

## I. Ancient or Patristic Period (70-430 A.D.)

**Cultural Background**- fall of Jerusalem in A.D. 70 marked end of the Jewish commonwealth and the definite separation of Christianity from Judaism.

1. Roman Empire expanded to its widest extent under Trajan (98-117), opening roads, improving communication, and establishing common languages (Greek and Latin).
2. Government persecution of Christians; though spasmodic they were very severe.
  - a. Failed to suppress Christians; but made Christians more earnest and determined.
  - b. Hindered large assemblies and building of churches and slowed oratorical level.
3. Graeco-Roman religions were disintegrating in importance and influence.
4. In 313 Constantine instituted Edict of Milan making Christianity legal.

### State of Preaching (70-430)

1. 70-300 General decline in preaching from apostles.
  - a. Large place given to apostolic tradition which became corrupt over time.
  - b. Sermons were homilies without logical order or prepared outline.
  - c. Preachers included Apostolic Fathers: Polycarp, Ignatius, and Clement. (Rome)
    - i. *Apologists*: the Greek Justin Martyr and the Latin Tertullian.
    - ii. *Anti-Nicene Theologians*: Clement of Alexander and Origen.
2. 4<sup>th</sup> Century- a great century of preaching; favorable conditions included:
  1. Reign of Constantine ended persecution and gave Christianity new social standing.
    - Constantine made Christianity 'legalized' in 312/313 with the Edict of Milan. What happens is you get this tight relationship that develops between church and state that hadn't existed before, because Christianity was by and large a persecuted religion.
    - In 451, you have one united Christian church at Chalcedon. Six hundred years later, it split into two divisions – East and West. Constantine moved the capital of the Roman Empire from Rome to Constantinople in AD 330. This is an important shift. The capital is moved, by the emperor, from the West to the East. Over time, theological divisions, centered on questions both serious and trivial, contribute to the great schism of 1054.
  2. Schools open to Christians and sermons began to reflect influence of rhetoric
  3. Movement in preaching toward exposition and more structured homiletics.
  4. Canon of Scripture was finalized and settled (listing of Athanasius, 367)
  5. Emphasis was on rhetorical display and extemporaneous delivery.
  6. Preachers included Basil the Great, Gregory of Naziansen, (Hoysoston, Ambrose, Augustine.)

### Representative Preachers (70-430)

1. **Origen (185-254)** chief representative of Alexandrian school which promoted allegorical interpretation
  - a. Influential in giving sermon fixed form of explanation and application of text.
  - b. Helped move sermon beyond informal conversation towards more structure.
  - c. Emphasized importance of learning and ministerial education.
  - d. His allegorical approach looked for 3 meaning in Scripture: Somatic or historical sense, Psychic or doctrinal and practical sense, and the Pneumatic or spiritual sense using free exercise of imagination.

2. **John of Antioch (347-407)** or Chrysostom "golden mouth," major rep. Of school of Antioch.
  - a. 1<sup>st</sup> to attempt a book on preaching (*On the Priesthood*), but it dealt with pastoral work and the preacher's character.
  - b. Master of the Homily form, preaching through the Bible with exegetical discourses that were a running commentary.
  - c. Style was ornate, characterized by vigorous, direct eloquence, rich imagination, deep feeling and variety in language; practiced extemporaneous delivery.
  - d. Primary aim was to impress the practical, moral truths of religion.

- 3. Augustine (354-430)** writer, theologian, and preacher who was Bishop of Hippo.
- Was a teacher of rhetoric led to Christ by preaching
  - Sermons were simple and direct, having a plain style and a biblical, theological theme.
  - Extemporaneous delivery; little immediate preparation sermons usually expository.
  - Preached in animated, pungent manner using pointed interrogation and appeal.
  - Followed allegorical method of interpretation.

Our theological foundation today – what we understand about soteriology – is grounded in Augustine. We understand the nature of salvation largely because of him, and primarily his application of the Bible to the question of salvation.

Pelagius. He was a precursor to Arminians. He was a British monk. He's the precursor to Arminianism. He was born in 354, the same time that Augustine is born. He and Augustine have a big debate. Pelagius argues that when it comes to the nature of salvation, we are not born with a sinful nature. Sin is something we 'learn.' We sort of exist in the world, this 'sin incubator.' Sin is thought of as a habit that we pick up. We are not, in our nature, evil and prone to sin. Sin is a learned habit. Therefore, all we need to be saved is the law of God. We just need the rules, because we can learn to follow them. That is Pelagius.

On the other side, you have Augustine, born in 354. He was in North Africa. Augustine recognizes that Pelagius is way off base. Augustine can look to Scripture – e.g. Rom 3 ('no one does good'); Matt 15:19 ('evil comes out of the heart'); John 8:34 ('we are all slaves to sin') – to recognize that we are by our very nature sinful. This is not something we can change. It's not a habit or addiction that we can break through a seven-step process. It requires more than the law. It requires the sacrifice of Christ. So that's really what's at stake here. If Pelagius is right, then Jesus' death on the cross is all for naught, because all he needs to do is teach us the law. According to Pelagius, he didn't need to die in our place. It's a really important distinction.

