

IV. LATER SCHOLASTICISM

A. Major scholastics

1. St. Thomas Aquinas
 - a. 1224-1274 AD
 - b. Entered the monastery at age of 5
 - c. Joined the Dominicans
 - d. Taught that there was no conflict between revelation and reason
 - e. Said man was a moral and responsible agent
 - f. Taught seven virtues:
 - (1) Faith
 - (2) Hope
 - (3) Love
 - (4) Justice
 - (5) Prudence
 - (6) Fortitude
 - (7) Temperance
 - g. Said that the mysteries of the incarnation were communicated through the seven sacraments
 - (1) Baptism
 - (2) Confirmation
 - (3) Eucharist (Lord's Supper)
 - (4) Penance
 - (5) Orders (Ordination)
 - (6) Matrimony
 - (7) Extreme Unction or Last Rites (Now called Anointing the Sick)
 - h. Two most famous works
 - (1) *Summa Contra Gentiles*, which expounded the tenets of religion which could be established by human reason
 - (2) *Summa Theologica* which expounded the doctrines of Roman Catholicism
 - i. He lived during the high point of the scholastic era
 - j. Several popes declared his writings to be perfect
 - k. Until the 19th century, the Roman Catholic Church held all of his doctrines to be true.

2. Duns Scotus
 - a. 1265-1308
 - b. Taught at Oxford and Paris
 - c. Taught the immaculate conception of Mary (that she was sinless from birth)
 - d. Said that the atonement was not necessary, but that God only chose to die

3. William Ockham
 - a. Died in 1349
 - b. A Franciscan
 - c. Said that reason and faith were irreconcilable
 - d. Taught divine fiat (that kings were directly under God, not the pope)
 - e. Imprisoned by Pope John XXII in Avignon but escaped to the protection of Emperor Louis IV of the Holy Roman Empire (Germany).

B. University Movement

1. Beginnings
 - a. Began in the 12th century
 - b. Came out of the cathedral schools, the schools taught by priests
 - c. Original purpose was to train theologians
 - d. Taught by the lecture method
 - e. The word, college, originally referred to an endowed house where poor students lived

2. Major universities
 - a. Paris in France
 - (1) Known as a school of theology
 - (2) Became the intellectual capital of Europe during the 13th century
 - b. Bologna (Bo-lo'-nye) in Italy, known as a school of law
 - c. Salerno in Italy, known as a school of medicine
 - d. Oxford in England
 - e. Cambridge in England
 - f. Cologne (kuh-lon') in Germany

NOTE: The three oldest universities are Bologna, Paris and Oxford

3. Major degrees
 - a. B.A.—Bachelor of Arts
 - b. M.A.—Master of Arts
 - c. LL.D.—Doctor of Letters
 - d. M.D.—Doctor of Medicine
 - e. Th.D.—Doctor of Theology
 - (1) Highest degree obtainable
 - (2) Minimum of 14 years of college
 - (3) One could not be a teacher of theology in Paris before the age of 35

4. Became the breeding ground for many movements: rationalism, humanism, mysticism, the renaissance, the reformation

V. MOVEMENTS WHICH WEAKENED ROME

A. Mysticism

1. Characteristics
 - a. Began in Germany
 - b. People seeking a mystical union with God
 - c. Emphasized meditation, the other world, and the sufferings of Christ
 - d. Slightly pantheistic (God is everywhere and in everything)
 - e. Tried to elevate man to God's level
2. Early German mystics
 - a. Eckhart
 - (1) 1260-1329
 - (2) A Dominican monk
 - (3) Emphasized mystical oneness with Christ through meditation
 - (4) Charged with heresy in 1327 and executed in 1329
 - (5) Called the Father of modern mystical pantheism
 - b. John Tauler
 - (1) 1300-1361
 - (2) A Dominican monk
 - (3) A popular preacher who emphasized a personal relationship with Christ
 - (4) Also emphasized the sufferings of Christ
 - (5) Put under ban by the Pope
 - (6) His sermons influenced Martin Luther
3. Later mysticism
 - a. Brethren of the Common Life
 - (1) Established in the late 14th century for the promotion of mysticism
 - (2) Two groups
 - (a) The lettered, living a monastic life
 - (b) The illiterate, living in the world
 - (3) Popular in the Netherlands, Germany and Switzerland
 - (4) Chief aims included education and the promotion of literature
 - (5) Used the Bible in the common tongue
 - (6) Stressed meditation and the inner life
 - (7) Monastic vows were not binding for life
 - (8) Approved by Luther during the Reformation

