

# ***Church History***



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- *Introduction to Church History*
- *The Ancient Church* AD 1<sup>st</sup>-3<sup>rd</sup> centuries
- *The Rise of Christendom* AD 4<sup>th</sup>-5<sup>th</sup> centuries
- *The Early Middle Ages* AD 6<sup>th</sup>-10<sup>th</sup> centuries
- *The Age of Crusades* AD 11<sup>th</sup>-13<sup>th</sup> centuries
- *The Renaissance* AD 14<sup>th</sup>-15<sup>th</sup> centuries
- *Conquest and Reformation* AD 16<sup>th</sup> century
- *The Age of Enlightenment* AD 17<sup>th</sup>-18<sup>th</sup> centuries
- *The Age of Revolution* AD 19<sup>th</sup> century
- *The Modern Age* AD 20<sup>th</sup> century
- *The Postmodern Age* AD 21<sup>st</sup> century



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- *The Age of Crusades* AD 11<sup>th</sup>-13<sup>th</sup> centuries
  - *West vs. East*
  - *The First Crusade(s)*
  - *The Crusades Become a Fad (interlude)*



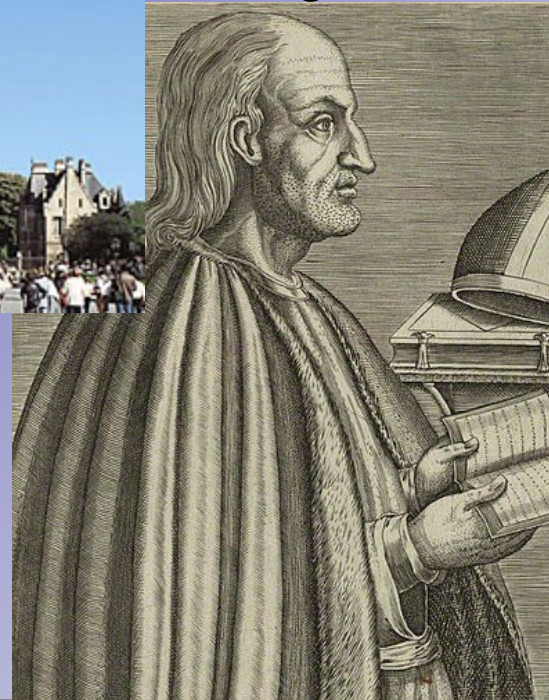


# The Age of Crusades

- In-fighting within the Church continued
  - 1115± Peter Abélard wrote his first book
    - A student who was gifted in Anselm's dialectical "scholasticism," Abélard taught at Paris' Notre Dame cathedral school

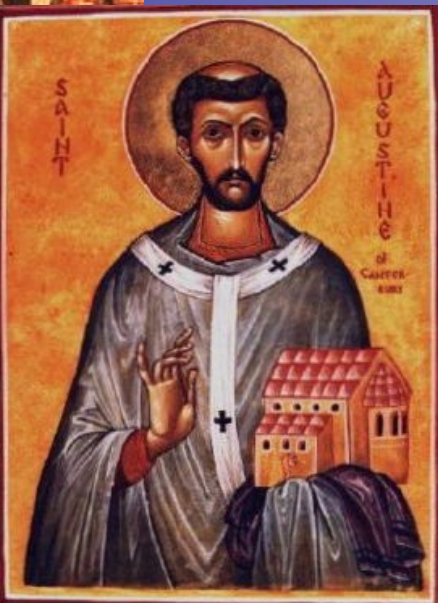


- Not *this* Notre Dame (a cathedral which didn't start construction until 1169), but at the proto-university which was the cathedral's origin



# The Age of Crusades

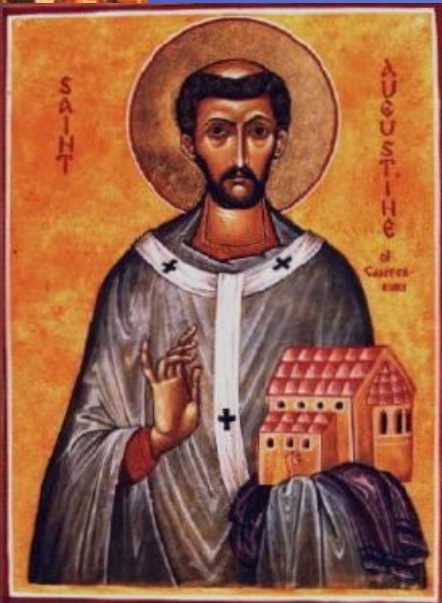
- In-fighting within the Church continued
  - 1115± Peter Abélard wrote his first book
    - A student who was gifted in Anselm's dialectical "scholasticism," Abélard taught at Paris' Notre Dame cathedral school
      - In particular, Abélard taught against Anselm's penal substitutionary atonement and for Augustine's "moral influence" theory of the atonement
      - Jesus did not die on the cross to take our punishment onto Himself or to appease the wrath of an angry God—that would make God out to be wrathful instead of loving
        - How could God love His children and yet feel *wrath* toward His children at the same time
        - God's attitudes (i.e.; His wrath) didn't need to change—*our* attitudes needed to change





