

but there were no defenders of such stature as to do him much political or civil good. The views of Gottschalk are much like the later views of supralapsarianism that will be discussed in the Dutch reformation. I think I must warn you that the terms used to describe this sort of thing are not subject to uniform interpretation and you will need to put the concepts into a more meaningful context by your own words.

b. The Gregorian View

Gregory the Great (d. 610) was one of the greatest leaders of the Roman Church. He is a strange combination of theological thinker, political manipulator, and superstitious hack! His influence on the Roman church is incalculable, I think, and his understanding and interpretation of Augustine became the understanding of the church although Augustine would have "turned in his grave" had he known the way these boys read him.

Gregory emphasized the need of grace but tended to make it the dispensable commodity of the church. He managed to tacitly dismiss Augustine's concept of man's total dependence on God's sovereignty and made grace obtainable through the good offices of the church. Man could not save himself and needed grace. In particular he needed grace on these lines:

-prevenient grace...preparing and going before his salvation to show him his need.

-subsequent grace...following the early work and being a "saving and keeping" grace, the actual deliverance of the soul.

The church, through the Gospel and its offices, became a channel of this grace and persons who were not in harmony with the church were not likely to benefit by it. While this sounds like Augustine's famed statement.. "Let no one say he has God for his father who will not have the church for his mother" it is really not the same...a totally different church idea being used in Gregory's thinking as opposed to that of Augustine.

To Gregory foreknowledge was not causative. It had neither the force of decree nor prescience but was simple foreknowledge followed eventually by the actuality of the decree. Man was subject to grace if he wanted it. If he wanted it, God would supply it, and the church would be the customary means of fulfilling the supply. Man was being made, subtly perhaps, a dependent child on an ecclesiastical system.

c. The Scholastic notations

While not overthrowing Gregory, the Schoolmen offered some notes worthy of consideration and