

# Week 7 Medieval Theology II

## (Scholasticism and Systematization)

### 1. Overview

- 1) In the later Middle Ages, theology became more systematic and logical.
  - 2) The central movement was Scholasticism, which sought to harmonize faith and reason.
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### 2. Learning Objectives

- 1) Understand the nature of Scholasticism
  - 2) Compare key medieval theologians
  - 3) Explain the relationship between faith and reason
  - 4) Analyze its impact on later theology
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### 3. Key Content

#### 1) Scholasticism

- (1) Use of reason and logic in theology
- (2) Development in medieval universities
- (3) Strong influence of Aristotelian philosophy

#### 2) Characteristics

- (1) Question-and-answer method (Quaestio)
  - (2) Logical structure
  - (3) Doctrinal precision
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#### 2) Major Theologians

##### (1) Anselm of Canterbury

- ① “Faith seeking understanding”
- ② Ontological argument for God's existence

##### (2) Thomas Aquinas

- ① Harmony of faith and reason
- ② Summa Theologica
- ③ Natural theology

##### (3) Duns Scotus

- ① Emphasis on divine will
- ② Concept of “thisness” (haecceitas)

#### (4) William of Ockham

- ① Ockham’s Razor
  - ② Nominalism
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### 3) Faith and Reason

- (1) Not contradictory but complementary
  - (2) Revelation is above reason but not against it
  - (3) Philosophy serves theology
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### 4) Late Medieval Shift

- (1) Decline of Scholasticism
  - (2) Rise of Nominalism
  - (3) Preparation for the Reformation
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### 4. Pauline Theological Perspective

- 1) Revelation takes priority over human reason
  - 2) Salvation is by grace, not logic
  - 3) Scholasticism systematized theology but could not fully capture the Gospel
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### 5. Discussion Questions

- 1) How can faith and reason be harmonized?
  - 2) Is Aquinas’ theology biblical?
  - 3) Did Scholasticism strengthen or weaken the Gospel?
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### 6. Application

- 1) Faith seeks understanding but does not depend on it
- 2) The Gospel is revelation-centered, not logic-centered
- 3) Theology testifies to God rather than fully explaining Him