

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 Seeds of Revolutions (part 2)*



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1686 Pieter Schuyler named Mayor of Albany
 - Actually, he was the *first* mayor of Albany
 - As a major in the New York militia, 29-year-old New York native Schuyler had risen quickly both to political prominence and to the attention of colonial governor Thomas Dongan, the Earl of Limerick
 - When Dongan incorporated Albany as its own municipality, he wanted a known quantity and a proven soldier to act as mayor
(in part because the mayor also acted as liaison with the local Native American tribes, and Schuyler knew the languages and customs)
(in fact, the local Iroquois tribes called him, “Quidor”—or “brother”)



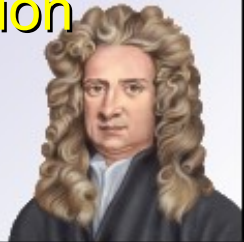
The Age of Enlightenment

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- 1686 Pieter Schuyler named Mayor of Albany
 - Actually, he was the *first* mayor of Albany
 - Schuyler was also the great-great-great-great... grandfather of your pastor...
 - (and one of the earliest ancestors I could find on our family tree...)



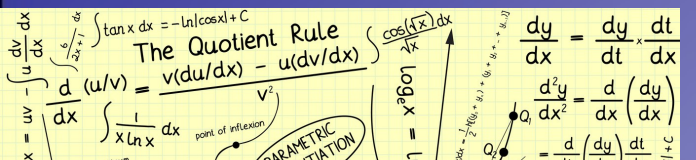
The Age of Enlightenment

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 - 1686 Pieter Schuyler named Mayor of Albany
 - 1687 Isaac Newton published *Principia Mathematica*
 - Newton was born in Lincolnshire, England, and raised to be a gentleman farmer
 - But he despised his stepfather, and hated the idea of farming
 - (NOTE: He was prone to bouts of excitement interspersed with bouts of extreme depression—and he has subsequently been diagnosed as probably having been bi-polar)
 - (For instance, as a child, he was obsessed with burning his house down—with his parents inside of it)
 - (Later on, he solved—in one single, feverish evening of work—a complex math equation proposed by Johann Bernoulli that no one else in Europe could even *begin* to solve)
 - (In his later years, he would often hold whole conversations with hallucinations, and habitually lose himself in one obsession after another)



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 - Newton worked his way through college at Cambridge, studying mathematics and “mechanical philosophy”
 - For instance, his work included the invention of the modern field of calculus, his discovery of the nature of gravitation
 - (NOTE: Yes, the classic “falling apple” episode really did happen, though Newton simply saw an apple fall while strolling through the orchard—it didn't hit him on the head)



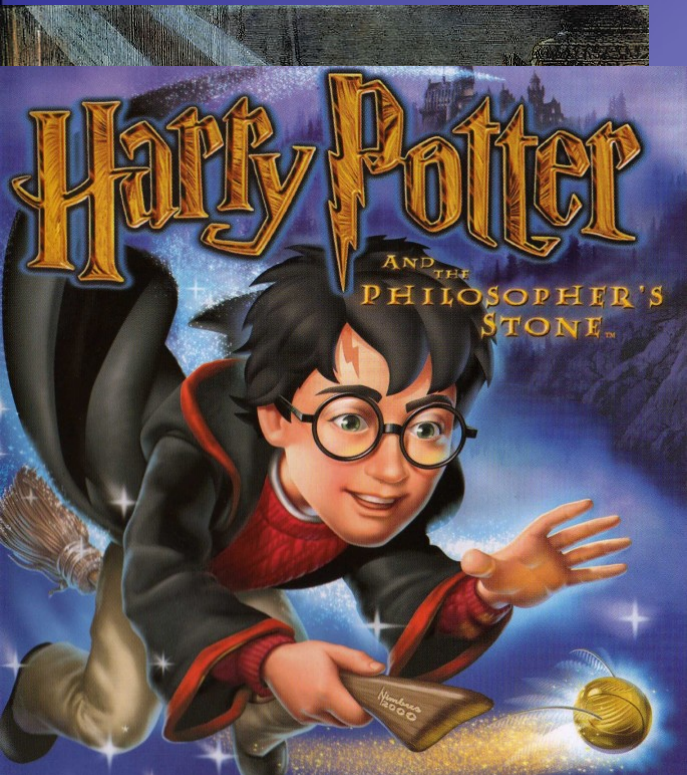
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 - For instance, his work included the invention of the modern field of calculus, his discovery of the nature of gravitation, his work on optics that proved that white light was made up of colors, etc.
 - (NOTE: Prior to Newton, conventional wisdom said that light was simply made up of varying shades of lightness and darkness, and that prisms *created* colored light... somehow...)
 - (Newton refracted light with his prism—but then used *another* prism to combine the colored light bands *back* into white light, thus proving his theory)



