

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



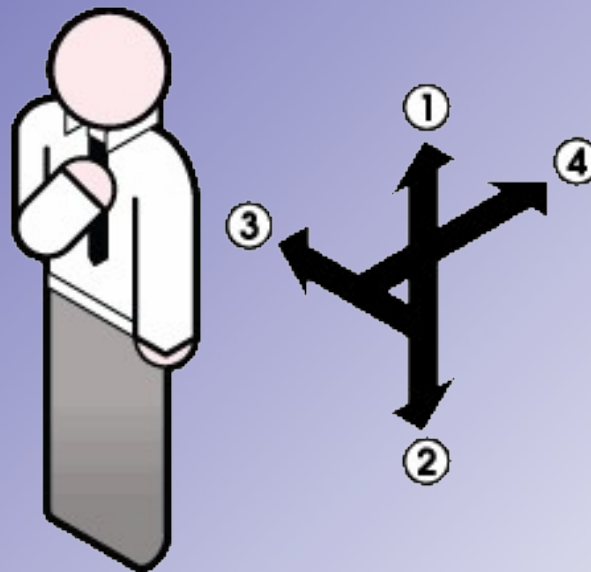
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- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment (sort of)* AD 17th-18th centuries
 - *The Proto-Enlightenment*
 - *New Worlds*
 - *The Last Bits of the Wars of Religion (part 2)...*



The Age of Enlightenment (sorta)

- The Enlightenment was around the corner
 - 1642 The First English Civil War broke out
 - Charles I had become the new King of England
 - Charles supported High Anglicanism in the Church of England—hearkening back to Catholicism
 - Grand altars were placed in all churches
 - Genuflection and making the sign of the cross were reinstituted as mandatory in all services as was reading from the Catholic Apocrypha
 - And a much more Arminian theology was encouraged—you had to *keep* doing worship rituals in order to maintain your salvation



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 - 1642 The First English Civil War broke out
 - Charles I had become the new King of England
 - Charles supported High Anglicanism in the Church of England—hearkening back to Catholicism
 - Dissenters such as William Prynne had their ears chopped off...
 - (Ironically, originally a devout “Roundhead,” Prynne then grew his hair out to cover over his lack of ears)

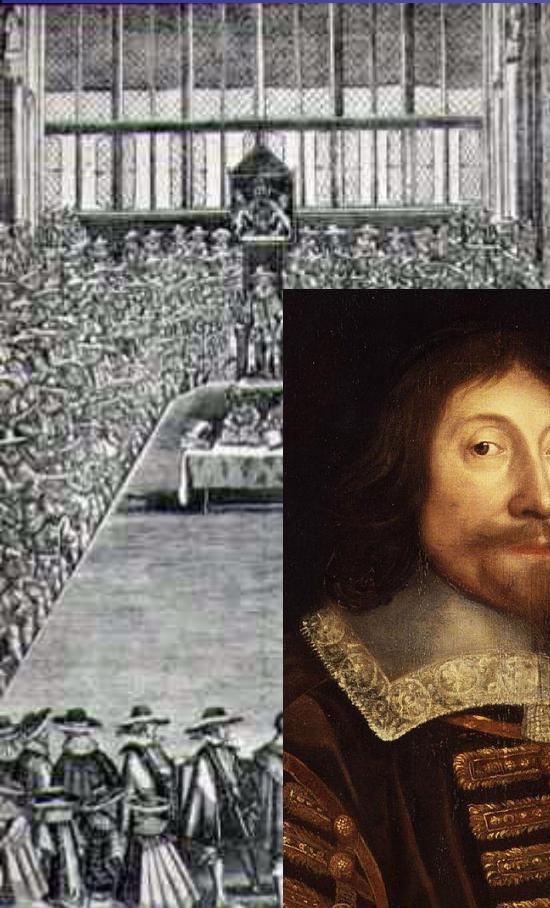


The Age of Enlightenment (sorta)

