

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



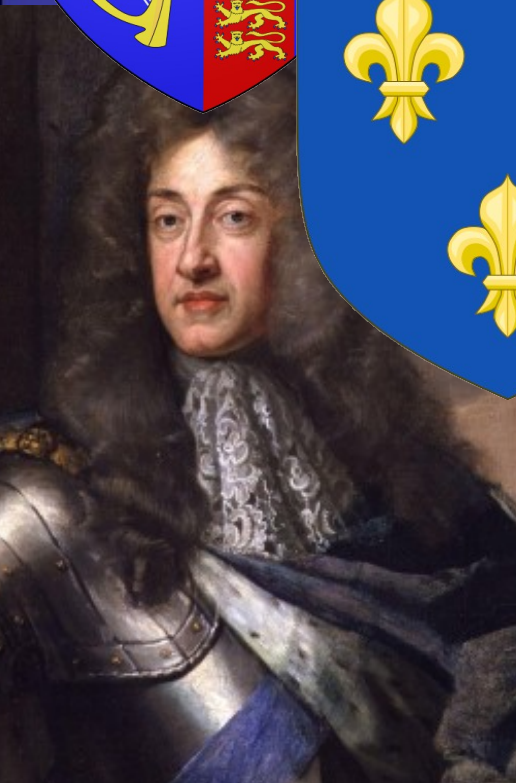
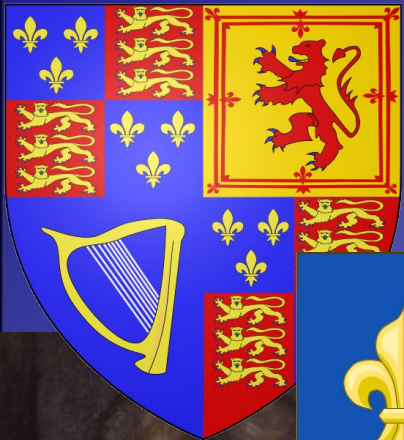
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- *The Age of Enlightenment* AD 17th-18th centuries
 - *Cromwell*
 - *Philosophers and Kings, Missionaries and Explorers*
 - *The Seeds of Revolutions*
 - *Proto-Revolutions*



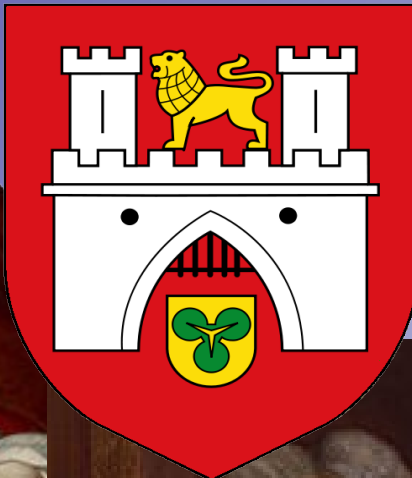
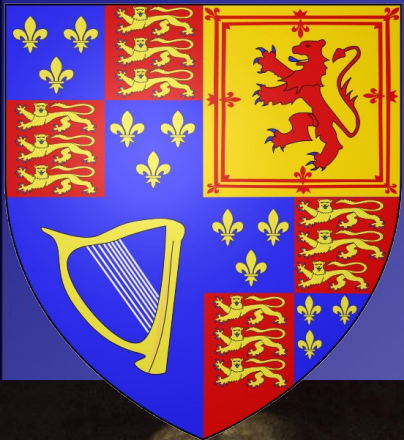
The Age of Enlightenment

- Attempted revolutions began to sprout up
1715 The *Son of the Jacobite Rebellion* began
 - [remember, the *first* Jacobite Rebellion had been when Catholic James II tried to regain his throne from the Dutch Protestant William of Orange, whom the strongly Protestant English people had *begged* to come lead them]
 - James had begun a rebellion against William back in 1688, centering in Ireland
 - Losing that rebellion, James had retreated into exile in Louis XIV's France, since the French *hated* England...



