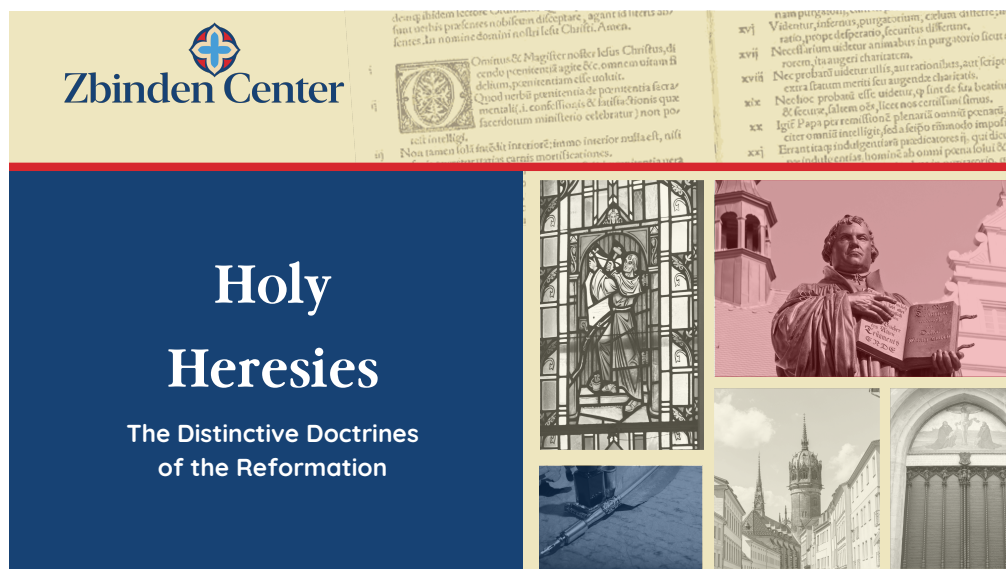




HOLY HERESY 2: SCRIPTURE ALONE (SOLA SCRIPTURA) GOD'S GRACIOUS COMMUNICATION FEBRUARY 12/13, 2025

ACTS 18:24-28, II TIMOTHY 3:14-17; LUKE 24: 13-49
EPHESIANS 1:17; 2 KINGS 22-23; PSALM 119

- I. *The Museum of The Bible*—Washington D.C.
- II. The Story of Apollos: A Model of Scriptural Authority (Acts 18:24-28)
 - a. Who Was Apollos?
 - i. A Jew from Alexandria, eloquent and well-versed in Scripture.
 - ii. Passionate about teaching and connecting Scripture to Jesus.
 - b. Apollos' Ministry
 - i. Connected the dots between the Law, Prophets, and Jesus.
 - ii. Taught others the truth about Christ using Scripture as the ultimate authority.
 - c. The Role of Scripture in Apollos' Work
 - i. Showed that Scripture revealed Jesus as the Christ.
 - ii. Demonstrated the transformative power of God's Word.
- III. Historical Context: The Need for Reformation
 - a. The Medieval Church's Corruption
 - i. Moral failures and distorted teachings.
 - ii. A system of fear, control, and extortion.

- b. Martin Luther's Response
 - i. Rediscovered biblical truths through Scripture.
 - ii. Challenged the church's authority by returning to the Bible.
- IV. Scripture Alone: Authority for Faith and Life
 - a. Sola Scriptura's Central Question
 - i. Who has the final authority: the Bible or the institutional church?
 - ii. Scripture as the ultimate "God-breathed" authority (2 Timothy 3:16).
 - b. Scripture Over Human Authority
 - i. The pope, councils, or traditions cannot define truth infallibly.
 - ii. God's Word alone binds the conscience and defines salvation.
 - c. Luther's Stand at Worms
 - i. "My conscience is captive to the Word of God."
 - ii. Scripture as the immovable foundation, even in the face of death.
 - iii. Contemporary Application.
 - iv. Scripture remains the final word on doctrine, ethics, and practice.
- V. The Personal Power of Scripture
 - a. Luther's Personal Transformation
 - i. Discovered grace, love, and freedom in Scripture.
 - ii. His passion for translating the Bible into German for common people.
 - b. William Tyndale and the English Bible
 - i. Tyndale's translation brought Scripture to English speakers.
 - ii. Paid with his life for the conviction that Scripture should be accessible to all.
 - c. The Legacy of Translation
 - i. Tyndale's work shaped how we know and speak about God.
 - ii. The Bible is now available in "heart languages" worldwide.
- VI. The Reformation's Call: Back to the Bible
 - a. The Cost of Scripture's Accessibility
 - i. Apollos, Luther, and Tyndale risked their lives for God's Word.
 - ii. They believed Scripture held the key to life-giving faith.
 - b. Erasmus' Vision
 - i. Scripture as a song for every plowman and weaver.
 - ii. God's desire is to be known through His Word.
 - c. Personal Accountability to God's Word
 - i. The Reformation wasn't just institutional—it's personal.
 - ii. "If you're not serious about Bible study, the Reformation hasn't yet happened to you."
- VII. Conclusion: The Call to Know God Better
 - a. Ephesians 1:17
 - i. Paul's prayer for believers to grow in wisdom and revelation through God's Word.

- b. A Challenge for Today
 - i. Never take for granted the sacrifices made to give us Scripture.
 - ii. Commit to studying God's Word as the ultimate authority and guide for life.
 - iii. Call to Action.
 - iv. Rediscover the Bible's transformative power.
 - v. Like Apollos, Luther, and Tyndale, let Scripture shape your life and faith.