- The Enlightenment was around the corner

1642 The First English Civil War broke out

- Charles I had become the new King of England
- Full-scale rebellion broke out in Scotland
 - Charles raised taxes to pay for fighting against the rebels, but that just torqued off the English
 - Eventually, he felt forced to call a new Parliament to help him raise the money to fight
 - But this Parliament found the king and his agents guilty of crimes against the kingdom, and openly opposed him
 - In 1642, the king came with 400 troops to arrest five members of Parliament for treason
 - Speaker William Lenthall refused to give the members up, claiming that he served Parliament rather than the king—the predominantly Puritan Parliamentarians stood against the predominantly Anglican Royalists, and a civil war began



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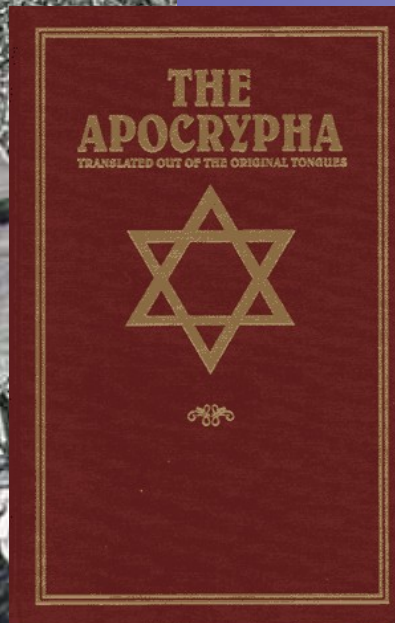
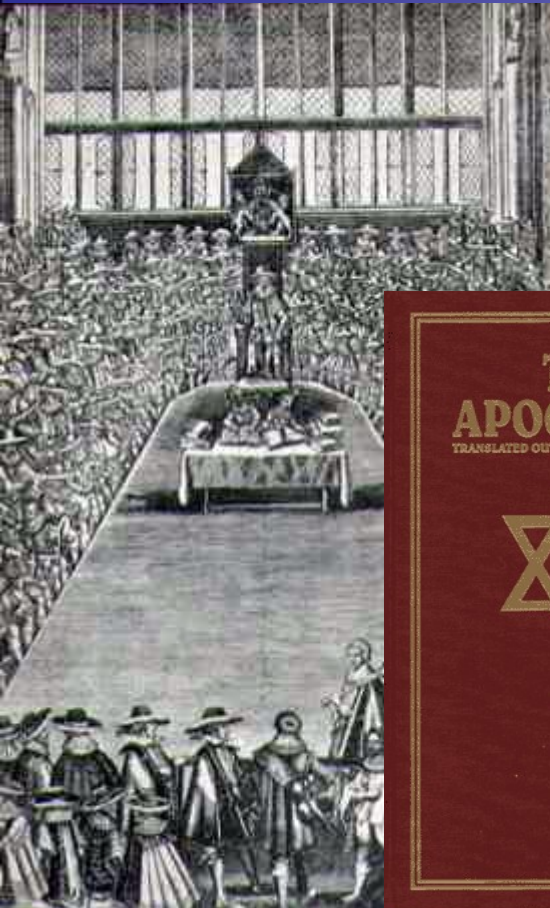
- The Enlightenment was around the corner

1642 The First English Civil War broke out

1644 The Long Parliament enforced the canon

- In an attempt to re-exert their more Puritan, Protestant understanding of worship, Parliament established an assembly of theologians at Westminster to re-reform the Church of England

- As part of that re-reform, the Westminster Assembly made it British law that only the classic, Hebrew canon and New Testament may be read in services—thus, in point of practice, they effectively removed the Catholic Apocrypha by force of law



