

## The Meaning of The Martin Luther's Five Solas for Christian Life Today

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**Abstract:** One important and influential part of the teachings of Martin Luther is the five Solas teaching formula. The five Solas teaching formula became the core of Martin Luther's teachings in reforming and changing the face of the church. These teachings entered into the practice of the life of the church and God's people as well as the academic study of theology. The purpose of this paper is to find out the meaning of Martin Luther's five Solas teaching formula and how it is applied to Christian life today. The method used in this paper is a descriptive analysis of related literature sources. The result of this paper is that the five Solas teachings are Luther's biographical theology because they are formulated from life experiences so that they can be applied to confessional theology, Seelsorge or pastoral counseling, as well as good deeds and the spirit of Protestantism.

Keywords: Christian life, five Solas, Martin Luther, teaching

### PENDAHULUAN

Martin Luther was the father of reformation, who lived in "two worlds", which is reflected in his name change. His birth name was Martinus Luder. "Luder" was his family name, which is taken from his father's name, Hans Luther.<sup>1</sup> Luther privately said: "Ich bin eines Bauern Sohn: der Urgroßvater, mein Großvater, der Vater sind richtige Bauern gewesen" ("I am the son of a farmer: my great-grandfather, my grandfather, the father were real farmers").<sup>2</sup> But in his letter to his friend, Martinus Luder changed his signature to Martinus Eleutherius.<sup>3</sup> The word "Eleutherius" in German, means "enlightened." After he read and taught the letter Galatians, to his students at the University of Wittenberg, he got enlightenment from the Scriptures, that man is justified not by works, but solely by the grace of God. This event became the basis for changing his name, from Luder to Eleutherius. Luder when he was under the authority of the Pope, became Luther when he was under the rule of God alone.<sup>4</sup> Later, Eleutherius' name was shortened to Luther, and he continued to refer to himself as Martin Luther.

Second, this name change is a self-identification and identification of the New Testament character, namely Saul, who changed his name to Paul. This interpretation

<sup>1</sup> Veit-Jakobus Dieterich, *Reformatoren, Rowohlts M* (Reinbek bei Hamburg: Rowohlt Taschenbuch Verlag, 2002), 22.

<sup>2</sup> Martin Luther, *Ausgewählte Werke* (Luthers Werke Münchner Ausgabe) 3 (München: Chr. Kaiser Verlag, 1965), 11.

<sup>3</sup> Jürgen Udolph, *Martinus Luder - Eleutherius - Martin Luther: Warum Änderte Martin Luther Seinen Namen?* Indogerman (Heidelberg: Universitätsverlag Winter, 2016).

<sup>4</sup> Martin N. Dreher, *De Luder a Lutero: Uma Biografia* (São Leopoldo: Sinodal, 2014).

of la Luther is still developing today, and today there is a school of Paul's commentary that holds Entlutherisierung or Delutherization.<sup>5</sup> Thus the event of this name change marked a change in Luther's theological view. In Luther's opinion, the milestone of this name change lies in the incident of Paul's conversion, namely in the event when Saul received a vision from the Lord Jesus near Damascus. Thus, the event after Luther gave a lecture on the letter of Galatians, was an event of his 'repentance' and had changed his paradigm. So that the incident of Luther's 'repentance' happened, like the conversion that happened to Paul. So according to Luther, the reformation of the church began not with the affixing of the Reformation theses on the door of the church in Wittenberg, but long before that, namely at the event of a change of name. This name change occurred when Luther was 35 years old.<sup>6</sup>

The five Solas are an integral part of reform theology. Many studies have discussed the five Solas, as done by Bender in his article 'The Sola behind the Solas: Martin Luther and The Unity and Future of the Five Solas of the Reformation' about one Sola functioning as the first among equals and the key to interpretation for others, it belongs to Christ alone, and thus supports the Christological interpretation of them all.<sup>7</sup> Allen in his book 'Sola: How the Five Solas are Still Reforming the Church' discusses Sola who is still important today and his role in church life.<sup>8</sup> Williams in his article 'The Five Solas of the Reformation: Then and Now' describes the views of the five sola of the Protestant Reformation and their biblical basis, as well as the views of the Roman Catholic Church in Trent, Vatican I, and Vatican II, although there have been changes, they are still expansionist which Protestants must continue to oppose.<sup>9</sup> While in this article, I will discuss how to find the meaning of the five Solas which is an inseparable unity and provide an application that the lives of God's people are not only from, by, and for God, but also how God's people try to be involved in God's work.