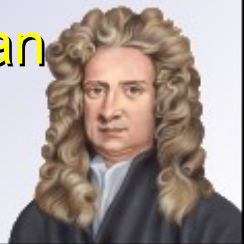
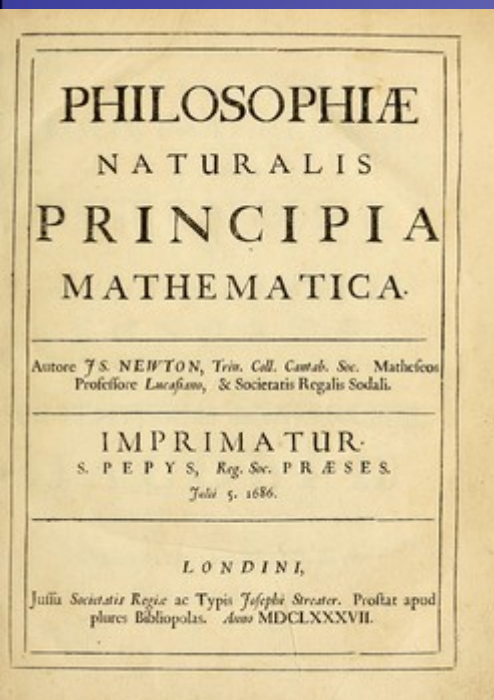
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 - (NOTE: Prior to Newton, conventional wisdom said that light was simply made up of varying shades of lightness and darkness, and that prisms created colored light... somehow...)
 - (NOTE²: His work with optics was actually part of a lifelong obsession with alchemy)
 - (He spent decades searching for the Philosopher's Stone, the elixir of life, etc., and wrote thousands of unpublished pages on the subject)



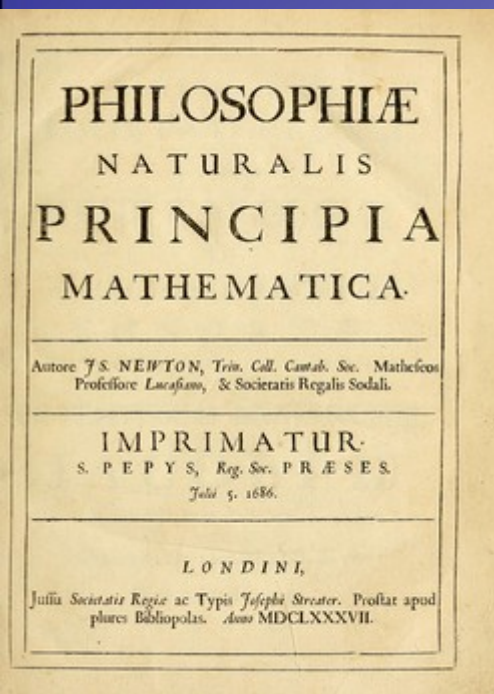
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 - In 1687—with encouragement from his friend, Edmund Halley—Newton published much of his work in his massive *Philosophiæ Naturalis Principia Mathematica*
 - One of the most important scientific volumes of all time, the *Principia Mathematica* arguably helped usher in the Scientific Revolution
 - It explained Newton's Laws of Motion
 - 1) An object at rest will stay at rest unless acted upon by an external force
 - 2) $F=ma$
 - 3) When one body exerts force on another body, the second exerts an equal and opposite force against the first
(which explains gravity)



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 - It explained Newton's Laws of Motion, his understanding of gravitation as a force, the basics of celestial mechanics and planetary motion, etc.
 - The book set the world (even the *non*-scientific community) on fire—and also promoted Newton's religious view of Deism