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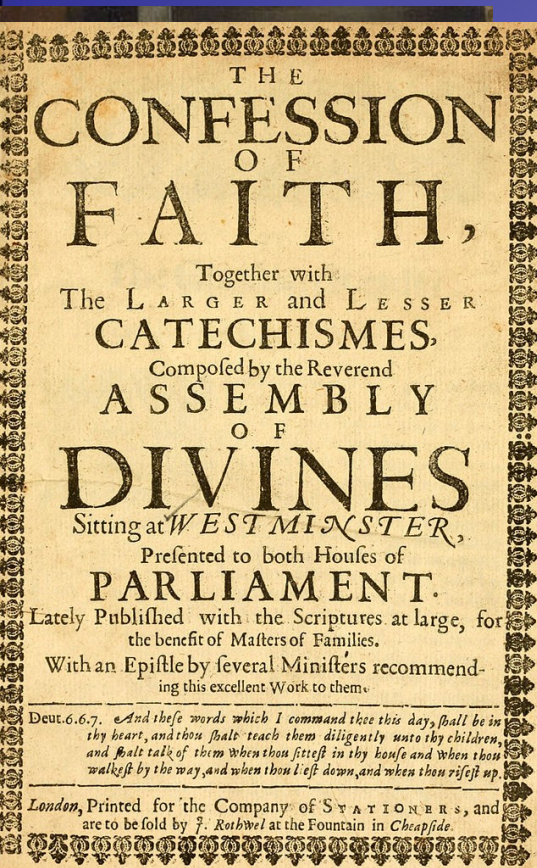
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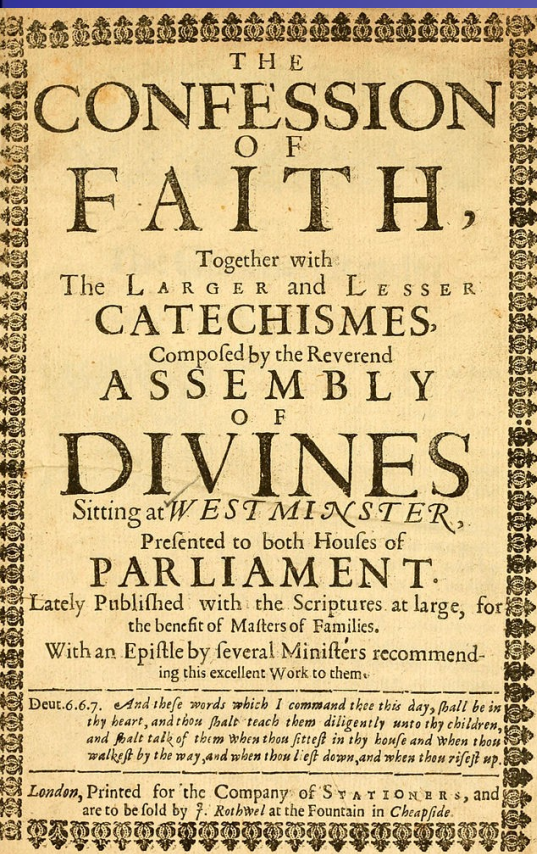
1646 The Westminster Assembly set standards

- Charles was captured and imprisoned, effectively ending the English Civil War and leaving the Puritans squarely in charge of the country
- The Westminster Assembly thus decided to create the Westminster Standards for the Church of England, to enforce right doctrine and practice
 - In doing so, they created the Westminster Catechisms, and the Westminster Confession—which is *still* the doctrinal standard for the Church of Scotland and the Church of Australia today, and a well-beloved statement of orthodox theology for Presbyterians worldwide



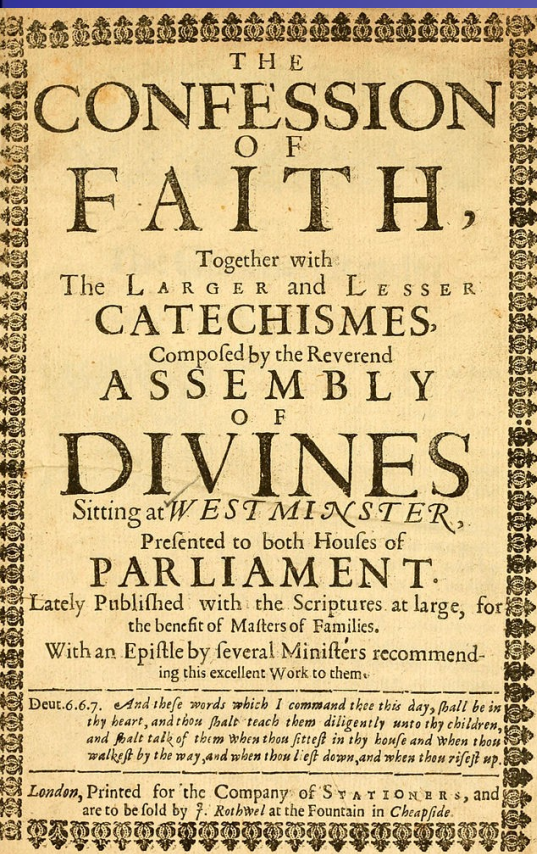
The Age of Enlightenment (sorta)