Pelagianism is rightly condemned as heresy in the Council at Ephesus in 431. The West condemns Pelagianism, but we see moving forward that, though they condemned it, they actually adopted it in practice. What develops is known as Semi-Pelagianism. Semi-Pelagian soteriology is not saying that we are born good and that we learn to sin. Rather, Semi-Pelagianism says that we human beings take the first step towards God. It holds that we take that step, and God then responds with his grace. You can see the important difference.

We are the ones who take the initial step. The grace of God is thereby 'merited' by what we do, by our ability to take that step towards God, by desiring God.

Augustine would argue precisely the opposite. He rightly believed that we cannot take that step. After all, we are dead in our sin. God, in his grace, has to call us to himself. That's the difference. If you want to frame them up in theological categories, Augustine is arguing for what we call 'monergism,' and Semi-Pelagianism argues for 'synergism.' Think of 'synergy' – i.e. 'working together,' man and God working together in the process of salvation. Augustine believed in 'monergism' – that is, one direction, only by the grace of God as he calls us to himself. We are the passive agents. It is a question of human agency. According to monergism (Augustine), we are totally passive, and God is totally active – in salvation and in history.

So, Semi-Pelagianism is developing, but it is actually condemned at the Synod of Orange in 529. Understand that Semi-Pelagianism on paper is heretical, as marked out by the West. But that doesn't stop it. It continues as a practice. It continues endorsed by the church. In the East, they are not really talking about Augustine. They are just outright Semi-Pelagian. They don't condemn it at all. So in both East and West, you see semi-Pelagianism in practice, even though one is condemning it and one is not.

**4. Works on Preaching:** The only notable work of the Period is Augustine's *De Doctrina Christiana*, the 1<sup>st</sup> excellent work in homiletics. It is basically the specific application of rhetoric to preaching. Of special note are his 3 elegances: Content-to teach, Style-to please, Purpose-to move. His emphasis on right character; and his

application of sound rhetorical principal to preaching.

### Were People Getting Saved During the Middle Ages?

- Were people being saved in the Middle Ages? Did God abandon the church for hundreds of years?
- We know from God's Word that the Gospel is always going forth in the world (Matt 24:14 – Gospel preached to all nations, then the end will come). Isaiah 59:1 – the Lord's hand is not shortened that it cannot save. During the reign of Ahab and Jezebel, there were seven thousand people who stood firm against Baal worship (1 Kings 19:18).
- We know God is always preserving a people for himself throughout history. So we have to accept that at some point, somewhere there were redeemed believers in Christ.
- Just because we don't have clear evidence for large numbers of Christians doesn't mean, for example, there potentially weren't scattered monks and nuns here and there with a right understanding and living out of the Gospel. We'll see some of these individuals later.
- Ultimately it's a chance for us to trust God in the way He guides history. Even if He doesn't appear to be working in a way that makes sense to us, we still trust what He's doing.
- Also reminds us what happens when people are illiterate of our Bibles – we drift from knowing what constitutes acceptance with God – repentance from sin, faith in the sacrifice that Christ performed on our behalf, the bodily resurrection, and living a new and holy life that reflects and is the proof of a true conversion.

**II. Medieval Age (430-1361)** Whitesell felt the preaching hit upon bad times after Chrysostom and Augustine, and it didn't recover until after the 1,000 of Middle Ages.

**Cultural Background(430-1361)** the Roman empire was divided in 395 and soon diminished in power.

1. In 410, Rome is sacked by Alaric the Visigoth. This was functionally the 'beginning of the end' for the Roman Empire in the West.
2. In the West, the guy who's in charge isn't the emperor, but rather the pope (or the 'bishop in Rome'). That's why we speak of 'papal monarchy.' It's basically the pope who rules over what will become Western Europe. What things look like is the Western Empire is divided into kingdoms – the Ostrogoths in Italy, the Visigoths in Spain, the Angles and Saxons in the British Isles (the Anglo-Saxons later on), the Franks are in Gaul. It's the development here of what we now know as Western Europe. These tribes are creating their own 'kingdom.' But there are all these different kingdoms. And there's a lot of disorder. So we have a power vacuum. They needed someone to provide order, someone to create mechanisms to distribute food, provide protection and medical care, to draw up treaties. People in search of that authority turned to the church. That's how the bishop of Rome gathers so much power at this time. The bishop steps into the power vacuum and becomes a source of authority. Bishops then, drawing on the theology of Irenaeus and others, look to Rome as the source of their authority. This is the opposite of what we see in the East.
  - a. The embodiment of the papal monarchy in West in this period is Pope Gregory "the Great," who John Calvin later called "the last good pope." Why would he say this? Gregory did subscribe to the idea of the Pope having a special authority, but he was not abusive of it. Gregory was heavily missions-minded, and wrote that the sight of blond-haired slaves from England paraded in the Roman forum moved him to think that there were people outside culturally Roman areas who needed the Gospel. In some ways he is a bridge between the Roman and Germanic cultures Secondly, Gregory was did not display a lot of the pomp and ceremony of other popes of his day. He came from a monastic background and aspired to live simply, mourned the loss of his prayer time that being Pope necessitated. Lastly, he was very concerned with pastoral ministry and how to do it well, his *Pastoral Rule* became a classic work for ministry. He writes in it: "how often do men who have no knowledge whatever of spiritual precepts fearlessly profess

themselves physicians of the heart.”<sup>1</sup> As we will see later, Gregory is also concerned with making the idea of grace very visible to the common, Biblically illiterate man.

