

Church History



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



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- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
 - *Martin Luther*
 - *Conquests of Various Kinds*
 - *The New Martyrdom of the Church*
 - *Die Warhet Ist Untödllich*
 - *Calvinists and Mennonites*
 - *The Counter-Reformation*
 - *The Wars of Religion (part 4)*



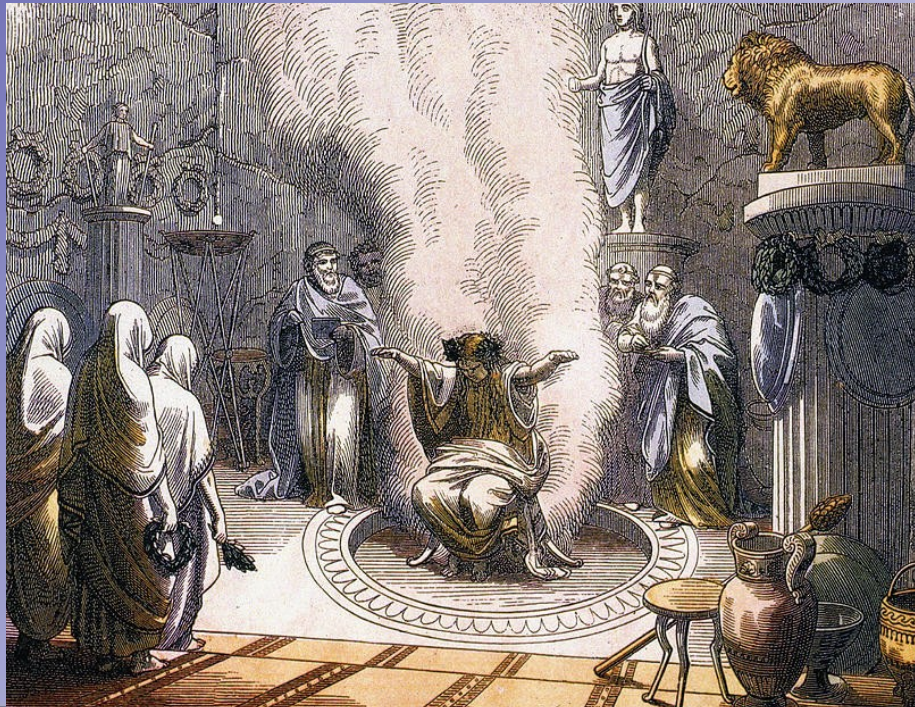
The Reformation

- Europe is still in turmoil
 - 1500s Catholics & Protestants fought over *everything*
 - Even down to how to read Biblical prophecies...



The Reformation

- Funky little teaching moment—
 - Up until the late 1500s, there were two basic schools of thought about how to read Biblical prophecies from Daniel, Revelation, etc., within the Christian church
[NOTE: Both were stemming from the original, more holistic understanding of a “prophet” being someone who sees and speaks God’s truth—not solely someone who sees the future like some kind of Greek oracle]



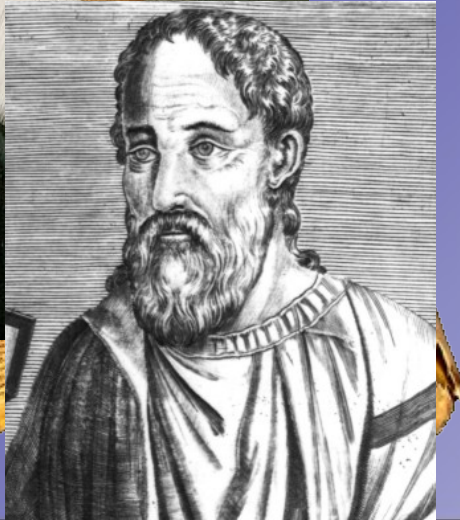
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 - Up until the late 1500s, there were two basic schools of thought about how to read Biblical prophecies from Daniel, Revelation, etc., within the Christian church
 - One was the “Preterist” interpretive model, which argued that Daniel and John were speaking God's truth about their own historical contexts, but simply presenting it in “poetical” ways
(Either because that's the way God had presented it to them, or because they felt that “poetics” were the only way to express uncomfortable truths without getting into trouble)