- Funky little teaching moment—
 - The Westminster Confession is a bit more than just a “statement of faith,” like we use
 - It's an extended exposition of Calvinist theology, broken up into 33 chapters
 - For instance, Chapters III, V, IX and X explain the nature of God's predestination—that though we have free will that “is neither forced, nor, by any absolute necessity of nature, determined to good, or evil,” God “hath appointed the elect unto glory” and the rest of mankind “to dishonour and wrath for their sin, to the praise of His glorious justice”
 - All humans are free to act—not in choosing God or not, but in choosing how to act according to their spiritual nature
 - Unsaved humans have only a sin nature, and thus can only sin
 - The elect have both a sin nature and a redeemed nature, and thus can choose either to sin or not to sin
 - But since even the elect are still corrupted, even their non-sinful actions are never perfect



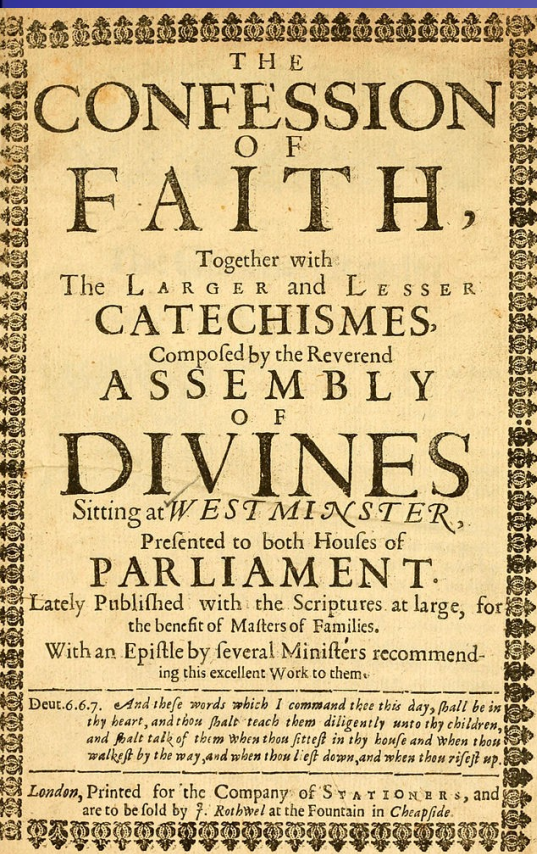
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 - Chapter XXVIII explains why baptism may be rightly administered to infants
 - It's not because of the Catholic idea that salvation is granted to the infant by the power and authority of the priest
 - It's because “the efficacy of Baptism is not tied to that moment of time wherein it is administered”
 - Baptism is an emblem of regeneration and becoming a member of Christ's visible church but since such a member has been *elected* to become a Christian since before time began, then it doesn't matter if one is baptised even *decades* before one has made an apparent “decision” to follow Christ
 - Though it's a sin to neglect baptism, it's not like everyone who gets baptised ends up being one of the elect, and vice-versa



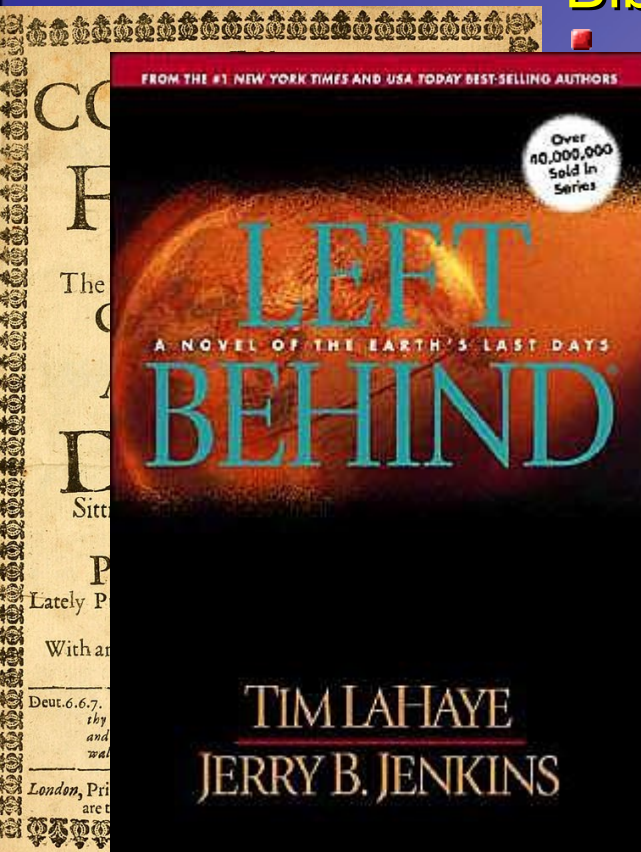
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 - Chapter XXVIII explains why baptism may be rightly administered to infants
 - Chapter XXV explains why there can be no human head of Christ's true, catholic [i.e.; complete] Church which is why the Pope is, by definition, “that Antichrist, that man of sin and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God”



