

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



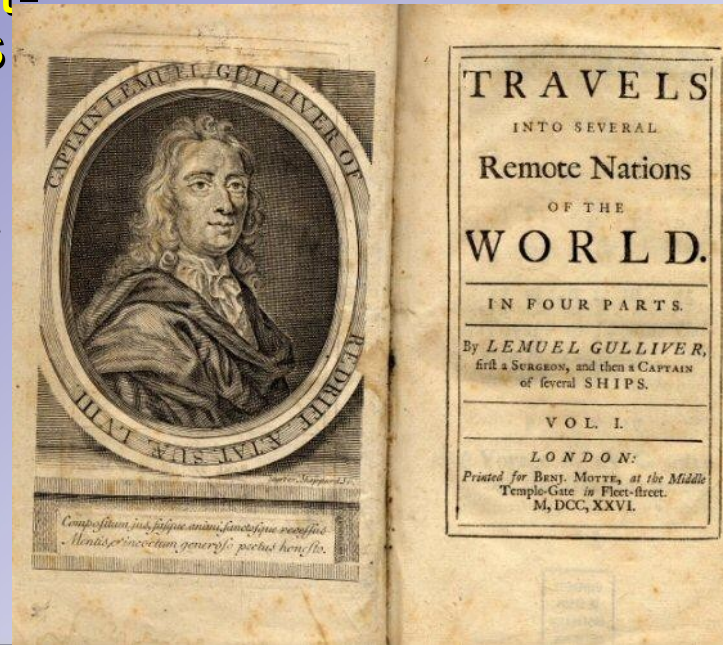
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 - *Cromwell*
 - *Philosophers and Kings, Missionaries and Explorers*
 - *The Seeds of Revolutions*
 - *Proto-Revolutions*
 - *Wake-Up Calls*



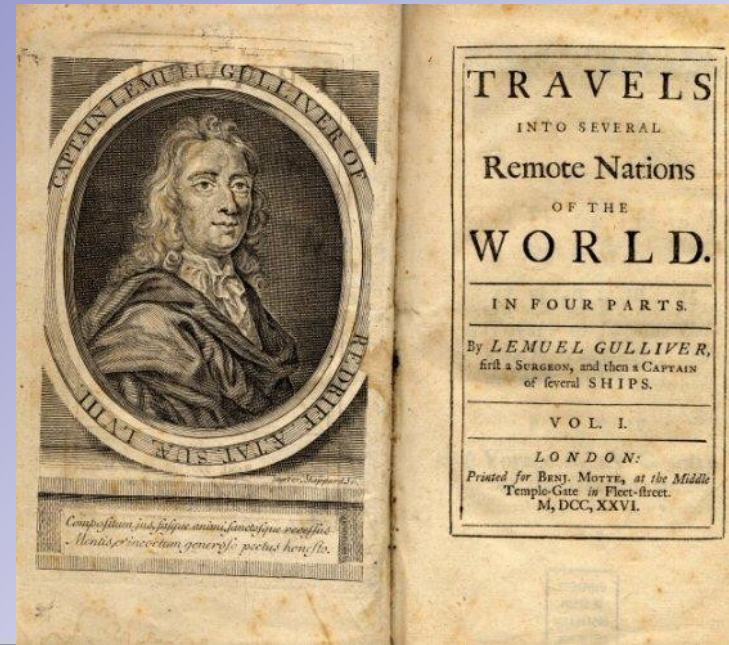
The Age of Enlightenment

- New ways of thinking changed everything
 - 1729 Jonathan Swift made *A Modest Proposal*
 - Swift was born in Dublin to English Royalist parents who'd moved there to seek their fortunes, but grew up in England after his father died
 - An Anglican priest, Swift is probably best known as the author of *Gulliver's Travels*, a "travelogue" supposedly written by a man named Lemuel Gulliver, who visited fanciful islands that Swift used to satirically comment on British society of his day
 - Interestingly, his great-great-great uncle was Francis Godwin, who became famous for writing one of the first sci-fi stories in 1638, about a trip to find a Utopia on the moon...



The Age of Enlightenment

- Funky little teaching moment—
 - Most people only know about Gulliver's time on the island of Lilliput, where the people were all tiny by comparison to the normal-sized Gulliver but he also visited the island of Brobdingnag, where *Gulliver* was the tiny one by comparison
 - Both islands mirrored and/or skewered the contemporary presumption that Europe was the most progressive, most influential, and most important place on Earth



