

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



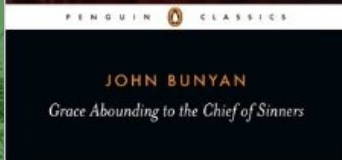
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- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
 - *Cromwell*
 - *Philosophers and Kings, Missionaries and Explorers*
 - *The Seeds of Revolutions (part 1)*



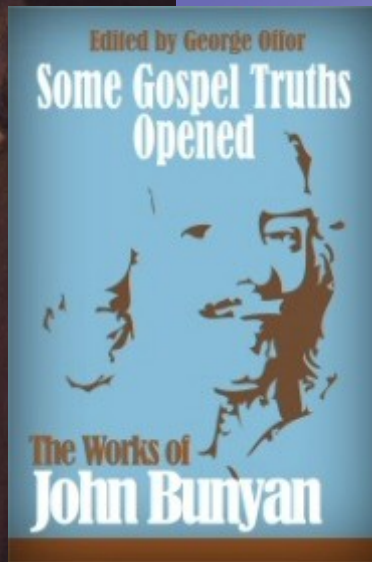
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1678 John Bunyan wrote *The Pilgrim's Progress*
 - Like so many others, Bunyan had been a member of Cromwell's New Model Army, who had turned to preaching after he mustered out
 - See, one Sunday, he heard a sermon about the sin of Sabbath-breaking—and then he willfully went out that afternoon and played a game of tip-cat
 - He heard God's voice from Heaven, calling him to abandon his sins and save himself from Hell
 - (NOTE: The game of tip-cat was just the final straw—he wrote in his autobiographical *Grace Abounding to the Chief of Sinners* that he'd engaged in "all manner of vice and ungodliness" while he'd been a soldier)



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 - He heard God's voice from Heaven, calling him to abandon his sins and save himself from Hell
 - Interestingly, one of the first books that he wrote was a polemic against the Quakers, called *Some Gospel Truths Opened*
 - (NOTE: Absolutely *nobody* liked the Quakers...)



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 - Like so many others, Bunyan had been a member of Cromwell's New Model Army, who had turned to preaching after he mustered out
 - After the Restoration of the monarchy, Bunyan found himself repeatedly imprisoned for his Puritan preaching—thus breaking the Clarendon Code
 - He refused to stop preaching, so he remained in prison for twelve years
 - His family became paupers, and he wrote that it broke his heart, but he couldn't go against what he genuinely believed God was calling him to



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 - It was in prison that he wrote *Grace Abounding* and began work on *Pilgrim's Progress*

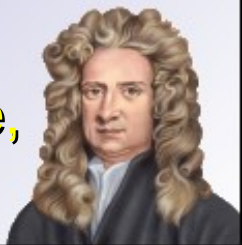
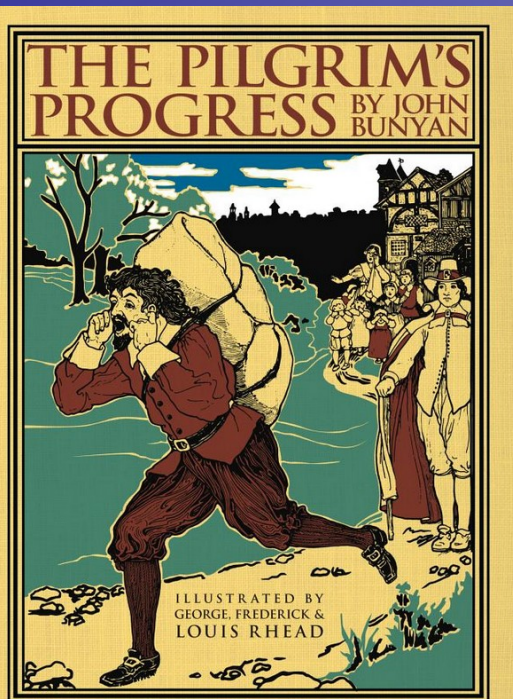