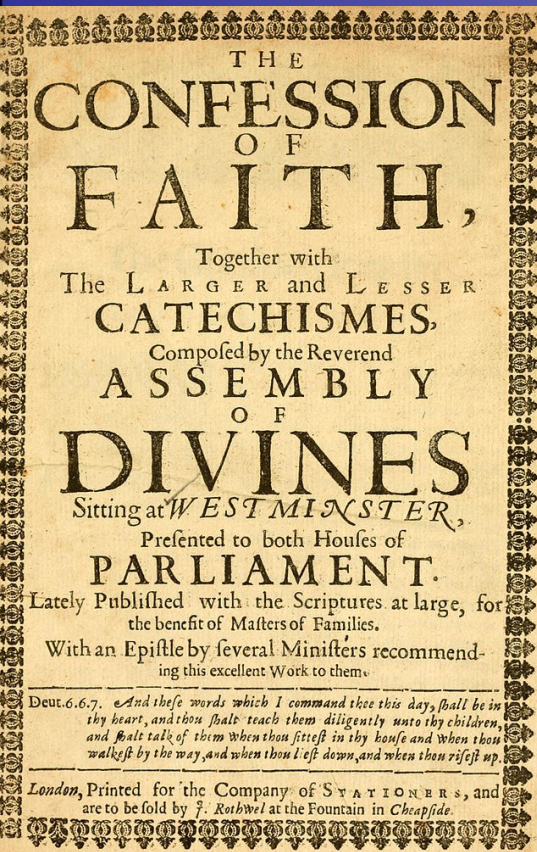
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 - The Confession wasn't intended to simply be a statement of faith—it's often referred to as “the Bible explained”
 - That's led to some interesting permutations over the centuries
 - First, it's really more like *Puritanistic Calvinism* explained—which is really helpful, but can confuse and conflate Calvinism with “what the Bible says”
 - (in a deeper—but ironically similar—way to how modern, popularist audiences conflate *Left Behind* with “what the Bible says”)



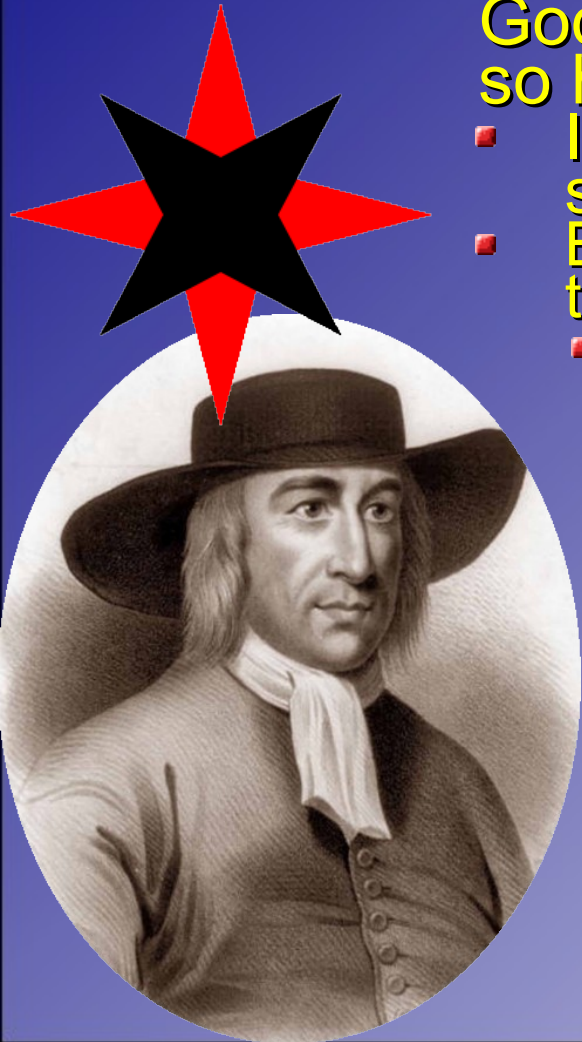
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 - That's led to some interesting permutations over the centuries
 - First, it's really more like *Puritanistic Calvinism* explained
 - Second, some churches have thus encouraged learning the Confession and the Catechisms over learning the Bible—what with them *explaining* the Bible better than the Bible does, which can thus prevent the errors that can come from just reading the Bible on your own
 - Ironically, this kinda makes the Westminster-directed churches a lot like the Catholic churches that they so abhorred
 - (NOTE: I actually *heard* a Presbyterian minister say this in a service once, so it's no joke)