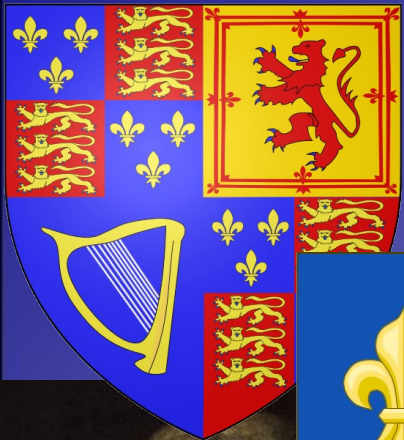
The Age of Enlightenment

- Attempted revolutions began to sprout up
1715 The *Son of the Jacobite Rebellion* began
 - James' son, James Francis Edward Stuart—
 - (offended at being snubbed at not being named king after the death of his sister, Queen Anne)
 - (when the crown went instead to the German protestant, Georg Ludwig of Hanover)



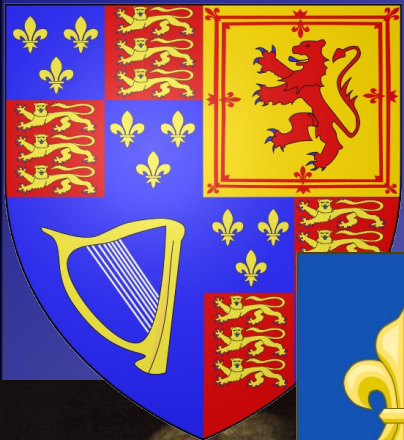
The Age of Enlightenment

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 - James' son, James Francis Edward Stuart—
 - (offended at being snubbed at not being named king after the death of his sister, Queen Anne)
 - (and kinda homeless, once his protector, Louis XIV, died in 1715)



The Age of Enlightenment

- Attempted revolutions began to sprout up
1715 The Son of the Jacobite Rebellion began
 - James' son, James Francis Edward Stuart decided that now was the time for him to rise up and re-take his family's throne
 - His main supporter, the Scottish Earl of Mar, stirred up the people of Scotland to support the Scottish Stuarts over the German Hanovers with support by new King Felipe V of Spain (formerly Prince Philippe of France)—all too happy to stick it to England



The Age of Enlightenment

- **Funky little teaching moment—**
 - About the only thing that most Americans know about this *second* Jacobite rebellion is from what they know about its Scottish hero, Rob Roy
 - **Robert Roy MacGregor was a Jacobite who fought for the cause at the Battle of Glen Shiel—which the Jacobites *lost***
 - MacGregor then ran afoul of his landlord, the pro-Hanover Duke of Montrose, and became an outlaw
 - (All of this was immortalized in a book by Sir Walter Scott—and for Americans, in at least three movies)
 - (including the most recent one, where MacGregor was played by Liam Neeson)



The Age of Enlightenment

- Funky little teaching moment²—
 - Notably, in this movie, MacGregor was turned from a devout Jacobite into a simple cattleman, who just wanted to take care of his clan
 - But the mean old Montrose had it in for poor MacGregor and tried to get him to denounce his rival, the Duke of Argyll, as a Jacobite
 - The main historical problem with the movie's plot (aside from the fact that in real life, Argyll was nine years *younger* than MacGregor, instead of 26 years *older*—as the *actor* was)



The Age of Enlightenment

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 - Notably, in this movie, MacGregor was turned from a devout Jacobite into a simple cattleman, who just wanted to take care of his clan
 - But the mean old Montrose had it in for poor MacGregor and tried to get him to denounce his rival, the Duke of Argyll, as a Jacobite
 - The main historical problem with the movie's plot is that Argyll was actually the *commander* of the Hanover forces in Scotland
(so this would be like someone in World War II threatening to denounce Eisenhower as a Nazi)



The Age of Enlightenment

- Funky little teaching moment³ —
 - But there is a really interesting story here, about the relationship between Argyll and MacGregor
 - They stood *against* one another in the Jacobite Rebellion, but then later stood *with* one another because they were both *Campbells*
 - The Scottish clan system had been in place for over a millennium, and it superseded any commitment to a particular royal house that might be in power
 - Thus, when Montrose went gunning for MacGregor, Argyll felt honor-bound to give Rob Roy sanctuary—even if they'd fought *against* each other earlier



The Age of Enlightenment

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 - His son, James Francis Edward Stuart decided that now was the time for him to rise up and re-take his family's throne
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 - But while Mar and Argyll fought in the fields of Scotland, Parliament simply slipped in and arrested the political leaders of the Rebellion
 - Within a few months, James was forced to sail back to France with his tail between his legs
 - But France didn't want him any more
 - With Louis XIV dead, his grandson—the five-year-old Louis XV—took the throne and his regent—his uncle, Duke Philippe of Orléans—saw James as a huge political embarrassment