PENGUIN CLASSICS
JOHN BUNYAN
Grace Abounding to the Chief of Sinners



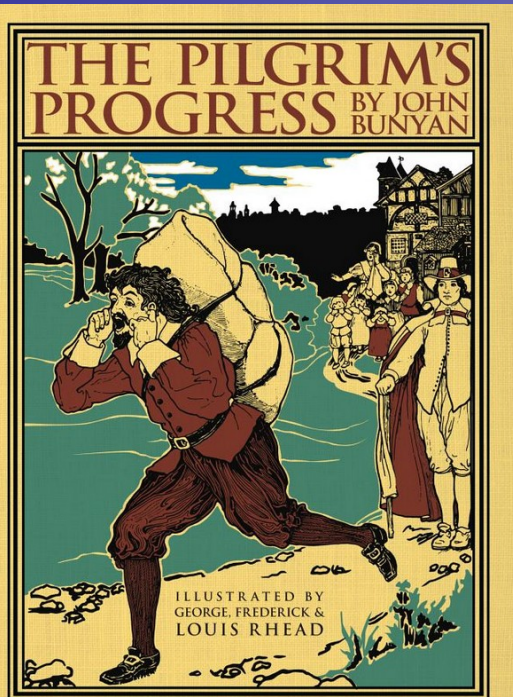
The Age of Enlightenment

- Funky little teaching moment—
 - *The Pilgrim's Progress* is an allegory to the Christian walk
 - By today's standards, it's rather ham-fisted, but it did an excellent job of explaining the Puritans' Gospel message in a way that lay people could understand
 - The main character—named Christian—is weighed down by his burden of sin
 - But thanks to the help of a man named Mr. Evangelist, Christian is pointed in the right direction, away from the City of Destruction, and toward the Celestial City of God
 - Mr. Obstinate tries to drag him back home; he's pulled out of the Slough of Despond by Mr. Help; Mr. Worldly Wiseman and Mr. Legality try to convince him to handle his burden by following the Law; he runs into false Christians named Formality and Hypocrisy; etc.
 - But trusting in his book, and relying on his key to open gates and doors, he finally gets over his fears, crosses over the River of Death, and enters the glorious Celestial City
 - A “sequel” (of sorts) follows Christian's wife, Christiana, as she makes a similar journey



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 - The main character—named Christian—is weighed down by his burden of sin
 - The book was a phenomenal success
 - It's been said that, at the end of the 17th century, if a home in England had *any* book at *all* in it, it would've been *The Pilgrim's Progress*



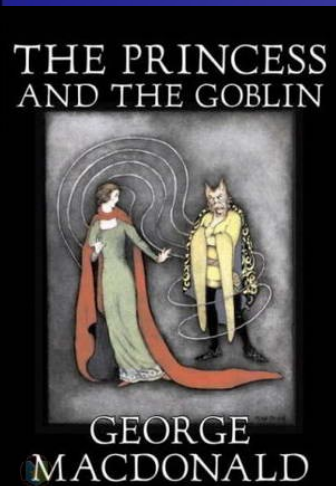
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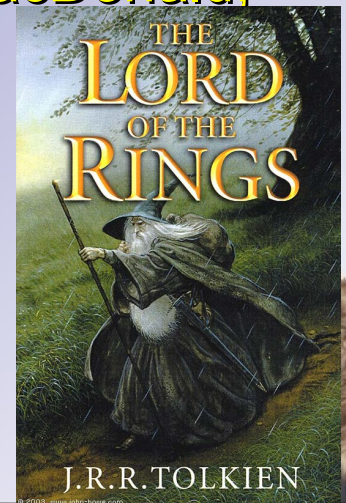
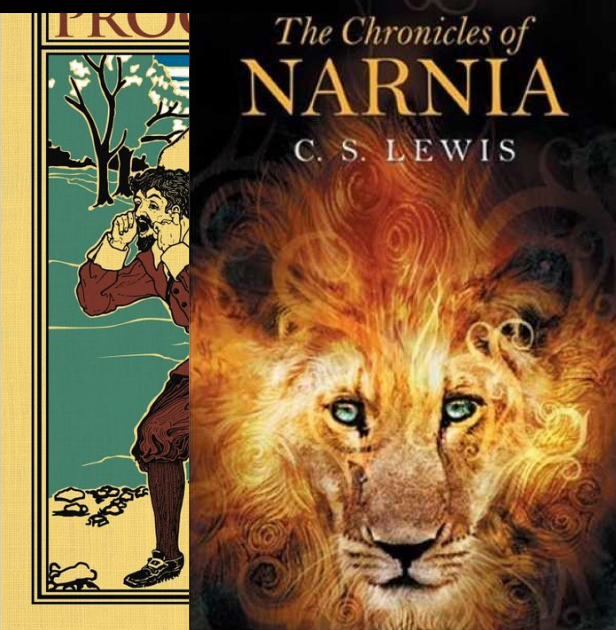
- By today's standards, it's rather ham-fisted, but it did an excellent job of explaining the Puritans' Gospel message in a way that lay people could understand
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- The book was a phenomenal success, but more importantly, it got the Gospel message out to thousands, even in Bunyan's lifetime