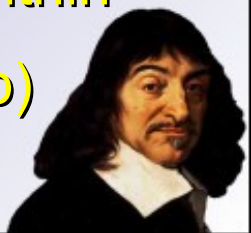
The Age of Enlightenment (sorta)

- Funky little teaching moment²—
 - Around this time, a radical version of Puritan thinking spun off dramatically far from Puritanism
 - George Fox completely agreed that God—and God alone—should oversee the Church... so he was uncomfortable with *Confessions*, etc.
 - In 1643, he felt compelled by an “inner voice” to seek out a new understanding of the Church
 - By 1647, he was preaching across the countryside that man should “tremble at the word of the Lord”—
 - God isn't to be found in church buildings alone
 - God is *everywhere*, and so all people should seek Him wherever they are, and see church buildings only as a convenience



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 - God isn't to be found in church buildings alone
 - God isn't to be found in the *Bible* alone
 - The Bible is truth, but God isn't confined to the Bible—the Holy Spirit teaches what He wills, when He wills, to whom He wills
 - Most Quakers thus believe in “continuing revelation”—the belief that God didn't finish talking at the end of the Revelation, and that He continues talking to us today, sharing new Truth
 - (NOTE: This has led to multiple splits within the movement, and a ton of different, “newly revealed” doctrines sprouting up)

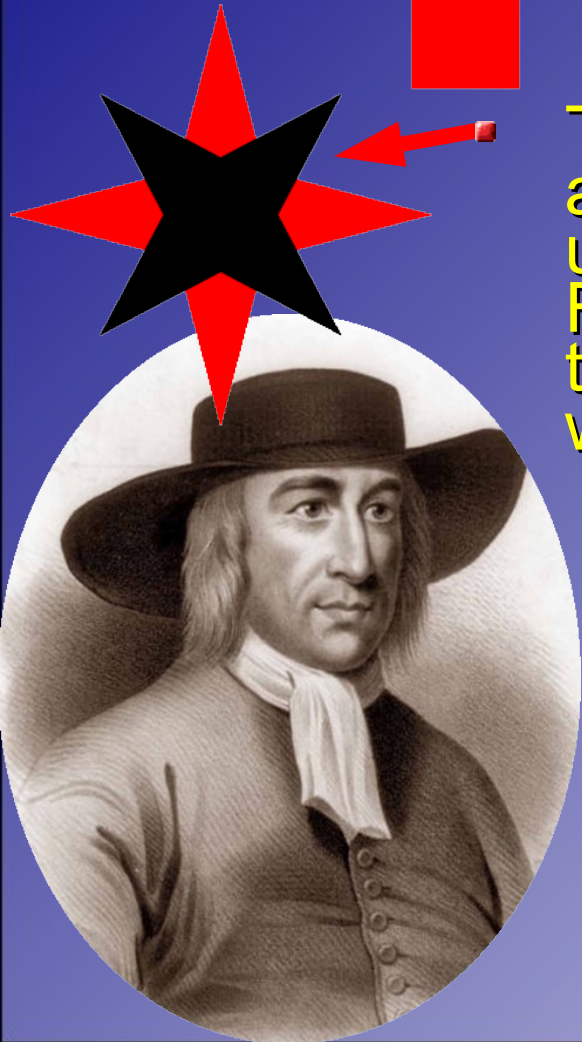
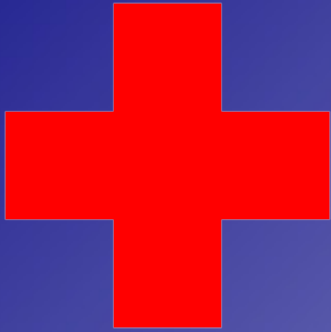


