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0:00:02 **Kim Riddlebarger:** We can find in the reformers a certain key because the parallels between the issue facing evangelical Christians and that and this are similar and what the reformers urged was to return to the Scriptures.

00:00:16 **Michael Horton:** So evangelical meant that we were recovering scripture alone, Christ alone, grace alone, faith alone and to God alone be the glory.

00:00:24 **Rod Rosenblatt:** Absolutely.

00:00:29 **Narrator:** Five centuries ago in taverns and public houses across Europe, the masses would gather for discussion and debate over the latest ideas sweeping the land. From one such meeting place, a small Cambridge inn called the White Horse, the Reformation came to the English speaking world. Carrying on the tradition, welcome to the *White Horse Inn*.

00:00:54 **Michael Horton:** Why do we need a new Reformation? What was so special about the Reformation in the first place that makes a second one so worthwhile? Through the middle ages, Christianity became entangled with the vines of superstition, ignorance and spiritual lethargy that same thing we see all around us today. When Luther uncovered the theological scandal, the fragile Roman scaffolding began to creak. The essentials of the Reformation were doctrinal. It was part of the Renaissance to call for a return to the original sources, so it made sense that Christian scholars returned not only to the great classics of Western civilization and to the early fathers, but to the biblical text itself. So the Reformation was the greatest back to the Bible movement in the history of the church since the death of the apostles. But they went back to the Bible not simply as an end in itself, but in order to recover the essential truths that the Bible proclaimed and that the church had either forgotten or actually rejected. Those essentials were Scripture alone, Christ alone, grace alone, faith alone and to God alone the glory. Now notice how the modifier, alone, appears in each of these slogans. After all, the medieval church still believed in Scripture, in Christ, in grace, in faith and in God's glory, church had never denied these articles of faith and has in fact forbidden others to do so. It was that word "alone" that brought Rome and the reformers into conflict. Scripture is the only ultimate authority in faith and practice. Christ is the only mediator between God and sinners. Faith is the only instrument of our justification and God is the only one in this whole business who deserves any credit or praise from beginning to finish. These slogans formed the core of the Reformation. Do you believe that the Reformation got these doctrines out of balance with other doctrines as the Roman church believed? Or do you believed that the Bible teaches that we are saved by grace alone through faith alone because of Christ alone to the glory of God alone and that this is the Bible's central message from Genesis to Revelation.

If it's the Bible's central message, then it must be essential for us as it was for the Reformation in the 16th century. Problem is we're facing a church today that is even in a worst situation than that of the medieval church. Now just look at each of those slogans in the light of today's realities, first of all the so-called evangelical, Bible-believing Christians in America are supposedly the spiritual heirs of the Protestant Reformation, and yet according to their responses to recent surveys, their views are actually much closer to

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those of medieval people before the reformation. The battle cry, Scripture alone, is rarely heard even in these conservative Protestant churches today as pop psychology, marketing and management principles, pragmatism, consumerism, sociological data and political crusades tend to have the greatest authority and weight in the churches. Christ alone is challenged by the voices of those who are following our culture of religious pluralism insist that Jesus is the best, but not the only way to the Father. In fact, two thirds of the Evangelical Christians in America said that we all pray to the same God whether we're Buddhists, Muslims, Jews or Christians, two thirds. Grace alone has fallen prey once more to the moralism and self-confidence of the human heart. The popular phrase in the medieval church was "God will not deny his grace to those who do what lies within their power." A modern equivalent is "God helps those who helps themselves," and according to a Barna survey, 87 percent of today's Evangelical Christians, the heirs of the reformation affirm that medieval Roman Catholic conviction. And as for the Reformation battle cry, faith alone, which was the central concern, how far has the preaching of justification by faith alone fallen from the priorities of the modern evangelical church as the major centers of evangelical power have now publicly acknowledged that the doctrine of justification by faith alone no longer presents any obstacle to fellowship with those who deny it? Evangelical seminary professors now freely attack the doctrine by which as the scriptures teach, the church stands or falls. And as for the slogan to God alone be glory, well, religion today is human centered rather than God centered. We see it in worship, we see it in every facet, in evangelism. Once again even the churches are focused on how God can make us happy and fulfilled.