- It also spawned a whole genre of ham-fisted, inferior allegories—but arguably, also ultimately inspired modern classics such as the *Chronicles of Narnia*, the various fantasy books by George MacDonald, and arguably even the Tolkien mythos



RIM'S



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The Great Plague hit Vienna

- As part of that same wave of bubonic plague that took out 100,000 people in London a decade ago, and carried on to Germany, Bohemia, and beyond, the Austrian city of Vienna was also hit hard
 - Vienna was a trade city, filled with incoming and outgoing people and goods from around the world
 - The people brought diseases with them—but even moreso, the *goods* did
 - Warehouses were filled with trade goods like clothing, carpets, and grain for months at a time which meant that they were also filled with rats and the rats—in turn—were filled with fleas which then spread the bubonic plague



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 - Vienna was a trade city, filled with incoming and outgoing people and goods from around the world
 - And it didn't help that the streets of Vienna—like most cities of the Renaissance/Enlightenment era—were filled with piles of garbage and raw sewage
 - Cities were almost *designed* to incubate plague



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 - Around 15% of the population of the city died within a few short weeks—and ultimately, 76,000 perished from the Plague
 - The Viennese were utterly terrified—not only for their lives, but also that no one would ever view them as a viable trade city again



The Age of Enlightenment

- Funky little teaching moment—
 - One of the few things that kept people's spirits up was local bagpiping minstrel, Marx Augustin
 - Augustin was famous for his light, frothy little songs that spoke hope into people's condition—he refused to let himself get down or depressed... which is why the people referred to him as “*Dear Augustin...*” (AKA “*Lieber Augustin*”)
 - (as you can see on this Austrian stamp, commemorating him)



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 - Augustin traveled from inn to inn, making a meager living by playing his music for the townspeople
 - Thus, he also spent a great deal of time drinking in inn after inn—and was frequently drunk
 - On one occasion, he was so dead drunk that the nightly patrol (looking for Plague victims) found him and just assumed that he was dead, and threw both him and his (presumably) infected bagpipes into a deep, mass grave
 - (NOTE: Modern archaeologists have uncovered several of these mass graves in and around Vienna—some of which held *thousands* of corpses)



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- Luckily for Augustin, such graves were commonly left open for days, so that patrols would have time to fill them with as many corpses as possible
- Thus, instead of being burned with the rest of the corpses and covered over, he just sat in the pile of dead bodies and played his bagpipes until he was finally discovered and pulled out of the pit



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 - **Ironically, being *that* drunk may actually have saved him from infection—the amount of alcohol in his system may have killed the *Yersinia pestis* bacteria**



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 - **As horrific as all of that sounds, the Viennese took it as a symbol of hope**
 - If Augustin could spend a whole night lying in a pile of plague-ridden corpses and then live to sing about it, then maybe the disease really was survivable...
 - In fact, someone even wrote a song about it...





O, du lieber Augustin, Augustin, Augustin,
 O, du lieber Augustin, alles ist hin.
 Geld ist weg, Mäd'l ist weg,
 Alles hin, Augustin.
 O, du lieber Augustin,
 Alles ist hin.
 O, du lieber Augustin, Augustin, Augustin,
 O, du lieber Augustin, alles ist hin.
 Rock ist weg, Stock ist weg,
 Augustin liegt im Dreck,
 O, du lieber Augustin,
 Alles ist hin.

