

The background features abstract, overlapping geometric shapes in various shades of green, ranging from light lime to dark forest green. These shapes are primarily located on the left and right sides of the frame, creating a modern, layered effect. The central area is white, providing a clean space for the text.

Turning Points of the Reformation

How the Bible turned the world upside-down.

Scholasticism & Humanism

The background of the slide is white with abstract green geometric shapes on the right side. These shapes include overlapping triangles and polygons in various shades of green, from light lime to dark forest green. A thin, light grey line runs diagonally across the right side of the slide, intersecting the green shapes.

Introduction

- ▶ Many schools of thought in the Middle Ages.
- ▶ Scholasticism has a long and varied history (≈1100-1700 CE).
- ▶ But “Scholasticism” is *a polemical/derogatory term!*
- ▶ Humanism is more of a blip on the timeline (≈1300-1500 CE).

Scholasticism

- ▶ Hard to define.
- ▶ “That which belongs to the school.”
- ▶ Central question: *How do you join faith and reason?*

A Process meets the demands of Pedagogy



The Process

- ▶ Research
 - ▶ Biblical sources
 - ▶ Early Church sources
 - ▶ Greek sources
 - ▶ Arab sources
 - ▶ Jewish sources
- ▶ Disputation
- ▶ Summa

Pedagogy

- ▶ Passing down knowledge
- ▶ Learning languages
- ▶ Memorizing and commenting on prior scholarly work.
- ▶ Standard Textbooks

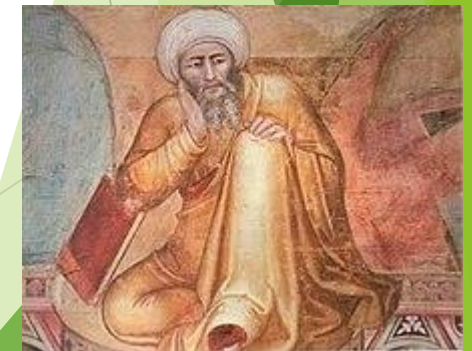
As scholasticism developed, soon Scholastics had to deal with other Scholastic sources, too!



Raphael's *School of Athens*



Maimonides (1135-1204 CE)



Averroes (1126-1198 CE)

Scholasticism

- ▶ Hard to define.
- ▶ “That which belongs to the school.”
- ▶ Central question: *How do you join faith and reason?*
 - ▶ With so many competing sources of reason and truth, this question became truly problematic.

A Process meets the demands of Pedagogy

The Process

- ▶ Research
- ▶ Disputation
 - ▶ Dialectical Reasoning
 - ▶ Inference
 - ▶ Resolve Contradictions
- ▶ Summa

Pedagogy

- ▶ Passing down knowledge
- ▶ Learning languages
- ▶ Memorizing and commenting on prior scholarly work.
- ▶ Standard Textbooks

This entire enterprise was capped by “summa”—monumental attempts to summarize/synthesize all of theology.

Scholasticism

- ▶ “That which belongs to the school.”
- ▶ Central question: *How do you join faith and reason?*
 - ▶ With so many competing sources of reason and truth, this question became truly problematic.
 - ▶ With so much to study, you could study your entire life and never crack open a Bible!

Quotes from Scholastic thinkers...

- ▶ “I believe in order to understand.”

-Anselm of Canterbury

- ▶ “Learn everything. Later, you will see that nothing is superfluous.”

-Hugh of St. Victor

- ▶ “This man presumed to be able to comprehend by human reason the entirety of God.”

-Bernard of Clairvaux, in reference to Peter Abelard

Paraphrases from Scholastic thinkers...

- ▶ Reason is not only the capacity for correct thinking, but to grasp reality itself. Faith must be joined to natural knowledge.

-Albert the Great

- ▶ The freedom of God is groundless and absolute. It is futile to attempt to coordinate faith and reason.

-John Duns Scotus

- ▶ Singular facts alone are real. Their coherence is not.

-William of Ockham

The Advent of Universities

- ▶ Rival monastic orders
- ▶ Rival politicians
- ▶ Rival teachers
- ▶ Rival schools

Increasing distance from
source texts!