Folks, we are very interested in the Reformation not because it's a thing that happened in the past but because we're the same stew. We're not slavishly devoted to the 16th century Reformation, they made mistakes just as we will, but we do believe that it was the single greatest recovery of apostolic Christianity since the death of the apostles themselves. By God's grace, they returned God's Word to the stage in all of its authority, conviction, grace and redemption, bringing that long awaited renewal to the Body of Christ that so many had sought through more superficial avenues, and we're right at that place now where everybody's seeking renewal and revival through all of the avenues that were pursued before the Reformation, before they got to the doctrinal and theological heart of the crisis. This is Mike Horton, Kim Riddlebarger and Rod Rosenblatt tonight. We're talking about the need for a new Reformation. First of all, Kim and Rod, why do we spend so much time praising the Reformers and looking to them? Do we want to simply redo the Reformation?

00:06:45 **Kim Riddlebarger:** No, we can't redo the Reformation, there's no point in redoing the Reformation. We're in a different time and a different place. But I do think we can find in the Reformers a certain key because the parallels between the issue facing evangelical Christians in that day and this are similar and what the Reformers urged and what they stressed was to return to the Scriptures.

00:07:05 **Michael Horton:** So evangelical meant -- if we call ourselves evangelicals today, evangelical meant that we were recovering Scripture alone, Christ alone, grace alone, faith alone and to God alone be the glory.

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00:07:18 **Rod Rosenblatt:** Absolutely. And if you take it literally, evangelical meant “gospelers.” It's drawn from the Greek word meaning gospel. They asked the early Lutherans, what do you want to be called, and they were sort of hard-pressed. Luther had said, for heaven's sakes, don't name yourself after me, and finally after going through a scholarly argument, call us followers of *via Paulinica* and somebody said, nobody can understand language like that. Give us something simple, they finally said, call us the “evangelicals.”

00:07:46 **Michael Horton:** First of all, what did Scripture alone mean and do the Scriptures teach scripture alone and how is that being lost in today's church?

00:07:56 **Kim Riddlebarger:** Well certainly the Scriptures teach that and all the term means is really the scriptures are a final court of appeal on all matter of faith and practice that we don't trust the words of Prophet Fred, when Prophet Fred gets a word from God, we go to the Scripture as the basis for all authority of faith and practice and if we can't prove our doctrines from the Scriptures, we're going to keep silent.

00:08:15 **Rod Rosenblatt:** Yeah in one way, Kim you were remarking that every passage teaches it. I think there's a way in which it is very simple to discern in Scripture when an argument came up, to what bar did they go or where was the court of appeal? And from the gospels themselves you find the Lord of Glory himself quoting Moses over and over and over again and at one point in the gospel of John he says, “You err because you know neither the Scriptures nor the power of God.” Over and over it was the Old Testament text. If somebody says, well that's not clear enough, I need something else, the question is then what would satisfy you and if they say, well I won't believe it unless I see the word *sola scriptura*, they're simply not reading the Bible the way they would any book.

00:08:59 **Kim Riddlebarger:** Well the same person probably believes in the Trinity and that word isn't found in Scripture either. That's a doctrine that's developed from various passages of Scripture. I think the classic text here is Paul's famous words in 2 Timothy 3:16, “Every Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness so that the man of God may be thoroughly equipped for every good work.” Paul is saying that Scripture is our source and authority for all matters of faith and practice because it's from the Scriptures, we are taught, we are rebuked, we're corrected and we're trained in righteousness.

00:09:30 **Michael Horton:** Now we look at Jesus' criticism for instance of the Pharisees is that you stone the prophets, but in their place and in the place of the written revelation of God, you set up your own doctrines and your own teachings, your own rules and regulations, your own law and your own gospel. You invent this stuff because you're not submitting to scripture. Today we do exactly what they did and what the medieval church did by not submitting to Scripture.

00:09:56 **Rod Rosenblatt:** Let me bring up another one here, Mike, think of the Lord himself in conflict with the devil in Matthew 4, if there ever was a place when he could pull out the secret church key and use it, that was the time. And what it got to be was a contest

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in quoting the texts of the Old Testament and the Lord out-quoted the devil. The temptation was built of Scripture and the answer it stands written was also drawn from the Scriptures.

00:10:25 **Michael Horton:** And here's somebody who was -- there's no question whether he's a successor of Christ or a successor of Peter, this is Christ and he says, it is written.

00:10:33 **Rod Rosenblatt:** Right. That's how he fought the devil himself.

00:10:35 **Michael Horton:** We're talking about Scripture alone, Christ alone, grace alone, faith alone and to God alone be the glory. These are not the doctrines of the reformers, these are the doctrines of Scripture. Let's look at Christ alone, the Scriptures themselves teach that the way we read the Bible -- we don't go to the Bible looking for everything, we go to the Bible looking for Christ, right?