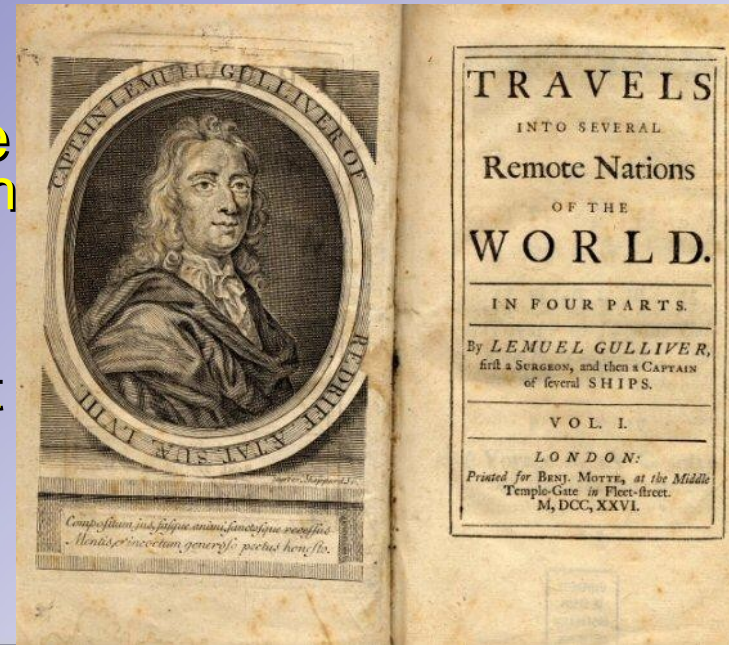
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 - He also visited other islands, such as the floating island of Laputa, and the actual island of Japan
 - While in Japan, the Dutch demanded that he “trample the crucifix” to prove that he wasn't Catholic—but he asked the Emperor if he could be excused
 - Remember when we talked about the *fumi-e* which the Tokugawa shogunate had created to force the *Kirishitans* to denounce their Christianity by stepping on them?



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 - He also visited other islands, such as the floating island of Laputa, and the actual island of Japan
 - But my favorite was the land of the Houyhnhnms—a race of intelligent horses
 - To them, Gulliver was just another Yahoo—their word for the apish humans who lived there
 - Gulliver tried to explain that humans are a fundamentally moral species, but every argument he used just proved the opposite

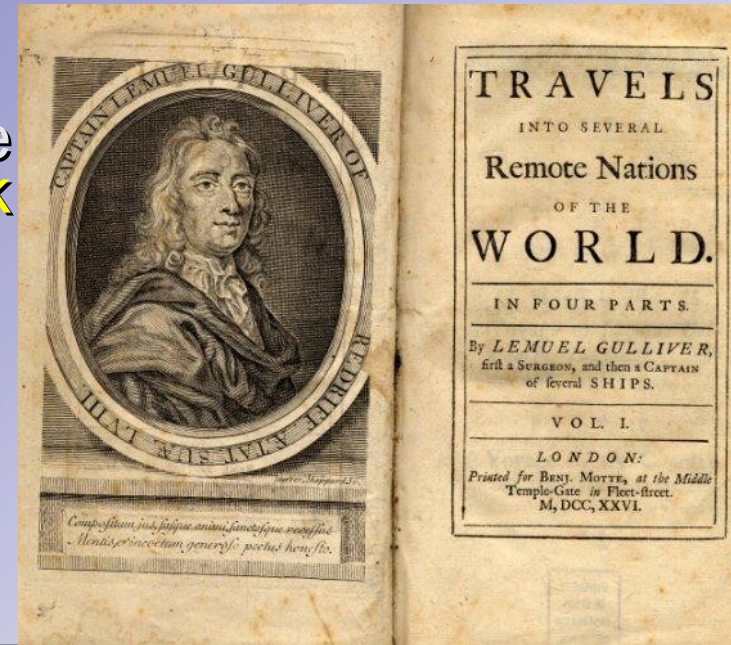


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To them, Gulliver was just another Yahoo—their word for the apish humans who lived there. This section of the book inspired not only the name of a search engine, but also later social satires such as *Planet of the Apes*.



The Age of Enlightenment

- New ways of thinking changed everything
 - 1729 Jonathan Swift made *A Modest Proposal*
 - Swift was born in Dublin to English Royalist parents who'd moved there to seek their fortunes, but grew up in England after his father died
 - In 1729, Swift suggested that the British government was missing a huge opportunity in Ireland, and proposed a modest solution
 - Instead of starving the Irish people to death, Britain should actually clothe and feed them since "a young healthy child well nursed, is, at a year old, a most delicious nourishing and wholesome food, whether stewed, roasted, baked, or boiled"
 - If England is going to treat the Irish as a sub-human species anyway, they ought to be able to get something tangible—and edible—out of it



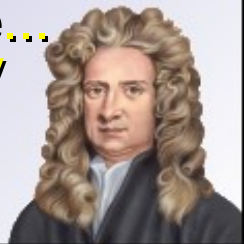
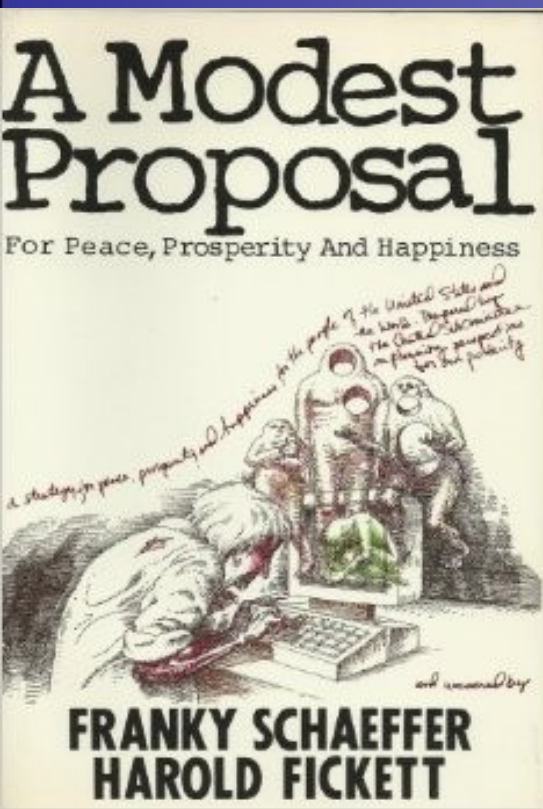
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 - In 1729, Swift suggested that the British government was missing a huge opportunity in Ireland, and proposed a modest solution
 - He went on to list multiple reasons why this really would work well for everyone involved
 - The English people were appalled, and many called for the government to ban and burn the book for being so callous toward the Irish people...