Growing Importance of Standard Texts

- ▶ *Commentaries* and *Glosses* of Scripture
- ▶ *The Sentences* of Peter Lombard
 - ▶ More commentaries!
- ▶ The *Summa*, especially Aquinas'
 - ▶ More commentaries

Thomas Aquinas, STh., I-II q.9 a.2 obj. 1

“Objection 1. It would seem that the will cannot be moved by the sensitive appetite. For *to move and to act is more excellent than to be passive*, as Augustine says (Gen. ad lit. xii. 16). But the sensitive appetite is less excellent than the will which is the intellectual appetite; just as sense is less excellent than intellect. Therefore the sensitive appetite does not move the will.”

Thomas Aquinas, STh., I-II q.9 a.2 obj. 1

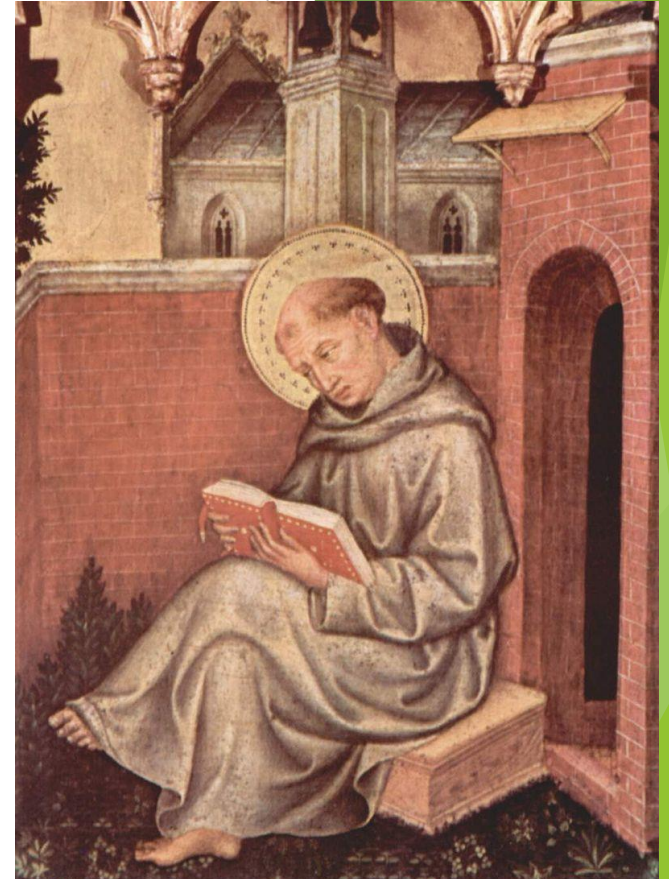
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Augustine of Hippo (354-430 CE)

Thomas Aquinas, *STh.*, I-II q.9 a.2 obj. 3

“Obj. 3. Further, as is proved in *Phys.* viii. 5, the mover is not moved by that which it moves, in such a way that there be reciprocal motion. But the will moves the sensitive appetite, inasmuch as the sensitive appetite obeys the reason. Therefore the sensitive appetite does not move the will.”



Thomas Aquinas

Thomas Aquinas, *STh.*, I-II q.9 a.2 s.c.

“On the contrary, It is written (James 1:14): Every man is tempted by his own concupiscence, being drawn away and allured. But man would not be drawn away by his concupiscence, unless his will were moved by the sensitive appetite, wherein concupiscence resides. Therefore the sensitive appetite moves the will.”

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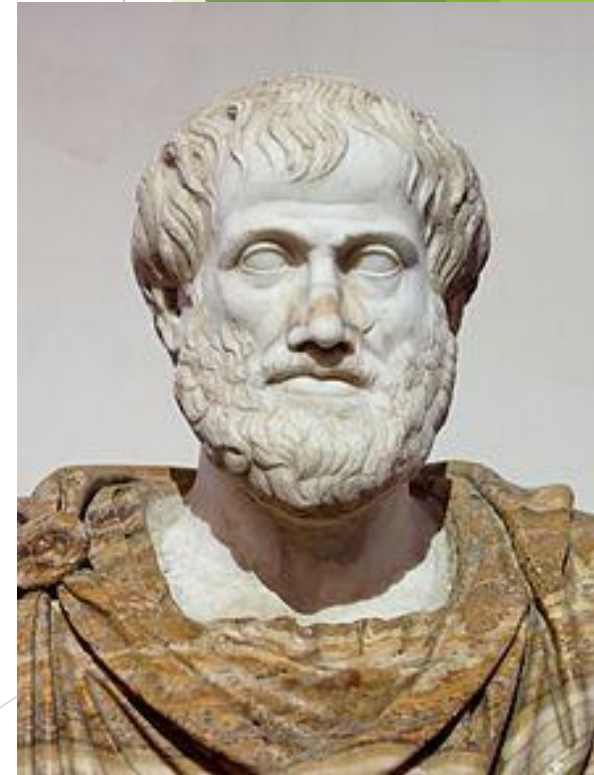
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Thomas Aquinas, STh., I-II q.9 a.2 resp.