The Age of Enlightenment

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 - Luckily for James, Pope Clement XI finally took his request for support seriously and offered him sanctuary in Rome, which James accepted
 - In fact, it was there in Rome in 1720 that his son, Charles Edward Stuart, was born (AKA "Bonnie Prince Charlie")



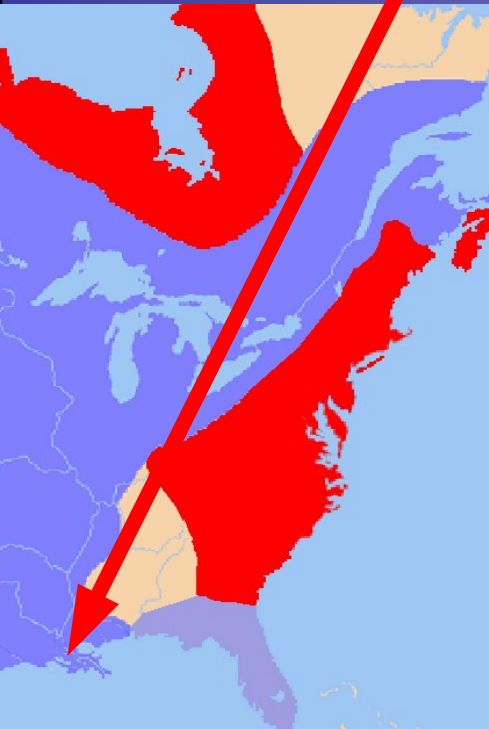
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 - In fact, it was there in Rome in 1720 that his' son, Charles Edward Stuart, was born
 - In 1725, the Campbell clan under the Duke of Argyll instituted the Black Watch to help defend Scotland from further insurrections
 - (which is where we get "Black Watch plaid"—which is a Campbell tartan)



The Age of Enlightenment

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 - 1715 The Son of the Jacobite Rebellion began
 - 1718 New Orleans was founded
- Taking advantage of the new land that they'd gotten as a result of Queen Anne's War, the Duke of Orléans commissioned an expedition to build a city of the mouth of the Mississippi River
 - Making a nod to his patron (and Philippe's home town of Orléans), expedition leader Jean-Baptiste Le Moyne named the city "La Nouvelle-Orléans" and he became the governor of the whole Louisiana territory
 - For the first time, France had the beginnings of an actual French *civilization* in the New World, instead of just a bunch of frontier outposts and fur trappers



The Age of Enlightenment

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 - 1715 The Son of the Jacobite Rebellion began
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 - Löscher attacked Pietism in Germany
 - Löscher was a Lutheran pastor in Dresden, who also taught at the University of Wittenberg (which has special meaning for Lutherans why?) (because that's where Martin Luther had posted his 95 theses two hundred years earlier—back on October 31, 1517—ultimately launching the Protestant Reformation)



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 - In particular, Löscher liked to teach/preach against the most insidious evil of his day—the *Pietists*