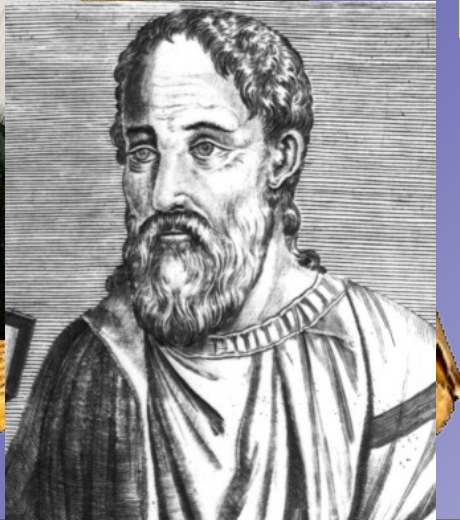
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 - So, for instance, Dutch theologian Hugo Grotius agreed with early church writer Eusebius that the Revelation was actually written to speak about the destruction of the Temple in 70 AD
 - So prophecies can be *fully* Preterist—
(Nero or maybe Domitian was the Beast—or maybe the Antichrist)
(the Great Tribulation was when the Romans slaughtered Jews in the streets of Jerusalem)
(there is no “Second Coming” coming, no “Millennial reign”—all of that simply pointed to the fact that Christ is sovereign, and His judgment fell on a Jerusalem that deserved punishment)



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 - So, for instance, Dutch theologian Hugo Grotius agreed with early church writer Eusebius that the Revelation was actually written to speak about the destruction of the Temple in 70 AD
 - So prophecies can be *fully* Preterist or only *partially* Preterist—
(Revelation was about the 1st century, but Jesus promised to come again *in person*—so maybe that part's still coming up)



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 - But because the prophets were expressing truths that *never* change—though their expressions or applications might morph over time—the things that Daniel and John saw could be applied to an audience's contemporary situation as well
 - So, for instance, Martin Luther, Jean Calvin, and most Protestant leaders argued that the Antichrist wouldn't be a person who is to come, but rather *any* time that a spirit of anti-Christianity is embodied
 - Luther even expressly stated, “The Papacy is the seat of the true and *real* Antichrist”)
 - William Tyndale argued the *true* Antichrist is any man who defrauds his neighbor, or who lives out a sham religion of “ceremony,” etc.



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 - So, for instance, Martin Luther, Jean Calvin, and most Protestant leaders argued that the Antichrist wouldn't be a person who is to come, but rather *any* time that a spirit of anti-Christianity is embodied, and that we are *perpetually* in a time of Great Tribulation, here in this lost world