## METHODS

The writing method used in this article is descriptive analysis method. The descriptive analysis is related to the study of systematic theology literature to develop Martin Luther's thoughts on the five solas formula, where the literature used is related to the topic of discussion, namely the five solas. At the beginning of the discussion, the author discusses the five solas teaching formula from Martin Luther, then continues the Order of the five solas teachings, and ends the application of the five

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<sup>5</sup> Agus Santoso, "Dia Menebus ... Supaya Kita Diterima Menjadi Anak": Tafsiran Surat Rasul Paulus Kepada Jemaat Di Galatia (Bandung: Bina Media Informasi (BMI), 2011); Agus Santoso, "Paulus Dan Hukum Taurat: Sebuah Studi Tentang New Perspective on Paul Dan Program Delutherisasi," in Festschrift 70 Tahun Prof. Dr. Martin Harun. Tak Berbatas Tak Bermegah, ed. Seto Marsunu (Jakarta: Lembaga Alkitab Indonesia, 2011), 182–200.

<sup>6</sup> Udolph, *Martinus Luder - Eleutherius - Martin Luther: Warum Änderte Martin Luther Seinen Namen*.

<sup>7</sup> Kimlyn J. Bender. "The Sola behind the Solas: Martin Luther and The Unity and Future of the Five Solas of the Reformation." *Evangelical Quarterly: An International Review of Bible and Theology*. 90, no.2 (2019): 109-131. <https://doi.org/10.1163/27725472-09002002>.

<sup>8</sup> Jason K. Allen (Ed.). *Sola: How the Five Solas are Still Reforming the Church*, (Chicago, Illinois: Moody Publishers, 2019).

<sup>9</sup> Garry J. Williams. "The Five Solas of the Reformation: Then and Now." *International Journal of Reformed Theology and Life* 3, no.1 (2017): 13-33. <https://doi.org/10.35285/ucc3.1.2017.art1>.

solas teachings in Christian life. In the application section, this article integrates Martin Luther's five solas teachings on Christian life in the context of confessional theology, Seelsorge or pastoral counseling, as well as good deeds and the spirit of Protestantism.

## RESULTS

### Formulation Of the Five Solas Teachings

Martin Luther's main teachings were summarized in the five solas teachings, which were formulated by Luther. The teachings of the five solas cover all the teachings of Luther's theology, which he began to formulate in 1505, until it was completed in 1521 and then put together.<sup>10</sup>

In 1505 Luther became a monk, and since then he has been constantly asking questions about God's justice.<sup>11</sup> To get answers to his questions, he diligently read the Scriptures. He tried to get answers from the Scriptures because he was of the view that the answers were not found in the teachings or traditions of the church. He said: "*Denn nirgendwo hat Christus befohlen, den Ablass zu perdigen. Aber das Evangelium zu predigen hat er nachdrücklich befohlen*" ("For Christ did not command to preach pardons. But to preach the gospel, He commanded emphatically").<sup>12</sup> The doctrine of the pardon of sins is not in the Bible, so humans do not need to believe it to be true. Meanwhile, what must be preached is the Gospel, the Good News, namely God's Grace, because this teaching is in the Holy Scriptures. The teachings of God's justice are found in the Scriptures, which are the words of God. Therefore, he called for the church to go back to the Bible and then he formulated it with the teachings of sola scriptura or "Only Through the Scriptures", namely that only through the Scriptures, humans will get answers about eternal life for themselves. Scripture is the basis and only authority in matters of faith and holiness.<sup>13</sup> Authority here is more at the level of meaning and not at the level of *letterlijk*.<sup>14</sup> No church tradition can stand on the Scriptures.<sup>15</sup> After studying the Bible, then he got the answer, namely sola gratia. Before he discovered this knowledge of sola gratia, he said:

My own good works availed me naught,  
No merit they are attaining;  
Free will against God's judgment fought,  
Dead to all good remaining.

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<sup>10</sup> "Luther: *Widerrufsverweigerung Worms 1521*," [www.worms.de](http://www.worms.de), 2021, [http://www.worms.de/de/web/luther/Lutherschriften/Luthers\\_Theologie.php](http://www.worms.de/de/web/luther/Lutherschriften/Luthers_Theologie.php).

<sup>11</sup> Michael A. Mullett, *Martin Luther*, Routledge (London: Routledge, 2004), 26.

<sup>12</sup> Martin Luther, *Luther Deutsch 10*, ed. Kurt Aland (Göttingen: Vandenhoeck & Ruprecht, 1991), 28.