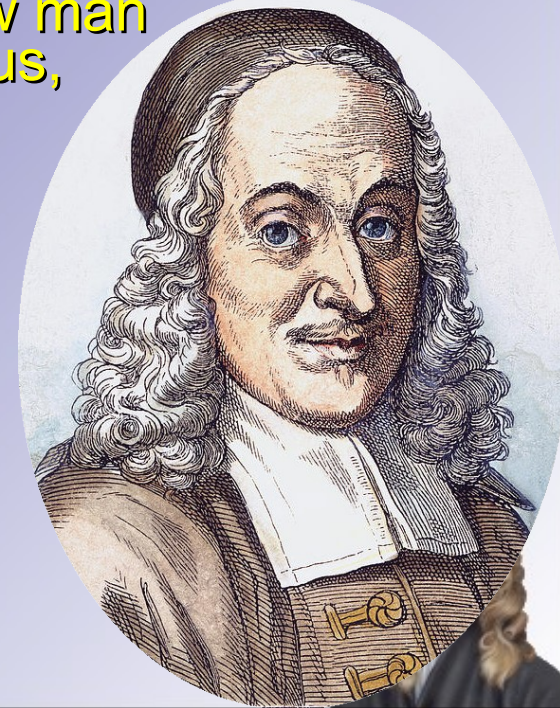


The Age of Enlightenment

- Funky little teaching moment—
 - And who were the Pietists again?
 - The Pietists followed the teachings of Philipp Jakob Spener, a *different* German Lutheran pastor who taught that a good Christian should strive to live a pious life
 - Back in 1675, Spener had published his life's work, *Pia Desideria*, outlining their tenets
 - To the Pietists, it wasn't enough just to be baptized and to have your name on the official membership roll of a church—you should actually try to live out Christian love on a daily basis, in peace with your fellow man
 - To Löscher, that was dangerous, and in 1718, he compiled his anti-Pietist articles from his magazine *Timotheus Verinus* into his own book...

The Complete
Timotheus
Verinus

Valentin Ernst Löscher



The Age of Enlightenment

- **Funky little teaching moment—**
 - And who were the Pietists again?
 - Löscher argued that focusing on living out one's faith put the emphasis on the wrong elements
 - 1) It was disorderly—Scripture and tradition are very clear that there are specific disciplines to be done in specific ways at specific times as acts of worship (to leave one's acts of worship up to the individual Christian would be tantamount to chaos)



The Age of Enlightenment

- Funky little teaching moment—
 - And who were the Pietists again?
 - Löscher argued that focusing on living out one's faith put the emphasis on the wrong elements
 - 1) It was disorderly
 - 2) It thus undermined the role of the clergy
(the office of the pastor was intended to be the means by which salvation and grace are administered to Christians—but the Pietists seemed to think that they can find their own means, without respecting the pastorate)



The Age of Enlightenment

- Funky little teaching moment—
 - And who were the Pietists again?
 - Löscher argued that focusing on living out one's faith put the emphasis on the wrong elements
 - 1) It was disorderly
 - 2) It thus undermined the role of the clergy
 - 3) It emphasized the heart instead of the sacraments
(the human heart is essentially flawed and filled with sin, whereas the holy actions of the Church are perfect and—by definition—*always* God-honoring)
(thus, by emphasizing getting your heart right with God and de-emphasizing the importance of sacraments—the very sources and supports for our salvation—the Pietists were actually pulling people away from God and into sin)



The Age of Enlightenment

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 - 4) **Trusting the human heart leads to imagination**
(it allows the individual to decide for themselves how it would be proper to honor God, leading to “the excessive freedom which one allows to the power of the imagination, from which finally comes the rule of fantasy, which is the mother of enthusiasm”—i.e.; fanaticism)



The Age of Enlightenment

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 - 5) **That leads to mysticism and a love for spectacle**
(when we leave religion in the hands of the unlearned individual instead of the trained clergy, and when we emphasize individual prayer and the desire to be “led” by God on a daily basis in life, then we open the door to being “led” by our own fantasies and being drawn to—by definition—extra-Biblical, mystical truth and leading)
(we also then tend to be drawn to the new and exciting, and begin to see tradition and well-accepted understandings as “old” or “stale”)



The Age of Enlightenment

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 - 5) That leads to mysticism and a love for spectacle
 - 6) It ultimately leads to a works-based perfectionism
(if the health of your Christian faith is dependent upon what you do with your Christian faith, then it's all about your own works, and you're forced to continue working on your works until you get life perfect—which you can never do)



The Age of Enlightenment

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- It ultimately leads to a works-based perfectionism

All in all, Pietism abandons healthy, proper, Biblical theology to embrace a “warmth of heart” instead of a depth of sanctified understanding, and that will ultimately lead people astray

- (NOTE: Ironically, this discussion is quite timely, since in last month's *Covenant Companion*, John Phelan wrote an article about why our Pietist roots are still important today, slamming the Lutheran emphasis on maintaining proper doctrine and lauding the Pietist emphasis on love instead)

- This lack of emphasis on “correct theology” is why—Phelan argues later—that the Covenant has been able to react quicker and better to social issues than most denominations have

Why I Am (Still) a Pietist

JOHN E. PHELAN JR.

From 1618 until 1648, Europe experienced one of the most brutal and destructive wars in an already long and bloody history. It was subsequently called the Thirty Years War. It began as a conflict between Catholic and Protestant states in conjunction with the collapse of the so-called Holy Roman Empire. It eventually spread beyond its original religious impulse to involve nearly the whole of Europe. Protestants fought Catholics; Catholics fought Catholics; Protestants fought Protestants. The result was catastrophic. Whole regions were depopulated. Famine and disease were as deadly as the fighting. Mercenaries hired by various rulers ravaged the civilian populations. Thousands of villages were pillaged. Rape and murder were widespread.