O, you dear Augustin, Augustin, Augustin,
 O, you dear Augustin, all is lost!
 Money's gone, girlfriend's gone,
 All is lost, Augustin!
 O, you dear Augustin,
 All is lost!
 O, you dear Augustin, Augustin, Augustin,
 O, you dear Augustin, all is lost!
 Coat is gone, staff is gone,
 Augustin lies in the dirt.
 O, you dear Augustin,
 All is lost!



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 - There's even a fountain called “Augustin's Fountain” in downtown Vienna...



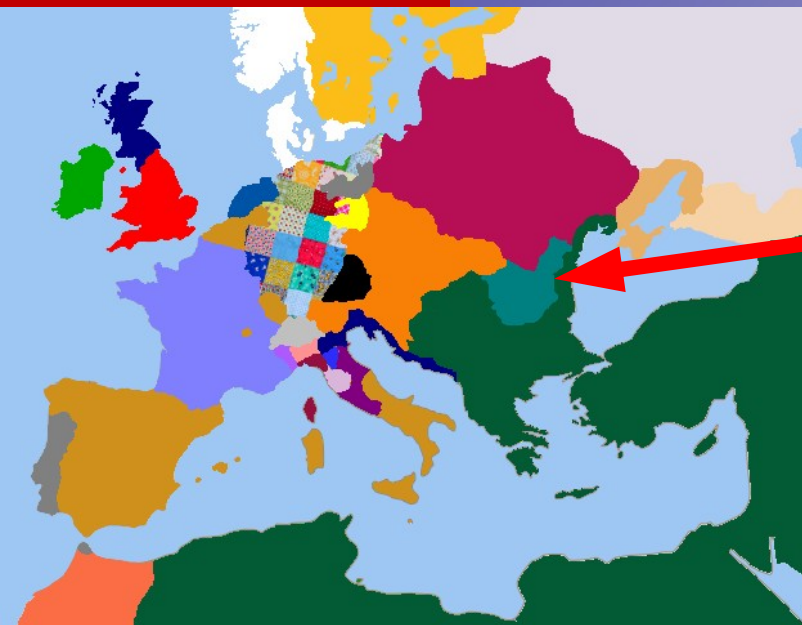
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 - 1683 The Ottoman Empire hit Vienna
 - Realizing that Vienna was weakened by the Plague—but waiting until the outbreak was over—the Ottomans attempted to take the city again
 - (If you'll remember, they'd tried it before, way back in 1529, under Sultan Suleiman the Magnificent... only to be stopped by 70-year-old veteran strategist Niklas of Salm, who saved the city with his wits)



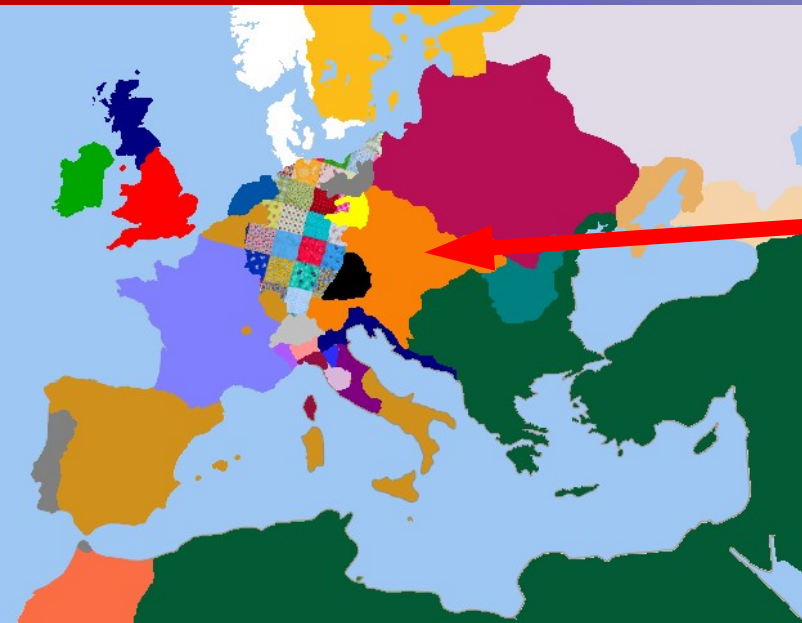
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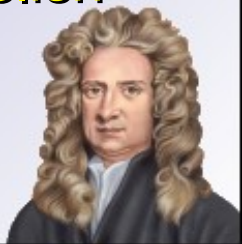
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 - Count Imre Thököly—the Lutheran prince of Transylvania—rabidly hated Hapsburg Emperor Leopold I—who rabidly hated all Protestants
 - So the Ottomans promised Thököly that he could rule the “Kingdom of Vienna” if his Transylvanian / Hungarian troops would throw the Turks their support
 - Polish King Jan III Sobieski asked French King Louis XIV to help defend Vienna but Louis was busy being the avatar of the god Apollo, and couldn't be bothered
 - He also really, really hated the Hapsburgs, and would've been absolutely giddy if the Empire had fallen