<sup>13</sup> Albert C. Sundberg, *The Old Testament of The Early Church* (Cambridge: Harvard University Press, 1964), 1-8; Gerrit Berkhouwer, *De Heilige Schrift II* (Kampen: JH Kok, 1967), 333-4; Diane L. Jacobson. "Sola Scriptura: Strengths and Challenges." *Dialog* 55, no.3 (2016): 194-201. <https://doi.org/10.1111/dial.12255>.

<sup>14</sup> David W. Lotz, "Sola Scriptura: Luther on Biblical Authority," *Interpretation* 35, no. 3 (1981): 258-73, <https://doi.org/https://doi.org/10.1177/002096438103500304>.

<sup>15</sup> Hendrik L. Bosman Old, "'Sola Scriptura' against the Background of the Reformation and the Recent 'Gay Debate' in the Dutch Reformed Church," *Scriptura* 119, no. 3 (2020): 1-19, <https://doi.org/http://dx.doi.org/10.7833/119-3-1936>.

My fears increased till sheer despair  
Left naught but death to be my share;  
The pangs of hell I suffered.<sup>16</sup>

All humans are sinners, and the penalty for sin is death or eternal death. He himself screamed inexperience in the tower of the monastery of St. Augustine at Wittenberg: "*Oh, meine Sünde, Sünde, Sünde!*" ("Oh, my sin, sin, sin!").<sup>17</sup> He even said: "*Da wurde ich wie eine Leiche*" ("Thus I became like a corpse"),<sup>18</sup> which was of course because of his sins. In this case, Luther was influenced by Scholastic teachings.<sup>19</sup> But then he criticized the Scholastic teachings which said that humans can obtain the truth by doing good deeds. Critically Luther said, that all humans cannot save themselves and humans can only obtain salvation from eternal death, through the passive attitude of humans in receiving God's grace. God is a redeemer (Reditor). By His grace, God atones for the sins of mankind. Then through God's grace, humans get salvation and eternal life. Then from here, Luther formulated teaching known as *sola gratia* or "Only Through Grace".

In 1512 Luther earned his Doctoral Theologiae, then became professor of biblical studies and interpretation at the University of Wittenberg, which was founded in 1502. In early 1513 in a monastery in Wittenberg, Luther prepared a lecture on the Psalms,<sup>20</sup> which he taught in August 1513. In this lecture, he focused on one verse, namely Psalm 31:2, which in German reads: "*Errette mich Durch deine Gerechtigkeit*" (from Luther's 1512 translation)<sup>21</sup> or "Save me with Your righteousness." This verse enlightened Luther, that salvation is not obtained through human good deeds, let alone by buying a pardon of sins, which was sold by the Pope at that time. Rather, it is through a petition to God, that He may be pleased to save mankind with Divine Truth. Then he compares this verse from Psalm 31, with Romans 1:17 "*sintemal darinnen offenbaret wird die Gerechtigkeit, die vor Gott gilt, welche kommt aus Glauben in Glauben; wie denn geschrieben stehet: Der Gerechte wird seines Glaubens leben*"<sup>22</sup> or "therefore it has been declared the truth, which is valid before God, that it comes from faith in faith, as it is written (in Habakkuk 2:4): The justified shall live through his faith." By comparing this verse, he found the teaching of *sola fide* or "Only Through Faith".<sup>23</sup> Thus he has no more fear, and gets certainty, that he has obtained God's Grace, namely through his faith.

At WA 54:8, Martin Luther said: "*Ad iustificationem ante omnia necessaria est in adultis fides, qua certo credimus Christum Iesum Dei filium nobis propiciatorem a*

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<sup>16</sup> Martin Luther, "Nun Freut Euch, Liebe Christen g'mein," in *Evangelisches Gesangbuch*, 1993, Lagu nomor 341.

<sup>17</sup> Luther, *Ausgewählte Werke* (Luthers Werke Münchner Ausgabe) 3, 28.

<sup>18</sup> Luther, *Ausgewählte Werke* (Luthers Werke Münchner Ausgabe) 3, 27.

<sup>19</sup> Bernhard Lohse, *Luthers Theologie in Ihrer Historischen Entwicklung Und in Ihrem Systematischen Zusammenhang* (Göttingen: Vandenhoeck & Ruprecht, 1995), 57.

<sup>20</sup> Martin Luther, *D. Martin Luthers Werke: Kritische Gesamtausgabe* 3 (Weimar: Herman Böhlau, 1885).