It is an exaggeration to say that the Thirty Years War was a religious war pure and simple. There was nothing pure and simple about it! As always the great powers in Europe sought even greater power and more substantial influence at the expense of their rivals. But it would be disingenuous to deny that religion played a part in setting the bloody conflict in motion. The Thirty Years War was part of the long shadow of the Protestant Reformation. Tensions long present in European society were exacerbated by the challenge to perhaps its greatest stabilizing influence—the Roman Catholic Church. A weakened church gave kings and princes the opportunity to act with greater freedom and pursue lands and monies once attached to the church. However odd the English Reformation, Henry VIII's dissolution of the monasteries and seizure of the church's land and possessions is an illustration of this.

A significant result of the Thirty Years War was the rise of skepticism and the birth of Pietism. Skeptics were appalled at the bloody destructiveness of the war between ostensibly Christian states. They wondered how such brutality could be defended in the name of Christ. The Pietists were also appalled at the violence



A rigidly correct theology that did not produce a warm heart...was a sterile theology.

and bloodshed. They were further appalled at the theological conflicts that preceded the conflicts on the battlefield. Philipp Jakob Spener, born in the midst of the war, would insist that a life of practical Christianity was more important than the constant engagement in “theological disputation” he experienced in his native Germany.

Spener and his followers promoted small group Bible studies, the development of lay ministry, simple direct preaching, and a refusal to engage in theological knife fighting. They had their differences with others, of course. But Spener insisted that those differences be examined with love and thoughtfulness. More important than theological orthodoxy, he argued, was a heart for God and a love for God's people. A rigidly correct theology that did not produce a warm heart and a “practical” Christianity was a sterile theology. Spener and his disciples founded schools, orphanages, factories, and engaged in both spiritual and social renewal. They bypassed the fortresses of Lutheran orthodoxy and went right to the people with the love of Christ. They were both loved and despised for this.

The Evangelical Covenant Church is a child of Pietism. We have enshrined in our founding documents and our relatively brief history a commitment to a practical piety. This enabled us to examine questions of social justice when other evangelical denominations were hesitating and wringing their hands. This enabled us to receive folk who baptized infants and those who insisted only adults should be baptized. This enabled us to receive folk who insisted on the inerrancy of Scripture and those who spoke rather of Scripture's authority. This enabled us to receive folk who held to the penal substitutionary view of the atonement and those who supported the views of Abelard or Waldenström. I am proud of this heritage and I am proud to say that I am (still) a Pietist. cc



The Age of Enlightenment

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 - 1718 New Orleans was founded
 - Löscher attacked Pietism in Germany
 - Voltaire attacked Christianity in France
- Born François-Marie Arouet, he was educated by the Jesuits and was groomed by his father to be a lawyer or to hold a political office
 - But his personal ambition was to be a writer—a poet, a playwright, a snarky social commentator
 - (in fact, he was so disgusted by his father's lack of support for his calling that he abandoned his family name and re-named himself “Voltaire”—an anagram of the Latin version of his name [“Arovet li”])