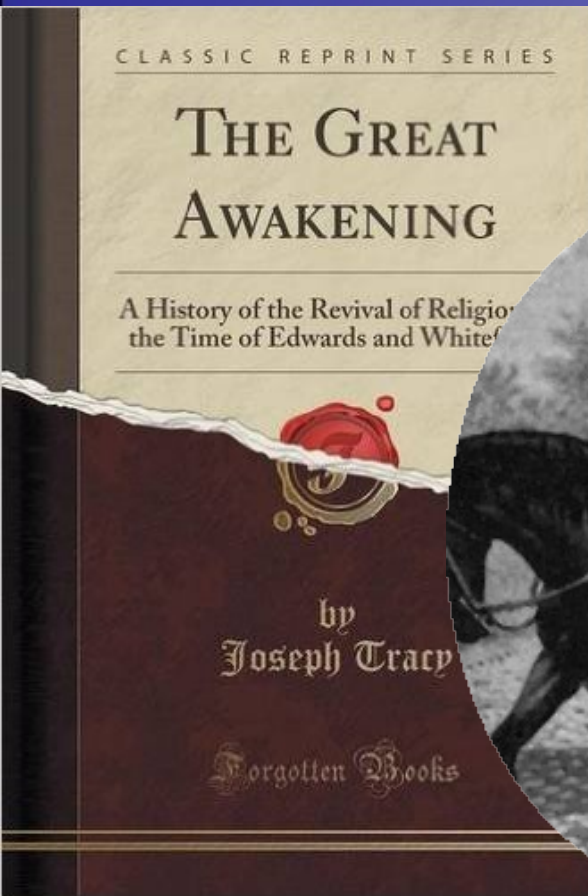
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 - He went on to list multiple reasons why this really would work well for everyone involved
 - (NOTE: In 1984, evangelical activist Frank Schaeffer wrote an updating of this book, about a future dystopia where the government supports abortions and euthanasia in order to provide a food supply for an overpopulated world and a steady stream of fetal tissue for medical experiments and ultimately calls for the extermination of the human race to restore the ecology of the planet)
 - (NOTE²: Most liberals considered the book too ridiculous even to be offended by at the time... and yet, modern reality is mirroring his goofy predictions more and more every day...)



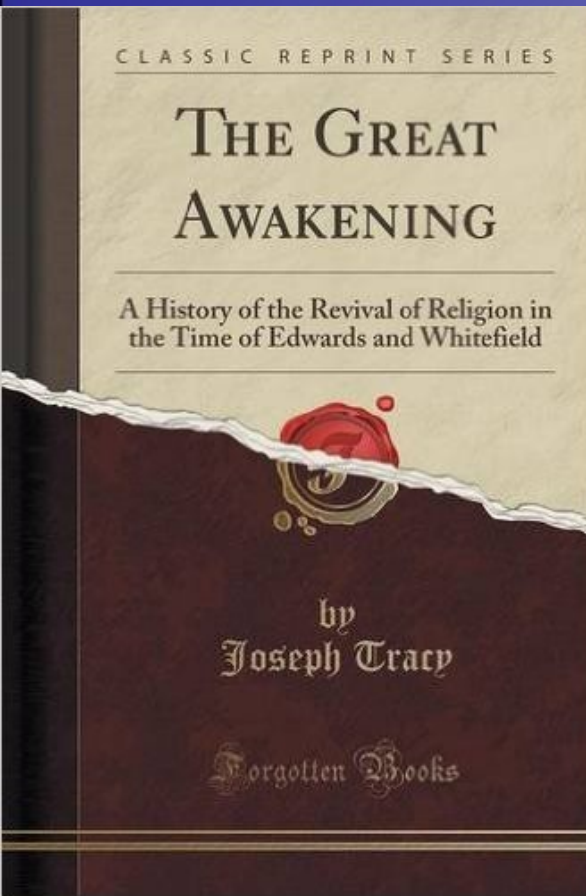
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 - Rippling out from revivals
 - (such as the one in New Jersey in 1720, due to the preaching of Theodorus Jacobus Frelinghuysen and the one in Saxony in 1727 due to the work of Count Zinzendorf with the immigrant Moravians)