00:10:53 **Rod Rosenblatt:** Yeah, and even that is not an axiom like in a geometric system or Euclid, even that comes up out of the text itself. You can learn a lot by saying, what do I believe is the central message of the Bible? And do you believe that the whole Bible in one way or another is about the promised of the Messiah? It's about what God was going to do to rescue a sinful race.

00:11:13 **Michael Horton:** Well, and how did Jesus himself confront -- once again, the Pharisees on this point, when they came to him and he says, you quote the Scriptures and you think you have life in the Bible, not realizing that the Bible is the thing that talks about me all the time, if you don't believe in me and if you don't see me on every page from Genesis to Malachi --

00:11:33 **Rod Rosenblatt:** Moses wrote of me, or in the Emmaus Road conversation.

00:11:35 **Kim Riddlebarger:** I was just going to quote Luke chapter 24 where they're walking along the road and beginning with Moses and all the prophets, Jesus explained to them what was said in all the scriptures concerning himself.

00:11:46 **Rod Rosenblatt:** He really believed he was the major subject of the whole Old Testament.

00:11:49 **Michael Horton:** J.I. Packer has said that if anyone else is central in your diet, in your preaching, even the Holy Spirit, the Holy Spirit isn't present. He says the Holy Spirit is only present where Christ is central. In a lot of churches today, a lot of even some good things replace the centrality of Christ crucified in the preaching, isn't that the case?

00:12:09 **Kim Riddlebarger:** One of the things about this amorphous American religion includes Protestant liberalism, evangelicalism and even churches that have historical roots in the reformation, you get everything on Sunday morning but the preaching of Christ. You're taught how to have a better this or a happier this, you're given some psychological principles --

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00:12:28 **Michael Horton:** Christ the example but not Christ the savior.

00:12:31 **Kim Riddlebarger:** Christ the example, follow Jesus as example or we're told how to share our toys better and so on and so on, but Jesus himself told us that the content of Scripture was he and that when you walked along talking with your disciples, the very thing you point to is the fact that the Scriptures concern you.

00:12:47 **Michael Horton:** Okay then the next one, grace alone, 87 percent of today's Bible believing, Born Again Evangelical Christians in America say, 87 percent, in the matter of salvation, "God helps those who help themselves." Do we need to recover grace alone?

00:13:03 **Kim Riddlebarger:** My, how the mighty have fallen, yeah.

00:13:04 **Michael Horton:** Now, grace means that God helps us save ourselves, right?

00:13:08 **Kim Riddlebarger:** Or a stuff that God puts in us to make us better people?

00:13:11 **Rod Rosenblatt:** One thing that the Reformers had straight was that grace and work stood in the New Testament in antithesis to each other. There wasn't any of the sort of sophistry that's we find today in today's church or that was prevalent in the medieval church. They knew that it was one way or another, and in doing that work, they went to language and they went to the language of the scriptures because there was a view of grace in the medieval church and you quoted the little aphorism earlier that expressed it. They wanted to find out if grace was what the church said it was, and in doing the linguistic work, they said, as a matter of fact, it's not.

00:13:50 **Michael Horton:** For instance, when Luther gets into this argument with Erasmus over predestination and freewill, Luther says you can't have grace. Don't say that you believe in grace. If you believe ultimately, it's the human will that leverages God's plan.

00:14:01 **Rod Rosenblatt:** Right, you then ruled it out.

00:14:04 **Michael Horton:** And today, even the Bible-believing churches are basically on the side of Erasmus in saying that man's will cooperates with God's grace and that's how I'm saved.

00:14:14 **Kim Riddlebarger:** One of the important things I think I think we have to deal with as we move into the future, let's forget the past, let's talk about the future now. One of the things we've got to do is to realize how culture influences us as Christians. When you've grown up in a culture that tells you from the time you're born that everything revolves around you, your feelings, your emotions, your set of circumstances and so on, it's very difficult to believe that salvation begins with an act of God, not an act on your own part. We have to fight that and we've carried so much of our culture into the church with us that as we move ahead, we're going to have to be very critical about those parts of culture we have uncritically picked up and that we're going to have to shed if we're going to

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have a gospel left and the first thing we've got to recover is grace alone because our culture so mitigates against that.