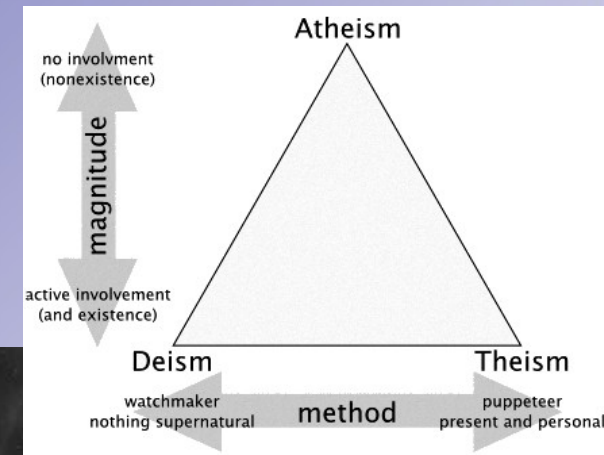
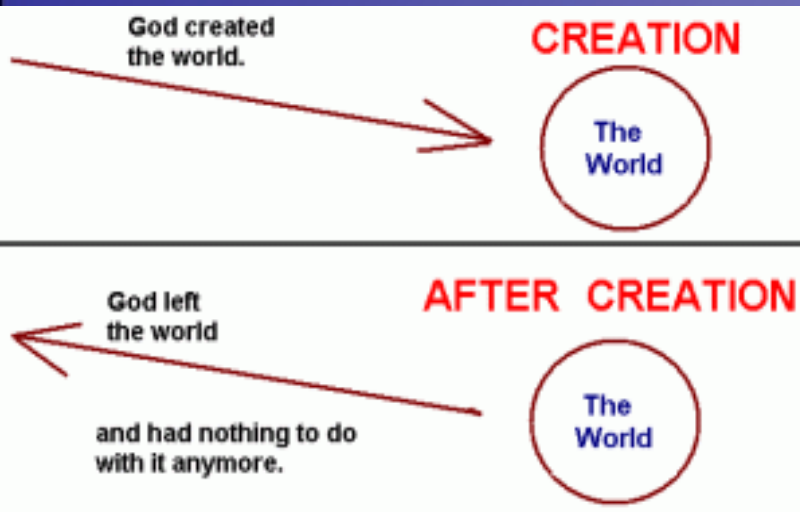
The Age of Enlightenment

- Funky little teaching moment—
 - Deism—to oversimplify—is the belief that there is a God
(well, that there was *some* sort of creative force outside of the universe itself, and that we might as well call it “God” as much as anything else)



The Age of Enlightenment

- Funky little teaching moment—
 - Deism—to oversimplify—is the belief that there is a God, but that he/it is unknowable, unreachable, and generally disconnected from Creation
 - (though, from time to time, God might poke his/its head in to tweak things a smidge)
 - (or, as *Pinterest* can help us understand...)

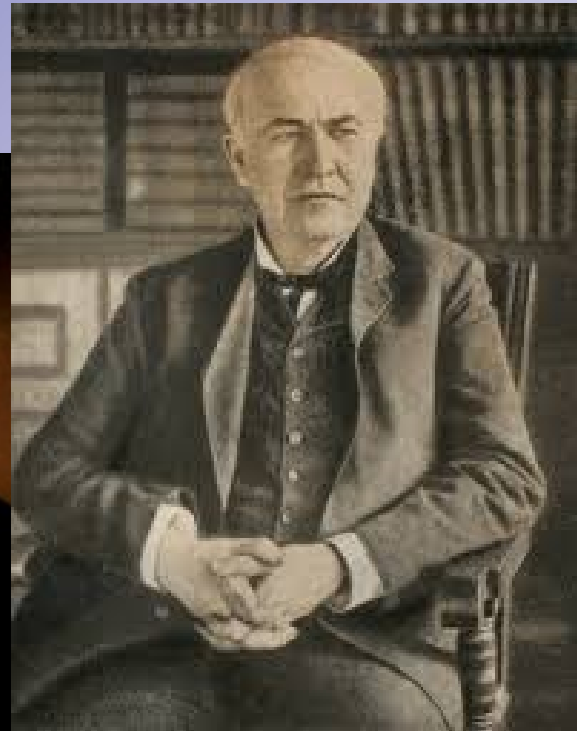


MY RELIGION IS LIFE
AND MY CHURCH
IS THE UNIVERSE

I am not evil,
I am not fallen,
I am not a sinner,
I am not an abomination,
I am simply a primate trying to do the least amount of
damage and experience the most happiness on this rock
until I am recycled back into the universe.