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 - **But Sobieski promised to bring his Polish troops anyway, which Leopold appreciated greatly**



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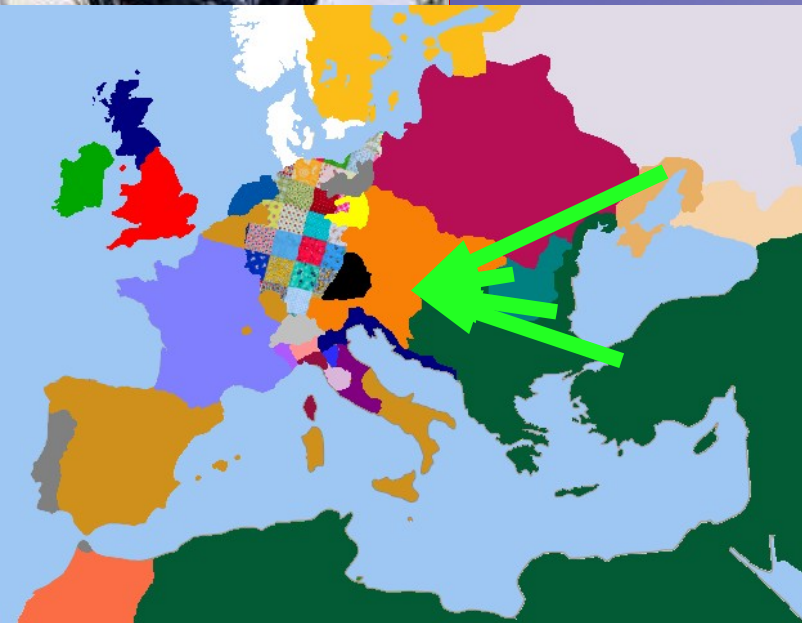
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- It quickly turned into a mini World War
- But due to seasonal issues, it took 15 months for the Turks to move from *threatening* an invasion to actually carrying it out
 - So Vienna had the time to dig in and fortify
 - And Leopold had the time to gain the support of Charles V, the Duke of Lorraine
 - So an Ottoman army of 250,000 men (made up of Hungarians, Transylvanians, Crimean Tatars, and Turks)