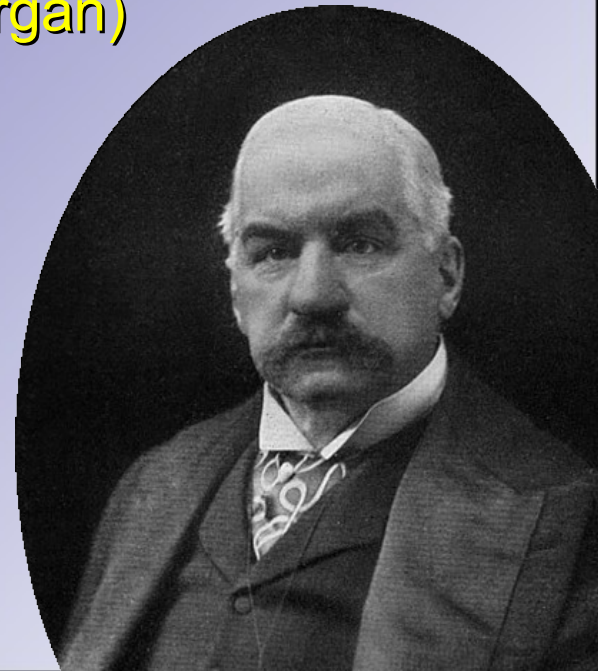
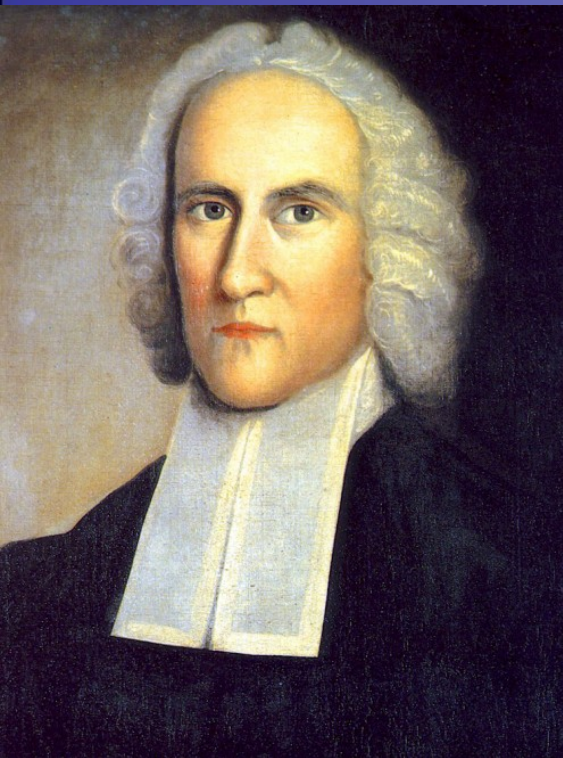
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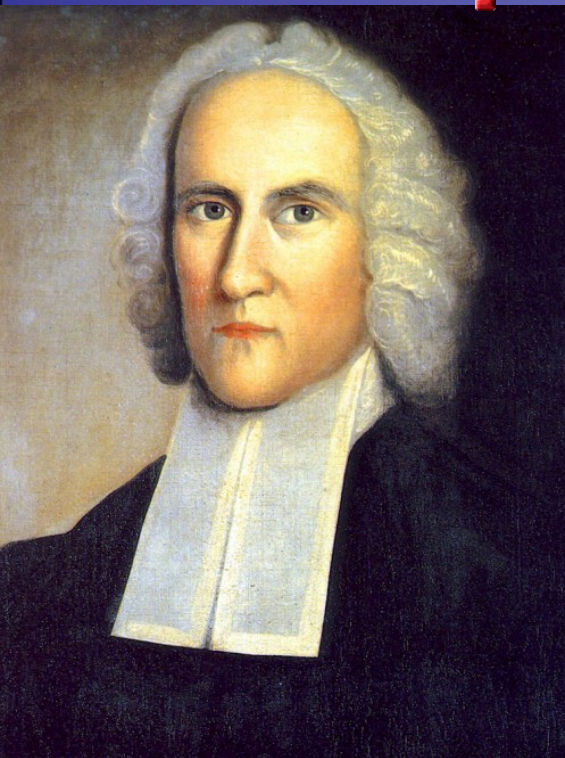
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- Funky little teaching moment—
 - The revival was marked by powerful, emotional sermons by preachers such as Jonathan Edwards
 - Edwards was a brilliant intellectual who had entered the new Yale University at the age of 12, then interned at his grandfather's wealthy and influential church in Northampton, Massachusetts, and later married the wealthy Sarah Pierpont, daughter of the man who'd *founded* Yale in 1701
 - (NOTE: This is the same crazy-rich family line that later sired Vice President Aaron Burr and famous banker John Pierpont ["J.P."] Morgan)



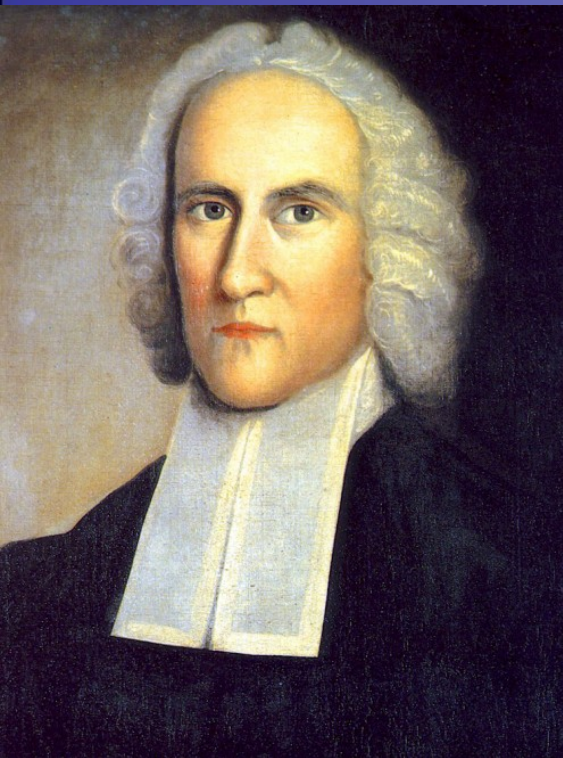
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 - Edwards was basically *destined* to become an important public figure