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 - God isn't to be found in church buildings alone
 - God isn't to be found in the *Bible* alone
 - God is an “inner light” in all men, leading and guiding them to Himself
 - This light technically *overrules* the Bible
 - Some Quakers have thus become Universalists, believing that all humanity will be saved, since *everyone* has God's light in them
 - Other Quakers came to see this doctrine as contrary to the Biblical notion of the need for atonement, and thus split off into other congregations of their own
 - Most Quakers see this doctrine as demanding a strict pacifism from Christians



The Age of Enlightenment (sorta)



This symbol, for instance, was officially adopted during World War I after first being used by Quaker field medics during the Franco-Prussian War of 1870 to differentiate the pacifist Quakers from the Red Cross workers



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 - God is an “inner light” in all men, leading and guiding them to Himself
 - (NOTE: This doctrine also led Quakers to be functionally egalitarian, even at an early stage of their development)
 - (Fox debated with Puritan theologians that women did, indeed, possess souls as well as men—and his own wife, Margaret, was a lay preacher)



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 - God is an “inner light” in all men, leading and guiding them to Himself
 - God isn't to be controlled by clergy and courts
 - This has led most Quaker congregations to eschew clergy altogether
 - Some congregations even eschew all forms of *organization* altogether—even of the *service*
 - Their “unprogrammed worship” involves “silence” or “waiting” until the Holy Spirit moves individuals to speak or sing
 - Later Quakers adhered so strongly to this that they practiced “Quietism” in general



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 - **Arguably, this utter emphasis on being led by the Holy Spirit paved the way for later, Pentecostal revivals like Azusa Street in the early 20th century...**



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 - (NOTE: Many congregations of Quakers thus also feel compelled to discard most traditional Christian rites such as communion, baptism, or extended wedding ceremonies—as well as refusing to acknowledge “holy days” such as Christmas, Easter, a Sabbath, etc., instead declaring that “every day is the Lord's day”)



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 - George Fox completely agreed that God—and God alone—should oversee the Church... so he was uncomfortable with *Confessions*, etc.
 - So Quakers may get confused sometimes with Anabaptist groups like Mennonites and the Amish but they're really extreme *Calvinists* who went so far to the extreme that they're no *longer* Calvinists



The Age of Enlightenment (sorta)

- The Enlightenment was around the corner
 - 1642 The First English Civil War broke out
 - 1644 The Long Parliament enforced the canon
 - 1646 The Westminster Assembly set standards
 - 1648 Mazarin negotiated the Treaty of Westphalia
 - Under Mazarin
 - (You remember Cardinal Mazarin from last week—he was the lover of French Queen Anne of Austria, who was the regent over 5-year-old King Louis XIV)
 - (This all made Mazarin *tremendously* politically powerful in France at this time)



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- Under Mazarin, France had grown in power, and was able to force the Hapsburgs to come to a conclusion in their war against the Protestants

- In the treaty, Europe's national boundaries shifted, princes again affirmed "*cuius regio, eius religio*"
Switzerland and Portugal were officially declared to be sovereign states, and the Thirty Years' War was officially over



The Age of Enlightenment

- Funky little teaching moment—
 - Pope Innocent X didn't like Mazarin's treaty
 - In particular, he hated the fact that, essentially, the Catholics lost the War (since they couldn't *force* Catholicism on everyone, as he'd hoped would be the outcome)
 - He thus declared the treaty, “null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all time”



The Age of Enlightenment

- Funky little teaching moment—
 - Pope Innocent X didn't like Mazarin's treaty
 - Then again, he also just didn't like *Mazarin*
 - Innocent had served under King Philip IV of Spain, who was France's chief rival at the time
 - In fact, Mazarin himself had tried to veto Innocent's election, but had arrived in Rome too late to stop it
 - Catholic France and the Papal states almost went to war in 1646 over a bull that Innocent had issued, trying to punish three Italian cardinals who had fled to France for sanctuary
 - The Barberini brothers embezzled millions from the church, but assumed (rightly) that Mazarin hated Innocent enough to shelter them
 - When Innocent threatened them through papal bull, France officially declared that Innocent's papal bulls were null and void within French territory, and threatened to send French troops to Italy unless Innocent backed down...
...which he then did...