The Age of Enlightenment

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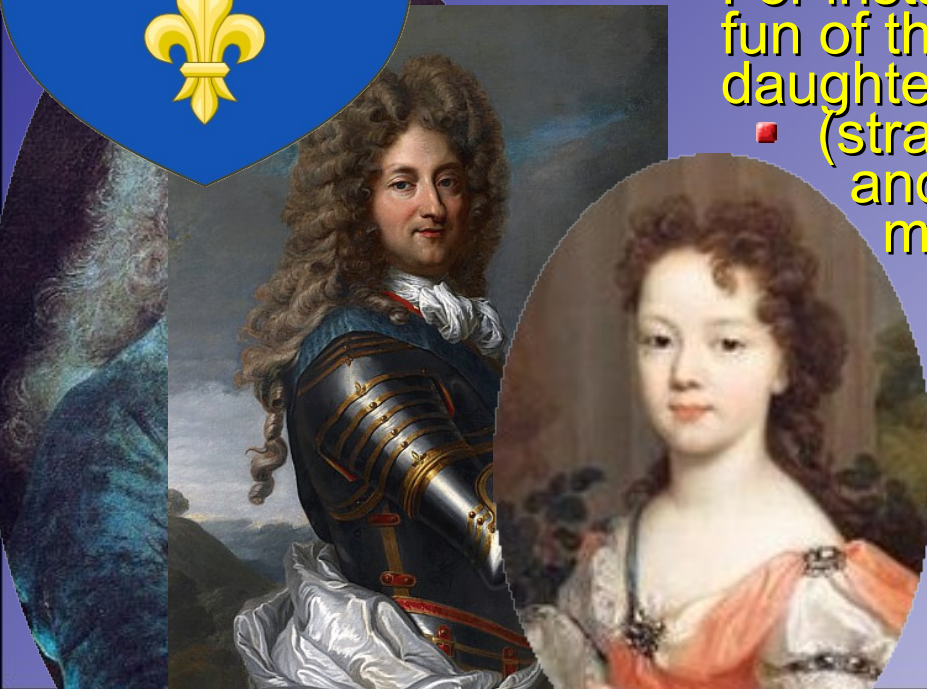
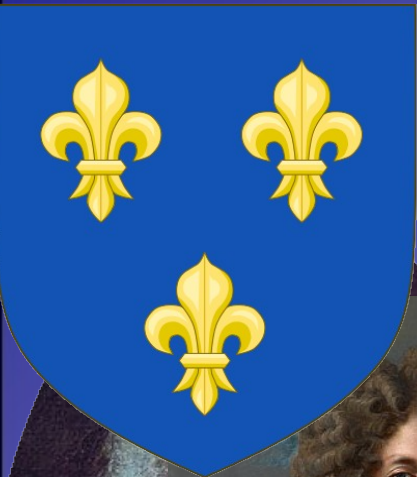
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 - But his personal ambition was to be a writer—a poet, a playwright, a snarky social commentator
 - For instance, one of his first published poems made fun of the Duke of Orléans for his devotion to his daughter, Louise Élisabeth—accusing him of incest
 - (strangely, Philippe didn't appreciate the work and Voltaire ended up spending the next 11 months in the Bastille—where he wrote his first big hit of a play, entitled *Oedipus*—which is about royal incest)



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 - **Voltaire was a huge fan of Sir Isaac Newton**
(in fact, he wrote several books based on Newton's scientific conclusions—particularly in optics—and a famous book on Newton's natural philosophy)



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 - **Voltaire was a huge fan of Sir Isaac Newton, fully embracing Newton's rational Deism**
(the philosophy that states there *probably is* a God but if He *does* exist, He's totally distant, unreachable, and disinterested in what's going on here with us)
(thus, our emphasis as a species needs to be not on superstitious religion, or on trying to have a relationship with God, but in being the best, most rational beings that we can personally be)
(how has Deism shaped our culture even today?)



MY RELIGION IS LIFE
AND MY CHURCH
IS THE UNIVERSE

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 - **Voltaire was a huge fan of Sir Isaac Newton, fully embracing Newton's rational Deism, and had a particular disdain for Christianity**
(though he encouraged official tolerance toward all religions—except maybe Judaism and Islam, which he viewed as ridiculous and peopled by inferior races)



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- Voltaire was a huge fan of Sir Isaac Newton, fully embracing Newton's rational Deism, and had a particular disdain for Christianity
- **In fact, in a letter to Friedrich II, he wrote**
 - “The religion [of Christianity] is without contradiction the most ridiculous, the most absurd, the most bloody which has ever infected the world. Your majesty would do the human race an eternal service by destroying this infamous superstition.”
 - He even blamed Christianity for the fall of the Roman Empire, arguing that every time the Church got its foothold in a culture, that culture failed
 - Voltaire saw religion in general (and Christianity in particular) as the antithesis to the Enlightenment's rationality



The Age of Enlightenment

- Funky little teaching moment—
 - Fun Voltaire quotes about Christianity...
 - “The first priest was the first rogue who met the first fool.”
 - “The truths of religion are never so well understood as by those who have lost their power of reasoning.”
 - “You will notice that in all disputes between Christians since the birth of the Church, Rome has always favored the doctrine which most completely subjugated the human mind and annihilated reason.”
 - “All good Christians glory in the folly of the Cross. Nothing can be more contrary to religion and the clergy than reason and common sense.”
 - And regarding Jesus Himself,
“Curse the wretch. In 20 years, Christianity will be no more. My single hand will destroy the edifice that it took twelve apostles to rear.”



