

**Discipleship:
An
Introduction to
Systematic Theology and
Apologetics**

Protestant Reformation Doctrines of Salvation

The Heights Church October 20, 2019

Key Protestant Reformation Doctrines

Protestant Reformation Doctrines of Salvation

1. The Fall - Original Sin
2. The Doctrines of Grace
3. Jesus the God-man
4. The Atonement
5. The Work of the Holy Spirit
6. Prayer
- 7. Grace**
8. Election
9. Calling
10. Regeneration
11. Conversion
12. Justification
13. Adoption
14. Sanctification
15. Perseverance
16. Baptism In/Filling with the Holy Spirit
17. Death and the Intermediate State
18. Glorification
19. Union with Christ

Grace

- Grace is most simply defined as *unmerited favor* but there are many differences in understanding grace and defining the types of grace among professing Christians.
- In the ESV “grace” appears over 150 times in the NT and rarely in the OT.

Grace

- In Reformed Theology Grace is defined as: The active outworking of God's unmerited favor in the life of the Church and the elect.
- Grace matures us in faith to bring Him glory. The elect are saved by grace and then grace works in our life to accomplish God's purpose for us.
- We have already encountered several kinds of grace.
 - *Sola Gratia* - Grace alone
 - Doctrines of Grace – Irresistible Grace
 - Common Grace

Grace: How many understandings of grace are there?

- Roman Catholic understanding of grace.
- Eastern Orthodox understanding of grace.
- Protestant understanding of Grace can be divided into
 - Martin Luther's understanding
 - Reformed understanding (John Calvin's *Institutes of the Christian Religion*)
 - Subsequent challenges to the Reformed understanding
 - Articles of the Remonstrance (Arminianism)
 - Methodist understanding (John Wesley)

Robert Bellarmine

October 4, 1542 September 17, 1621



- Italian Jesuit cardinal and professor of theology.
- He was one of the most important figures in the Counter-Reformation.
- 1599 made a judge of the Roman Inquisition and served at heresy trial of Giordano Bruno that condemned Bruno to be burned at the stake.
- 1610 served at Venetian Friar Manfredi's Roman Inquisition trial. Manfredi was burned at the stake for preaching against papal regulation of religious orders.
- 1614 he published the first Roman Catholic Catechism for the Laity
- 1616, ordered by Paul V, to notify Galileo of a forthcoming decree condemning Copernicus and ordered him to abandon it. Galileo agreed to do so.
- Canonized a saint in 1930 and named Doctor of the Church, one of only 36.

Grace: Roman Catholic Catechism

The *Baltimore Catechism*, was the official national catechism for children in the United States from 1885 to the late 1960s. The Baltimore Catechism was the first catechism written for Catholics in the United States and was based on Robert Bellarmine's 1614 *Small Catechism*. From its publication there were calls to revise it, and many other catechisms were used during this period. It was officially replaced by the *United States Catholic Catechism for Adults* in 2004, based on the revised universal *Catechism of the Catholic Church*.

Grace: Protestant Catechisms

- Martin Luther's Small and Large Catechism 1529
- Heidelberg Catechism 1563
- Westminster Catechisms 1647

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

PART THREE: LIFE IN CHRIST (four parts)

SECTION ONE: MAN'S VOCATION LIFE IN THE SPIRIT (2 sections)

CHAPTER THREE: GOD'S SALVATION: LAW AND GRACE (3 Chapters)

ARTICLE 2 GRACE AND JUSTIFICATION (3 Articles)

II. GRACE (4 topics: Justification; Grace; Merit; Christian Holiness)

It contains ten *“Doctrines”*

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

1996 Our justification comes from the grace of God. Grace is *favor*, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.

1997 Grace is a *participation in the life of God*. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an "adopted son" he can henceforth call God "Father," in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

1998 This vocation to eternal life is *supernatural*. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature.

1999 The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the *sanctifying or deifying grace* received in Baptism. It is in us the source of the work of sanctification:

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

2000 Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. *Habitual grace*, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

2001 The *preparation of man* for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity. God brings to completion in us what he has begun, "since he who completes his work by cooperating with our will began by working so that we might will it:"

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

2002 God's free initiative demands *man's free response*, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. The promises of "eternal life" respond, beyond all hope, to this desire:

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are *sacramental graces*, gifts proper to the different sacraments. There are furthermore *special graces*, also called *charisms* after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit." Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.

Grace: Roman Catholic Catechism

Source: <http://www.vatican.va/archive> Catechism of the Catholic Church

2004 Among the special graces ought to be mentioned the *graces of state* that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church.

2005 Since it belongs to the supernatural order, grace *escapes our experience* and cannot be known except by faith. We cannot therefore rely on our feelings or our works to conclude that we are justified and saved. However, according to the Lord's words "Thus you will know them by their fruits" - reflection on God's blessings in our life and in the lives of the saints offers us a guarantee that grace is at work in us and spurs us on to an ever greater faith and an attitude of trustful poverty.