The Age of Enlightenment

- **Funky little teaching moment—**
 - Deism—to oversimplify—is the belief that there is a God, but that he/it is unknowable, unreachable, and generally disconnected from Creation
 - **Deism became all the rage amongst scientific thinkers from that day forward**
 - Reformer Friedrich II, Revolutionaries James Madison, Benjamin Franklin, and Thomas Jefferson, Thomas Edison, etc.



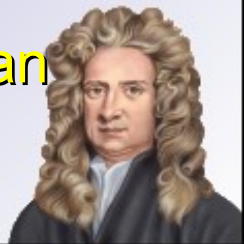
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 - Post-Newton, to be *intelligent* was to believe that God gave you enough reason not to think that you should believe in a personal, Trinitarian God



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 - **Newton himself actively stood against an orthodox, Christian interpretation of the Bible**
 - He even wrote a detailed letter to John Locke in 1690, later published as *An Historical Account of Two Notable Corruptions of Scripture*
 - In it, he argued that both 1 Timothy 3:16 and 1 John 5:7 had been translated inaccurately
 - 1 John 5:7-8 read
“For there are three that testify in Heaven: the Father, the Word, and the Holy Spirit, and these three are one. And there are three that testify on Earth: the Spirit, the water and the blood; and the three are in agreement.”
 - Newton argued that this whole Trinitarian chunk had been added later, and was not part of the original Biblical writing... and he was absolutely right...



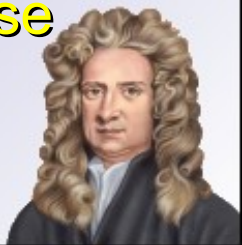
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 - 1 John 5:7-8 should read
“For there are three that testify: the Spirit, the water and the blood; and the three are in agreement.”
 - Now, that doesn't mean—as *Newton* argued—that the Trinity doctrine was un-Biblical, but rather than at some point in the 16th century, someone had simply tried to “improve” the Bible to make the point more clearly



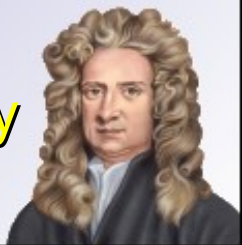
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 - 1 John 5:7-8
 - 1 Timothy 3:16 reads,
“The mystery of godliness is great: God appeared in a body...”
 - But Newton argued that the word, “God,” was never in any Greek texts, and that His name was added later on to make a case for Jesus being “the incarnate Deity” and again, he was absolutely right



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 - 1 John 5:7-8
 - 1 Timothy 3:16 *should* read,
“The mystery of godliness is great: he appeared in a body...”
 - But again, this is a non-issue, doctrinally, since the context clearly shows that Paul was writing about God here—but it is a huge exegetical issue, since so many people had obviously been fiddling with the Bible to make it do a better job of being “Biblical”



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 - So we can also thank Isaac Newton and his heretical anti-Christianity for forcing the Church to do a better job of translating and exegeting our own Scriptures...



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 - James II was moving England not only toward “high church” again, but specifically Catholicism
 - (Remember that in 1688, he baptized his newborn son, James Francis Edward Stuart as a Catholic)



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 - Seven bishops publicly spoke against the crown's tolerance of Catholicism and were charged with sedition... and but ultimately found not guilty (because the Crown's Prosecutor was inept, even though the king himself ignored all of his counsellors and pressed for conviction)



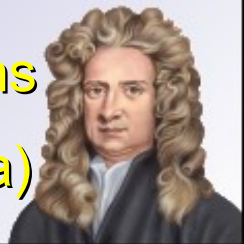
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 - Protestants across England called for another coup—but a *royal* one this time, instead of the series of civil wars they'd just finished a few decades earlier
 - The next in line for the throne—after James and his son—was William, the Prince of Orange, James' nephew and James' son-in-law...
(since he'd married James' daughter, Mary)
 - (NOTE: Breaking all royal norms for the day, William and Mary *actually* seemed to love one another)