3. Justinian (in the East) is the emperor, from 527. He's in Constantinople and starts a period of political restoration. He argues for Caesaropapism whereby he argues that he legitimately has a concentrated authority over both church and state, and says that this mandate comes down from Constantine. You bring the emperor in to enforce the state's authority over the church. Justinian continues this argument. He argues that Caesaropapism rules over all. The pope is ruled by Caesar, which was the old title for Emperors. The Byzantines referred to themselves as Romans, the idea of the grandeur of Rome was still very much internalized by the Byzantine state.
  - a. Justinian feels it's his duty to restore lost territory of the Roman Empire, and wages an enormous campaign to try and reconquer the Roman Empire. He pushes into the West, successfully taking back North Africa from barbarian tribes, as well as Southern Spain and Italy. He reclaims a lot of the former glory of the Roman Empire. But shortly after his death in 565, his gains mostly vanish, and the empire shrinks back to the East. It's just a momentary 'blip' on the radar. But Justinian also pushes this cultural restoration. They're building cities and walls and dams. He builds the Hagia Sophia, an enormous church. The point is that, in the East, things are centralized in terms of power. There is order in place, but they have a rising threat out on the periphery. By the early 7<sup>th</sup> century, Islam is beginning to develop down in what is now Saudi Arabia (Arabian Peninsula).
4. Islam rose to power under Mohammed and his followers (622) and threatened to overrun Europe until defeated at Tours by Charles Martel (732)
  - a. Justinian dies in 565. Mohammed is born in 570, five years later. When he is about 40, as a merchant, he retreats to a cave to meditate. While he meditates, he claims to receive a new revelation from God, which he writes down in the Qur'an. He gathers a band of followers around him in Mecca. At the time, in Arabia, it's very polytheistic. Each tribe has its own god; the political structure is disunified, tribal. The authorities of Mecca are not on board with the monotheism that Mohammed argues for. They persecute him, running him out of town. He travels to Medina and gathers a whole lot of followers there, returns to Mecca in 630 with a huge army, and conquers the city. From there, he spreads out, conquering most of the Arab world.
  - b. Within ten years, he and his followers have taken Syria, Palestine, and large parts of Persia. It's a huge army. In a hundred years, they conquered Egypt, the rest of North Africa, southern France, parts of Spain, and they're laying siege to Constantinople, which is the capital of the Roman Empire. This is all within a hundred years! So in the sixth century, things in the East were looking good – civilization and order – but the rising threat of Islam soon posed a significant threat to authority that eventually conquered the majority of the Roman Empire within a hundred years.
5. Holy Roman Empire born under the leadership of Charlemagne (800)
6. Feudalism became the basis of an agrarian economy with no middle class.
  - The institutional church was not well from the late 9th century to the early 10th century. As feudal system [lack of strong central government; King owned all the land; leased parts to local lords; who leased to lesser nobles and so on to peasants] grew so did the grab for religious authority.
  - The church was intrinsically enmeshed in the feudal system as a part of it. For example, a monastery could own land and those who farmed the land were paying not a local lord but the monastery.
  - Individual churchmen, such as bishops, might be rich landowners in their own right. Religious appointments themselves were granted by lords, just as they granted the right to own or work land.
  - The old issue of the relative powers of state and church was reappearing and confrontation was

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1 Gregory, Pastoral Rule, 1 <http://www.newadvent.org/fathers/36011.htm>

inevitable -- since the pope was hardly going to local warlords to decide who should minister to the flock. This was known as the 'investiture controversy'.

- In “investiture,” a king, baron, or noble would grant, or “invest” a property to a priest or bishop as a way of granting that church leader a position of religious authority.
- So while many clerics gained much wealth through accumulating these properties, they also lost their authority as independent ministers of God.
- Meanwhile, the lords claimed the right to appoint bishops in their lands, and even lesser nobles usurped the authority of appointing parish priests within their domains. This practice brought many problems: Political leaders often selected clergy based more on cynical expediency than on spiritual integrity.
- More common was simony – the selling of ecclesiastical offices. The term “simony” comes from Simon Magus in Acts who thought he buy Gospel power from Peter.

