

Church History



Church History

- *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 Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
 - *Cromwell*
 - *Philosophers and Kings, Missionaries and Explorers*



The Age of Enlightenment

- The world exploded into missions

1667 Suarez reached out to the Huaorani

- Jesuit missionaries were traveling all around the world, sharing the Gospel with indigenous peoples
 - (including Jesuit Roque González de Santa Cruz—a missionary who was the first European to enter the jungles of southern Brazil in 1628 and the historical basis for the character of Father Gabriel in the 1984 movie, *The Mission*...)



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- Jesuit missionaries were traveling all around the world, sharing the Gospel with indigenous peoples—a Gospel grounded in Scripture, in education, in reaching people where they're at, and in absolute obedience to the Pope

- In 1667, Jesuit Lorenzo Lucero explored much of Ecuador, along the Napo River valley

- That same year, Jesuit missionary Pedro Suarez reached out to a completely uncontacted tribe in the area—the Huaorani tribe (also called the “Aucas” or “savages” by their neighbors)

- His message didn't impress the warlike Huaorani, who distrusted all outsiders... and proceeded to riddle him with spears
- No one tried to reach out to them again for centuries...

- The next attempt in 1956 *also* ended in the murder of the missionaries and was chronicled in the book, *Beyond the Gates of Splendor* and the movie, *End of the Spear*



The Age of Enlightenment

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1671 Quaker missionaries reached the Carolinas

- Both Quaker founder George Fox and William Edmondson visited the colonies in 1671, bringing the message of the Quakers with them

- Edmondson even traveled through swamplands and dense forests to reach various communities



The Age of Enlightenment

- Funky little teaching moment—
 - Edmondson had actually been a member of Cromwell's New Model Army, who had been part of the invasion of Ireland in 1649
 - Afterwards, Parliament had encouraged troops to settle in Ireland (both to invest an English, Protestant presence, and to provide a live-in police force), so Edmondson and his new wife moved there in 1652
 - But in 1653—during a trip back to England—he heard the preaching of Quaker James Naylor and was converted to Quakerism
 - Edmondson took the faith back to Ireland and began holding services in his home
 - This led him to be imprisoned several times by the Irish authorities (who, being strictly Calvinist—and then later, strongly Catholicized) had nothing but contempt for Quakers
 - In fact, Edmondson's wife, Margaret, was eventually stripped naked by Irish church authorities and thrown out into the snow—where she contracted pneumonia and died soon after



The Age of Enlightenment

- Funky little teaching moment²—
 - Interestingly, during the Great Plague of London in 1665, several prominent English fled the country (or sent their family abroad) to avoid contracting the disease
 - One of those who left the country was a wealthy man named William Penn, who went to Ireland where he heard the preaching of William Edmondson on Quakerism—which galvanized his own growing interest
 - Both Penn and Edmondson began traveling extensively, spreading the faith
 - Penn himself began writing pamphlets and books promoting Quaker principles and attacking the Church of England, the Puritans, and the monarchy for un-Biblical hypocrisy
 - As you might imagine, that landed Penn in prison several times



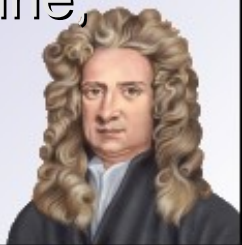
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 - Both Penn and Edmondson began traveling extensively, spreading the faith
 - On one occasion, the Lord Mayor of London threw him in prison on unspecified charges, and then called the jury to convict before they'd heard any defense arguments for Penn
 - The jury came back and declared Penn “not guilty” so the Lord Mayor fined the jury and threw them all in jail until they changed their minds
 - Juror Edward Bushell refused to ever pay the fine, and appealed to a higher court... which ended up finding in favor of the jury
 - The landmark “Bushell's Case” protected all future juries from punishment by judges



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 - So everyone say “Thank you” to Penn and the Quakers for their precedents in modern law