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      - Jesus did not die on the cross to take our punishment onto Himself or to appease the wrath of an angry God—that would make God out to be wrathful instead of loving
      - Instead, Jesus died to infuse our lives with His holy blood and righteousness
        - Christ's death was therefore not a payment to either God or Satan, but rather a call for holy living for humanity—the perfect example of the ultimate act of obedience to God



# *The Age of Crusades*

- Funky little teaching moment—
  - This point in the Middle Ages is obviously big on figuring out the atonement, so let's re-cap:
    - Ransom Theory of the Atonement
      - Jesus died as a ransom to Satan, since the Devil owned us because of our original sin
      - (NOTE: This was a “trick” by God, since Satan didn't realize that Christ's sacrifice would allow Him to break the power of sin and death)
      - (NOTE<sup>2</sup>: A derivation off of this theory became known as the “Christus Victor” theory, since it emphasized that Jesus' ransom then defeated the power of Satan and sin on the Earth)





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    - Penal (“Substitutionary”) Theory of the Atonement
      - Jesus died in our place to take the penalty for our sins onto Himself
        - (NOTE: This theory was promoted early on, but then mostly abandoned, post-Augustine—though it became the most popular *Protestant* theory, post-*Reformation*)
    - Moral Influence Theory of the Atonement
      - Jesus died as a martyr, showing us the perfect example of the importance of living for—and being willing to die for—moral purity in our lives
        - (NOTE: This is the theory of the atonement most favored by the Covenant, though there is no “official” doctrine for the church, *per se*)





# The Age of Crusades

- Funky little teaching moment—
  - This point in the Middle Ages is obviously big on figuring out the atonement
  - Modern Anglican theologian John Stott argued that it shouldn't be an “either/or” proposition
    - Substitutionary Atonement should be our baseline
      - Jesus certainly died in our place to take the penalty for our sins onto Himself
      - And yet, Jesus *did* conquer Satan and sin at the cross (i.e.; “Christus Victor”)
      - And yet, Jesus *also* did die as an example of how we should be living holy lives, infusing us with His righteousness through His blood (i.e.; “Moral Influence”)
    - Some people have (rightly) argued that Stott may have been trying too hard to make everyone happy, but I really do think that he had a good point
      - As Einstein observed, “Everything should be made as simple as possible... but not moreso...”



# *The Age of Crusades*

- In-fighting within the Church continued

1115± Peter Abélard wrote his first book

- A student who was gifted in Anselm's dialectical "scholasticism," Abélard taught at Paris' Notre Dame cathedral school
- Abélard is also famous as a romantic
  - While in Paris, he fell in love and had an affair with the beautiful Héloïse
  - Her uncle, Fulbert, opposed her having an affair with a clergyman, but they kept up their romance in secret
  - Once she became pregnant, Abélard offered to marry her (secretly, because he was still a clergyman, and wives were against the rules)
    - Once Fulbert discovered this and publicly outed them, Abélard shipped Héloïse off to a convent to have the child and live as a nun (which she didn't want to do)
    - Fulbert, furious at Abélard's treatment of his niece, hired men to break into Abélard's apartments and castrate him
  - At this point, Abélard chose to give up on sex and just become a monk...  
(so much for Christ's moral influence...)