7. Crusades began in 1095 to drive Islam from the Holy Land; resulted in revival of religious interest.

- In 1009 the Fatimid Caliph of Cairo, Al-Hakim, who controlled Jerusalem at this time, ordered the destruction of the Holy Places. They were subsequently restored, but Christians who travelled on pilgrimage to Jerusalem were treated more and more harshly. In 1070 the Seljuk Turks conquered Jerusalem from the Fatimid's, but they did not treat Christians any better.
- The Christian response came in 1095. Pope Urban II declared that Muslim dominance of the Middle East had to be brought to an end. Urban issues a call to arms in the cathedral at Clermont, France:
  - “I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to urge all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. I say this to those who are present, it is meant also for those who are absent. Moreover, Christ commands it.”
- The following year a series of armies streamed eastward, by 1098 Edessa, Antioch and Jerusalem were captured, and put under Christian rule. For roughly 60 years following this "First Crusade" various efforts were made by both Western and Eastern Christians to keep hold of Palestine and some of the surrounding areas against Muslim armies.
- In one infamous period in history, the "Fourth Crusade" as it has been known, was ordered by Pope Innocent III (a guy we are familiar with above). In an effort to strike at the heart of Saladin, the feared and respected Muslim leader, the European crusaders were to head to Egypt. However, this crusade never reached the Muslim Middle East. Instead, the crusaders attacked Constantinople, captured it, massacred the population and installed a Catholic king.
- The fact that Constantinople was the capital of the Byzantine Empire and therefore civilizationally Christian seems not to have deterred them. Although the Catholic rule of the city lasted only fifty years, and Byzantine rule was later reestablished, the whole incident was possible the worst point in the history of deteriorating relations between the Western and Eastern churches.
- **Subsequent Crusades**
  - Several other Crusades followed, though with little success. The Holy Roman Emperor managed to gain Jerusalem in 1229 by negotiation, but it fell to the Muslims once again in 1244 and would remain in their possession until the 20th century. All in all, the Crusades failed to achieve any of their goals.
  - However, the Crusading attitude ingrained itself deep into the minds of Europeans. Crusades were launched against Muslims in the Iberian Peninsula, against heretical sects, and even against fellow Christians whom the Pope deemed hostile.
  - So Innocent also instituted the Inquisition, which represented the crusading attitude turned towards Christendom. It empowered church authorities to “inquire” into the orthodoxy of suspected heretics, and to take coercive and often severe measures, including torture and execution, against anyone who could not prove their innocence.
  - The Inquisition was employed inconsistently and sporadically, often depending on the whims of ruler and region; its most notorious manifestation was the Spanish Inquisition of the late 15th

century. The Crusades left other legacies as well, such as further enhancing the power of the papacy. They also had the unintended result of exposing western Christendom to Muslim scholarship, which in turn revived Aristotelian philosophy and deeply influenced thinkers such as Thomas Aquinas.

- **Christians and the Crusades Today**

- How should we as Christians today regard the Crusades? After all, they are frequently invoked by non-Christians as a favorite example proving the alleged hypocrisy and pretensions of Christianity. We should be mindful of a few points:
  - First, the Crusades left hardly anyone blameless, Christian or Muslim.
  - Second, because we understand human nature to be sinful, we should not be surprised at the wrongs or even evil sometimes committed in the name of our faith.
    - Our identity is rooted in Christ, not in the past actions of other Christians.
  - Third, we should see the Crusades in the context of the many other problems plaguing the Medieval Church – corruption, confusion over church and state, medieval political power plays, and especially confusion over how we are saved – not by our efforts, no matter how strenuous, but by God’s grace.
- 8. Papacy became a center of power in Rome; clergy began a steady moral decline; and the preacher became a priest as worship became rituals and chants in Latin.
  - a. During 10th and 11th centuries a bitter struggle ensued between the Holy Roman Emperors, who held that they had the power to appoint popes, and the church leaders themselves, who cited centuries of precedent in their claim to that same authority.
  - b. For decades, popes and anti-popes were appointed and deposed with staggering frequency, all of them, sometimes as many as three, claiming to be the legitimate successor to the chair of Peter. The powerful popes of the early middle ages had by this time give way to weak popes, little more than puppets of powerful Roman families
  - c. .[Example: Benedict IX - a debauched reprobate who became pope at the age of 12 in 1032 and resigned at one point in order to sell the papacy to his grandfather (whom he subsequently had deposed) Pope Leo IX (r.1049-1054). This is also the high-water mark of corruption in the Papacy – a lot of debauchery and murder.
- 9. Rise of Scholasticism under Thomas Aquinas and Albert Magnus in 12<sup>th</sup> and 13<sup>th</sup> century.
  - Scholasticism was the application of Aristotelian logic to the interpretation of Scripture and the findings of theology had a long influence on sermon form.
  - Scholasticism at its heart looks back to classical Greek and Roman texts, and principally Plato and Aristotle, to use rational principles of inquiry to reach conclusions about the world and especially the relationship of faith and reason.
  - In one historical irony, Crusaders had encountered the work of Muslim scholars in studying and translating Aristotle, and had brought this recovered learning back to Europe.
  - So you have the rise of the modern university.
  - Also sets in motion going back to the sources – ad fontes – which is exactly what triggered the reformation as Luther began studying Romans for himself

### **Anselm (b.1033-d.1109)**

- One of the most important of the scholastics was Anselm, who lived from 1033 to 1109. Anselm initially tried to join a monastery at 15 but was refused by his father, and it wasn't until the age of 27 that he made it in, after a period that included wandering over the Alps.
- He was the Archbishop of Canterbury, still the seat of the Anglican church today, an able administrator and a skilled theologian. Strongly influenced by Plato, Anselm held that faith must inform reason. His motto was "faith seeking understanding" (fides quaerens intellectum), which for him meant "an active love of God seeking a deeper knowledge of God. "I believe, in order that I may understand," he declared.