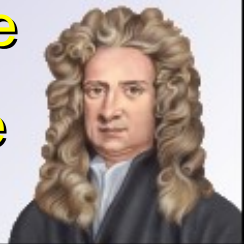
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 - So the Protestants of England begged William to invade England from the Netherlands
 - Grudgingly, he accepted—largely because he'd been carrying on an extended war with Catholic France as well
(and Louis XIV was currently busy fighting against all of those Germans and Italians that he'd torqued off with fiascos like the siege of Vienna)



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 - Once William reached England, James' forces completely fell apart—many even defecting to William's side
 - William even had the support of Pope Innocent XI, who disliked James II—and disliked James' support for the Pope's rival, Louis XIV



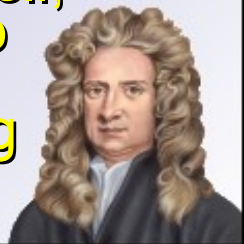
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 - In 1689, William and Mary were crowned as co-rulers of England, becoming King William III and Queen Mary II



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 - But James didn't just go away—he went to Ireland
 - Mustering up supporters from both the Catholic majority and the “high church” Protestants of the Church of Ireland, he launched his own campaign
 - The resulting 2½-year conflict became known in Ireland as the Williamite-Jacobite War and only came to a close after the disastrous defeat of Irish forces at the Battle of the Boyne (ironically, near Drogheda, the site of Oliver Cromwell's first major victory in Ireland)
 - The Irish are still quite bitter about the battle, and frequently still write songs about it but William had learned from Cromwell, and gave his army strict orders not to loot or pillage—not even to forage in the countryside—for fear of alienating the Irish people needlessly



The Age of Enlightenment

- Funky little teaching moment—
 - Hopefully, this helps you to understand the Irish flag a little bit better
 - The green, Catholic flag of quasi-independent Ireland and the orange, Protestant flag of William of Orange were added together—with a neutral white zone as a buffer—to form the flag of a quasi-united Ireland
 - FYI—this is why I'll always wear green *and* orange on St. Patrick's Day...



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 - **And then the conflict bled over into the Americas, where it became known as “King William's War”**
 - The French and the Wabanaki Confederacy stood against the English and the Iroquois Nations, and the whole region erupted in all-out war
 - (NOTE: The Iroquois had already had run-ins with French in western areas like Michigan—and had come to trust the English, under leaders such as *Colonel* Pieter Schuyler... who became something of a popular hero during the War)



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 - The French and the Wabanaki Confederacy stood against the English and the Iroquois Nations, and the whole region erupted in all-out war
 - The peace brokered in 1697 ended the hostilities until *Queen Anne's War* broke out in 1702, totally changing the American colonial map forever...

Pop Quiz—How many of you fine Americans have even *heard* of major American conflicts like King Philip's War, or King William's War, or Queen Anne's War before?



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 - The positive aftermath of all of this killing was the new English Bill of Rights
 - In 1689—when William and Mary ascended to the throne—William encouraged Parliament to draft a new Bill of Rights to protect the populace
 - The new law required regular sessions of a freely elected Parliament, where each member's freedom of speech was guaranteed
 - It also made provisions against unqualified judges, cruel and unusual punishments, taxation without Parliament's representative authority, and maintaining a standing army
 - Much of the background of our own, American understanding of government ultimately stems from William's reform of the English legal system—which itself owed more than a little to the writings of John Locke



The Age of Enlightenment

- Funky little teaching moment—
 - In 1689, Locke published his *Essay Concerning Human Understanding*, which presented a very different view on philosophical and social realities
 - For instance, he argued that—unlike Descartes said—there are no “innate ideas” out there, just waiting for us to discover them
 - Instead, materials have some innate, material traits and essences
(such as a given tomato being red in color, or being round in shape)



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 - Instead, materials have some innate, material traits and essences, but our ideas *regarding* those materials are *secondary* constructs of the mind
 - Thus, when we look at, say, Genesis, we see that all human beings were created *essentially* equal in the God's eyes—male or female, black or white, etc.
 - Any assumptions that we have about the relative merits or hierarchies of humanity are themselves *secondary* constructs of our minds, even if they *seem* so unquestionably, *essentially* true
 - Thus, we all need to realize that arguments like “men are better than women” or “whites are more civilized than blacks” are just sophistry—mental games-playing based on our cultural assumptions, rather than on God's creation
 - This became a crucial foundation for equal rights for *all* people under the law