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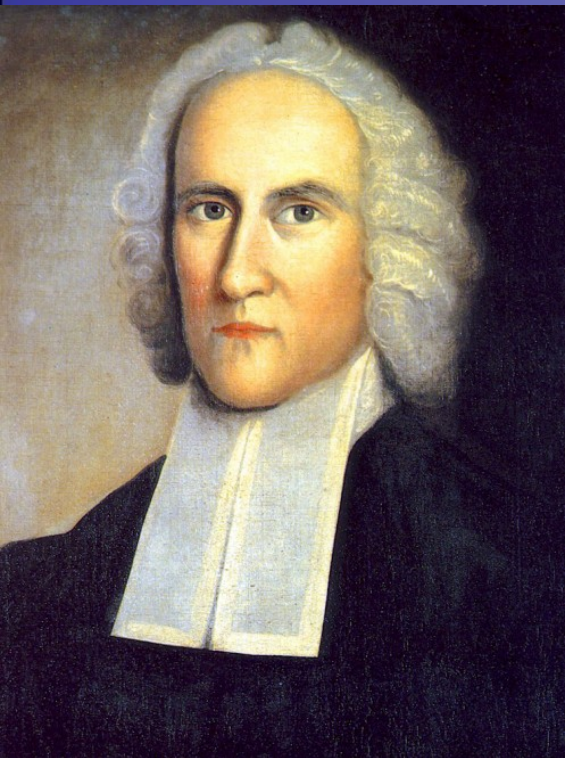
- **Funky little teaching moment—**
 - The revival was marked by powerful, emotional sermons by preachers such as Jonathan Edwards
 - **An ardent Calvinist, Edwards began preaching a series of sermons on justification by faith alone**
 - For instance, in his sermon, “The Justice of God in the Damnation of Sinners” (exegeting Romans 3:19) he argued that “it is just with God eternally to cast off and destroy sinners” because
 - A) Sin is so absolutely, horrifically bad
 - B) Sinners just naturally choose sin because humans are totally depraved
 - C) God is utterly sovereign, and that means that He has the legal and unquestionable right to make those sorts of decisions



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“The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, *abhors* you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful, venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince...”

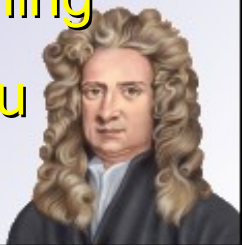
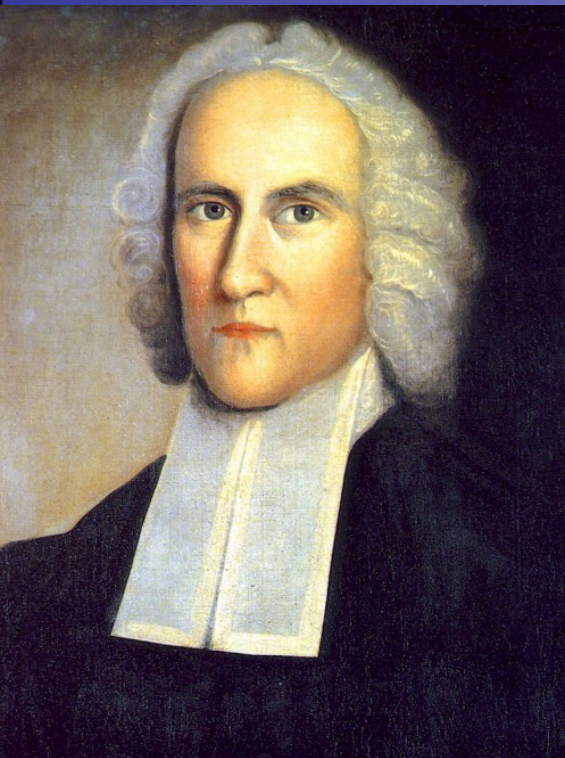


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“This that you have heard is the case of every one of you that are out of Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell’s wide gaping mouth open; and you have nothing to stand upon, nor anything to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.”