- He developed the renowned “ontological” argument for the existence of God. As Anselm put it, God is “that than which no greater can be conceived” and whose non-existence would be inconceivable. After all, “if a man’s mind could conceive anything better than [God], the creature would rise above the Creator and judge him, which is absurd.” He distrusted human senses, and rather urged taking the presupposition of God’s existence as a foundation for studying other realms.
- Perhaps his greatest work was “Why God became Man” (*Cur Deus Homo*) in which he connected Christ’s Incarnation with his atoning death. Anselm emphasized that our sin had so offended a perfectly holy God that no human effort could ever pay our penalty – it could only be paid by the death on the cross of the perfect God-Man, Jesus Christ.

### Aquinas (b.1225-d.1274)

- Scholasticism reached its peak in Thomas Aquinas. Born into a wealthy Italian family in 1225, the young Thomas soon displayed a precocious gift for learning and a desire to enter a Dominican monastery. His horrified family strenuously tried to prevent this by tempting him with a prostitute, kidnapping him, and even offering to purchase for him the position of Archbishop of Naples. None of this availed, and Thomas followed his calling by pursuing studies in Paris, followed by a life of teaching there and in Italy.
- Aquinas used primarily Aristotelian philosophy to discuss the truths of Christianity. Unlike Anselm, Aquinas often took human senses and reason as a starting point, and believed that by working backwards from there, much could be ascertained of God. His great work is the *Summa Theologica* thirty very dry volumes in which arguments are presented and knocked down with counterarguments, then those counterarguments are refuted, and so on. Highly verbose and technical writing that is very hard to read.
- He is second only to Augustine for his theological importance pre-Reformation. Today he is regarded by RC church's greatest thinker and theologian.
- He developed the “First Cause” argument for the existence of God, contending that everything that existed needed to be caused by something and come from somewhere. Working backwards to its logical origin, this led to God as the original “prime mover” or “first cause” behind everything else in existence. He believed that since both revelation and nature were made by the same God, faith and reason were in no way contradictory to one another.
- Aquinas also further developed the notion of “natural law,” which holds that moral rules instituted by God can be known by human reason without special revelation and obeyed without special grace.
- Aquinas' thought abounds in even modern-day Catholic philosophers and others who submit that we can have an understanding of God through reason OR revelation. Question: what is the problem with believing that we can really “know God” through reason alone?
- This idea of natural law is somewhat different than the Romans 1 idea of natural law:
  - For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. (Romans 1)
- Our reasoning process is tainted by sin.
- Provides a framework for more works righteousness and an approach to life that minimizes our need of grace – if we can know what's good just through our powers of reasoning and subsequently do it, we're minimizing our need of the Word of God and prayer.
- Over time, Aquinas' optimism about human reason and human nature, which he himself had inherited from earlier Roman Catholic tradition, was developed by subsequent theologians into the notion of justification by grace through man’s cooperation with God.
- We know this isn't true – this is something of a re-articulation of the Semi-Pelagian arguments
- Luther would eventually be driven, first to despair, and then to the gospel of justification by faith alone, and thus bring about, finally, a true Reformation of the church.

**10. Councils**

- Monastic movements and powerful Popes weren't the only means of shaping the church in the Middle Ages. Many people remembered the time we talked about a couple of weeks ago, when the great issues of the age were settled by calling a council. Called "conciliarism", This was something that was occasionally tried even through the early Middle Ages. For example, when the Second Council of Nicaea in 787 said that it was acceptable to involve images in worship, Charlemagne called a council in Frankfurt that condemned the decision.

The two major councils to know from this time are:

- (i) The Fourth Lateran Council (1215). Held on the Lateran Hill in Rome, this Council was originally called to reform the church (again, the old problem of how to fix the problems of the church) and ended up declaring as dogma several positions that had been debated throughout the Middle Ages, including the doctrine of transubstantiation.
- (ii) The Council of Constance: At the beginning of the 1400s, yet again you have three men claiming to be the legitimate pope, and yet again the Holy Roman Emperor steps in and deposes all three of them (so we see the balance has again shifted in the Emperor's favor) and calls a council to sort out the issue and choose a new pope. The Council of Constance not only chooses a new Pope (Martin V), but also declares that councils have the highest spiritual authority in Christendom, and that there should be a new council at least every ten years (every five if possible) to deal with problems in the church. The council also "deals with" a heretic named John Huss that we'll meet in a minute, (or next week if we don't have time today). This particular approach to church reform fails when the council makes the mistake of leaving the Pope in charge of calling councils. They essentially say "we're going to meet every ten years, so make sure you bring us back into session." Which of course the Pope does not, and Martin V even goes a step farther and says that the Council of Constance, which had appointed him, only has legitimacy because he as Pope signs off on its decisions.
- (iii) So councils die a quick death in the mid-1400s. Councils are still used from time to time (Trent, and Vatican I and II, Westminster, and Dort being examples), but they never since have had the same authority and sway.

11. Preaching orders arose to combat heresy and reforms instituted by Gregory VII brought higher character and regard for preaching to 13<sup>th</sup> century clergy.