<sup>21</sup> Heiligen Schriften (Kitab Suci Terjemahan Martin Luther 1545), 1545.

<sup>22</sup> Heiligen Schriften (Kitab Suci Terjemahan Martin Luther 1545).

<sup>23</sup> Agus Santoso and Bobby Kurnia Putrawan, "Pelayanan Pastoral: Perspektif Para Reformator," *Kontekstualita* 36, no. 1 (2021): 1–20, <https://doi.org/10.30631/kontekstualita.36.1.1-20>.

patre propositum esse pro peccatis nostris in sanguine ipsius, sine qua nullis nostris operibus necessaria closely] poenitentia iustificatio obtineri potest, sicut nec fide sola sine poenitentia et proposito vivendi secundum mandata Dei."<sup>24</sup> It means "For the justification of all things, a mature faith is needed, through which we believe with certainty, that Jesus Christ, the Son, is our Atoner, through the Father, for our sins in His blood, without which He would not have been none of us can be justified by works, there is no penance, which can be obtained without going through "faith alone" (sola fide), without repentance and without the purpose of living according to God's commandments." Behind this statement, Martin Luther formulated his teachings on sola fide or "Only Through Faith". After he formulated the doctrine of sola fide, he changed his name from "Luder" to "Luther",<sup>25</sup> and later said: "Von den guten Werke: Das erste und höchste, alleredelste gute Werke ist der Glaube an Christum" ("From good works: The first and highest good works, the most precious is faith in Christ").<sup>26</sup> At first, Luther said, that humans are justified solely by the grace of God, without human actions, so that humans obtain their salvation passively, then the doctrine of predestination emerged. However, after he formulated the sola fide doctrine, he said that salvation is completely from God's grace, but there must still be human action, namely faith in Christ, and that faith is counted as good works. At that time the teaching of sola fide was developing at that time, so that many theologians quoted Luther's teachings. A discussion of the many quotes "sola fides sufficit" or "faith alone is enough" at that time can be read in Matheus' article.<sup>27</sup>

Then Luther deepened his interpretation, in his lectures in 1515, especially on Romans 3:28, which read: "So halten wir es nun, daß der Mensch gerecht werde ohne des Gesetzes Werke, allein durch den Glauben" or "Now we believe that man is justified not by keeping the law, but only by faith."<sup>28</sup> In this lecture also discussed the Bible, as a measure and guide human life. Therefore, Luther deepened the teachings of sola scriptura, in this lecture.<sup>29</sup> At that time, Luther argued that only the Old Testament and the New Testament were the basis for the church's teachings and not the other way around. He said that it is not the traditions and teachings according to someone (in this case the Pope), which is the basis of truth, but that the basis of truth is only the Scriptures.<sup>30</sup> Therefore all traditions and teachings of a person must be tested through the Scriptures. This principle is what Luther referred to as "Schriftprinzip" or "Principles of the Scriptures",<sup>31</sup> as can be seen from his arguments, in

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<sup>24</sup> Martin Luther, *D. Martin Luthers Werke: Schriften 1543-46*. Volume 54 (Weimar: Herman Böhlau, 1885), yang biasa disingkat dengan WA (Weimarer Ausgabe).

<sup>25</sup> Dieterich, *Reformatoren*, 23.

<sup>26</sup> Luther, *Ausgewählte Werke* (Luthers Werke Münchner Ausgabe) 2, 5.

<sup>27</sup> Michael Matheus, "Sola Fides Sufficit," in *Martin Luther in Rom*, ed. Michael Matheus (Berlin: DeGruyter, 2017), 379-405, <https://doi.org/https://doi.org/10.1515/9783110316117-021>.

<sup>28</sup> Heiligen Schriften (Kitab Suci Terjemahan Martin Luther 1545).

<sup>29</sup> Lohse, *Luthers Theologie in Ihrer Historischen Entwicklung Und in Ihrem Systematischen Zusammenhang*, 205.

<sup>30</sup> Lohse, 205.