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 - 1686 Pieter Schuyler named Mayor of Albany
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 - 1692 The Salem witch trials began
 - [NOTE: Before we go any farther, *no one* was burned at the stake at the Salem witch trials so images like these are just bad history...]
 - [NOTE²: The "Salem witch trials" weren't just in Salem, but all over New England]
 - [Though the Salem church was particularly famous for being strict and unyielding in its denouncing of "sins" in people]



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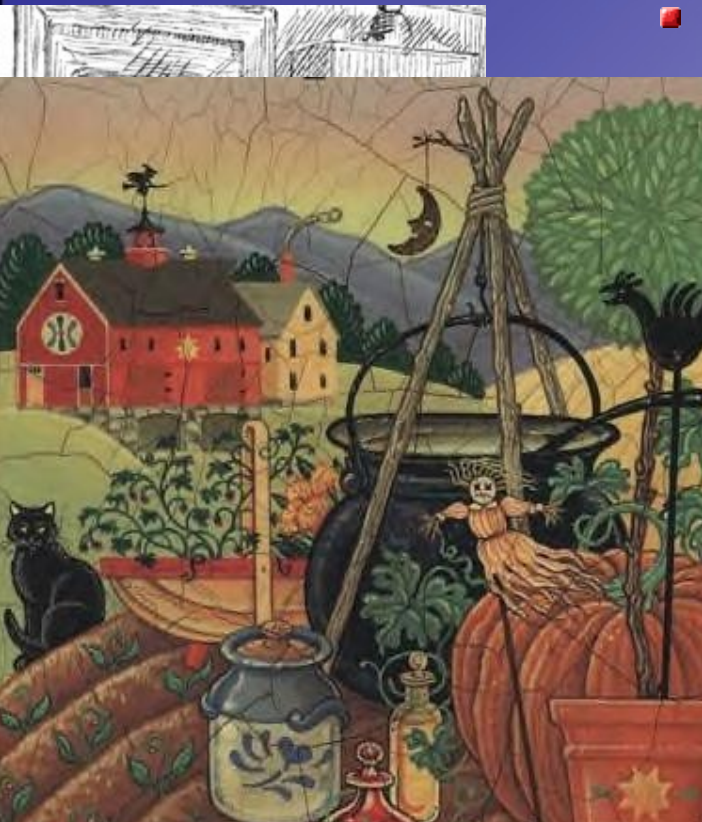
[NOTE³: They didn't begin in 1692—they'd been trying witches in New England since at least the mid-1640s]

[But the particular *round* of witch trials that we normally *associate* with the name, "Salem witch trials," began in 1692—with an immediate context that began in 1688...]



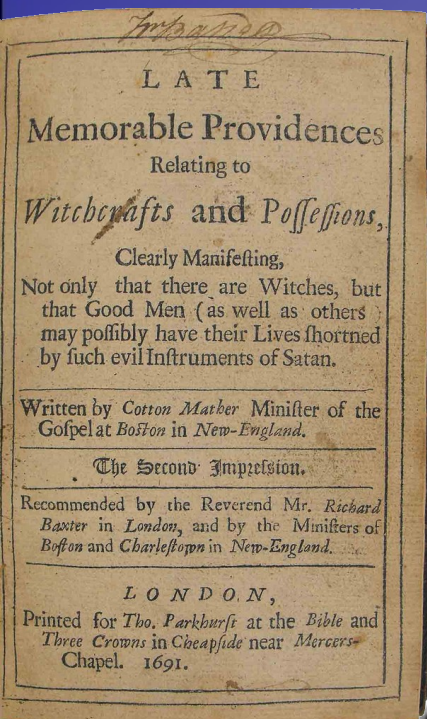
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 - In 1688, several of the Goodwin family children in Boston suddenly became ill with symptoms that mirrored epilepsy
 - The attending physician couldn't find a cause for their illness, and suggested that the cause may have been witchcraft
 - [NOTE: Before you roll your eyes and chuckle, remember that
 - A) Germ theory was still in its infancy, and even most hard scientists still thought that germs were probably little worms
 - B) There were a lot of people who still practiced forms of folk magic at the time—both as remedies and as curses
 - C) The children eventually accused the family's aged Irish housekeeper, Ann Glover, of cursing them—so those concerned about witchcraft felt totally justified]