**Monks, "Schoolmen" and the roots of reformation**

The monastic movement in the West picks up steam during the sixth century. There is one particular monk – St. Benedict of Nursia – who writes a handbook (now known as "The Rule of St. Benedict") for how to be a monk, for how to have a monastic order. Gregory endorses the book. It becomes popular. Monasticism continues to grow. The monastic movement's goal is to pursue a kind of pure spiritual life, to purify oneself, to remove oneself from the contamination of the surrounding material world into a kind of sanctuary where you can focus on self-denial and denying the world and concentrate on pursuing God. There is a rigorous life of prayer (usually 7x times per day, including waking in the middle of the night), Bible study, they remain celibate (denial of worldly pleasures) as they focus on their pursuit of God.

Why does this pick up steam at this point in history? There are a couple of reasons. First, there is no persecution anymore. Christianity had by then become an endorsed religion in the Roman world. This is one way to 'persecute yourself' – to pursue that life of self-denial. You can thereby test your devotion to Christ, since no one else is persecuting you. Secondly, there was the popular teaching at the time to subdue the body in order to purify the soul. You deny the material world in order to purify that which is within in. Thirdly, consider what this world looks like! There are barbarian tribes, disorder, and chaos – it's a far cry from a perfect world! It's not a bad time to pull away into some buildings off in the hills to get away from all of it.

Considering this monastic life, what are the pros and cons? Four pros:

(i) It does enable this kind of 'focus on Christ' and this 'attempt to rebut temptation,' to move away from the temptation of the world to focus on the Lord.

(ii) Evangelism. If you look at this period in time, you have a lot of monks who are going out among these barbarian tribes to share the gospel. Patrick goes to Ireland (think St. Patrick's Day). St. Martin of Tours, St. Boniface in Germany. There is an evangelistic drive as these monks are moving out into these tribes throughout Western Europe.

(iii) These monasteries preserve orthodox theology for us. They preserve the ancient civilization during a time of illiteracy and total chaos. These monks come together and copy down Scripture and other ancient texts, thereby providing a warehouse library for us.

(iv) They provide a lot of community service. They teach children, build homes, provide medical care, grow food, and the like.

What are the cons?

(i) Soteriology. You can imagine how this would drive you into a semi-Pelagian world, a synergistic view of salvation. After all, you are working so hard to merit God's grace. You see yourself as cooperating with God in order to save yourself. It promotes this kind of soteriology.

(ii) It raises the question of our engagement with the world. Is it right for us as Christians to totally withdraw from the world, to turn our backs on it? No, not really! When we look at Scripture, we can see that God calls us to be salt and light in the world, to steward our creation, to love our neighbors, to share the gospel across the world. In some sense, this is a really extreme wrong turn, to simply discard the world, for our own personal pursuit of salvation. This is not a good move by monks to abandon the world.

(iii) It is fertile ground for corruption. There is a lot of power being concentrated in these monasteries. They are growing food and providing goods to the community. They become markets of sorts, they are controlling land, and the sacrament of penance develops where people give of their goods and lands to the church as a means of being 'penitential' for their sins. They are collecting all these goods and services which allows them to have greater power moving forward. It creates a fertile ground for corruption.

### Monasticism

- While popes like Gregory and Innocent tried reform from the top, most reform came from much lower, in the monasteries. The most important of these orders were the Cluniacs, the Cistercians, and the Franciscans.

### Cluniacs

- The Cluniacs were founded in 910 with a grant of property by a duke guilt-ridden over murdering his brother, had a unique charter that kept them completely free from lay control. Their mothership monastery in France became the most influential in Europe. Cluniac monasteries, emphasizing separation from the world and independence, spread at a rapid pace and soon became quite wealthy in their own right. In a perpetual theme, this wealth soon led the Cluniacs to corruption, and calls for a new monastic order.

### Cistercians

- In 1098, the Cistercians were founded, in large part as "anti-Cluniacs." Cistercians, not surprisingly, emphasized simplicity, poverty, manual labor instead of scholarship, and private prayer over corporate. Cistercians also expanded at an astounding rate: from 5 monasteries in 1119, to 350 in 1150, to 647 houses in 1250.
- The most eminent Cistercian monk and perhaps the most famous church figure of his day, was Bernard of Clairvaux (1090-1153).
- Bernard served as a sort of spiritual director for much of Europe; his powers of persuasion were so compelling that it was said that mothers hid their sons, and wives their husbands, when Bernard came recruiting for his monasteries.
- He wrote "On Loving God," which argued that the end of human life is love of God, whom we should

love “for God Himself” and “without limits.” Bernard wrote the words to O Sacred Head Now Wounded. Bernard’s influence extended long after his death; John Calvin, for example, held him in very high regard.

### Franciscans

- Finally, in 1209, Francis of Assisi founded the Franciscans, who took Cistercian frugality one step further by renouncing all worldly possessions. His order also experienced rapid growth, as new monks responded to his emphasis on God’s goodness and mercy, and Christ’s perfect humanity.
- As the Franciscans grew, Francis himself eventually renounced control of the order and went into seclusion. Francis is the one who allegedly said that quote about “preach the Gospel always, use words if necessary.” But this is almost certainly legendary.

### State of Preaching

**Early Medieval (430-1095)** Perhaps the darkest age of preaching, allegorical and superstitious interpretations almost displaced the true preaching of the gospel. More attention was giving to stories of the virgin, saints, holy days, and miracles than to Christ and the Bible. Leading preachers of the period include Gregory the Great, Bede, and Boniface.