00:14:57 **Kim Riddlebarger:** What the Reformers basically said, the biblical words meant was that God on the basis of Christ was gracious to sinners. Sometimes that can help. It's a characteristic of God because justice has been satisfied at the cross that he is gracious to sinners. This gets this substance idea off the board.

00:15:16 **Michael Horton:** Grace isn't something he puts in us, grace is something he has in himself.

00:15:21 **Rod Rosenblatt:** Right, he is gracious.

00:15:21 **Michael Horton:** He shows grace. Faith alone, this one really has fallen on hard times, justification by grace alone, through faith alone, because of Christ alone. Faith very often today is viewed as a virtue. It is something that I do, I'm not justified by my works, I'm not justified by the things that I do but I am justified by this one virtue called faith. But that's not the biblical teaching.

00:15:44 **Kim Riddlebarger:** No, let's go to Romans 4 again because that's one passage where this is just hit right out of the park by the Apostle Paul, Romans 4:4, "When a man works, his wages are not credited to him as a gift but as an obligation. However, to the man who does not work but trust God who justifies the wicked, his faith is credited as righteousness," and it doesn't get any clearer than that if you even comment on the verse if you can mess it up because it's so clear in Scripture.

00:16:10 **Michael Horton:** God justifies the wicked as wicked.

00:16:14 **Rod Rosenblatt:** Yeah, that's Romans 4:5 and it's one of the clearest in all of the bible.

00:16:18 **Michael Horton:** So he imputes to us a righteousness which does not inhere or does not rest or reside within us, it's an external or alien righteousness.

00:16:26 **Rod Rosenblatt:** Yeah, it's not what the medieval would say it was, it wasn't an inherent quality, what you said, and a virtue that's in us. And the way the Bible --

00:16:34 **Michael Horton:** But that's what the medieval church believed.

00:16:36 **Rod Rosenblatt:** Yeah. And the way the Bible presents it in Romans is, that it's something that's gifted to us, it's the connecting link with the righteousness of Christ and the only connecting link, he is the object of it, it isn't general optimism, it isn't man produced, it's a link to the savior.

00:16:54 **Kim Riddlebarger:** And here again, we're right up against the culture because our culture says God is going to love good people and not like bad people. And so we've got

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this built into us that religion is in a sense turning us from bad people into good people, when Paul says the gospel is God's saving wicked people because Christ's righteousness is reckoned to them and we're going to run head on into the culture on this point.

00:17:16 **Michael Horton:** And the final one that sort of wraps it all up, to God alone the glory. If we're saved by grace alone, through faith alone because of Christ alone, then who gets all the praise, who gets all the glory? That's why this Reformation slogan was out there, it was carved into Bach's organ there in Leipzig, *solī Deo gloria*, to God alone the glory, plastered all over the taverns and the hotels. Why was all of Europe suddenly astir with this whole concept of God getting all the credit, God being glorified in my work, God being glorified in my calling?

00:17:50 **Kim Riddlebarger:** Basically because if salvation begins with an act of God, not an act of man, then ultimately God is the one who's glorified at the end. If you begin the process with something good and some act on our part, something we do as so much of this American religion -- well, American religion today is characterized by "will worship." You get away from that back to the Scriptural conception and you have the idea that God starts the process, God sees the process through to the very end, therefore God is the one who receives the glory, not the creature, the one who is being saved.

00:18:21 **Michael Horton:** Folks, the question I want to ask you on this, we don't even need to quote statistics here, quote individuals, let me ask you, is your diet in the church you attend is the focus of the preaching and the worship really on God? Is it the focus on what God has done in Christ for your redemption or is the focus on you and your entertainment and your happiness and your peace and your satisfaction and your joy and you're resolved to do this, that, or the other thing? What is the focus? If you walk into a Christian bookstore, what are the books you're likely to find? Will the predominance of the books there be on what God has done and what he is like, or will it be on you and how you can find the latest Jesus trip and how Jesus can do for you what perhaps some other placebo couldn't accomplish. Is Jesus better than Prozac? Is that the focus? I think that you know if you're out there in the Christian world today, you see that there's a real human centeredness in evangelism, in worship and in other aspects of our church life today. George in Westchester, California, good evening.

00:19:29 **George:** Hi, yes, I was just curious where does in the Bible it says that the Bible is our sole authority?

00:19:41 **Michael Horton:** Okay, thanks George.

00:19:41 **Kim Riddlebarger:** You find no other authority anywhere in Scripture. There's never an appeal to an authoritative tradition or a church office.