The Age of Enlightenment

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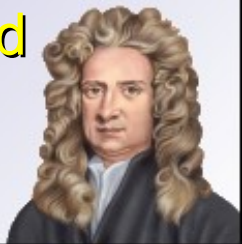
1667

Suarez reached out to the Huaorani

1671

Quaker missionaries reached the Carolinas

- Both Quaker founder George Fox and William Edmondson visited the colonies in 1671
- **Ironically, one of the Quakers' most vitriolic opponents in the Americas was Roger Williams the champion of "soul liberty" who had established Rhode Island as a haven for those being oppressed for their religious beliefs**
 - He decried the Quakers as "Popish" and "Jewish" because they refused to take part in Protestant church services or tithe to any of the churches and they called him a hypocrite because he called himself a Baptist, but refused to take part in any Baptist worship
 - The ugly feud basically came down to this—Williams believed that only the Bible should be the basis for worship, and no churches were actually, perfectly following the Bible
 - The Quakers, on the other hand, believed that charismatic gifts and prophecies should be the basis for worship—even superseding the Bible, if necessary



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 - 1673 **Marquette and Jolliet reached Illinois**
 - **Father Jacques Marquette**
(AKA "Père Marquette")



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1673 **Marquette and Jolliet reached Illinois**

- Father Jacques Marquette was a French Jesuit who traveled with French-Canadian explorer Louis Jolliet, exploring the Mississippi River from the north, southward

- They stopped about 435 miles north of the Gulf of Mexico, once they started running into Native American tribes familiar with Europeans (since they didn't want to get entangled in the growing disputes between France and Spain over southern American territory)



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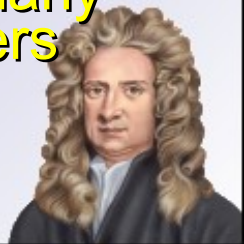
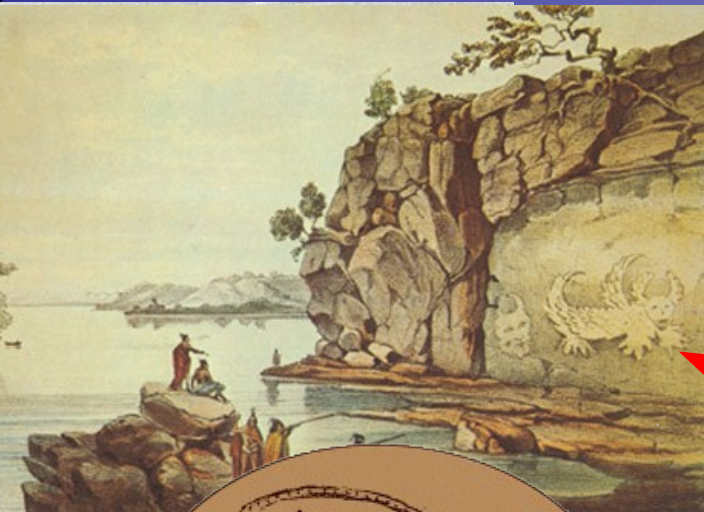
- Father Jacques Marquette was a French Jesuit who traveled with French-Canadian explorer Louis Jolliet, exploring the Mississippi River from the north, southward

- They stopped about 435 miles north of the Gulf of Mexico, once they started running into Native American tribes familiar with Europeans, and then they turned northward again towards home

- On their north-bound return trip, they decided to explore a tributary—the Illinois River

- The Illini tribe warned them not to go, since the waters of the Illinois were home to the fearsome *mishipeshu*—a predatory river monster

- Marquette wrote that they even saw native depictions of the monster painted on the rock faces along the river, and that many tribes confirmed the creature's dangers
- He even included a sketch in his Journal from their descriptions