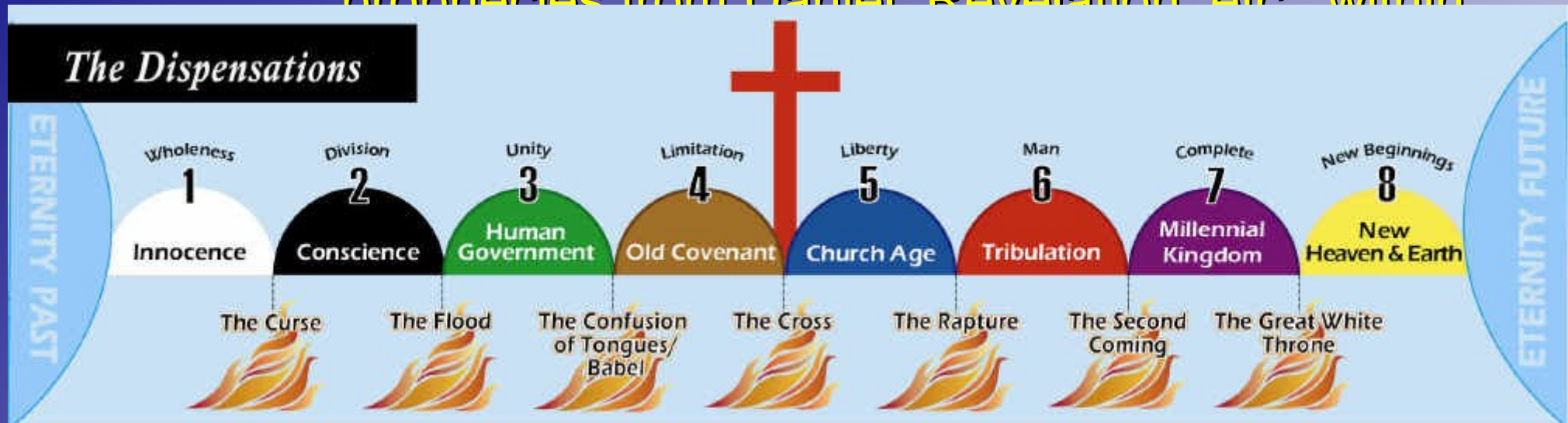
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 - Historicists also argued that prophecies such as Daniel's “70 weeks” or John's “3 ½ years” can be understood as explaining the history of everything that had *led up to* the present time
 - For instance, maybe John was prophesying that, after the Council of Nicaea helped set up the Catholic Church in 325, 3 ½ years' worth of days' worth of years (that is, 1260 years) should have passed before the beginning of God's judgment against the Pope—so, say, in 1585... which just so happened to be the time that the Historicists were arguing their thesis



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- Breaking down the prophecies as outlines of history in this way ultimately led the way to the creation of new theological interpretive overlays such as Dispensationalism—devised in the 19th century (which says that history is broken down into distinct “dispensations” when God interacted with His people in distinct ways—such as an Age of Law, followed by an Age of Grace, followed by a Kingdom Age, etc.)



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 - (which says that history is broken down into distinct “dispensations” when God interacted with His people in distinct ways)
 - But, ironically, modern Dispensationalism actually makes use of a *third* interpretive perspective on reading prophecies...



The Reformation

- Europe is still in turmoil

1500s

1585

Catholics & Protestants fought over *everything*
Francisco Ribera argued for a *third* perspective

- Ribera was a Jesuit from central Spain who didn't like it that in *all* of these interpretive frameworks, Rome comes out sounding pretty awful

- So, instead of just seeing prophecies as coded expressions of the writers' contemporary contexts or as symbolic breakdowns of Church history leading up to an arbitrary "modern age" of "now" Ribera argued for the oldest, Jewish, most direct way of reading Bible prophecies about the future—as if they were *about the future* (i.e.; the Futurist perspective)

(NOTE: Each of the three perspectives argued that *theirs* was technically the *oldest* way of reading prophecies)



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 - For instance, if John said that Christ would reign for a Millennium prior to the final judgment against the fallen world, then that's what was going to happen—and since that hasn't happened yet, then it must be still to come (i.e.; in our future)
 - Thus, even if Rome *were* the Antichrist, then it must somehow *become* an Antichrist due to the (sometime *future*) expulsion of God's Popes—possibly by some kooky Protestant



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- Ribera may have been trying to dig Rome out of its prophetic hole, but in his commentary on Revelation he resurrected an ancient—and quite workable—model of interpretation that many Protestants found themselves drawn to

(not in small part due to the fact that it takes the Bible the most literally and requires the least amount of hoop-jumping to make it work)