00:19:48 **Michael Horton:** In fact, quite the contrary, Jesus always pits the tradition of the Pharisees against what is written in the text of Scripture. Antoinette in Brooklyn, New York, good evening.

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00:19:58 **Antoinette:** Good afternoon sir, I just have a question, shouldn't the people have the right or the responsibility to question the pastors when they think that they are going wrong?

00:20:08 **Michael Horton:** Absolutely. That was fairly easy. I mean that's what the Bible calls us to do. If you're in a situation, in a church or in a group or whatever, where the pastor doesn't let you do that, he's saying, I'm more infallible than the Apostles Paul, because the Apostle Paul like that even though people were questioning them and making sure that what they were saying was in accord with scripture. And I might say to our Roman Catholic brethren out there that the Apostle Paul by saying, I like it, when they are testing even what I'm saying by scripture, if the Apostle Paul said that scripture was even over him, then surely scripture is over the tradition of the church.

00:20:52 **Rod Rosenblatt:** Yeah and here again, a Reformation church, if it really is faithful to its heritage, ought to have the mechanics set up so this is not done by whispering, phone calls, individual gossip and all of that.

00:21:03 **Kim Riddlebarger:** And we do have a thing called elders. They're supposed to help us out in this whole matter.

00:21:06 **Michael Horton:** Steve in San Diego, California.

00:21:08 **Steven:** Hello gentlemen.

00:21:09 **Michael Horton:** Hey Steve.

00:21:09 **Steven:** Yeah you know, I agree with what you guys are saying, preaching, justification and all the key biblical issues but sometimes the impression I'm getting also is I mean, what if a pastor and I think this is perfectly all right to do, preach us just a good message on for example creation, you know versus evolution, that sort of thing, is there something wrong with that?

00:21:28 **Rod Rosenblatt:** Well, we might have a little division on the house here. Lutheran pastors signed by confession that Sunday after Sunday, not only will the gospel be there but there's some way in which it's going to have a center part on the stage. A lot of this has to do with what's the pulpit for and that there's all kinds of places for Christian teaching of the Scriptures and the congregation, but in Lutheran framework, the pulpit is for the proclamation of Christ's atoning death and its sufficiency.

00:21:55 **Michael Horton:** It's the same in the Reformed.

00:21:56 **Kim Riddlebarger:** And a good Sunday school program is a place for Christians to hash out some of the finer points of things like the debate about creation-evolution.

00:22:02 **Michael Horton:** Miriam in Toms River, New Jersey.

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00:22:04 **Miriam:** Yes, I would like to ask you please what you think of this, in the Bible, chapter 2:17, letter of St. James, he says, "Faith without work is dead in itself" and then further on in the same chapter but verse 24, he says, "By works a man is justified and not by faith alone."

00:22:28 **Michael Horton:** Miriam, thanks a lot.

00:22:29 **Rod Rosenblatt:** The most common answer to this is that James is talking to a different issue than Paul was talking to. James was talking to people who thought that by agreeing with the right stuff, that is being able to say the Nicene Creed without crossing their fingers behind their backs, or what we call "ascent" was enough to save. So it was a different sort of subject. How is the non-Christian to know you're a believer? He knows no doctrine, so how are you justified in terms of the knowledge of your neighbor around you only by what you do?

00:23:00 **Michael Horton:** It's not justification before God, but justification before men.

00:23:03 **Rod Rosenblatt:** Before your neighbor, he had a different situation he was writing to.

00:23:06 **Kim Riddlebarger:** And if it is justification before God, since James is Scripture, you have a very serious problem because you have James 2 and Romans 4 contradicting themselves.

00:23:14 **Rod Rosenblatt:** We're not to set Scripture against Scripture.

00:23:18 **Michael Horton:** No, if Paul clearly says we are justified by grace alone through faith alone not because of anything that we have done apart from our works, "to the one who does not work but believes in the one who justifies the ungodly." To say that James here is saying that we are justified by works is to say that James and Paul are contradicting one another.

00:23:37 **Kim Riddlebarger:** Yeah, and the same example is used by both writers, Abraham, so you obviously have some -- if you have any kind of unity in scripture whatsoever, there has to be a resolution and resolution is Abraham is justified before God by his faith and justified before men by picking up the knife.

00:23:50 **Michael Horton:** Michelle in Colorado Springs, good evening.

00:23:53 **Michelle:** Hi. If God picked us and we didn't pick him, then what difference does it make if we preach or pray? I know that the Bible says that we should -- I'm not clear what exactly effect it has.

