minutest portion of right and sound doctrine without being a disciple of Scripture.

God gave the Word to His church as a precious, precious gift. A light for our path. A guide for our journey to the celestial kingdom.

The Bible is our true authority.

I think we would all give assent to this truth – but we need to be very careful about what this means. I believe this truth is often twisted.

There is a danger that develops in a number of Christians and it is a particular danger for those of us who love the Bible.

That danger is to change Sola Scriptura – *the Bible Alone* – into Solo Scriptura – *Alone with my Bible*.

They swing the pendulum too far.

The Church of Rome says – the Pope interpreting the Bible is your source of authority.

Now some say – Me interpreting my Bible is my source of authority.

Don't mishear me – there is a sense in which this is true. But, for some the tendency is to take the doctrine of the Priesthood of All Believers too far.

Their thinking is this. I am a Christian. I have the Spirit of God. I have the Word of God. I am a self-sufficient little unit.

I am quite capable of finding all the truth I need from the Bible. I don't need anyone else.

I want to tell you that is a very, very dangerous position.

Why? Because of two other doctrines – first – total depravity.

You and I are fallen and fallible – we can and do get it wrong.

No one – not the most gifted pastor or theologian or scholar – always gets it right.

Men like Calvin and Luther were in a whole other orbit of brain-power than you or me – and yet – with the benefit of hindsight and centuries of scholarship – we can see they had gaping holes in areas of their theology and practice.

And so do you – and so do I.

Over the years, I have sat with some very godly men and women – who have read the Bible and come up with some really strange doctrine or practice. They can back it up with Scripture. It seems perfectly clear to them. They are adamant this is what God meant.

But that is not what the godliest men of church history have understood from the Word.

The other doctrine this misses is – the corporate nature of our spiritual life.

We are not meant to live our life as me, my Bible and God.

We are designed to function as part of the wider body.

So the Lord in His wisdom gave the Word of God **not** just to individuals – **not** just to leaders – but to the whole body of Christ.

How does this function?

In Ephesians 4 – we read that God gave gifted men to the church to teach and equip the body so that it would grow in maturity.

2 Timothy 2:15 commands each leader to:

Do their best to present themselves to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

But we are mere men. We all have blindspots and failings.

The check and balance is that churches are not led by a single man – but by a plurality of Elders – and the whole church are to be Bereans who gauge what the leaders say and do by the Word of God.

Iron sharpening iron. All of us searching the Word for the truths of the glory of God.

Brothers and sisters, I hope you understand what that means. You are not just meant to be sponges taking everything said from this pulpit as correct. I wish it was.

You need to know the Word – so if anyone starts to deviate from any of the major doctrines – the central doctrines – you can call us to account based on the Word.

Be careful how you do this. Another issue that can arise in Bible churches is this.

Pastor Craig – In your sermon you said ... – but I would have you know – John Piper disagrees with you.

Pastor Dave – I hear you – but you do realise that the Westminster Confession says otherwise.

Listen – learn from the godly men of today and yesterday – but ultimately it is the Word of God – alone – that is our final authority. That is the heart of the Reformation.

No man or group of men stand above the Word.

Brothers and sisters – the task of preserving the essential truths of the gospel – the message of salvation – is not given to one man – one group of men – or even just the leaders of each church.

God gave every one of us the Word of God – so that together – we would preserve these truths.

Know the Word, let it penetrate your heart, let it inform your soul – because God made *you* a defender of His truth.

The final way I want us to examine the Word of God is by considering:

The Bible as our centre of worship

In the Roman Catholic Churches of the middle ages – and the Roman Catholic Churches of today – if you walked into a church service – what would be the centre of worship?

Right smack in the middle of the church is the table of the Eucharist – the place where the Priest consecrates the bread and wine and they become the body and blood of Christ.

They re-crucify Christ weekly as the highlight and centre of the service.

The Reformers declared that the centre of the service of worship was to be the preaching of the Word of God to the people of God. This is how God speaks to His people in the service.

And so they moved the Eucharist off to the side and the pulpit became the centre of the church.

Immediately after Paul gives the famous passage about all Scripture being breathed out by God – what comes next?

2 Timothy 4:1–2:

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

Paul goes on to say – there will be times when the church doesn't want to hear it – well too bad – preach it anyway – fulfil your ministry.

If you download one of the innumerable TED talks – chances are you will hear something new and innovative.

But, if you are a faithful preacher – you will not say anything new or innovative.

We are bound by a sacred calling – not to share our wonderful creative imaginings – but to preach the unchanging Word – in season and out of season.

We do not come up with something new – instead we are to accurately convey something old.

Our message is the same as it was 2000 years ago – Christ and Him crucified.

Our proclamation of hope has not changed – by grace alone through faith alone based on the perfect finished work of Christ alone.

And if you tire of that message – then all I can say is – you need to get saved – then you will love it so much you will rejoice in the same message for all eternity.

We preach the book and in this way we proclaim Christ.

This book is the message of Christ and we have no other message.

Luther declared, "If I could today become a king or emperor, I would not give up my office as preacher."

He took that task seriously.

On Sundays there were three services at the church in Wittenberg.

I know the 8.30am start we are trialling might be hard for some but the first service in Wittenberg was at 5.00am – so consider yourself fortunate. The 5.00am service had a sermon on an Epistle – then came 10.00am with a sermon on a Gospel and in the afternoon service had a sermon from the Old Testament.

Luther preached around 150-180 sermons a year.

The preached Word of God transformed the people of God.

One legacy of the Reformation is that preaching the Word is to be the centre of our worship.

I think that the centrality of the Word is in danger once again. Not from the Eucharist – but from other enemies.

In many churches, it seems the centre has become singing. The musicians have escaped from the hidden realms of the choir loft and organ pit and made their way to the centre of the church.

In other churches – the pulpit is still central – but the Bible has been replaced by innovative stories, videos and drama.

Other aspects of our corporate worship are important – singing and prayer are how we respond to God – but it is in reading the Word and preaching the Word that we hear from God.

Do not give up the legacy of Sola Scriptura.

Brothers and sisters, I trust that the most precious possession you own is the Word of God.

It where you hear God speak. It is where you find Christ. It is where you gain life.

The fight for the Reformers was to get the Word.

For us, the fight is to read the Word and savour the Word and heed the Word – individually and as a church.

Make sure it is your guide for life.

Blessed is the man [or woman] whose ... delight is in the law of the Lord, and on his law he meditates day and night. Psalm 1:1–2.

After Darkness, Light The Light of the Word (October 22, 2017)

Main Point: Access to the Word of God connected the people of God to the Lord and unleashed Reformation truths on the church and the world.

Please pick a few relevant questions from each section and ensure the majority of the time is focussed on application.

General Questions:

1. In a world filled with so many voices – how can we hear God speak?
2. Can you articulate the heart of the doctrine of Sola Scriptura – Scripture Alone?
3. What is the relationship between the living Word and the written Word?
4. Why did God put His truth in written form?
5. How can you be sure your English translation is ‘the Word of God’?
6. What does it mean to be a Berean and search the Scriptures (Acts 17:11)?
7. What is the role of history, church leaders and confessions in how we understand God’s truths?
8. Why did the Reformers make the Bible the centre of worship?
9. How do we ensure the Bible stays the centre of our worship?

Application Questions:

1. Considering the sacrifices made to give us the Bible in English – why do we not savour it and use it more?
2. What will encourage you to savour and enjoy your Bible more?
3. Are there creative ways you can make the Bible a priority in your life?
4. What are the dangers of just looking to yourself to interpret the Bible?
5. How can you get more out of the sermons on Sunday and apply them to your life?