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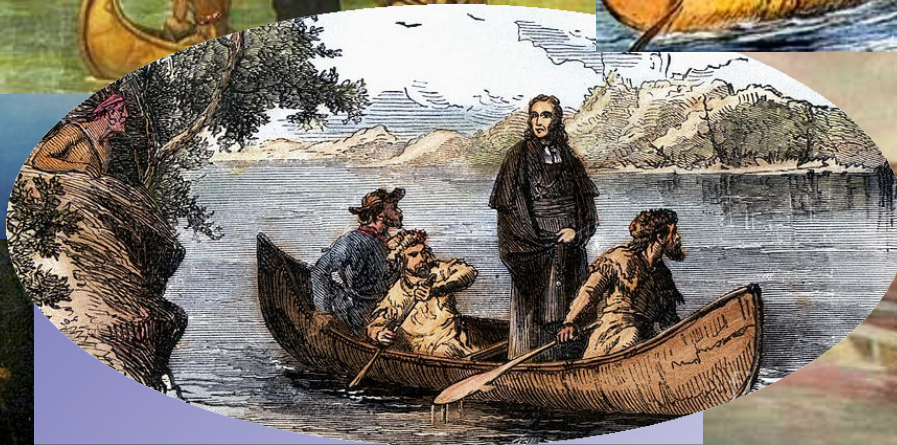
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- The Illini tribe warned them not to go, since the waters of the Illinois were home to the fearsome *mishipeshu*—a predatory river monster
- When the explorers were undaunted, the Illini gave Marquette a “calumet” and their blessings



The Age of Enlightenment

- Funky little teaching moment—
 - In looking at depictions of Marquette, I was struck by one common theme—see if you can see it, too
 - I was going to make a joke about Marquette's seeming inability to actually *sit* down in a canoe



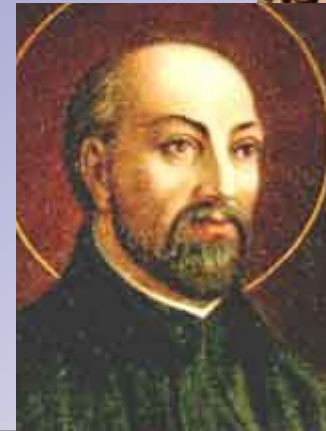
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 - The Marquette-Jolliet exploratory mission was a huge success, and bolstered French-Indian relations all along the Mississippi
 - Marquette even established the first permanent, Jesuit mission at St. Ignace, in what is now Michigan (at the site where earlier Jesuit missionary Jean de Brébeuf and his team had been tortured to death by the Huron back in 1649)



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 - Marquette even established the first permanent, Jesuit mission at St. Ignace, in what is now Michigan, and the members of his team were the first Europeans to winter at what is now Chicago, in 1674
 - He died in 1675 at the young age of 37, after a nasty bout of dysentery that he picked up on that Chicago trip...



The Age of Enlightenment

- **The world exploded into missions**

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1675 Spener published his *Pia Desideria*

- Philipp Jakob Spener was born in Alsace

(Remember that “is it France or is it Germany?” area along the border—at this time, part of the Holy Roman Empire)



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- Philipp Jakob Spener was born in Alsace, then educated in Straßburg, and finally took a pastorate in Frankfurt—the chief pastor of the chief Lutheran church there, at age 31

- Because of his important position, he was invited by a Frankfurt publisher to write an introduction to Johann Arndt's *True Christianity*

Wahres Christentum.
English

JOHANN ARNDT

A
PUBLIC DOMAIN
BOOK



The Age of Enlightenment

- Funky little teaching moment—
 - Johann Arndt had been a German Lutheran pastor who found himself chafing not only against the Calvinist Prince Johann Georg I of Anhalt, but also against the easy, artificial Lutheranism of his day
 - For instance, he wrote,
 - “As every seed produces fruit of a like nature, so the word of God must daily produce in us new spiritual fruits. If we are to become new creatures by faith, we must live in accordance with the new birth. In a word, Adam must die, and Christ must live, in us. It is not enough to know God's word; one must also practice it in a living, active manner...”