# ***The Age of Crusades***

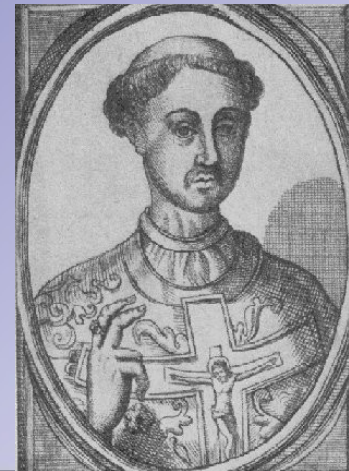
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- It was convened by the new Pope Callixtus II after he had finally settle the question of investiture with Emperor Heinrich V at the Concordat of Worms (in Germany) in 1121—

(NOTE: Heinrich had taken Pope Paschal II prisoner and tried to seize Papal lands in a bid to put in his own antipope, but his princes refused their support, and his own, local archbishop excommunicated him, so he was forced to apologize and “make nice” with Rome—specifically, Paschal's successor, Callixtus)



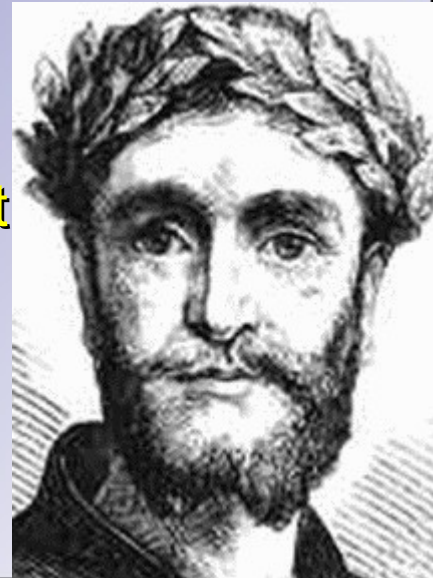
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  - It was decided that the Emperor, as a layman, could not invest bishops with ecclesiastical power or authority
  - So the Church could invest a bishop with his shepherd's staff and episcopal ring as signs of his spiritual authority
  - And the Emperor could invest him with the lance (or the Papal sceptre) to show that he holds *secular* power within his own, Church-ruled lands
  - The Emperor retained his control, but the Pope retained his authority
    - But, most crucially, this set the precedent that kings—even *Emperors*—are merely *laymen*, not Divinely-ordained leaders within the Church





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- **The First Lateran Council not only announced all of this, but also decided other canons, including:**
  - Simony is a really, really bad thing
  - Anyone who tries to invade the Papal city (and, at that time, the personal headquarters of the Pope) of Benevento will be declared anathema (that's like excommunication on steroids—you're not just cut off from partaking of the Eucharist, but from everything about the Church... and there's no coming back)



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  - **Anyone going on Crusade to the Holy Land will have all of their sins automatically remitted**
    - And any family or possessions that they leave behind will be taken under the direct care and protection of the Church





# The Age of Crusades

- In-fighting within the Church continued

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  - Anyone going on Crusade to the Holy Land will have all of their sins automatically remitted
  - Anyone who messes with any possessions or protected people of the Church will be summarily excommunicated
  - Clergy are not to have any relationships with any women other than immediate family members
    - Any clergy who are married must have their marriages dissolved immediately and must do penance for their sin of lust





# The Age of Crusades

- Funky little teaching moment—
  - NOTE: I chose this picture of Callixtus II because, again, it's around this time that Popes first started wearing the Papal mitre
  - You'll notice here that it's still in the process of becoming the more modern version of the mitre but it's still just a stylized version of the Jewish High Priests' *מִצְנֶפֶת* [*mitznefet*, or “turban”]) as is its Eastern Patriarchal counterpart





# The Age of Crusades

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1130+ The Almohads came into power

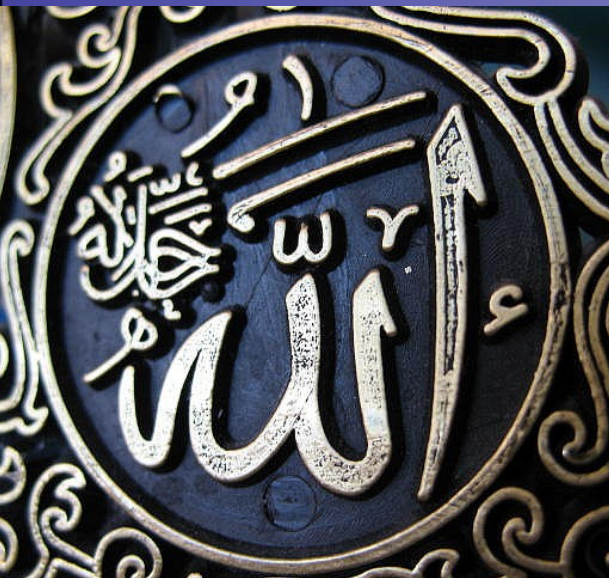
- The Muslims were in the midst of theological debate as well

