

Discipleship:
An
Introduction to
Systematic Theology and
Apologetics

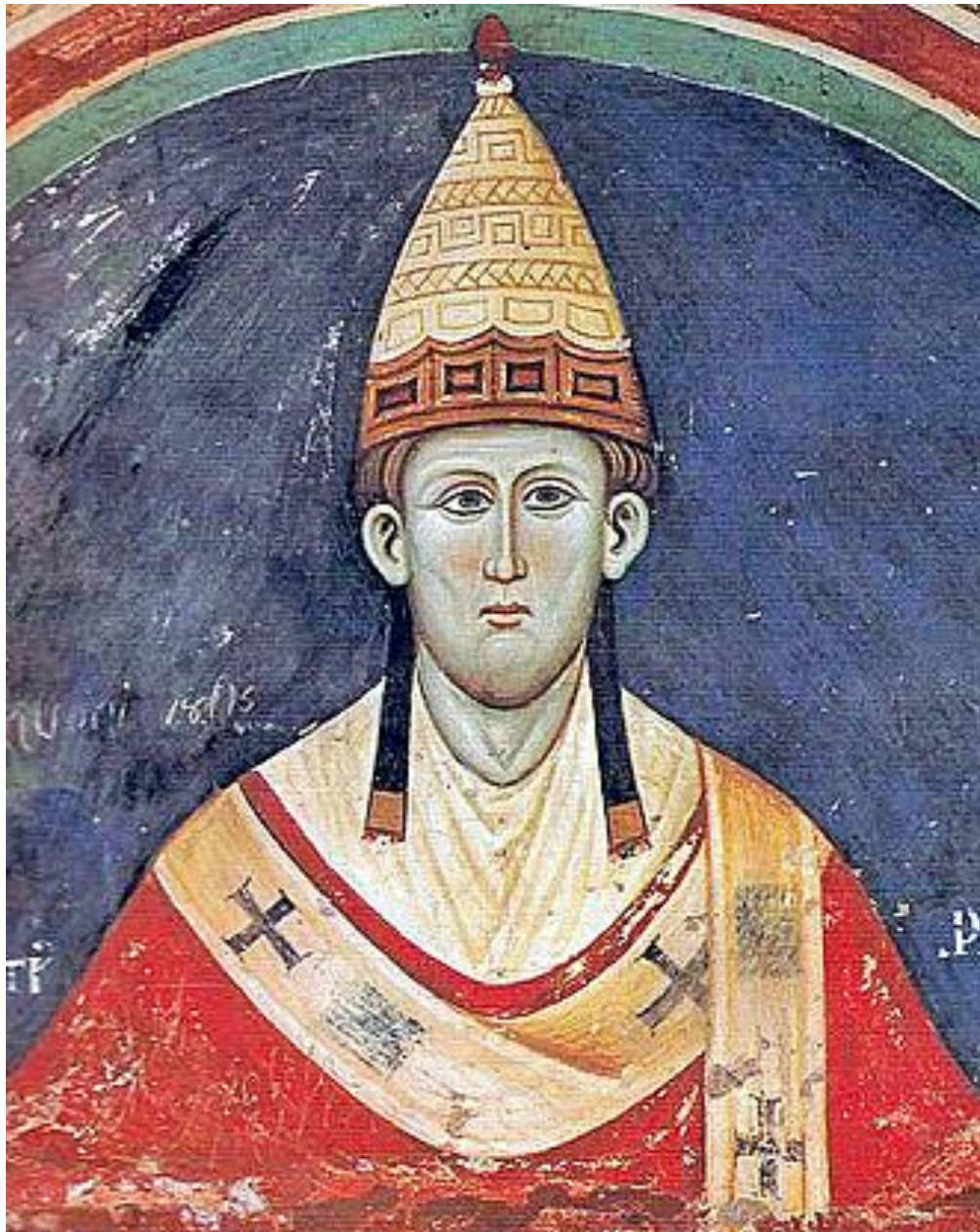
The Doctrines of Redemption: The Reformation

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Why do we study Systematic Theology (doctrine) and Apologetics?

- "Those who study the Bible only to gain more information may believe their minds are expanding when, in fact, their heads are swelling. Knowledge purely for knowledge's sake "puffeth up" (1 Cor. 8:1). The riches of God's Word are no one's private treasure, and when we share its wealth, we participate in its highest purposes. Whether your studies take place through a seminary, a Bible college, or a program of personal reading, they will be more rewarding when you realize how each element prepares you to preach with accuracy and authority for the sake of others' growth in grace." (English preacher Ian Tait)

The Reformation (13th century) – Pope Innocent III



- Born: February 22, 1161
 - Died: July 16, 1216
 - Papacy: January 8, 1198 – July 16, 1216
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- Arguably the most powerful Pope of all.
 - Became Pope before he became a priest!
 - At his installation as Pope it was said to him, “Thou art the father of princes and kings, the ruler of the world and the Vicar on earth of Jesus Christ.”
 - He claimed the Pope was infallible
 - Pope during the 4th Crusade.