Wahres Christentum.

Er

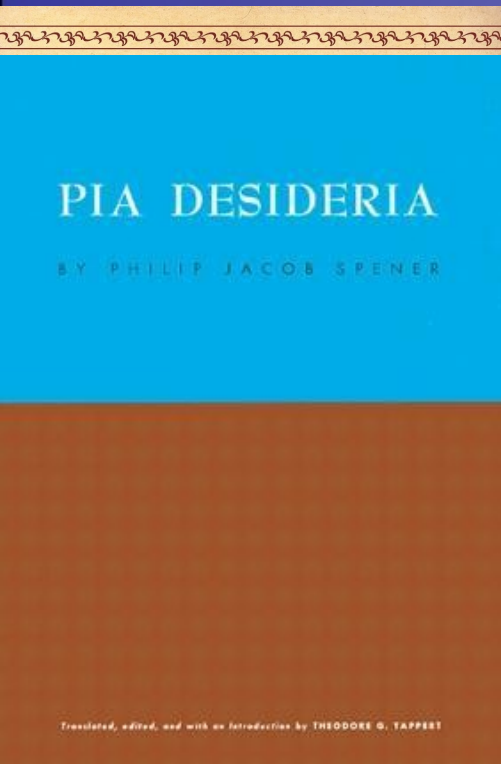


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 - Because of his important position, he was invited by a Frankfurt publisher to write an introduction to Johann Arndt's *True Christianity*
 - Spener took the opportunity to make his introduction to the book his own treatise on doctrinal reform
 - The introduction itself was later published as *Pia Desideria*
 - (“A Pious Desire”)



The Age of Enlightenment

- Funky little teaching moment—
 - In *Pia Desideria*, Spener argued that it isn't our eloquence, or our doctrinal cleverness, or our ritual observance that God will take into account
 - “Instead, we shall be asked how faithfully and with how childlike a heart we sought to further the kingdom of God; with how pure and godly a teaching and how worthy an example we tried to edify our hearers amid the scorn of the world...”
 - His work emphasized the importance of actually living our faith out in meaningful ways, on a daily basis, in our pious interactions with one another
 - This emphasis on living out one's piety gave rise to the Christian movement later known as “Pietism”

PIA DESIDERIA

BY PHILIP JACOB SPENER

Translated, edited, and with an Introduction by THEODORE G. TAPPERT



The Age of Enlightenment

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 - In *Pia Desideria*, Spener argued that it isn't our eloquence, or our doctrinal cleverness, or our ritual observance that God will take into account
 - Spener argued for reform within the church
 - 1) We should study the Bible holistically and richly
 - Thus, pastors should preach the whole Bible, and not just liturgical bits here and there
 - And laity should meet in “churches within churches” (small group Bible studies) to interact with and delve more deeply into the Word
 - Later Swedish Pietists called these small groups “Covenanticles”—from which we get the name, the “Evangelical Covenant Church”

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 - 1) We should study the Bible holistically and richly
 - 2) We must emphasize the priesthood of *all* believers
 - We *all* have the privilege—and the responsibility—to actively live out our faith in this world

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 - 2) We must emphasize the priesthood of *all* believers
 - 3) Knowledge is great—practice is better
 - We have to *live out* what we believe, or else what we believe is just a shadow play
 - Thus, a personal devotional life is *crucial* to our growth as Christians

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 - 3) Knowledge is great—practice is better
 - 4) Our focus shouldn't be on fighting, but on loving
 - In an era when one's devotion to one's faith was demonstrated by who you hated and persecuted, this was kinda huge
 - How can this play out today—both good and bad?

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 - 5) Universities should focus on making Christians
(Remember: at this point in history, universities were almost solely devoted to training people for ministry)
 - Spener argued that too many universities were focused on training men to be pastors and priests *before* (or without) even making sure that they were believers first
 - Again, how can we apply this today?