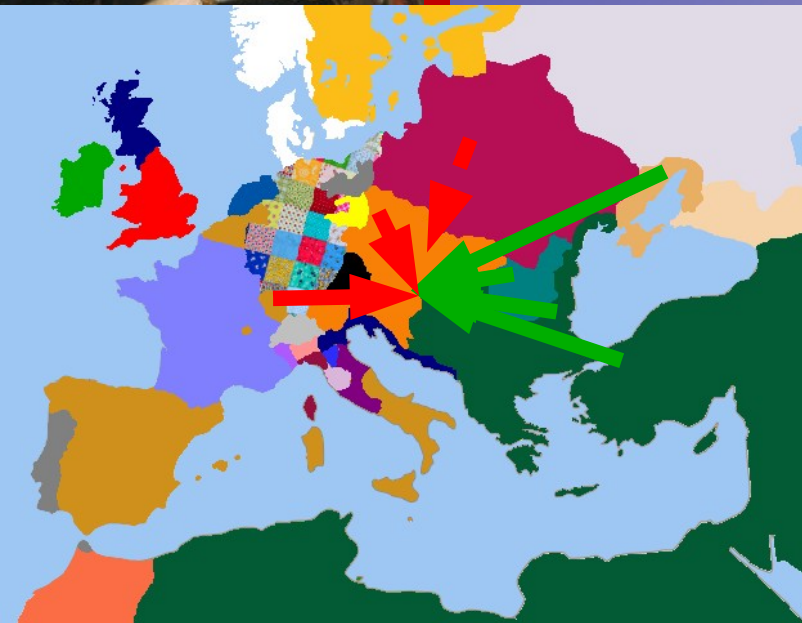
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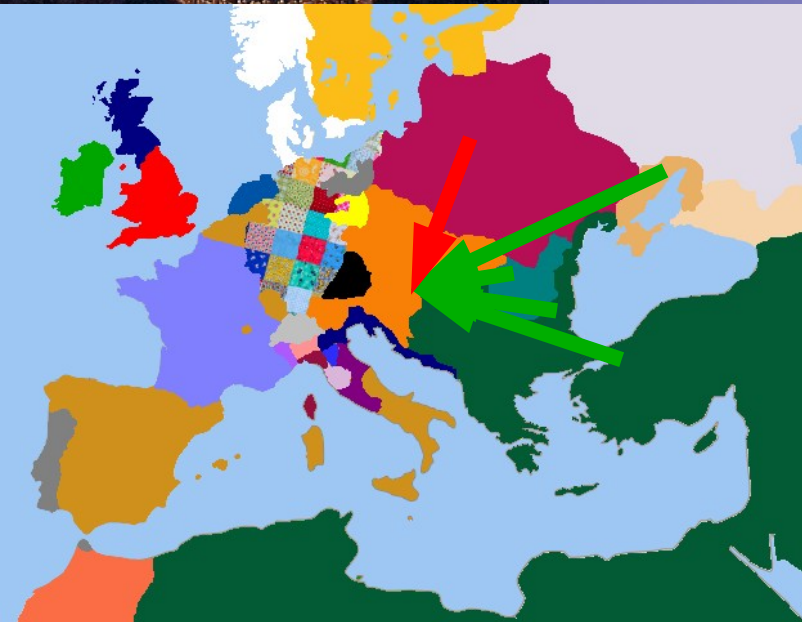
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- So an Ottoman army of 250,000 men laid siege to Vienna's 15,000 local defenders, until Leopold brought in his 100,000 troops
- When Leopold and Charles saw that they were horribly outnumbered, they withdrew, leaving only the 15,000 defenders
- So the Sobieski arrived to discover that he was *alone* against the Turks



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- **Sobieski only had 70,000 men against 250,000**

- **But 3,000 of those men were the Winged Hussars**
(the greatest cavalry in the world at the time—known for their distinctive and decorative “plumage” as much as for their ferocity in battle)



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- When Leopold and Charles saw Sobieski and his cavalry, they re-entered the fight, and together, they attacked the Ottomans
- (who had been laying siege for months now—so though they had finally broken through the walls, they were also very, very tired of fighting)



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- When Leopold and Charles saw Sobieski and his cavalry, they re-entered the fight, and together, they attacked the Ottomans
- **Sobieski led the largest cavalry charge in history, breaking through the Turkish lines and scattering their troops**
 - The Ottomans lost 60,000 troops in the battle—the Holy League lost 4,500



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- This battle was significant in several different ways
 - Their *last* failed attempt at taking Vienna had essentially *halted* the Ottoman invasion of Europe but *this* one began their ultimate *withdrawal*
 - Sobieski saw it as a miracle—God's intervention to save Christendom from Islam
 - Paraphrasing Julius Caesar
(who, when he had defeated an enemy also from the Anatolian peninsula, had declared, "*Veni, vidi, vici!*"—"I came, I saw, I conquered!")