- b. Thomas a Kempis
 - (1) 1380-1471
 - (2) Joined the Brethren of the Common Life and copied the Bible several times as part of his duty
 - (3) In 1425, he became leader of the order
 - (4) Strove to learn more about Christ
 - (5) Wrote the *Imitation of Christ*
 - (a) A devotional book teaching how to live like Christ
 - (b) Greatly influenced John and Charles Wesley

B. Nationalism

1. A shift in loyalty from the church in the form of the Roman See (throne) to the state in the form of the individual nation
2. One of the greatest single determining factors of modern history
3. In the first fifteen centuries after Christ, the universal world-state was the ideal; loyalty to any separate nation was minimal
4. During the Middle Ages, civilization and culture were determined by religion. Christendom, following the example of the Roman Empire, used Latin as the language of culture and a unifying factor in Europe
5. Civilization was not thought to be determined by nationality until the end of the 18th century
6. Nationalism eventually took over the secular power of the Roman Catholic Church
7. Causes for the rise of nationalism
 - a. The deterioration of feudalism
 - b. Creation of large, centralized states
 - c. Creation of absolute monarchs
 - d. Secularization of life and education
 - e. Growth in importance of the vernacular languages
 - f. Growth of commerce
 - g. Desire for rights of the people
8. Nationalism broke the hold Catholicism had on the people and made way for the Reformation. ILL: Luther, Henry VIII

C. Humanism

1. Characteristics
 - a. Exalted man
 - (1) His relationship to God
 - (2) His free will
 - (3) His superiority over nature
 - b. Philosophically, made man the measure of all things
 - c. Emphasized the study of Greek and Latin classics
 - d. Encouraged the study of ancient languages and made way for the revival of the Greek and Hebrew texts of the Bible.

- e. Sought to relate Christian thought to ancient philosophies
- f. NOTE: Classical humanism differs from modern secular humanism. Classical humanism exalted man as the ultimate creation of God (Ps.139:14). Secular humanism exalts man as a god and denies the true God (Rom.1:20-25). However, in time, classical humanism became a place for those who denied God in works if not in fact.

2. Petrarch

- a. 1304-1374
- b. An Italian credited with the founding of Renaissance humanism
- c. Studied the Latin writings
- d. Gave prominence to scholarship

3. Desiderius Erasmus

- a. 1466-1536
- b. Ordained as an Augustinian priest in 1492 throughout Europe spending much time in England as well as other countries
- c. A Dutchman by birth but considered himself a citizen of Europe and lived in several countries
- d. Called the greatest of the humanists
- e. Emphasized man's personal worth and his relationship with God
- f. Became an expert in the Greek language and classics but had a general distaste for the Hebrew language and the Old Testament
- g. Published the first Greek New Testament available to the general public in 1516. His text matched what was later called the Textus Receptus
- h. Wrote a treatise against Luther
- i. He opposed the abuses of Roman Catholicism but never left the church

D. Rationalism

- 1. A movement to regard reason (as opposed to revelation) as the chief source and test of knowledge
- 2. This movement was in its infancy at the beginning of the Reformation
- 3. Replaced supernatural revelation with reason
- 4. Led to several other movements
 - a. Skepticism—denial of divine revelation
 - b. Deism—denial of a personal God
 - c. Evolution—denial of a creating God
 - d. Atheism—denial of the existence of God

E. Renaissance

- 1. Taken from word meaning “rebirth”
- 2. A rebirth of education, sciences, and the arts
- 3. Began in Italy and spread throughout Europe

4. Started with a revival of the Latin and Greek classics
5. Divides the Middle Ages from the Modern Age according to most historians

VI. WALDENSES

A. Their Origin

1. Two views
 - a. Started by Peter Waldo around 1170 AD
 - b. Began centuries earlier as an ancient opposition to Catholicism
2. Reasons for disagreement
 - a. Lack of information
 - b. Disagreement of information
 - c. Preconceptions of historians