The Age of Enlightenment

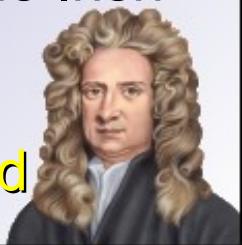
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 - 1646 was the same year that Innocent sent Cardinal Giovanni Rinuccini to Catholic Kilkenny, Ireland, with guns, ammunition, and funding to help fight off the (Puritan) Parliamentary English
 - The Irish loved Rinuccini
 - (in fact, one of Ireland's most well-respected Italian restaurants is called *Ristorante Rinuccini*—located right across the street from Kilkenny Castle—and its logo bears his likeness)



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 - The Irish loved Rinuccini, and they appreciated the gesture of support from Rome
 - Later that year, the Duke of Ormonde tried to broker a truce between the Irish and the English, wherein the Parliamentarians would allow the Irish to continue to hold property and to practice Catholicism in private worship services
 - Rinuccini excommunicated anyone who supported such a treaty, and it was voted down by the General Assembly



The Age of Enlightenment

- **The Enlightenment was finally here**

- 1642 The First English Civil War broke out
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- The Second English Civil War broke out...**

- **Charles I escaped his captivity and made a deal with Scotland to help him retake his crown**
 - The Scottish were concerned about the growing strength of the increasingly anti-Presbyterian, Puritan English Parliamentarians
 - So they agreed to help the Anglican Charles back into power, if he guaranteed their right to remain Presbyterian



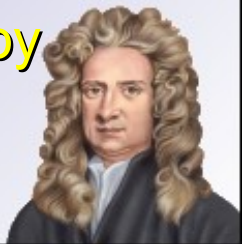
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 - **Rising star Oliver Cromwell won decisive victories against Charles' Royalist and Scottish troops and Charles was soon back in custody**
 - The Long Parliament wanted to re-negotiate with the king yet again, but Cromwell and his New Model Army forced the issue and demanded that the king be tried for treason
 - **Charles refused to testify because he refused to recognize Parliament's authority**
 - (i.e.; King Charles had been ordained by *God Himself*—Parliament was just a bunch of *men*)



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 - **After a five-day trial, Charles was found guilty and sentenced to death**



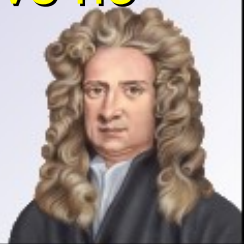
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- Charles was executed on January 30, 1649
 - Since it was in the middle of winter, Charles wore two shirts to his execution, saying, "The season is so sharp as probably may make me shake, which some observers may imagine proceeds from fear. I would have no such imputation..."



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 - Charles was executed on January 30, 1649
 - **This was, for all intents and purposes, the first time that a sitting monarch had ever been tried and executed by his subjects**
 - The first major action of the Enlightenment arguably changed the world from that point forward...



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1649 Oliver Cromwell invaded Ireland

- Thanks to the help of Cardinal Rinuccini, the Irish Confederacy had resisted any treaty which might diminish their rights as Catholics, and had stood with Charles I against Parliament

- They even signed a treaty with the exiled Charles II, to support him onto the English throne
- They also opened their ports to anti-English privateers and encouraged attacks against English ships
 - (Bear in mind that in their own rebellion of 1641, the Irish Catholics had slaughtered upwards of 10,000 English Protestants who had settled in Ulster)



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- Thanks to the help of Cardinal Rinuccini, the Irish Confederacy had resisted any treaty which might diminish their rights as Catholics, and had stood with Charles I against Parliament
- **Cromwell used all of that as a pretext to invade**