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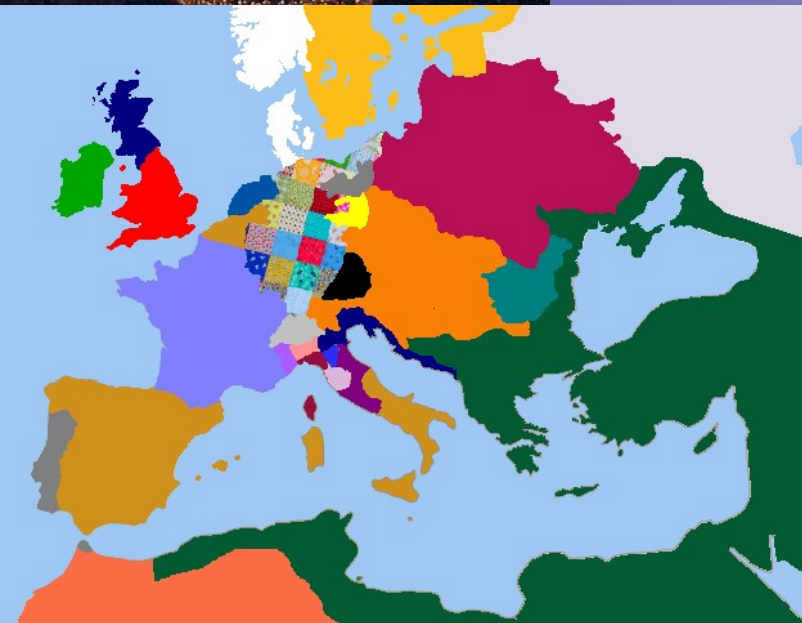
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 - Paraphrasing Julius Caesar, Sobieski tellingly tweaked the phrase and declared, “*Veni, vidi, Deus vicit*”—“I came, I saw, God conquered!”



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 - This battle also inflamed the long-brewing hatred between the Catholic Holy Roman Empire and Catholic France
(AKA the “French-German Rivalry” or the “German-French Enmity,” depending on which side you're on)



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 - Leopold despised Louis for refusing to take part in defending Vienna
 - (NOTE: In point of fact, Louis even sent words of *encouragement* to the Ottomans, hoping that they'd help de-stabilize the Hapsburgs)
 - (NOTE²: Within a month of the battle, Catholic Bourbon Louis had even attacked Catholic Hapsburg Carlos II in Spain)



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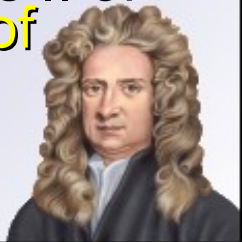
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 - Their *last* failed attempt at taking Vienna had essentially *halted* the Ottoman invasion of Europe but *this* one began their ultimate *withdrawal*
 - This battle also inflamed the long-brewing hatred between the Catholic Holy Roman Empire and Catholic France
 - Leopold despised Louis for refusing to take part in defending Vienna
 - (NOTE³: This kept the Catholic powers from working together to drive the Protestants from Europe)
(Remember—Spain, Portugal, France, Italy, Austria, and Poland were all still *solidly* Catholic)
(and in 1685, new King James II of England—formerly the Duke of York—even baptised his own son as a Catholic)



The Age of Enlightenment

- Thought began getting more revolutionary

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(That same year, Catholic Bourbon Louis XIV overturned the Edict of Nantes

(signed into law in 1598 by Protestant Bourbon Henri IV)



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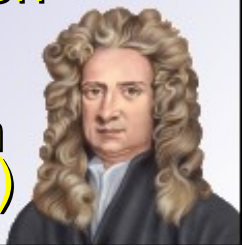
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(That same year, Catholic Bourbon Louis XIV overturned the Edict of Nantes with the new Edict of Fontainebleau, and now all French Protestant worship was outlawed)



