

(2) Regeneration is a highly cooperative affair (synergistic) after the pattern of Origen of earlier years, not monergistic as in the idea of Augustine and/or Gottschalk and the later reformers.

(3) To facilitate the restoration of righteousness, certain practices already in vogue receive greater emphasis. Among these are penance, confession, pilgrimages, etc. To a large extent the seven sacraments come "into their own" in this age...as means of achieving grace. Sacramental theology is always at a high level when the sovereign character of God's dealing is minimized.

D. Christology in the Scholastic Period.

Christology

As with the Trinity, the doctrine is somewhat "fixed" but some further attempts are offered to indicate how the Person of Christ is put together.

1. Review: at this point the doctrine of Christology is centered in the two natures, one person...begotten not made, very God of very God, truly man, eternal in character and consubstantial with the Father on the Divine and with man on the human, etc. Those feeling Christ was the first of the created order, those feeling he had but one nature, those feeling that the human Jesus was merely dominated by the spiritual logos, et al, have been pronounced heretics in the councils of the church.

2. In this connexion I am about to show a brief sketch of the concepts of Aquinas (d. 1274) the brilliant mind of the high scholastic period who fashioned the elaborate Summa, who "Christianized" Aristotle, and who has been the deciding voice of Roman theologians for many years. In spite of doctrines in other areas that might not please us, Aquinas does show a sharpened sensitivity to the Person of Christ that adds a bit of knowledge to the total picture and still does not catapult into heresy.

a. There was a twofold grace given to the human nature: (the human nature of Christ)

(1) the grace of union so that the human nature is also the object of worship.

(2) the grace of living so that the human nature is sustained in credibility to the divine.

In this suggestion Thomas indicates how the sufferings of Christ are fully real and yet do not deface His nature or Person in a moral sense.

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Aquinas on the Person of Christ.

His body is diff. from ours as the body is a part of worship.

Not incredible. "I thirst" He could be hungry, tired, etc. Not an unbelievable person.