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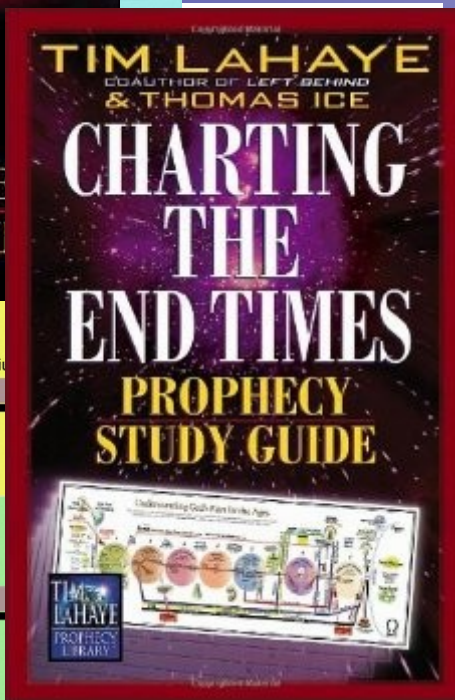
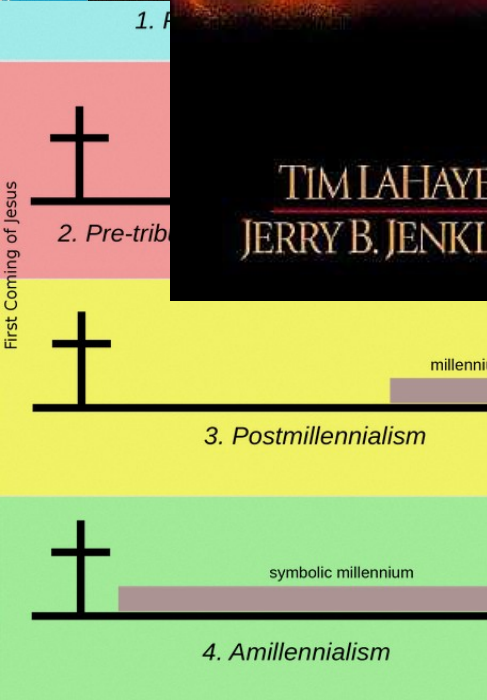
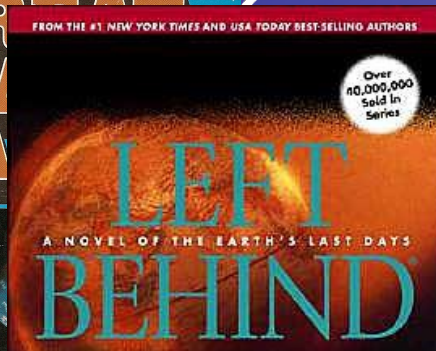
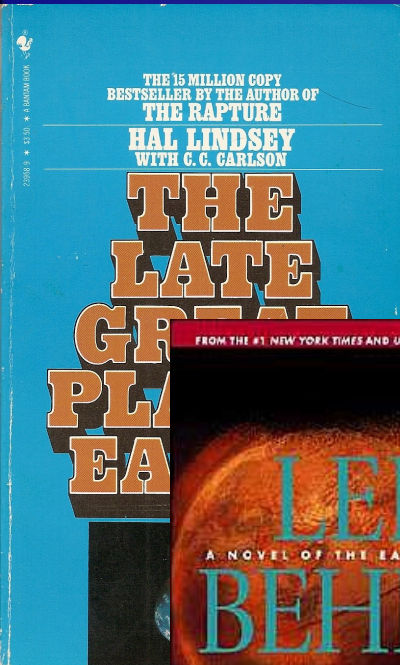
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Soon, even *Protestants* began debating whether Christ would “rapture” His people before, during, or after the upcoming Great Tribulation

Or whether Christ's millennial reign would be before or after His *upcoming* Second Coming—or if it was just a symbolic expression of Christ's current reign in Heaven (*leading up to* His *upcoming* Second Coming)

If all of that sounds like a legit discussion to you, then thank Catholic Francisco the Jesuit back in 1585...



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- Funky little teaching moment—
 - Speaking of the Jesuits, it was in 1587 that Toyotomi Hideyoshi expelled the Jesuits from Kyūshū as part of his conquering of their district



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 - Speaking of the Jesuits, it was in 1587 that Toyotomi Hideyoshi expelled the Jesuits from Kyūshū as part of his conquering of their district
 - Though he himself had risen up from a humble childhood, Hideyoshi had a vision for an idealized Japan, where everyone knew their place and kept to tradition with an extremist militancy
 - Thus, farmers should stay farmers, warriors should remain warriors, and no one should convert to this European “*Kirishitan*” religion—and everyone should be just happy that they get to keep their heads on their shoulders



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 - To make his point, in 1597, he had 26 Franciscan missionaries crucified in Nagasaki