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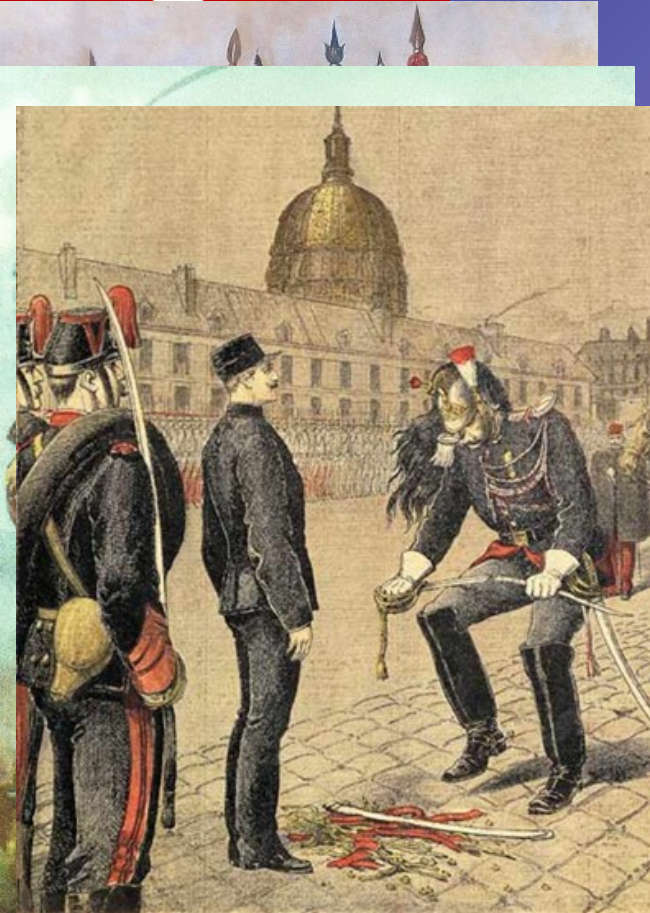
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- (NOTE⁴: It also fostered a hatred between France and Germany that would ultimately lead to France supporting America in our Revolutionary War, the crucial Prussian resistance against the French under Napoleon, the Franco-Prussian War, and a couple of World Wars...)



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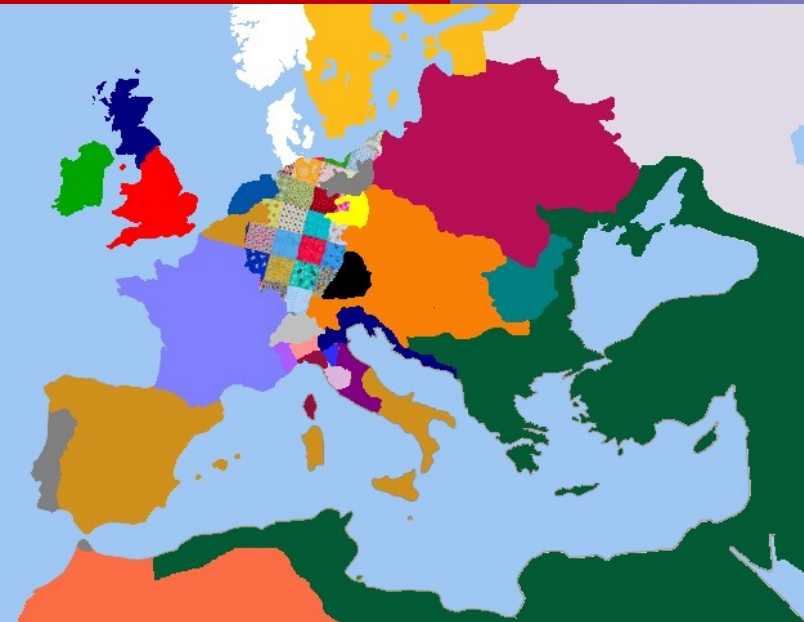
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- This is also the impetus for the birth of a pastry...

- The *croissant* was created in Vienna in the shape of the Ottoman crescent, to commemorate their victory



The Age of Enlightenment

- Next week—a look at an early branch of Pastor Kevin's family tree...