“I answer that, As stated above (A. 1), that which is apprehended as good and fitting, moves the will by way of object. Now, that a thing appear to be good and fitting, happens from two causes: namely, from the condition, either of the thing proposed, or of the one to whom it is proposed. For fitness is spoken of by way of relation; hence it depends on both extremes. And hence it is that taste, according as it is variously disposed, takes to a thing in various ways, as being fitting or unfitting. Wherefore as the Philosopher says (Ethic. iii. 5): *According as a man is, such does the end seem to him.*”

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Aristotle (c. 384-322 BCE)

The Context of this Article

- ▶ Book 1, Question VI: Of the Voluntary and the Involuntary
- ▶ Book 1, Question VII: Of the Circumstances of Human Acts
- ▶ Book 1, Question VIII: Of the Will, in Regard to What it Wills
- ▶ Book 1, Question IX: Of that which Moves the Will
- ▶ Book 1, Question X: Of the Manner in Which the Will is Moved
- ▶ Book 1, Question XI: Of Enjoyment, Which is an act of the Will

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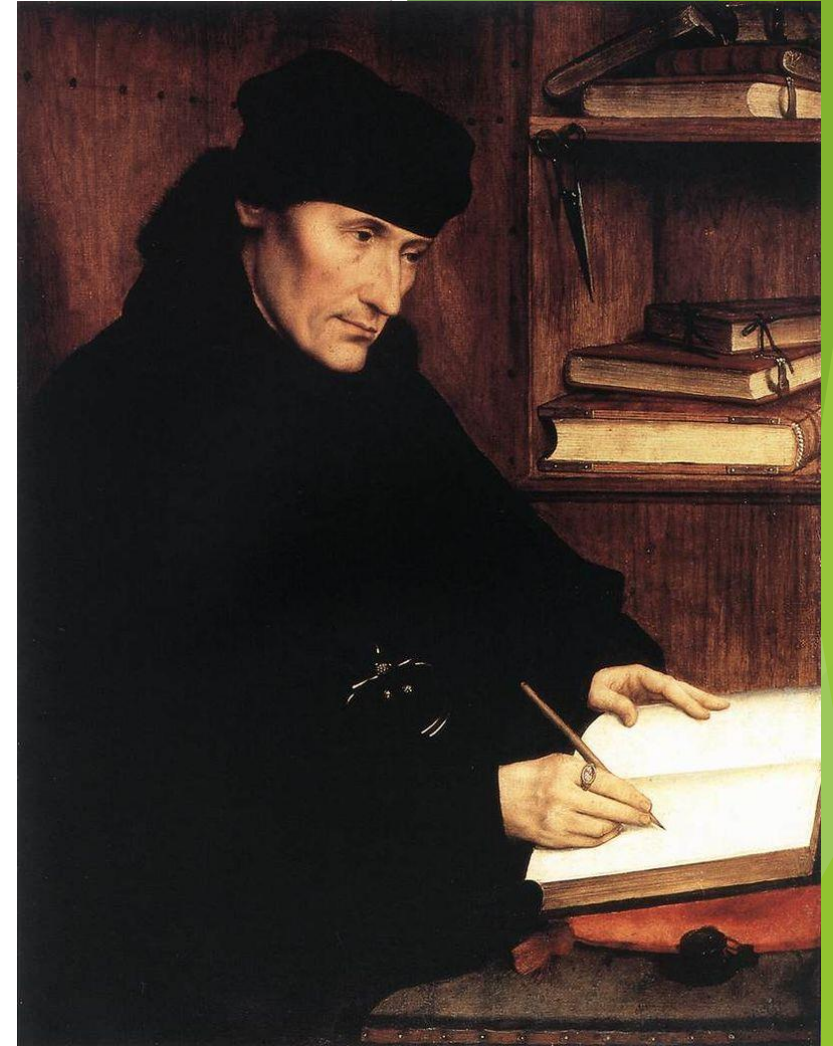
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- ▶ Book 1, Question VIII: Of the Will, in Regard to What it Wills
- ▶ Book 1, Question IX: Of that which Moves the Will
 - ▶ First Article: Whether the Will is moved by the Intellect?
 - ▶ Second Article: Whether the Will is moved by the sensitive appetites?
 - ▶ Third Article: Whether the Will Moves Itself?
 - ▶ Fourth Article: Whether the Will is moved by an exterior Principle?
 - ▶ Fifth Article: Whether the Will is moved by a heavenly body?
 - ▶ Sixth Article: Whether the Will is moved by God alone, as Exterior Principle?
- ▶ Book 1, Question X: Of the Manner in Which the Will is Moved
- ▶ Book 1, Question XI: Of Enjoyment, Which is an act of the Will