<sup>31</sup> Martin Luther, "Resolutiones Disputationum de Indulgentiarum Virtute," in *Luthers Werke in Auswahl: Band 1 Schriften 1517-1520* (Berlin: DeGruyter, 1983), <https://doi.org/https://doi.org/10.1515/9783110889017-008>.

his 1518 paper, entitled *Resolutiones Disputationum de Indulgentiarum Virtute*. In the article, he criticized the Pope's teaching on indulgences, which was traditionally held by Catholics and the Pope's teachings had personally been misused for the sake of building the church of St. Peter in Rome. That's why Luther disputed, that true teaching does not come from one's traditions and teachings but must be tested through the Scriptures, because the Scriptures are the only basis of truth. Thus, Luther stated his famous statement, as the basis of sola scriptura: "... ut sit ipsa per sese certissima, facillima, apertissima, sui ipsus interpres, omnium omnia probans, iudicans et illuminans" (that the Scriptures themselves are very, very certain). easy to understand, very clear, self-interpreting, proving everything of everything, true and enlightening). This statement was quoted in his letter to the Pope in 1521, entitled *Assertio omnium articulorum*.<sup>32</sup> The Bible does not need to be interpreted and added explanations according to what is in the human mind, such as traditions and interpretations of indulgences. Scripture alone was sufficient, and the teachings of the church at that time were clearly not contained in Scripture.

Lucas Cranach created a painting, which is placed on the altar wall in the Lutheran church, which was then known as the Marienkirche of Mary church. If the painting is considered carefully, it can be seen as the main teachings of Luther's theology.

If one observes the location of the cross on the altar of the church, it can be seen that Christ is central in the lives of Christians. So that God's people come together to worship, and Christ is the central point. Even if Luther preached on the pulpit, then Christ would remain the central point. Therefore, the pulpit for the preacher was placed next to the altar of the church. This shows that Christ must be presented in the lives of the people so that He becomes the central point for His people. So the crucified Christ is the core of the Christian faith, Solus Christus or "Only Through Christ".

So based on these 4 Soli theologies, namely sola scriptura, sola gratia, sola fide and solus Christus, then in 1517 Luther boldly attached his 95 theses, to fight the abuse of the theology of forgiveness of sins by the Catholic church, for the sake of the gigantic project of building the church of St. Peter in Rome.

The fifth Sola teaching, namely soli Deo gloria, was formulated by Luther at the end, after the formulations of sola scriptura, sola gratia, sola fide and solus Christus. This shows that basically the salvation given to humans is a gift from God, through faith in Christ, as Lord and Savior. Soli Deo gloria is a form of human gratitude and gratitude, to God who has mercy on him and bestows him with eternal salvation, which he has received in the present (in spe), as a promise from God, but will be enjoyed in the future (in re). In Calvinist theology, it is known as "already but not yet". Luther said: "*Gute, fromme Werke machen nimmermehr einen guten, frommen Mann, sondern ein guter, frommer Mann macht gute, fromme Werke*" or (Good and pious deeds never produce a good and pious person, but a good and righteous person). pious will

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<sup>32</sup> Martin Luther, *Assertio Omnium Articulorum M. Lutheri per Bullam Leonis X. Nouissimam Damnatorum*, 1521.

produce good and pious deeds).<sup>33</sup> With good deeds, humans will not be able to make themselves righteous and people who are saved from the punishment of sin. But only through God's grace, faith in Him through Christ, can humans become righteous and be saved and can produce good deeds that glorify God's name.

### Teaching Order of The Five Solas

Basically, in chronological order, the formulation of the 5 Soli teachings, based on the history of their formulation, as described above, is as follows: sola scriptura, sola gratia, sola fide, solus Christus and soli Deo gloria. But theologically, the order of the five Solas Luther teachings is as follows: sola gratia, sola fide, solus Christus, soli Deo gloria and sola scriptura. Here is a diagram of the sequence of Luther's teachings on the five solas:

The essence of all Soli theology lies in the teaching of sola gratia, namely that everything that happens in human life comes from God's approval, that is, solely by His grace. However, sola gratia is not in the sense of making humans into 'robots' or 'puppets', who only obey what God has done to them. But the human heart must first have awareness that he is a sinner and needs God's help. Without this self-awareness, humans will not receive gifts from Him. Regarding the discussion of human free will in the teachings of sola gratia, see Ruhstorfer's article.<sup>34</sup> For Luther, the existence of sola gratia does not stand alone, but is tied to sola fide and solus Christus. Through his self-awareness of his sinfulness and his need for God's help, a new man can have faith in Him (sola fide), through the Lord Jesus Christ (solus Christus). Humans can believe in God through Christ is also a gift from God, because actually humans cannot realize their sinfulness and faith in the Lord Jesus, without God's role and work. So between sola gratia, sola fide and solus Christus there is a dialogical relationship that is interrelated and cannot be separated from one another. After humans have received gifts from God, through their faith in Christ, humans should be grateful to Him, by doing good deeds, which glorify God's name (soli Deo gloria). Once again, humans can do good deeds, only because of the grace and approval of God through the renewal of his mind. So that human good deeds are not human efforts to get salvation, but are acts of mind renewal (metamorphosis), which occur with the approval of God and are solely sola gratia. This dialogical relationship between sola gratia, sola fide, solus Christus, and soli Deo gloria can only be found in the Old Testament and New Testament Scriptures (sola scriptura). There are no other religious scriptures, which explain or contain this theological subject.