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 - [NOTE: Before you roll your eyes and chuckle...]
 - When the courts put Goodwin on the stand and demanded that she recite the Lord's Prayer, she struggled to do it in English
 - In fact, she spoke very little English at all, and tried to recite it in a mish-mash of Irish and Latin
 - Puritan minister Cotton Mather presided, and declared her obstinate and idolatrous so she was sentenced to death by public hanging
 - Mather then wrote a bestseller about the events—and witchcraft in general



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 - **Rev. Samuel Parris read the book before moving to Salem to take over the church there**
 - He wasn't popular in town—in part because his wife, Elizabeth, was perceived as being too pretty
 - Obviously, Parris was a lustful man, to have such an attractive wife
 - And no pastor's wife should be so attractive in a church that was attended by *other* women's husbands



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 - So in 1692, when his own daughter, Betty, and her friends began exhibiting epilepsy-like symptoms, witchcraft was assumed to be the cause
 - The family's slave, Tituba, made a “witchcake” out of rye meal and the girls' urine to determine the cause of their affliction
 - When Parris pressured Betty to tell him what witch had cursed her, she blurted out Tituba's name
 - Parris then beat the slave until she confessed to cursing the child, and was subsequently imprisoned



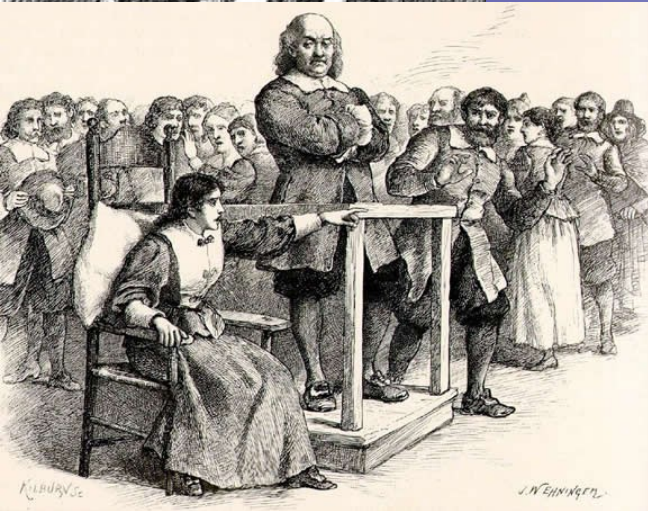
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 - **Soon, other girls started showing symptoms, and began accusing more people in the community**
[NOTE: It's significant that all of the people initially accused were either social outcasts and/or rivals of the girls' families]



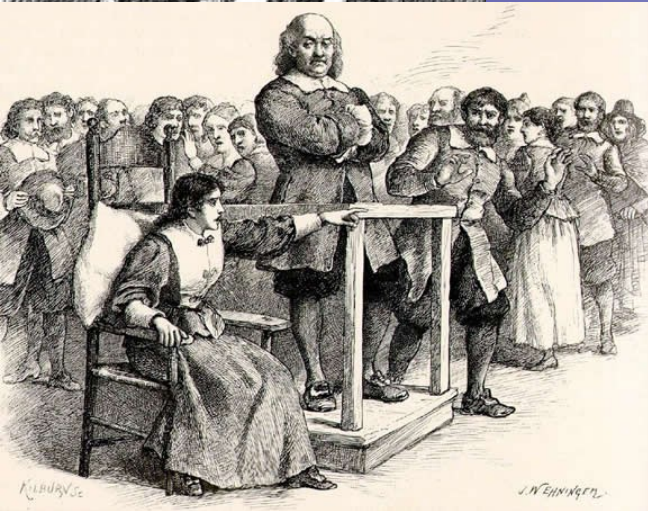
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 - Soon, other girls started showing symptoms, and began accusing more people in the community
 - Those who expressed concerns that any of this was really valid were dismissed... or worse
 - [like John Proctor, who denounced the proceedings when his wife was accused—only to then find *himself* accused by his servant, Mary Warren]