00:24:08 **Kim Riddlebarger:** That's a great question, it's a natural question that this whole subject raises. God not only ordains the ends, he ordains the means. People don't walk along the street and all of a sudden say, "Gee, I'm going to believe in Jesus Christ." No,

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someone comes and preaches or shares the gospel with them and God uses that specific message, the message of Christ crucified as a means of calling those who are his to faith. And since we don't know who is and who isn't, we take it to everyone who will listen.

00:24:33 **Michael Horton:** And also it needs to be pointed out, it's a false dilemma to suggest that we don't choose -- either God chooses us or we choose him. It's not an either/or, the question is who chooses whom first. Of course we choose Christ and it is our responsibility to accept the gift as it's offered to us. The issue is before God frees our will, our will is in bondage to sin and the only choice we can make is to reject the offer of the gospel.

00:25:00 **Kim Riddlebarger:** A sinful person will only desire sinful things.

00:25:03 **Michael Horton:** Yeah. Juliana in Chicago.

00:25:05 **Juliana:** Yes, as far as grace and election goes, what would you say regarding the verse, "Whoever calls on my name, the Lord Jesus Christ, shall be saved."

00:25:15 **Rod Rosenblatt:** They will be.

00:25:16 **Kim Riddlebarger:** They will be.

00:25:16 **Michael Horton:** Absolutely, no question about it, face value.

00:25:19 **Juliana:** Isn't that an effort on our part?

00:25:21 **Michael Horton:** No, it's a response to --

00:25:22 **Rod Rosenblatt:** Yeah, we wouldn't call on him had he not called first.

00:25:26 **Juliana:** Okay.

00:25:28 **Rod Rosenblatt:** From Narnia, Lewis from Narnia, the children finally are in Narnia and one of them says, "Aslan, I knew if we called, you'd answer." He said, "Child, you wouldn't have called had I not called you first, I have need of you."

00:25:38 **Michael Horton:** What a great line. Well Jesus said, "You cannot even come to me unless my Father draws you." Apart from me you can't --

00:25:44 **Kim Riddlebarger:** Unless my father drags you.

00:25:45 **Michael Horton:** Yeah. And so the exciting thing is that yes, we do respond but even that response isn't something we did to save ourselves, it's something that God gave us in order to receive something he had already done.

00:25:58 **Kim Riddlebarger:** And those promises are going to be taken at face value.

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00:26:00 **Michael Horton:** Absolutely anyone who hears the gospel right now within earshot of this thing know that the gospel is offered to you right now, total forgiveness of sins just by calling on the name of Jesus Christ. Rick in River Side, Illinois.

00:26:14 **Rick:** Yes, my question was dealing with forgiveness and there's so many people today saying if you'll just come to Christ, if you'll just turn your heart over to Christ, you will be forgiven. And the point I need to make is that forgiveness is a present actuality, so what they're doing is taking a present actuality and making it a future possibility. The Bible says you are forgiven, believe. What God commands, God produces.

00:26:36 **Michael Horton:** Thanks Rick, absolutely.

00:26:37 **Kim Riddlebarger:** And that's a very good point.

00:26:38 **Michael Horton:** Yeah. Again, we're right back to the situation in Rome where forgiveness was something that was held out like a carrot. At the end if you cooperated with -- used your freewill and cooperated with grace, then maybe someday you can be forgiven.

00:26:56 **Rod Rosenblatt:** Yeah or you move one inch and God will move 99 yards.

00:26:59 **Kim Riddlebarger:** And that's why it's so important that we go back and define what the word evangelical meant at the time of the reformation and how it may no longer mean that. At the time of the Reformation, evangelical was the person who affirmed the five *solas* of the reformation, Christ alone, grace alone, faith alone and so on. Today, in America when you say you're an evangelical, it's an open question whether or not you affirm in those five *solas* anymore, the term evangelical no longer requires commitment to those five *solas*.

00:27:26 **Michael Horton:** *Sola*, being Latin for only.

00:27:28 **Rod Rosenblatt:** Yeah, in many ways it's come to me, somebody who's experienced a new birth and now it's fragmenting further than that.

00:27:36 **Michael Horton:** It's a personal relationship with Jesus. I have Mormon friends who fit that definition and that's I guess why 28 percent of the Mormons say that they're evangelicals.