The Reformation (13th century) – Pope Innocent III

- He was engaged in a major dispute with King John of England.
 - King John confiscated church property and Innocent III deposed John from the Throne and placed England under Interdiction.
 - John was also in trouble with the Barons so to avoid a civil war he submitted to Innocent III as the supreme sovereign of England.
 - On June 15, 1215 King John signed the **Charter of the Forest** - the foundational document of legal rights and liberties in England.
 - King John claimed the signature was invalid because he was forced to sign and Innocent III agreed, annulling it two months after it was signed.
 - John died in 1216 and his son Henry III issued a stripped down version. It became part of the peace agreement ending the Barron's War in 1217 and acquired the name **Magna Carta**. In 1225 Henry III reaffirmed it in exchange for a tax increase. The practice of reaffirming it by each king more or less continued into the 17th century.

The Reformation (13th century) – Pope Innocent III

- Innocent III called the 4th Lateran Council in 1215. 1200 delegates met for 3 days passing 70 canons including:
 - It established Inquisitions whereby heretics would be turned over to the civil government for execution.
 - It decreed that Christians must receive the Sacrament of the Eucharist at least once a year at Easter.
 - Canons 68: Jews and Muslims shall wear a special dress to enable them to be distinguished from Christians so that no Christian shall come to marry them ignorant of who they are.
 - Canon 69: Jews were disqualified from holding public offices.
 - Canon 70: Prevent converted Jews from returning to their former belief.

The Reformation (13th century) – Pope Innocent III

- The Council also “rubber stamped” Innocent III’s endorsement of Transubstantiation.
 - This foundational belief of Roman Catholics had been the subject of much debate in Church history. Augustine’s view that the Eucharist was spiritual/symbolic was rejected for an Aristotelian understanding that remains to this day.
 - Substance - the essence of what something is
 - Accidens – physical properties of something
 - In the miracle of the Mass bread and wine have the accidens of bread and wine but the substance of the body of Christ and the blood of Christ.

The Reformation (13th century) – Augustine on the Eucharist (sermon 272)

What you see on God's altar, you've already observed during the night that has now ended. But you've heard nothing about just what it might be, or what it might mean, or what great thing it might be said to **symbolize**. For what you see is simply bread and a cup - this is the information your eyes report. But your faith demands far subtler insight: the bread is Christ's body, the cup is Christ's blood. Faith can grasp the fundamentals quickly, succinctly, yet it hungers for a fuller account of the matter.....

So how can bread be his body? And what about the cup? How can it (or what it contains) be his blood?" My friends, these realities are called sacraments because in them one thing is seen, while another is grasped. What is seen is a mere physical likeness; what is grasped bears spiritual fruit. So now, if you want to understand the body of Christ, listen to the Apostle Paul speaking to the faithful: "You are the body of Christ, member for member." [1 Cor. 12.27] If you, therefore, are Christ's body and members, it is your own mystery that is placed on the Lord's table! It is your own mystery that you are receiving! You are saying "Amen" to what you are: your response is a personal signature, affirming your faith.