Every Question is subdivided into articles, just like Question IX!

Book I has 114 Questions.
Book II has 189.
Book III has 90.
Aquinas died before finishing.

Humanism

- ▶ A response to Scholasticism!
- ▶ Return *ad fontes* – “to the sources.”
- ▶ Heavy emphasis on reading and learning from ancient sources.
- ▶ Heavy emphasis on persuasion and eloquence.



Erasmus of Rotterdam

The Bondage of the Will

Or “Concerning Bound Choice” or “On Un-free Will”

Introduction

- ▶ The entire debate has a long history in Christian theology—all the way back to Augustine!
- ▶ At the urging of Thomas More and Pope Clement VII, **Erasmus of Rotterdam** (1466-1536 CE) writes the treatise *On Free Will* as an attack against the Lutheran view of free will.
 - ▶ Drew upon a large array of notable authorities, including, from the Patristic period, Origen, John Chrysostom, Ambrose, Jerome, and Augustine, in addition to many leading Scholastic authors, such as Thomas Aquinas and Duns Scotus.
 - ▶ Erasmus carefully lays out the sources, compares the strength of the arguments on both sides, and he finds the Lutheran position lacking.
- ▶ Unfortunately for Erasmus...



Erasmus of Rotterdam

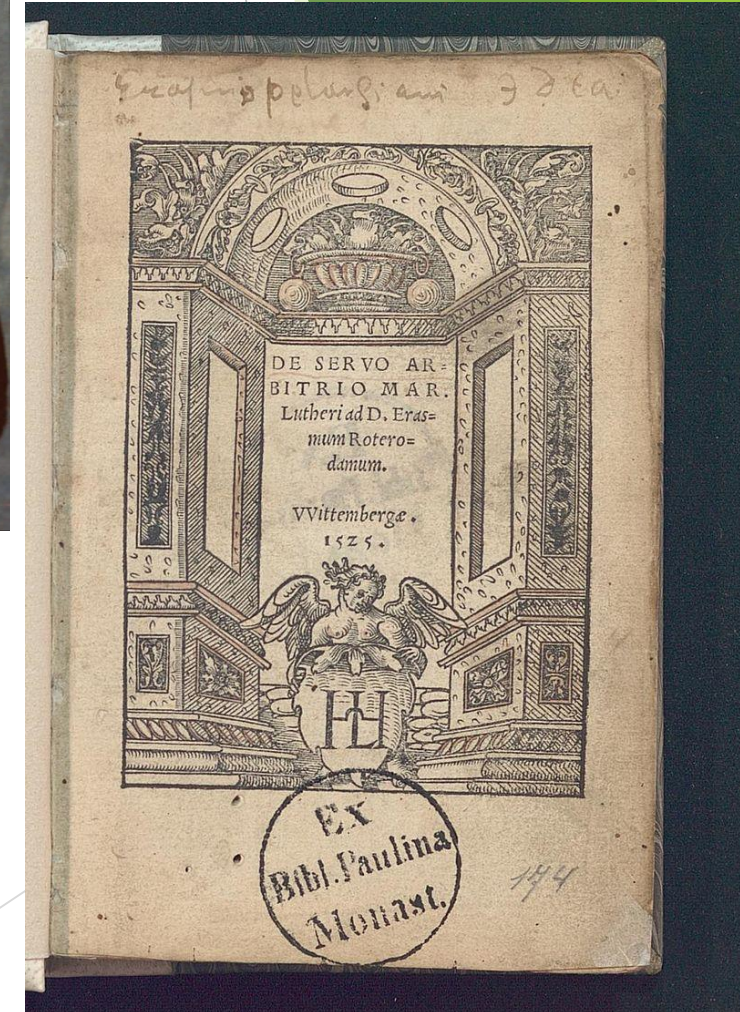
Luther Gets Married

▶ According to legend, Katharina Von Bora pushed Luther to respond to Erasmus.