- Everyone agreed that God's name was Allah and that to *depict* Him in any way was idolatrous

- But most had come to worship Him by calling Him by His attributes, "The Most High," or "The Source of Peace," or "The Eternal Lord" (there were 99 of these official titles)

- Abu Abd Allah Muhammad Ibn Tumart, a Berber who'd studied Muslim theology in Spain, came to believe that using these titles for Allah was, itself, idolatrous

- He began a movement called the Almohads (from الموحدون or "the Unitarians"), devoted to solely using the name of Allah, and never worshipping His attributes



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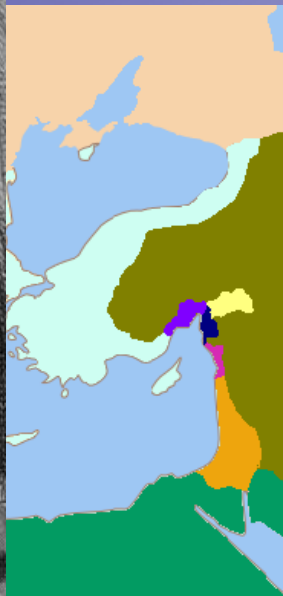
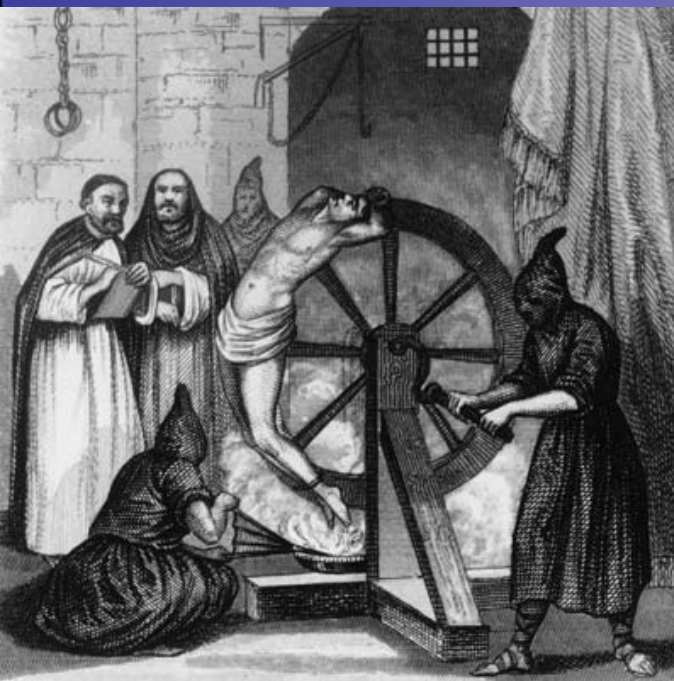
- The Muslims were in the midst of theological debate as well

- **Beginning in 1130, the militant Almohads overthrew the only slightly less militant Almoravids, taking over most of their lands, including portions of the Iberian peninsula**

- **Note that the Muslim lands were fragmenting, just like the Christian lands had done**

**(Spain was the perfect microcosm of that fact)**

- **The fervent militancy of the Almohads is often cited as one of the main precursors for the fervent militancy of the later Spanish Inquisition—created to root out the vestiges of Islamic, Jewish, and Christian heresies from Spain...**





# *The Age of Crusades*

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1131 Peter of Bruys was executed

- A Catholic priest in Southern France, Peter began to have doubts about the hard line, Roman Catholic orthodoxy

- He and his followers—the Petrobrusians—taught a strictly literal interpretation of the Gospels but then denied the authority of both the Old Testament and the New Testament epistles, considering them to be hopelessly corrupted by bad Catholic translations and politicizations



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- Among the heresies of the Petrobrusians were:

- 1) there is no clear, Biblical foundation for the doctrine of enforced celibacy for clergy
- 2) the baptism of infants holds no effect, since one is saved by one's *own* faith, and not the faith of *others*
- 3) the Church isn't a building or a cathedral, but the people of God, joined in community
  - (thus, Christians should not build church buildings—which really only glorify the Church—but should rather simply be a community which glorifies God)





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- 4) the Cross wasn't a *holy* object, but a symbol of *torment*—it should *not* be venerated
  - (thus, Christians should not use crosses as their symbol, but should tear down and burn all crosses)
  - (think of it like a new iconoclasm)



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- 5) Communion was to help us *remember* Christ, not to *receive* Him, or receive *grace*
  - (thus, Christians should not believe their bishops who argue they must take part in order to *continue* to be saved)