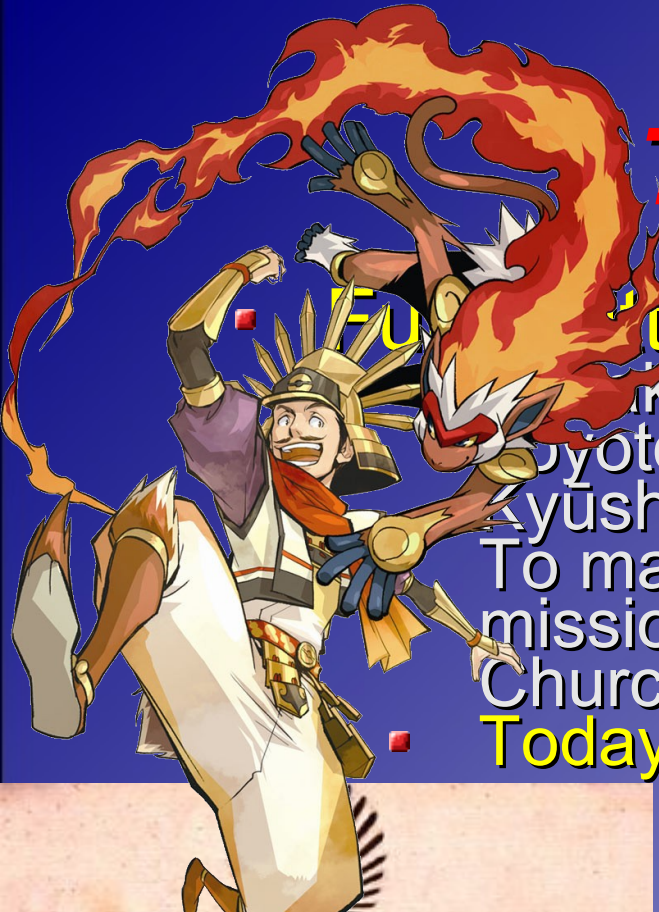
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- They became known as the “*Kakure Kirishitans*” (the “hidden Christians”)

- In 1632, 55 more Christians were killed at Nagasaki
- But in 1637, the *Kakure Kirishitans* led a rebellion against the oppressive forces of the shogunate, centered in Hara Castle, in Kyūshū... and 37,000 were slaughtered—most of whom were unarmed peasant women and children who “didn’t know their place...”





The Reformation

■ Early teaching moment—

■ Thinking of the Jesuits, it was in 1587 that Toyotomi Hideyoshi expelled the Jesuits from Kyūshū as part of his conquering of their district. To make his point, in 1597, he had 26 Franciscan missionaries crucified in Nagasaki, and the Church was officially driven underground in Japan.

■ Today, Hideyoshi is a popular figure in Japan

■ He's famous for uniting the warring daimyos and bringing Japan into the strict cultural norms that they've lived under for 500 years (including the abolition of slavery but strict class structure, the prominence of the tea ceremony, the establishment of the castle system, the rigid control of international trade, etc.)

■ In fact, he's so popular that he's actually a player character in *Pokémon Conquest*...



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 - 1500s Catholics & Protestants fought over *everything*
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 - 1588 **Philip II's Spanish Armada invaded England**



The Reformation

- Funky little teaching moment—
 - Remember last week, when Philip was supporting Henri de Guise into Paris against King Henri III and Huguenot Henri de Bourbon?
(not that he really cared about who won, so much as that France was kept in turmoil so that they'd leave him alone to invade England?)