00:27:45 **Kim Riddlebarger:** And it's why there's so much confusion because contemporary evangelicals are kind of a hodgepodge mix of Protestant Orthodoxy and secularism, and it's kind of a marriage between the two so you do get some borrowed capital carried in, but as the movement becomes more and more influenced by the Paganism in the culture, it leaves its Reformation capital behind.

00:28:03 **Michael Horton:** Ben in Colorado Springs, Colorado.

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00:28:04 **Ben:** Hey, you guys do great, man. I have a question, do those who believe that a Christian can sin it away salvation believe in the Christ of the Bible?

00:28:15 **Michael Horton:** We would say people who walk out of the faith and fall away from the church never really had saving faith.

00:28:20 **Kim Riddlebarger:** "All that the Father gives to me will come to me and he who comes unto me I will raise up on the last day. I will lose none of all of those that the father has given me." Those are the words of our Lord.

00:28:30 **Michael Horton:** Where we're united as Lutherans and Calvinists, in other words as historic evangelicals is the belief that certainly you can't send it away, otherwise we're denying what Paul says to Timothy that we are faithless he remains faithful for he cannot deny himself. Does God do this thing, Christ's righteousness sufficient? If you believe you can send away your salvation, you do not believe that Christ's atonement is sufficient for all of your sins. Bill in Redondo Beach.

00:28:58 **Bill:** Hi Mike, how are you doing?

00:28:59 **Michael Horton:** All right.

00:29:00 **Bill:** Outstanding. You guys have been a tremendous blessing for me. I'm a student out of the Master's Seminary and the issue I want to deal with is in Deuteronomy 32, in verse 46 when Moses said, "Take heart to all the words I have solemnly declared to you this day so that you may command your children to obey carefully all the words of this law. They are not just idle words for you, they are your life."

00:29:26 **Kim Riddlebarger:** That's a great passage, yeah. That's just an absolute great passage.

00:29:31 **Michael Horton:** Jack in Colorado Springs, Colorado.

00:29:33 **Jack:** Yeah, I'm in Bible college too and there's something I'm really struggling right now, is where is the validity of *sola Scriptura* if you don't have the autograph? I mean translations are very human-centered and they've gone through a lot of changes especially since the turn of this century.

00:29:47 **Michael Horton:** Thanks Jack. First of all, let's explain that question for those who might not be aware of this whole question.

00:29:51 **Kim Riddlebarger:** Yeah, the question is if we don't have the original letter that Paul wrote to the Christians meeting in house churches in Rome, how can we know that we have authentically in our English bibles a translation of the actual Greek letter that Paul wrote to Roman churches? It's called the science of textual criticism. I would get the book by Bruce Metzger on textual criticism, it's available on any seminary or Bible college and

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what you'll find when you read that book is that we are able to reconstruct the New Testament to about the 97th to 99th percentile. That means when you pick up your English Bible and you read any good English translation, you can be assured that you're getting a very faithful and very authentic rendering of Paul's original letter to the Romans.

00:30:31 **Michael Horton:** John in Pittsburgh, Pennsylvania, good evening.

00:30:34 **John:** Yeah, I had a question, do you think that this is a part of the strong delusion or the mystery of iniquity? I mean it could be a greater delusion then to think you're saved and prospering and going to heaven whenever you have not trusted Christ alone but Christ plus your religious practice as an experiences and things like that.

00:30:52 **Michael Horton:** Well, look at what the Apostle Paul said for instance in Philippians 3, he said, I was a Jew of Jews, I was a Pharisee of Pharisees. If you're climbing a ladder to get to heaven, I was about 100,000 ahead of you, and he says, "I've counted all of that progress I had made in my self-righteousness to be dung, so that I may be found in Christ not having a righteousness which is of my own." That is the problem in our age though, we like our own righteousness.

00:31:19 **Kim Riddlebarger:** Boy, that is the problem of the age is the problem of the American culture and this is one place -- this is why it's important at times to look back to the reformation, because they'll make errors but they won't make the same errors we make. And if you look at the reformers, you can generally get some objectivity on your own time and place. This culture is blind to the fact that everything in it champions the human will, the human righteousness and human ability to somehow fix or solve a problem.

00:31:44 **Rod Rosenblatt:** It's especially difficult for us as Americans to find our way through this.

00:31:49 **Michael Horton:** Yeah, how to fix a problem is our cultural motif. How to fix a problem, we're good at it and that's a good emphasis if you're talking about building oil rigs and --

00:31:58 **Kim Riddlebarger:** Yeah, it's won us two world wars, it's won us a great industrial revolution song but it's miserable when you're trying to do biblical theology.