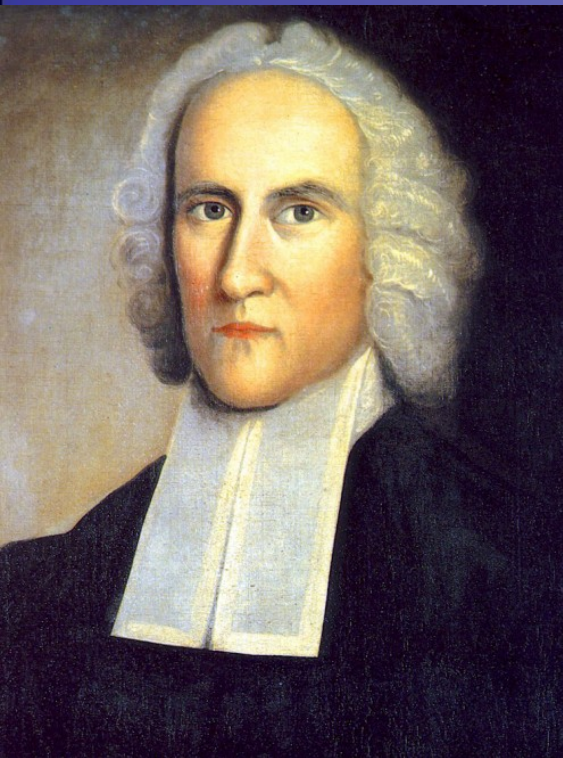
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“This that you have heard is the case of every one of you that are out of Christ...”

“Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf...”



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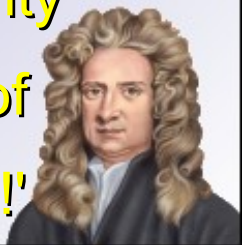
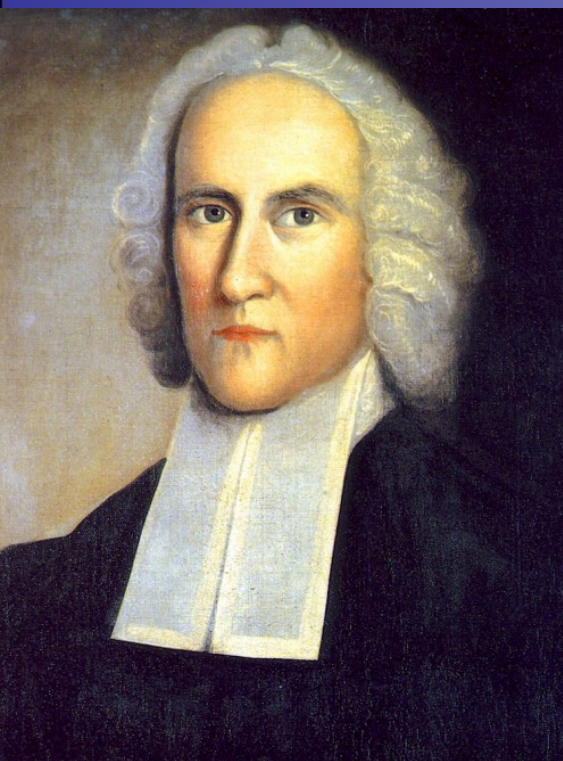
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“Let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation: Let everyone fly out of Sodom: ‘Flee for your lives! Don’t look back... Flee to the mountains or you will be consumed!’



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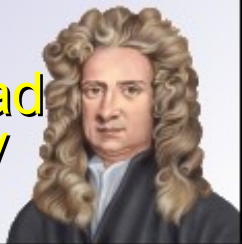
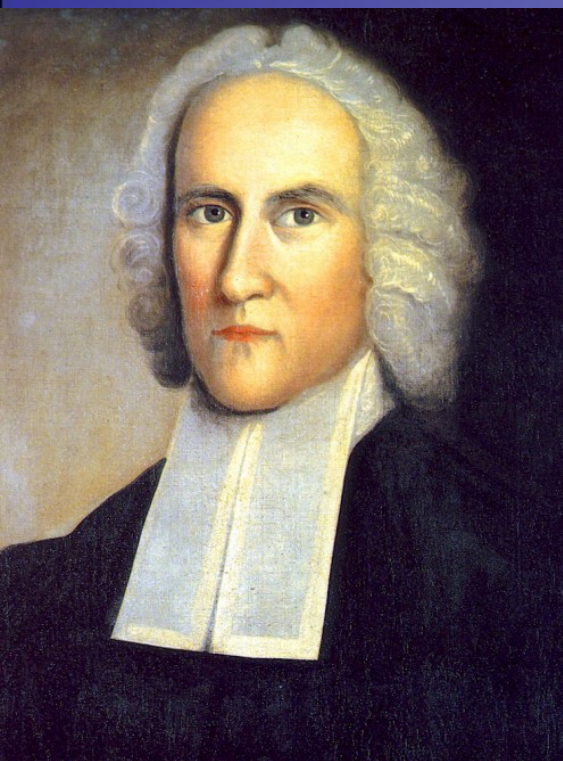
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“Let every one that is out of Christ, now awake and fly from the wrath to come...”