NOTE: These factors also cause problems in determining some of their doctrinal beliefs. Add to this the fact that there were different groups.
3. Reasons for accepting the ancient origin
 - a. Testimony of the Waldenses
 - (1) They claimed succession from the apostles
 - (2) Early document of the Waldenses: *“We do not believe that the church of God absolutely departed from the truth; but one portion yielded, and, as is commonly seen, the majority was led away to evil; and the other portion remained long faithful to the truth it had received.”*
 - b. Testimony of the Roman Catholic Persecutors—Rainerio Sacchoni, Catholic Inquisitor (1260)—*“...some say that it dates back to the time of Sylvester (AD 325); others to the times of the apostles.”*
 - c. Testimony of the Reformers
 - (1) Theodore Beza—*“As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian church.”*
 - (2) Jonathan Edwards—*“It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions which were before Constantine the Great.”*
 - d. Alternate origin of the name: the name Waldenses also seems to be related to the name Vaudios or Valdenses, a name which has the meaning of *valley* and may refer to the valleys of the Alps in which the Waldenses flourished for centuries before the birth and ministry of Peter Waldo.

B. Their History

1. Ancient
 - a. Early persecuted and dissenting groups found refuge in the valleys of the Alps
 - b. The groups continued in one form or another throughout the Middle Ages
2. Medieval
 - a. Peter Waldo (c. 1170)
 - (1) A wealthy merchant of Lyons, France
 - (2) Employed a priest to translate the scriptures into French
 - (3) Upon studying the Bible, he distributed his wealth and taught a band of followers
 - (4) As his followers increased, he sent them out to evangelize
 - b. Waldo's followers
 - (1) Called the Poor Men of Lyons
 - (2) When ordered by the Archbishop of Lyons to stop preaching, they quoted Acts 5:29
 - (3) They were excommunicated in 1184
 - (4) They rapidly spread throughout Southern France, Italy, Spain, Germany, etc. both merging with the earlier Waldenses and dividing into loose factions.
3. Later history
 - a. Persecuted dearly from the 12th through the 15th centuries
 - b. Lost their earlier zeal
 - c. Surpassed in importance by later reforming groups
 - d. Remnant made agreements with Protestant Reformers
 - e. Still some Waldenses in existence

C. Their Doctrine

1. Concerning Catholicism
 - a. Denied papal authority
 - b. Opposed indulgences
 - c. Denied purgatory and prayers for the dead
2. Concerning Scripture
 - a. Accepted as absolute authority
 - b. Used in common tongue

3. Concerning Baptism
 - a. Baptized by immersion
 - b. Denied infant baptism (some minority groups may have baptized infants)
 - c. Baptized believers
 - (1) Many Waldenses admittedly thought baptism was required for salvation
 - (2) But not absolutely necessary: “And by this ordinance (baptism), we are received into the holy congregation of God’s people, previously professing and declaring our faith and change of life.”—1544 Waldensian Confession of Faith
4. Concerning Daily Life
 - a. Based on the Sermon of the Mount
 - b. Emphasized simplicity and purity

VII. THE LOLLARDS

A. Their founder—John Wycliffe

1. Life of Wycliffe
 - a. c. 1324-1384
 - b. Studied and taught at Oxford, England
 - c. A scholar in Latin, Greek and Hebrew
 - d. His Bible studies caused him to oppose many Roman Catholic doctrines and practices
 - e. Probably influenced by Waldensian teaching
 - f. Supported England in conflicts with the popes
 - g. A popular preacher who emphasized the importance of preaching
 - h. Condemned as a heretic at the Council of Constance in 1415
 - i. In 1428, 44 years after his death, his bones were dug up and burned
 - j. Called the Morning Star of the Reformation
2. Wycliffe and the Bible
 - a. Believed in the primacy of Scripture as a source of doctrine
 - b. Believed that all men should be able to read the Bible in their own language
 - c. Translated the New Testament into English from the Latin Vulgate in 1382 while Nicholas of Hereford translated the Old Testament. The whole was revised by John Purvey in 1388.
 - d. Wycliffe’s translation was distributed throughout England by the “*poor priests*.” These priests were not authorized by the Catholic Church. They went all over England preaching the gospel. They traveled two by two barefoot, in long dark-red robes and carrying a staff as a symbol of their pastoral calling.