**Late Medieval (1095-1361)** Dargan calls the 13<sup>th</sup> century one of the great ages of preaching, with the rise of the preaching orders under Francis and Dominic, the largest crowds in history gathered for hearing the gospel.

#### Three types of preaching were prevalent:

1. **Scholastic**-characterized by minute analysis, logical division, and subdivision.
2. **Popular or missionary**- added devotion to Christ, rebuking of sin, and much illustration to scholastic form
3. **Mystic**- emphasized strict discipline, prayer, union with Christ, and the mystical interpretation of the Bible.

### Representative Preachers

1. **Thomas Aquinas (1227-1274)** greatest representative of Scholasticism.
  - a. Remembered as an outstanding theologian who systematized the Catholic Church’s theology.
  - b. Seems to have preached without a manuscript in language of the people; used allegory and excessive divisions.
  - c. Little ornament in style, but used homely and lively comparisons for explanation and argument.
2. **Francis of Assisi (1182-1221)** was a Sominic, he was the founder of an important preaching order.
  - a. Turned from life of luxury and pleasure to a minister to the poor after his soul found peace with God.
  - b. In 1210, granted papal permission to find preaching order; they went as missionaries across the world.
  - c. His gentle loving disposition led him to a love for nature, men, and God.
  - d. Preaching was simple, winsome, and persuasive in the language of the people, with a practical style.
3. **John Tauler (1290-1361)** Dominican and mystic who was probably a pupil of Eckhart.
  - a. Told by layman he was not fully enlightened; stopped preaching for 2 years in a quest for higher spiritual life. Afterwards his peaching showed great power and results.
  - b. Sermons pervaded with mystical ideas and spirit; concerned with awakening hearers to a truer and purer Christian life and a real union of the soul with God.
  - c. Used allegorical interpretation of Scripture; homily formed; lively style; full of illustration.

- I. SIGNIFICANT EVENTS THAT PRECEDED THE REFORMATION
  - a. Popes. Priests, purgatory

- i. Pope was Christ's Vicar
- ii. Pope ordained bishops who ordained priests
- iii. Grace flowed through the 7 sacraments
  - 1. Baptism
  - 2. Confirmation
  - 3. Mass
  - 4. Penance
  - 5. Marriage
  - 6. Ordination
  - 7. Last rites
- iv. Transubstantiation – literal body and blood of Christ
- v. Service in Latin
- vi. Progressive justification – merited salvation
- vii. Confession was started in 1215 (Lateran Council) to help people root out sins and become more just.
  - 1. Confession actually caused people to realize they were not righteous enough and had not merited salvation
- viii. No one would die righteous enough – but there was Purgatory – have sins purged from them after death, enter Heaven fully cleansed
- ix. Fast track (Disney) purgatory
  - 1. Prayers, masses
  - 2. Saints – relics – merit and grace
  - 3. Indulgences – pg. 30 in Unquenchable flame
- b. The Great Schism
  - i. 1305 – Archbishop of Bourdeaux elected Pope – chose to stay in Avignon, France (next Pope did the same)
  - ii. 1378 – College of Cardinals seiged in Rome and “forced” to elect a Roman pope
    - 1. Regretted decision – elected a Frenchman (now had 2 popes)
    - 2. Tried to depose existing 2 and elect a new one – ended up w/3 popes
  - iii. 1414 – Council of Constance (2 popes resigned, deposed 3<sup>rd</sup> one) – elected a new pope
  - iv. Renaissance – painting of Sistine Chapel; rebuilding of St. Peter's Basilica
    - 1. Funding was needed
- c. Sleazy Popes
- d. **Morning Stars of the Reformation**
  - i. By the time Luther is born at the end of the 15th century, many had already condemned as heretics or given their lives in efforts to reform the church. If you've ever been to Worms [Vorms] in Germany, the place where Luther stood trial, you've likely seen the memorial to Luther that was put up in the mid-19th century.
  - ii. At the base of the statue of Luther are four figures, all of whom were considered to be forerunners to the Reformation: John Wycliffe, John Hus, Peter Waldo, and the more obscure Girolamo Savonarola. (Gee-ro-lah-mo Sah-von-ah-roll-ah)
  - iii. **Peter Waldo (1140 – 1218)**
    - 1. In the 12th Century in Southern France, a merchant named Peter Waldo gave everything he had to the poor and began preaching publicly against both the immorality and the bad doctrines of the church, especially the doctrines of transubstantiation and purgatory.
    - 2. While Peter Waldo himself is a bit difficult to nail down historically, his followers, called the “Waldensians,” developed through the 13th and the 14th centuries very clear doctrines that later Protestant reformers would pick up,
      - a. including the idea of Scripture alone as the source of authority both in the church and in the believer's life,

- b. the idea that the Bible should be in the common language (Peter Waldo himself commissioned translations of the Vulgate into French),
  - c. and the idea of voluntarily giving to the poor, rather than doing so in expectation of paying for sin.
3. The Waldensian movement spread across Southern France and Northwestern Italy, despite cruel persecution on the part of both church and state. Their major contribution to the Reformation was that they provided the basis and the funding for Calvin's French translation and publication of the Bible.