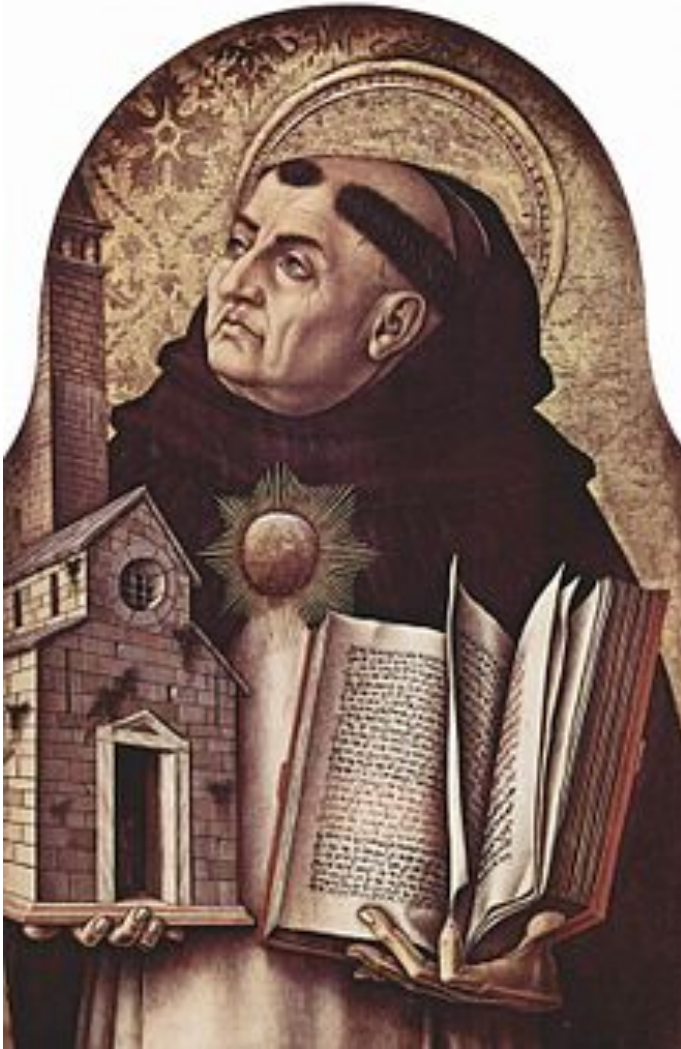
The Reformation (13th century) – Augustine on the Eucharist (sermon 272)

When you hear "The body of Christ", you reply "Amen." Be a member of Christ's body, then, so that your "Amen" may ring true! But what role does the bread play? We have no theory of our own to propose here; listen, instead, to what Paul says about this sacrament: "The bread is one, and we, though many, are one body." [1 Cor. 10.17] Understand and rejoice: unity, truth, faithfulness, love. "One bread," he says. What is this one bread? Is it not the "one body," formed from many? Remember: bread doesn't come from a single grain, but from many. When you received exorcism, you were "ground." When you were baptized, you were "leavened." When you received the fire of the Holy Spirit, you were "baked." Be what you see; receive what you are. This is what Paul is saying about the bread. So too, what we are to understand about the cup is similar and requires little explanation. In the visible object of bread, many grains are gathered into one just as the faithful (so Scripture says) form "a single heart and mind in God" [Acts 4.32].

The Reformation (13th century) – Augustine on the Eucharist (sermon 272)

And thus it is with the wine. Remember, friends, how wine is made. Individual grapes hang together in a bunch, but the juice from them all is mingled to become a single brew. This is the image chosen by Christ our Lord to show how, at his own table, the mystery of our unity and peace is solemnly consecrated. All who fail to keep the bond of peace after entering this mystery receive not a sacrament that benefits them, but an indictment that condemns them. So let us give God our sincere and deepest gratitude, and, as far as human weakness will permit, let us turn to the Lord with pure hearts. With all our strength, let us seek God's singular mercy, for then the Divine Goodness will surely hear our prayers. God's power will drive the Evil One from our acts and thoughts; it will deepen our faith, govern our minds, grant us holy thoughts, and lead us, finally, to share the divine happiness through God's own son Jesus Christ. Amen!

The Reformation (13th century) – Thomas Aquinas (1225? – March 7, 1274)



altarpiece in Ascoli Piceno, Italy,
by Carlo Crivelli (15th century)

- Canonized as Doctor Angelicus (the Angelic Doctor) By sheer weight of intellect he has no peers among theologians except possibly for Jonathon Edwards.
- Virtually every college/university (secular or sacred) includes the study of Thomas' works in their philosophy curriculum.
- Undisputed master of Scholastic Philosophy.
- Despite his great intellect he was wrong about some things from a Protestant perspective.
- No Roman Catholic theologian has been more maligned by Evangelical Protestants because they believe he separated grace and nature.

The Reformation (13th century) – Thomas Aquinas (1225? – March 7, 1274)

- Aquinas believed in the primacy of Divine Revelation (Bible).
- According to Aquinas natural theology is what we learn about God from natural revelation. So all knowledge comes from revelation.
- His most famous work was the *Summa Theologica* or simply the *Summa*) Although unfinished, the *Summa* is "one of the classics of the history of philosophy and one of the most influential works of Western literature.
- The *Summa* seeks to show the reasonableness of Christianity. In his era the focus was on salvation and not on nature. Thomas showed that grace and nature have the same source in God. Therefore, some things can:
 - only be known by observing nature
 - only be learned in the Bible.
 - be found in the Bible or by observing nature (mixed articles).
- By saying nature has its source in God and is knowable the door was opened for the revolution in physical science in the 17th century.