▶ In December 1525, Luther published:

*De Servo Arbitrio, or
The Bondage of the Will, or
Concerning Bound Choice, or
The Un-free Will, or
The Captivation of the Will*

▶ (Lutheran writers have to have an excuse to make new translations every once in a while...)



Luther's esteem for *The Bondage of the Will*

► To Erasmus:

“You and you alone have seen the hinge on which everything turns, and have gone for the jugular.”

► To Wolfgang Capito:

“Regarding [the plan] to collect my writings in volumes, I am quite cool and not at all eager about it because, roused by a Saturnian hunger, I would rather see them all devoured. For I acknowledge none of them to be really a book of mine, except perhaps the one *On the Bound Will* and the Catechism.”

Erasmus' Argument

- ▶ Attacks two of Luther's presuppositions.
 - ▶ Hermeneutics
 - ▶ Erasmus' Luther: God's Word relativizes all human words and reason.
 - ▶ Erasmus: God's Word is ambiguous. You can't be so sure of everything you say about God. The Church is necessary as an interpreter.
 - ▶ The relationship between God's sovereignty and human autonomy
 - ▶ Erasmus' Luther: God's work is all-important & all-sufficient.
 - ▶ Erasmus: We can't tell the peasants that! Imagine what they'd do!
 - ▶ Erasmus: God's commandments imply the capacity for choice.
 - ▶ Erasmus: Luther oversimplifies the nature of God's willing.

Luther's argument

- ▶ Erasmus approaches the question like all other theologians before him:
“How much grace is really needed?”
- ▶ Erasmus also wrote his argument like any typical medieval theologian.
He started from the beginning.
- ▶ Luther began his argument like Erasmus.
He answered Erasmus' concerns one-by-one.
- ▶ But then, Luther turned the argument on its head. Luther started with Christ. Luther began to answer Erasmus *through* Christ.

“*Solus Christus*”



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Erasmus proceeds progressively. Luther proceeds circularly.

Luther's argument

- ▶ Luther undercuts all of Erasmus' claims.
 - ▶ What do you truly have to offer?
 - ▶ Where is your argument rooted?
 - ▶ What power does free will actually have? Name it!
- ▶ Every time, he comes back to Christ.
- ▶ Luther points out that Erasmus describes the positions of both sides, but he never lays out any suggestions of where to go from here.

Luther, *The Bondage of the Will*

“Moreover, since Christ is said to be “the way, the truth, and the life” (John 14:6), and that categorically, so that whatever is not Christ is not the way, but error, not truth, but untruth, not life, but death, it follows of necessity that “free will,” inasmuch as it neither is Christ, nor is in Christ, is fast bound in error, and untruth and death.”

Luther, *The Bondage of the Will*

“Aristotle also depicts for us a God of this kind, that is, one who is asleep, and who leaves it for anyone to use or abuse His long-suffering and chastisement at will. Nor can reason come to any other conclusion about God than the Diatribe [Erasmus] does here. As she herself snores over and makes light of the things of God, so she thinks of God as snoring over them too, not using His wisdom, will and presence to elect, separate and inspire, but entrusting to men the tiresome business of heeding or defying His long-suffering anger!”

Luther, *The Bondage of the Will*

“...were all these things not so, what, I ask you would be the use of all the apostolic discourses and, indeed, of the entire Scriptures? They would all be written in vain, for they would not compel the admission that men need Christ (which is their main burden, and that for the following reason: something intermediate would be found which, of itself, would be neither evil nor good, neither Christ’s nor Satan’s, neither true nor false, neither alive nor dead, neither something nor nothing (perhaps), and its name would be called “the most excellent and exalted thing in the whole human race!”

Luther, *The Bondage of the Will*

“Take the sayings of Christ in John 6[:44]: ‘No one comes to me unless my Father draws him.’ What does this leave to free choice?”

“I for my part in this book *have not discoursed, but have asserted and do assert*, and I am unwilling to submit the matter to anyone’s judgment, but advise everyone to yield assent.

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