The Age of Enlightenment

- Funky little teaching moment—
 - Fun Voltaire quotes about Christianity...
 - And yet, he's also famous for *these* quotes about religion, too...
 - “I detest what you write, but I would give my life to make it possible for you to continue to write.”
 - “If God did not exist, it would be necessary to invent him.”

(i.e.; he believed that there probably was a God, but even if God *didn't* exist, mankind's superstitious nature would motivate us to *create* a god to believe in, to give us both irrational hope and supernatural authority to dominate one another)

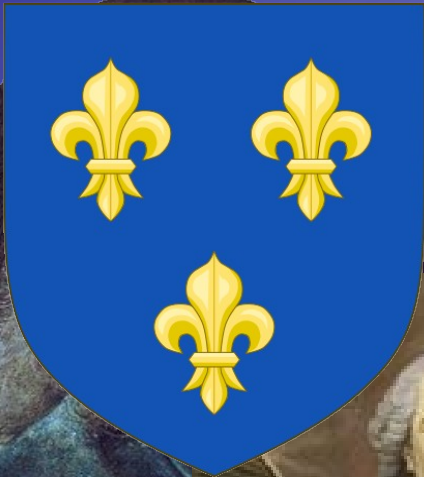
(and yes, he argued that humanity felt *desperate* to invent religion:

“Every sensible man, every *honest* man, must hold the Christian sect in *horror*. 'But what shall we substitute in its place?' you reply. What? A ferocious animal has sucked the blood of my relatives—I tell you to rid yourselves of this beast, and you ask me what you shall put in its place?”)



The Age of Enlightenment

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 - And yet, he's also famous for *these* quotes about religion, too...
 - **He was so roundly disliked by royals (but so terribly popular with everyone else) that Louis XV officially had him banned from entering Paris in 1755**
 - So Voltaire just bought an estate in Geneva, where he settled in, enjoying a sexual, pseudo-marriage relationship with his own niece, the widowed Marie Louise Mignot
(as Voltaire wrote, "God invented sex. Priests invented marriage.")



The Age of Enlightenment

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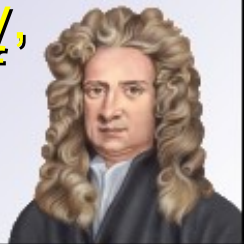
The *Son* of the Jacobite Rebellion began

New Orleans was founded

Löscher attacked Pietism in Germany

Voltaire attacked Christianity in France

- By the time he died in 1778, Voltaire and his philosophy had been the toast of Europe for six decades, and generations of Europeans had grown up and died believing that wittily dismissing the “superstition” of Christianity was the height of being rational and intelligent—especially in France
 - It has subsequently been argued that much of the reason why the French Revolution was far bloodier and more malicious than the American Revolution was because the French actively undermined Christianity in their revolution, while the Americans made Christianity their foundation
 - And thus, much of the bloody barbarism of the French Revolution could ironically be seen as the ripple effect of the non-violent, witty, and urbane anti-religious philosophy of Voltaire



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- **On his deathbed, Voltaire apparently sat up and, in desperation, called out to his doctor,**
 - **“I am abandoned by God and man. I will give you half of what I am worth if you will give me six months of life. Then I shall go to hell and you will go with me, oh, Christ, oh, Jesus Christ!”**



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- On his deathbed, Voltaire apparently sat up and, in desperation, called out to his doctor
- **Upon hearing that Voltaire had died, the devoutly Catholic Wolfgang Amadeus Mozart wrote,**
 - **“That godless fellow and arch-rascal Voltaire has croaked—dead like a dog, like a brute beast. That is his reward...”**





- Voltaire was denied a Christian burial, but the leaders of the French Revolution had his body brought back to Paris and buried in the Panthéon in a huge ceremony in 1791
 - Over a million people attended the funeral



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The Age of Enlightenment

- Attempted revolutions began to sprout up
 - 1715 The *Son of the* Jacobite Rebellion began
 - 1718 New Orleans was founded
 - Löscher attacked Pietism in Germany
 - Voltaire attacked Christianity in France
 - Pirates were attacking everyone