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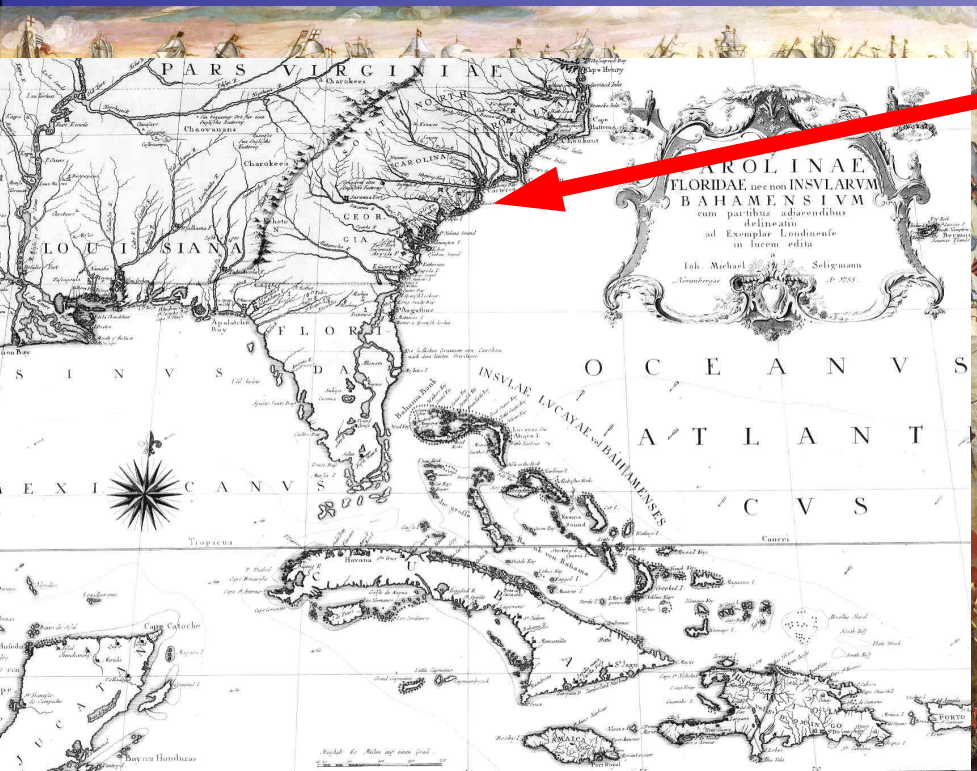
Philip II's Spanish Armada invaded England

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- He was also kinda spooked that, in 1587, England

had established their first American

colony on Roanoke Island, off the coast of modern North Carolina



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 - 1588 **Philip II's Spanish Armada invaded England**
 - Pope Sixtus V blessed the fleet
 - **The Armada was a massive undertaking**
 - 130 specially-built ships
(since so many Spanish ships had been destroyed by Piyale Pasha at Djerbe back in 1560)



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- **The Armada was a massive undertaking**

- 130 specially-built ships carried 26,000 warriors and were prepared to convoy 30,000 more from the Spanish Netherlands

- The British tried to stop them within the Channel, but were outgunned by the Spanish

- But the British had three major assets:
1) Sir Francis Drake, whose brilliance at ship tactics kept pulling minor victories out of the jaws of defeat



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 - 2) Crazy good luck (the weather gage kept being on the British side, and their lighter ships stayed out of the range of Spanish guns)



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- 2) Crazy good luck

- 3) Spanish greed (the Spanish were under orders to try to take the British ships by boarding, not by sinking—but they were too nimble to be boarded)



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- **The wounded Armada got within sight of the Netherlands, but then had to turn around and try to limp back home to Spain**

- But bad navigation and unexpected, hurricane-force winds smashed them against Scotland and Ireland's rocky coastlines all the way home and of the original 130 ships, only 67 made it back—and most were no longer even remotely seaworthy any more (at a loss of over 16,000 men)



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- **A devastated Philip lamented,**
“I sent the Armada against men—not God's wind and waves!”

- Elizabeth went on record to declare that *God Himself* had fought for England against the enemies of the *true* faith

- As a popular British rallying cry summarized the battle,
“Jehovah blew with His winds, and they were scattered...”



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1590 The Roanoke Colony was found abandoned

- Because of the war with Spain, England hadn't been able to check on Roanoke for three years

- When they finally were able to get there, the people and the colony itself had disappeared—even the buildings and fortifications were just... gone...

- And no one since has ever discovered the fate of the fabled “Lost Colony...”