00:32:05 **Michael Horton:** Gary in God's country, Monument, Colorado, good evening.

00:32:07 **Gary:** Well, I have a question, I looked at reformation today and I'm going to a Lutheran Church, Missouri Synod mainly because of its program and there have been a harvest crusade down here in the spring, they're starting I think sometime next week, how do we from Reformational standpoint look at those type of crusades, possibly that's the product for our generation, I guess from the movie and of any type of history? Any thoughts on that, because our church is actually promoting that crusade.

00:32:33 **Michael Horton:** Well, thanks a lot for the call, Gary.

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00:32:34 **Kim Riddlebarger:** Certainly, mass evangelism is a product of American revivalism, no question about it. It has various strengths and various weaknesses. One of the things that I think as we move into the future, certainly churches from Reformation heritages are going to have to recover is a love and a desire to see non-Christians come to the faith, and we are really forgetting that that is one of the great strengths of the historic process and tradition is evangelism.

00:32:56 **Michael Horton:** Well, evangelical means gospel-recoverers, we can recover the truth of the gospel but hide the light under a bushel.

00:33:04 **Rod Rosenblatt:** Yeah, if you're going to ask questions about a particular one, take a look and ask questions such as, is the law being deeply preached in all of its full force and is the cross being proclaimed as the substitution and atoning death of Christ, is there a clear explanation of what faith in Christ means and is the whole thing, the grace of God from start to finish, there are certain questions you can ask.

00:33:29 **Kim Riddlebarger:** The real difficulty with mass and crusade evangelism, statistics will show that after five years it's what, under 3 percent of people who go forward or make decisions at mass crusades are still actually in churches. This again points out one of the things that our new Reformation is going to have to really stress is the importance of the local church and evangelism. We're so used to paying a professional or having a mass rally or brining the entertainments, the testimonials and we've lost side of the fact that evangelism is supposed to take place by having people in local communities invite people to their church where they'll hear the gospel, get plugged in, disciple and so on, get plugged in the bible study and grow in their faith. We've really lost the sense of that. We've got to recover the stress on evangelism in the local church.

00:34:12 **Michael Horton:** And you can't just have evangelism, you have to have evangel. You have to have the gospel there. Nancy in Washington, D.C.

00:34:18 **Nancy:** Hey, how are you guys doing?

00:34:18 **Michael Horton:** Fine, how are you doing?

00:34:20 **Nancy:** Good, I love your show.

00:34:21 **Michael Horton:** Great.

00:34:21 **Nancy:** Listen, my question is this, everything you say really strikes home. I agree with everything you say and yet I see some of the same things you're complaining about in my own life, whatever, reductive look at the Bible, et cetera, how do you guys supposed to swim against the cultural tide?

00:34:38 **Rod Rosenblatt:** Like porcupines make love, very carefully.

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00:34:42 **Michael Horton:** It really is the case where it's swimming against the stream but that's the thing that the Scriptures call us to, not to be conformed to the world's pattern of thinking, but transformed by the renewing of our minds and that means that the bible gets to define things that we've been leaving to pop psych and to other fields to define.

The problem is folks, the Bible is history and doctrine. If you want pulp fiction, just pick up Jackie Collins or Frank Peretti. They're plentiful and no doubt you'll find plenty of literature that won't demand anything. It won't require you to think, it won't require you to reflect, to take stock of anything. It won't criticize you, it won't offend you, but it cannot and will not ever satisfy the deep thirst of the human soul. People who come to the word of God expecting him to speak to them usually walk away different men and women. They see God, themselves, the world around them, everything in an entirely different light. The unfolding plan of redemption in Christ is charted from Genesis to Revelation and very often, people who thought the Bible was just a dry, dusty book are surprised as they become addicted to that drama. May God continue to direct all that we do and say as we reach out to the world by that one faith which we profess with all the saints down through the ages. I look forward to being with you again next week on the *White Horse Inn*.

00:36:00 **Narrator:** The *White Horse Inn* is a listener supported broadcast. For more information about this program, visit us online at whitehorseinn.org. If you sign up as an innkeeper, architect or reformer, not only will you get a complimentary subscription to our magazine *Modern Reformation*, but you'll also get longer editions of every *White Horse Inn* broadcast. To find out how to join one of these support programs, click on the support tab of our website, whitehorseinn.org. You can also give us a call at 1-800-890-7556. That's 1-800-890-7556. We'll see you next time at the *White Horse Inn*.