

THE PROTESTANT REFORMATION OF THE MEDIEVAL CHURCH  
AND IT'S IMPLICATIONS FOR THE CONTEMPORARY CHURCH.

A Thesis in the Department of Theology Faculty of Theological  
Studies The Nigerian Baptist Theological Seminary,  
Ogbomoso. In Partial Fulfilment of The  
Requirements for The Award of  
Master of Divinity In  
Theology (M.DIV.TH)

OLADIPO, JOSHUA OLUSEGUN.  
12/0131

JUNE, 2015.

THE PROTESTANT REFORMATION OF THE MEDIEVAL CHURCH  
AND IT'S IMPLICATIONS FOR THE CONTEMPORARY CHURCH.

A Thesis in the Department of Theology Faculty of Theological  
Studies The Nigerian Baptist Theological Seminary,  
Ogbomoso. In Partial Fulfilment of The  
Requirements for The Award of  
Master of Divinity In  
Theology (M.DIV.TH)

OLADIPO, JOSHUA OLUSEGUN.  
12/0131

JUNE, 2015.

## ABSTRACT

Today, our society is in a state of ethical chaos. Much of that chaos has been directly absorbed by the churches. The church more typically has become the mirror image of society, joining, rather than fighting the chorus saying there is no truth, all is relative, and openness is the only virtue. Today, we have church leaders endorsing fornication, homosexuality, and under certain circumstances extra-marital affairs, because, after all, truth is relative and love is supreme. Who can know? We must, insist these church leaders, be open to alternative lifestyles. Such was the position of the church in the medieval period. Historically, the Protestant Reformation appears to have brought certain changes to the church of the time. It is in this regard that this study examines the Protestant Reformation with the aim of drawing certain lessons which could serve to correct the anomalies of worldliness and like vices, which are at present ravaging the church. This research employed principally library and archival research. The researcher made use of the materials on Protestant Reformation using on-line libraries, journals articles archives, books, dictionaries, encyclopedias, magazines etc. the approaches are definite, descriptive, analytical and mostly comparative. The study reveals that the Protestant Reformation has series of lessons which the contemporary Christians can learn from. These include that church should encourage the study of Bible in our respective language with the emphasis on comprehensive study of biblical foundations to a number of the tenets of our faith. The ministers of the Word should endeavour to develop themselves in expository preaching. This is what the reformers embraced as the Bible is the best interpreter of itself. With the level of corruption common in Christendom today, there is need for preacher like Luther who will preach the word, be doer of the Word and pioneers the movement to reform the decadence in our faith. For a needed 'reformation' in Christendom to take place in *this twenty-first century, sound theological training is necessary. In the attempt to reform the Christendom, the birth of another denomination will not solve the problem.* Also, congregational singing should be encouraged in the contemporary churches.

## 5.2 Conclusion

Why was there a Reformation? First, there was a Reformation because there was a Gospel that had to be rediscovered in all its fullness. When it was rediscovered, all kinds of reorientation had to take place. Second, there was a reformation because the church had run into all kinds of problems, and someone had to sort them out. We can discover that Gospel today in any perspective it has or it still losing its purity. The Reformation is about that process of rediscovering, and bringing the gospel to life. Also we are looking at a church today that very often has many of the same problems we find in the late Middle Ages. There is a need for all adherents of Christianity to think through what we can do about these problems

The Reformation given us some bearings, some landmarks, some ideas about how to address today's issues, using the resources, the methods, and above all, the inspiration that comes from the past through the help of the Holy Spirit and our deep understanding of the Scripture for majority of the Reformers are not a mere readers of the Bible they are scholars and not only that they are the doer of the Word of God this help them to confidently inform other of their convictions according to the Scripture.

## 5.3 Recommendations

In the light of the effects and implications of the reformations above, the researcher recommends the following to the Contemporary Churches.

1. The Bible is now available in indigenous language; therefore, the church should however encourage the study of Bible in our respective language with the emphasis on comprehensive study of biblical foundations to a number of the tenets of our faith. In the same vein, more versions and study aids should be produces in various vernaculars as this helps adherents to be more grounded in the course they have given themselves to in the same way the reformers were.

2. The ministers of the Word should endeavour to develop themselves in expository preaching this is what the reformers embraced as the Bible is the best interpreter of itself. Allegorists who breathe into the meaning of the Bible context and use it to suit their own purposes should please change. People are thirsting for the true interpretation of the Word of God so as to establish their feet in the faith.
3. With the level of corruption common in Christendom today, there is need for preacher like Luther who will preach the word, be doer of the Word and pioneers the movement to reform the decadence in our faith. It is the opinion of the writer that no one will be able to do what we saw in the life of the Reformers as examined in this research who is not prepared to step on toes either directly or indirectly. Reforms never come cheaply.
4. For a needed 'reformation' in Christendom to take place in this twenty-first century, sound theological training is necessary. This is in contrast to the erroneous opinions of some that theological education can be dispensed with. The few reformers considered were men of high and through learning. Luther for example was doctor in theology as far back as sixteenth century when universities were just springing up in the world. It took learned men to advance and reform the then church, and a think not so much can be done by anyone with a lesser qualification either from organized institutions or any other way.
5. In the attempt to reform the Christendom, the birth of another denomination will not solve the problem. These had been the trend though not the original intention as examined in this work. Any reform that must come to the church of Christ today must be completely divested of secret ambition or tendency to become another church group that will later metamorphose into a denomination. It is

clear that many of the most distinguished historical Christian leaders were not denominationalists; these men of God seemed to share a dislike for denominational sectarianism and a love for Jesus Christ's Gospel. If you are in a denomination then be sure to follow the Bible above any denomination bias or pattern of doing things. Remember, the true church is not necessarily made up of those people you see on a Sunday. Rather, it comprise of those who by faith in Jesus Christ, are brothers and sisters in the one true church of God.

6. Also, congregational singing should be encouraged in the contemporary churches since there are some who has replace this with choruses in the service and to some Hymn singing is just one in the beginning of the service.
7. Marriage seminars should be organized for Christian in the church today; pre-marital counseling should strengthen so as to reduce the rate of divorce in the church today since it does not give glory to God.