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- 5) Communion was to help us *remember* Christ, not to *receive* Him, or receive *grace*
- 6) Prayers and alms for the dead accomplish nothing—we're accountable for our *lives*



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- **Local Catholic townsfolk took Peter and several of his Petrobrusians and threw them onto their own bonfire of crosses at Nîmes**

- Peter was later condemned by the Second Lateran Council in 1139





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1139 The Second Lateran Council was held

- After the death of Pope Honorius II in 1130, the majority of cardinals elected Anacletus II

- But Innocent II was elected at the same time by a small college of cardinals, sort of like Nicholas II had set up back in 1059

(I say "sort of" because that college was *supposed* to have been chosen by the cardinals, and this one kinda just met in secret and picked their own guy to be Pope)



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- **So which one was the Pope, and which one was the Antipope?**

- **Like so much of history, that was decided by the victor...**





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- Ruling from a throne in France, Innocent began a huge smear campaign against Anacletus

- He also met with Holy Roman Emperor Lothair III and King Henry I of England and gained their support



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- Ruling from a throne in France, Innocent began a huge smear campaign against Anacletus

- When Anacletus died in 1138, Innocent rushed back to Rome and took his place as Pope

- One his first actions was to call together a Council...





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- At the Second Lateran Council, Anacletus was condemned as a heretic and militant schismatic and all of his decisions and appointments were declared null and void

- He was retroactively declared to have been the Antipope, and Innocent to have been the *real* Pope all along

- All of the bishops and cardinals who supported Anacletus were immediately stripped of all power and credentials



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- **In addition, several other canons were decided:**

1) Peter of Bruys was condemned

- And each of the doctrines he preached was individually condemned

- In fact, *all* acts of the crime of “incendiarism”—setting things on fire with malicious intent (other than in warfare) were now considered to be excommunicable offences





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- 1) Peter of Bruys was condemned
- 2) **Marriage was again condemned for all clergy**
- 3) **Usury was again condemned for all clergy**
- 4) **A strict truce was to be upheld between all Christians during Advent and Lent**
  - **Breaking the truce would result in excommunication**





# The Age of Crusades

- In-figure  
111  
112  
113  
113  
113



- 5) Tournaments and jousts were strictly forbidden, since they frivolously endangered people
- If you died on the field of a joust, you were to be denied a Christian burial
  - Instead, go on *Crusade*...





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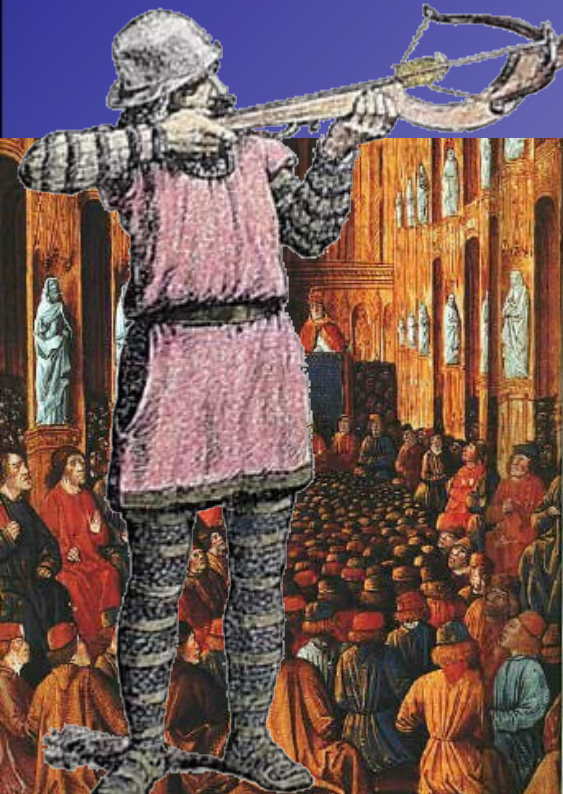
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- 4) A strict truce was to be upheld between all Christians during Advent and Lent
- 5) Tournaments and jousts were strictly forbidden
- 6) The use of crossbows against other Christians was forbidden (becoming one of the first "gun control" laws in history, seeing crossbows as WMDs)





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- In-fighting within the Church continued

- 1115± Peter Abélard wrote his first book
- 1123 The First Lateran Council was held
- 1130+ The Almohads came into power
- 1131 Peter of Bruys was executed
- 1139 The Second Lateran Council was held
- 1141 Prester John defeated the Turks, and established a Christian empire in the East