As you could imagine, sermons like this one had a huge impact on people—people were literally moaning and screaming in the pews



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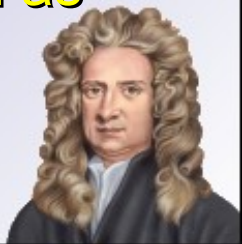
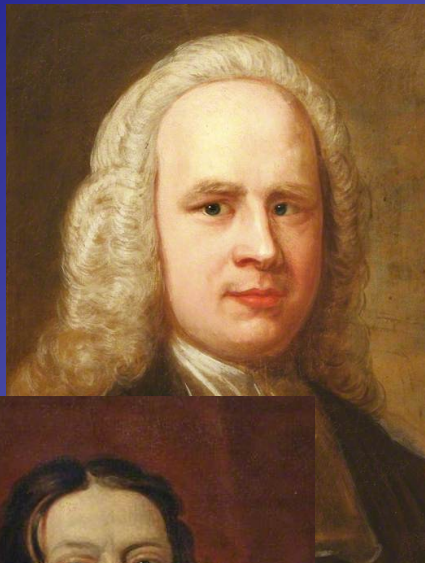
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Jonathan Swift made *A Modest Proposal*

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The First Great Awakening began

- Rippling out from revivals, the “Great Awakening” focused on emotional preaching that called Christians to rouse from a sleepy—even dead—faith that was only going through the motions
- By 1741, other pastors such as George Whitefield had joined the revival, preaching throughout England and the colonies
 - Whitefield had become a Christian while at Oxford, where he studied and worked alongside the Wesley brothers—gaunt-faced preacher John and round-faced musician Charles
 - Together, John and George founded the “Holy Club,” committed to trying to discipline themselves to live out their Christianity on a regular, daily basis
 - Critics of the Club said that they were too dedicated to spiritual disciplines, Godly habits, and regimens, and started labelling them as “Methodists,” over-emphasizing trying to live out sanctifying activities
 - John turned the label around and used it as the name of their revival movement



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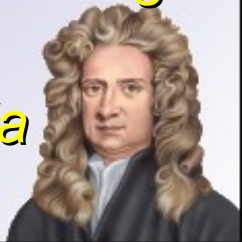
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 - George and John disagreed bitterly over predestination, so the Calvinist Whitefield turned the Methodist Church over to the Arminian Wesley brothers, and travelled to the colonies to preach
 - In fact, he travelled between America and England a total of 13 times, and covered more distance in the colonies than any other white man had up to that point
 - By the time he was done, he'd reached 80% of the colonial population with his Gospel message
 - He even impressed a middle-aged Deist printer named Benjamin Franklin, who reprinted his sermons in his *Pennsylvania Gazette*



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- Much like Chrysostom and Augustine had argued centuries earlier, the “new light” preachers infused their preaching with humor and emotional gravitas, so that it wasn’t just *truth*, but *engaging* truth that they shared with people
 - Thousands came to know the Lord as a result including many slaves, who had never been given the chance to hear the Gospel before
 - A massive wave of revival swept through the American slave population that quickly infused African Americans with a deep and rich spiritual foundation



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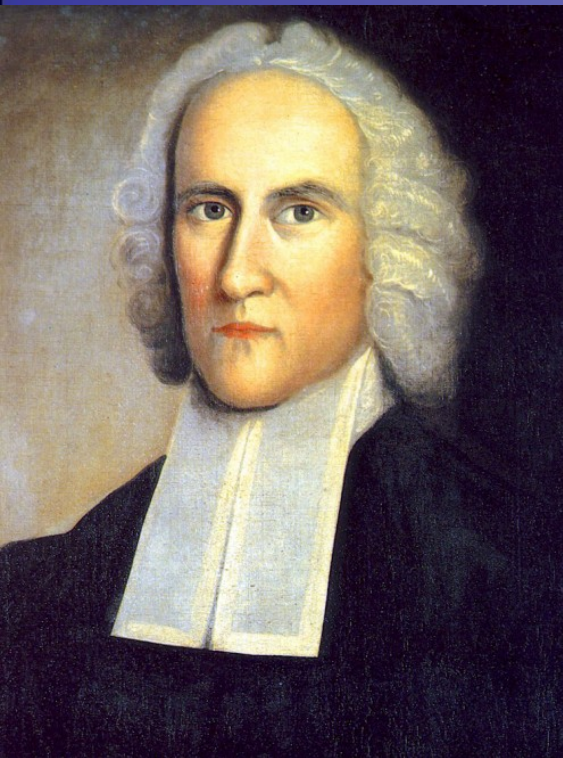
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 - **Jonathan Edwards ministered to slaves and Mohicans alongside his own slave, Venus but he was eventually voted out by his congregation for trying to impose his personal views of morality on members as prerequisites for membership, taking communion, etc.**



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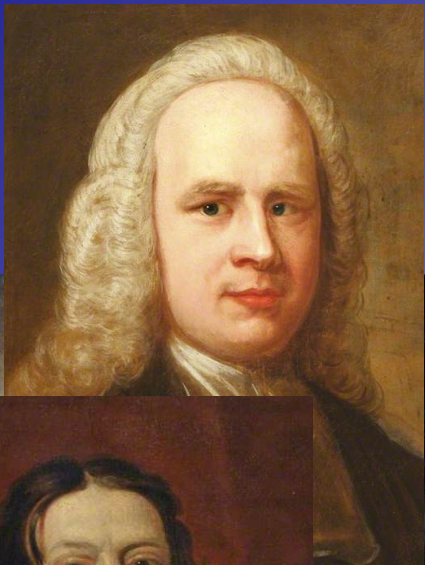
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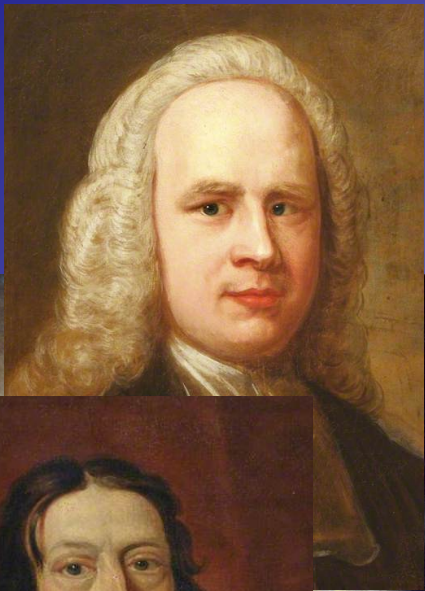
The First Great Awakening began