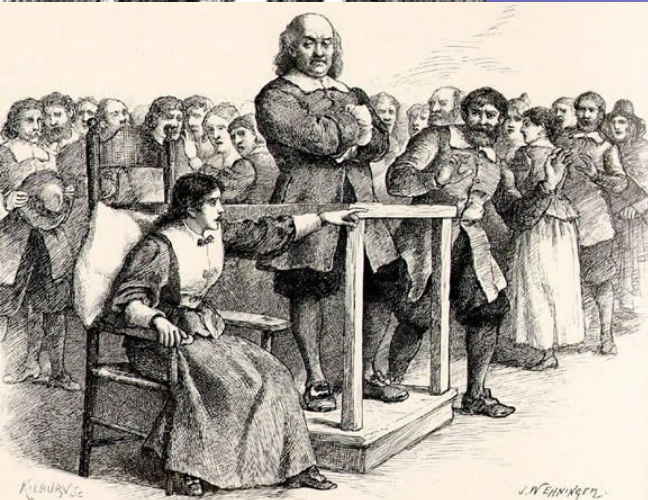
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 - [like John Proctor...]
 - [NOTE: Mary Warren had *herself* been accused, after she gave evidence that the girls had been lying]



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 - Soon, other girls started showing symptoms, and began accusing more people in the community
 - Those who expressed concerns that any of this was really valid were dismissed... or worse
 - If you confessed your witchcraft, you'd be jailed, or tortured, or fined, or exiled... but if you maintained your innocence in the face of such clear accusations, you'd be hanged



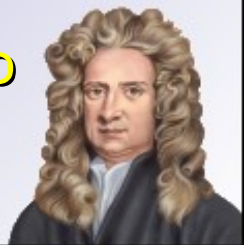
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 - By the end, more than seventy people had been accused, tried, and jailed
 - Due to their refusal to confess wrongdoing, 19 people were hanged—including John Proctor (whose wife was spared due to her pregnancy)
 - 71-year-old Giles Corey refused to enter a plea so they implemented “*peine forte et dure*” and piled rocks on him to force a confession
 - After two days of this, he finally died, too



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 - By the end, more than seventy people had been accused, tried, and jailed
 - **Public support for the trials began to wane, and the trials wound down**
 - Even Cotton Mather wrote that the trial process needed to be more open-minded, and that mere accusations shouldn't be enough to sentence someone to death
 - By October, Governor William Phips prohibited any more arrests, released and pardoned the remaining prisoners, and brought the trials to an end

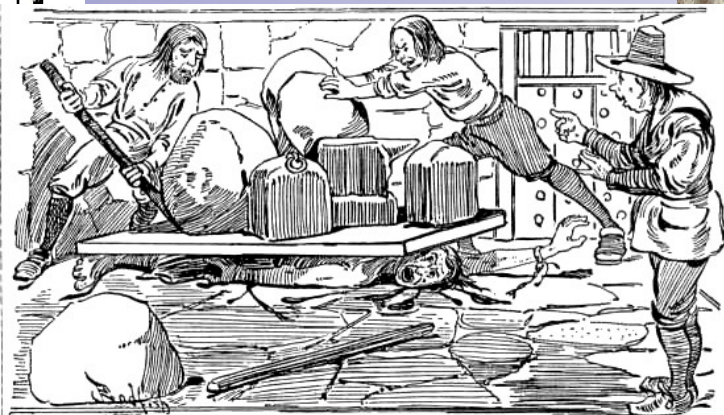
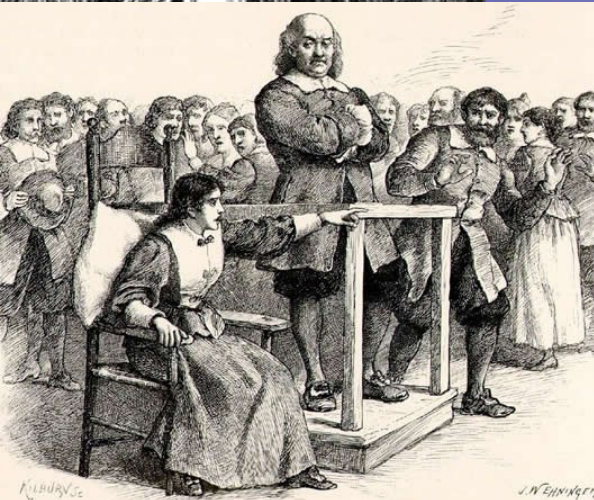


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- What should we learn from all of this today?



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