3. Wycliffe and Roman Catholicism
 - a. Taught that all church orders other than presbyters and deacons were the result of worldliness
 - b. Hated monasticism
 - c. Declared the pope to be Antichrist
 - d. Opposed church wealth
 - e. Denied transubstantiation
 - f. Rejected necessity of confession to priests
4. Weaknesses in his doctrine
 - a. Believed in predestination
 - b. Never rejected baptismal regeneration
 - c. Translated from the Latin Vulgate
 - d. Failed to totally understand justification by faith

B. Their History

1. Beginnings
 - a. Began as a movement of noble and educated followers of Wycliffe
 - b. Spread quickly to townsmen, merchants, and others
 - c. Supported by survivors of early British Christians
 - d. First Lollard martyr, William Soutrey, burned in 1401
2. Four Stages after Wycliffe's Death
 - a. Time of Growth and Development (1384-1399)
 - b. Time of Open Conflict with Rome (1399-1417)
 - c. Time of Persecution and Decline (1417-1431)
 - d. Time of Obscurity (1431-Reformation)
 - (1) Around 1500, a Lollard revival began
 - (2) About 1530, Lollardism and Protestantism were merging
3. Some Lollards after Wycliffe taught justification by faith

VIII. THE HUSSITES

A. Their leader—John Huss

1. His life
 - a. c. 1373-1415
 - b. Studied and taught at University of Prague in Bohemia (Czechoslovakia)
 - c. Held church services at Bethlehem Chapel in national language
 - d. Studied Bible and writings of Wycliffe
 - e. Began preaching against immorality of the clergy
 - f. Excommunicated in 1413
 - g. Given safe conduct to Council of Constance in 1414
 - h. Imprisoned, tortured, and burned in July of 1415

2. His Doctrine
 - a. Essentially the same as Wycliffe although he did not go as far in some areas
 - b. Believed in the sole authority of the Bible
 - c. Attacked strict transubstantiation
 - d. Questioned absolute authority of the pope
 - e. Denied necessity of priestly confession
 - f. Opposed buying of church offices (simony)
 - g. Did not seek a break with Rome

- B. Their History
 1. Background
 - a. Bohemians historically rebellious toward outside control
 - b. Numerous Waldenses had immigrated to Bohemia
 - c. The writings of Wycliffe were brought to Bohemia through the marriage of Anne of Bohemia to Richard II of England (1382)

 2. Growth
 - a. John Huss was honored as a martyr
 - b. Huss' execution led to popular uprising in Bohemia
 - c. The Hussites grew rapidly

 3. Division Into Two Parties
 - a. The Calixtines or Utraquists
 - (1) Made no break with Rome
 - (2) Desired church reforms only
 - (3) Eventually absorbed into Catholicism

 - b. The Taborites
 - (1) Greatly influenced by Waldenses and Wycliffe
 - (2) Rejected most Catholic traditions
 - (3) Persecution by King Sigismund led to armed resistance
 - (4) Hussite wars of 1419-1433 ended with the defeat of the Taborites
 - (5) Formed the more peaceable Bohemian Brethren in 1457
 - (6) Had a very real influence on the Reformation and especially on Luther

IX. OTHER REFORMERS

A. Savonarola

1. 1452-1498
2. A Dominican monk of Florence, Italy
3. Preached a message of doom and judgement
4. Commonly had visions in which he predicted future events
5. Wanted to purify Roman Catholicism
6. Set up a church government in Florence
7. Tried to enforce Old Testament law
8. His “theocracy” failed and he was put to death in 1498

B. John of Wesel

1. Died in 1482 in prison
2. Professor in the University of Erfert, Germany
3. Denounced indulgences
4. Denied the authority of the church to interpret scripture
5. Preached salvation by grace alone
6. Rejected transubstantiation

C. John of Wessel

1. Died in 1489
2. Educated in Cologne and Paris
3. Highly regarded for his learning
4. Taught in Cologne, Paris, and Heidelberg
5. Taught justification by faith—“He who thinks to be justified through his own works does not know what it is to be just.”
6. Attacked indulgences
7. Lived and died in peace