#### iv. John Wycliffe (1328-1384)

1. Born in Yorkshire in 1320's – ordained as a priest and moved to Oxford
2. Grew up w/popes in Avignon
  - a. In the late 14th century, as an Oxford professor and English government official Wycliffe grew frustrated with the divisions in the papacy, which was at the time contested by two rival popes.
  - b. Wycliffe argued that since God ordains authority, those in leadership should follow the example of Christ as humble servants, not greedy overlords.
3. 1378 – Wycliffe began publicly to identify the Bible, not the pope, as the supreme source of spiritual authority.
  - a. He argued that the papacy was a human invention, whereas the Bible authoritatively determined the validity of all religious beliefs and practices
  - b. He rejected transubstantiation
    - i. Wycliffe declared transubstantiation in communion to be false. Transubstantiation, which had only been declared an official doctrine of the church in the 13th century, held that the bread and wine actually become transformed into the body and blood of Christ. Wycliffe found this irrational and unbiblical, and while he held that Christ was physically present in the elements, they also retained their natural substance of bread and wine.
  - c. Influenced by reading Augustine, Wycliffe held that Christ's true church is not necessarily the pope and his hierarchy. Rather, the real Body of Christ consists of those elected by God unto salvation. This teaching had powerful implications:
    - i. First, Wycliffe came to believe that the pope and many other church leaders were probably reprobate.
    - ii. Second, because all true believers comprised the church, it followed that they should be able to read the Bible in their own language, in order to know God's will for themselves and for the church.
4. Had the Latin Vulgate translated in English
5. Died in 1384
  - a. His followers, known as Lollards, eagerly began to spread his teachings, as well as copies of English Bibles, throughout the land. Though many Lollards were put to death for their beliefs, they took Wycliffe's writings as far as Bohemia, or present-day Czechoslovakia.
6. Council of Constance condemned Wycliffe as a heretic (exhumed, burned, and scattered his remains)
  - a. In 1415 at the Council of Constance, Wycliffe was declared to be a heretic, and in 1428 his bones were dug up, burned, and the ashes cast into the river Swift. Wycliffe has been called "The Morning Star of the Reformation", and one historian has said "They burnt his bones to ashes

and cast them into Swift, a neighboring brook running hard-by. Thus, this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed the world over.” (Fuller, Thomas. The Church History of Britain (1655))

7. Could not kill his contributions – His followers had a Bible in their language and would engage in secret Bible reading.

### v. Jan Hus or John Huss (1369-1415)

1. Visiting students at Oxford carried Wycliffe’s materials back home with them to Bohemia (Czech Republic).
  - a. Wycliffe’s teachings found an eager audience in a Bohemian priest known as John Huss, who in 1402 became rector of the University of Prague. Huss’s original concern was moral. Disgusted by the degenerate church authorities, he sought to restore Christian leadership to its former ideals.
2. Jan Hus – rector of the University of Prague
  - a. Defended Wycliffe’s writings
    - i. Influenced by Wycliffe, Huss came to believe that only God’s elect people comprised the true universal church, and that the Bible provided the supreme authority by which all Christians are to be guided and judged – including the pope.
    - ii. Huss also warned his people against the widespread superstitions of the day, worship of images and relics, and misplaced belief in false miracles.
  - b. Publicly denied the power of popes to issue indulgences and expressed doubts about the existence of purgatory.
    - i. About this time, Pope John XXIII, hoping to expand his power, proclaimed a crusade against Naples [of all places!] and decided to finance it by selling indulgences. Huss believed that only God can forgive sins, and that attempting to profit off God’s prerogative was profoundly wrong.
3. Hus was excommunicated and summoned to the Council of Constance
4. Condemned to death for heresy in 1415 – burned at the stake.
5. Huss refused to recant. As he was being tied to the stake, Huss prayed aloud “Lord Jesus, it is for thee that I patiently endure this cruel death. I pray thee to have mercy on my enemies.”
6. “You may roast this goose but a hundred years from now a swan will arise whose singing you will not be able to silence”
7. Almost 100 years later – Martin Luther would unleash the doctrine of justification by faith alone on the world.
8. After he died, Huss’s outraged followers vowed to carry on his legacy, despite crusade after crusade sent against them by the Pope. Pockets of Hussites persisted throughout Europe for the next century, until the actions of an obscure German monk brought them new hope.

### vi. Girolamo Savonarola (1452-1498)

1. Renaissance Friar who called for Christian renewal in an era that was characterized by a lot of evil stuff around Florence.

### e. Books

- i. Petrarch – Ad fontes – To the sources
- ii. Lorenzo Valla
  1. Donation of Constantine (not written in 4<sup>th</sup> century but 8<sup>th</sup> century)

2. Annotations on the New Testament
  - a. Used knowledge of Greek to show there were errors in official Latin Vulgate translation
- iii. Erasmus – published Valla’s work and then in 1516 published a Greek edition of the NT with his own Latin translation
  1. Matthew 4:17 – LV “do penance” Erasmus “be penitent” “change your mind” = Jesus not instigating penance, but pointing out internal need for sinners to change their minds and turn away from sin
- iv. 1450 – printing press