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 - 5) Universities should focus on making Christians
 - 6) Pastors shouldn't focus on eloquent rhetoric so much as on equipping the believer and nurturing new life in Christ

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 - As with the Anabaptists, the Pietists were often lumped into the “salvation by works” category because they emphasized actually *doing* stuff
 - But obviously, their emphasis was not on doing works in order to be saved, but in having a life that actually *demonstrates* a living faith

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1675 Spener published his *Pia Desideria*

1677 **William Penn purchased West Jersey**

- The situation in England was getting increasingly difficult for the Quakers, so Penn made a petition
 - Since Quakers wanted to go to the colonies but since none of the colonies liked the Quakers any better than the Church of England did would Charles II sell him land for the Quakers to start their own colony?

- Strapped for cash, Charles sold him the recently acquired area of New Amsterdam called West Jersey
- Five years later, Penn then bought East Jersey as well—which Charles was willing to give up, as repayment for the loan from Penn's wealthy father that the crown was about to default on



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- In fact, Charles threw in 45,000 square miles of extra land—either as a sign of respect for Penn Sr. or to sweeten giving his brother, the Duke of York, the Jersey territory back again



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 - **All of this made William Penn the owner of the world's largest privately-held parcel of land**
 - So—as a good Quaker—he devised a series of progressive laws that encouraged complete democracy for all people
 - (just like the rules that they had in worship services and decision-making groups among the Quakers)



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 - So—as a good Quaker—he devised a series of progressive laws that encouraged complete democracy for all people, and focused on rehabilitation of criminals rather than simply on punishing them
 - Penn thus set the stage for our modern understanding of law in America
 - So everyone thank William Penn and the Quakers *again* for their legal precedents



The Age of Enlightenment

- Funky little teaching moment—
 - If William Penn looks familiar to you, it may be because his likeness was used as the “first registered trademark for a breakfast cereal” on September 4th, 1877—for *Quaker Oats* cereal
 - Wanna guess why?
 - No one involved in the company that made *Quaker Oats* had any connection to either the Quakers or to William Penn
 - Founder Henry Seymour simply wanted to use a name that evoked trustworthiness and a commitment to traditional, old-fashioned quality
 - So, after reading an article in an encyclopedia about the Quakers, he named his company “Quaker Mills,” and his product, “Quaker Oats”
 - For generations, Penn’s increasingly happy-looking face has given people confidence in their oatmeal, based solely on looking old-fashioned... even by 1877 standards...
 - Ironically, they keep trying to “update” the look of the logo...



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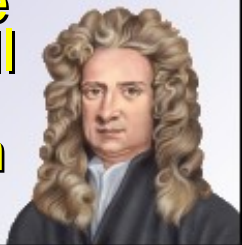
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- 1678 **Hennepin and Cavelier discovered the Falls**
 - Franciscan Louis Hennepin and former Jesuit René-Robert Cavelier, Sieur de La Salle
 - (or “Knight of La Salle”)



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 - Franciscan Louis Hennepin and former Jesuit René-Robert Cavelier, Sieur de La Salle discovered Niagara Falls while exploring the Great Lakes
 - Then again, the Falls *might* have *actually* been discovered thirty years earlier, in 1638, by Jesuit Paul Ragueneau, who described a great “water cataract” in the area
 - Though the Falls *may* have even been discovered 34 years earlier than *that*, by explorer Samuel de Champlain—who said that his men found a huge waterfall in the area back in 1604
 - (or, if you *really* want to get picky, the first *first*-hand account of the waterfall appears to have possibly been from Jean de Brébeuf, during his time with the Iroquois)



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- **But whoever found the Falls first, we *do* know that it was Hennepin and La Salle who founded a fort together in central Illinois in 1680**

- Because of all of their hardships, they called it “Fort Broken Heart”

- (or, in French, Fort *Crèvecœur*...)



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John Bunyan wrote *The Pilgrim's Progress*