The Reformation

- Funky little teaching moment—
 - Actually, that's kind of misleading
 - We don't know know what happened to them, since a giant storm kicked in and the English ships had to leave before conducting an exhaustive search but there are plenty of clues to make it pretty clear what probably happened
 - The settlement was actually carefully dismantled—so there hadn't been a struggle or a rush to leave
 - Besides, they'd been on really good terms with the local natives who lived on the mainland and on nearby Croatoan Island (where the Roanoke colonists had considered moving to in 1587)
 - For that matter, the colonists had been told to carve a Maltese cross somewhere to indicate if they had been under attack (which no one did)
 - They *did*, however, take the time to carve the word “Croatoan” onto a fence, and someone else started carving the letters “Cro” onto a nearby tree
 - By the way, the local tribes all later told the English that the colonists had moved to Croatoan Island and become part of the larger population there



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 - So, of course, the English considered it all a huge mystery, and wondered what on earth might have happened to their “lost colony...”



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- 1592 Pope Clement VIII commissioned a new Bible
 - Actually, Pope Sixtus V had started the process of printing a new, well-translated Latin Bible in 1590, but Clement finally finished the job in 1592
 - Clement made sure that the Bible did a better job of pointing back to the original Hebrew and Greek and he moved 2 *Esdras* (i.e.; "2 *Ezra*") and the *Prayer of Manasseh* out of the Old Testament and into the Apocrypha



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- Because the process had begun with Sixtus and ended with Clement, it is often called the *Sixto-Clementine Vulgate Bible*

- What makes this translation particularly historically important is that it was the *one and only* authorized Bible for the Catholic Church from 1592 to 1979 (when the Second Vatican Council—AKA “Vatican II”—actively and consciously updated the Catholic Church for the modern world)



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1593 **King Henri IV was converted**

- Our buddy, Henri de Bourbon the Huguenot had matured into King Henri IV of France

- But that still didn't mean that he actually *liked* his wife, Queen Margaret, but he *really* liked his nubile, young mistress, Gabrielle d'Estrées, and Gabrielle was a devout Catholic

- She convinced Henri that the best way to finally end the Wars of Religion in France was to convert to Catholicism for real

- So Henri renounced being a Huguenot and converted to Catholicism, saying, "Paris is well worth a Mass"

(actually, he probably *didn't* say that, but it became popular nonetheless)



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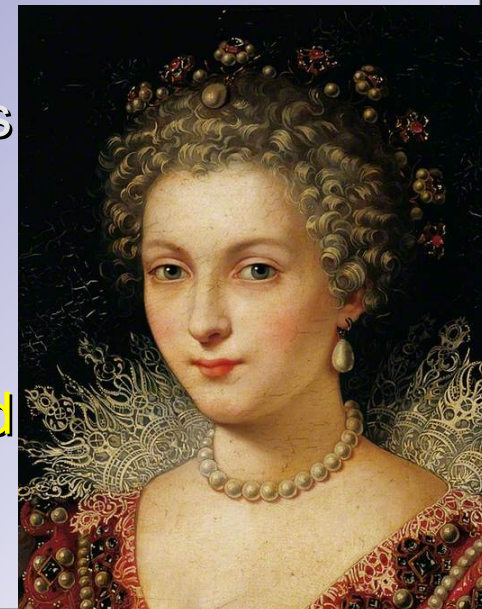
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- **But that didn't mean that he had totally turned his back on the Huguenot cause...**



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1598 The Edict of Nantes was issued

- No political or military action seemed to stem the tide of war, so Henri finally just issued an edict of tolerance toward Protestants in France
 - Annoying everyone equally, Henri declared that Catholicism would be the official religion of France but that absolute tolerance would be extended toward the Huguenots and other Protestants
 - They would even be exempt from the Inquisition—even when travelling in other countries—under the protection of the French crown
 - (a provision that Pope Clement VIII decried, lamenting, “This crucifies me!”)



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 - They would even be exempt from the Inquisition—even when travelling in other countries—under the protection of the French crown, and the Huguenots were given their own castle and an annual stipend from the King
 - The Edict didn't fix everything—and it was soon annulled by Henri's successors—but it did end the civil war, and it changed the perception of French Protestants forever