### Application Of the Five Solas Doctrine In Christian Life

#### *Confession Theology*

Sola gratia theology greatly influenced the teachings of Luther and then Calvin's teachings, so there was a change in confessional theology from Catholicism to

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<sup>33</sup> Martin Luther, *Ausgewählte Werke (Luthers Werke Münchner Ausgabe)* 2 (München: Chr. Kaiser Verlag, 1965), 280.

<sup>34</sup> Karlheinz Ruhstorfer, "SOLA GRATIA. Der Streit Um Die Gnade Im 16. Jahrhundert, Seine Auswirkungen Für Die Neuzeit Und Seine Virulenz in Der Gegenwart," *Zeitschrift Für Katholische Theologie* 126, no. 3 (2004): 257–68, <https://www.jstor.org/stable/24169586>.

Protestantism. In Catholic teaching, when a person confesses sin he must do so through a priest, as an intermediary between that person and God. The message of forgiveness is also conveyed to the person, through the priest who serves him.

In Protestant theology, the doctrine of confession of sins which originated from Catholicism was later changed along with the emergence of sola gratia theology in Luther's teachings, which said that humans are justified by God's grace alone. Therefore, humans no longer need a priest as an intermediary, but can directly ask God for the forgiveness of sins. So that the task of a pastor is no longer as an intermediary, but as a guide for God's people, so that they can live according to His word, by His grace.<sup>35</sup>

### ***Seesorge or Pastoral Counseling***

In accordance with the explanation in part the above, there is a change in the pastor's duties. So, for Luther, the pastor's job was as a Seelsorger or mental nurse or spiritual nurse. Martin Luther referred to himself as *Seelsorger*.<sup>36</sup> He even referred to the Bible as *Seelsorgerin*.<sup>37</sup> That is, when a Christian, who was sad because of the problems that occurred, reads the Bible, then he can be comforted because the Bible itself can work as a nurse for the soul. The church is a Krankenhaus (har. "hospital), because in it there are people who are spiritually sick. The pastor's job is to take care of the spiritual and to convince or build the faith of these people, that someday (in re) God will guarantee them "spiritual healing", namely eternal life. Thus, the pastor's job is still to convey the message of grace to God's people but is no longer an intermediary for confession of sins.

### ***Good Works and the Spirit of Protestantism***

In accordance with the pastor's duties as spiritual nurses, who build the faith of God's people based on sola fide and solus Christus, the spirit of Protestantism emerged, which later became very popular in Switzerland, known as the Reformation movement. This spirit is influenced by the spirit of excellence, as a response to God's grace, as a form of soli Deo gloria. This spirit is described in detail by Max Weber.<sup>38</sup> The products are manufactured with a very good quality control in mind, as a manifestation of their God-like work.

## **CONCLUSION**

The five solas teachings formulated by Martin Luther occurred gradually, according to the development of his personal experience with God. So it can be said that the stages of the occurrence of the five solas is a biographical theology of Luther, because it is formulated from life experience. In the final stage, these five solas form a

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<sup>35</sup> Santoso and Putrawan, "Pelayanan Pastoral: Perspektif Para Reformator", 9; Stéphan van der Watt, "Re-Appreciating the Significance of Historical Perspectives and Practices on Reformed Pastoral Theology and Care Today," *Stellenbosch Theological Journal* 4, no. 2 (2018): 753–74, <https://doi.org/http://dx.doi.org/10.17570/stj.2018.v4n2.a34>.

<sup>36</sup> Rolf Sons, *Martin Luther Als Seelsorger: Die Freiheit Neu Entdecken* (Holzgerlingen: SCM Hänssler, 2015).

<sup>37</sup> Sons, 20.

<sup>38</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, Revised Ed (Oxford: Oxford University Press, 2010).



theological series that can be read in section 3. The teachings of the five solas greatly influence the theology of the church to this day, especially the reformed churches. Luther's autobiographical theology is very well done by Christians today, because it is the essence of the Scriptures, which can build faith for Christians living today.

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