- Edwards died in 1758 as the result of a botched, prototype smallpox inoculation
- Whitefield died in 1770, and was buried beneath his pulpit in Massachusetts
 - Per Whitefield's request, the funeral sermon was preached by John Wesley, and an elegy was written by Charles Wesley—whom Whitefield described as “My very dear old friends...”
 - Wesley ended his sermon with this prayer—
“Let the fire of Thy love fall on every heart! And because we love Thee, let us love one another with a love stronger than death. Take away from us all anger, and wrath, and bitterness; all clamor and evil speaking. Let Thy Spirit so rest upon us, that from this hour we may be kind to each other, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us...”



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 - **Between the two of them, Whitefield and Wesley had reached 18 million people with the Gospel message, on both sides of the Atlantic**



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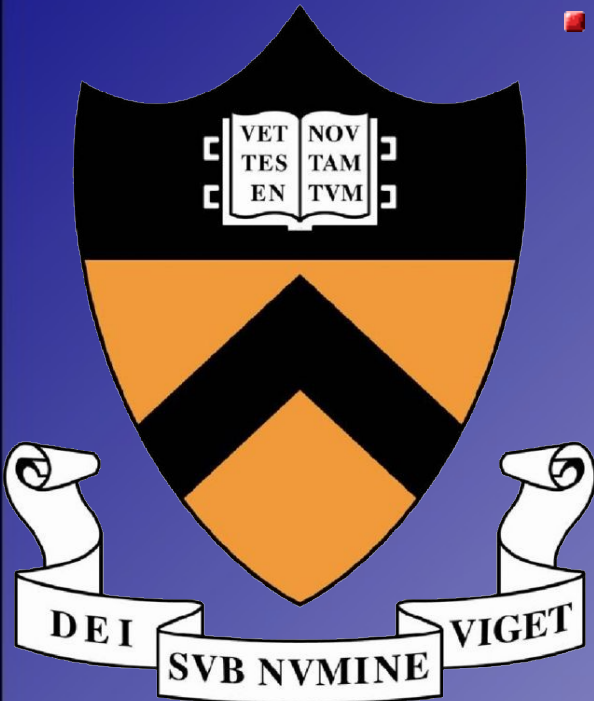
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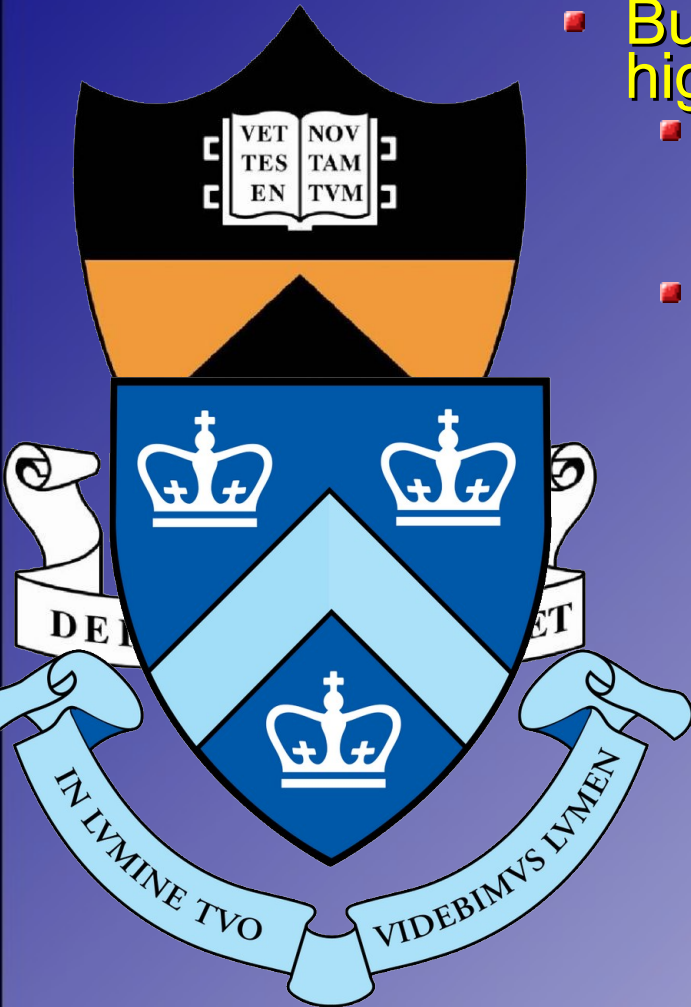
The First Great Awakening began

- But the movement also ushered in an explosion of higher learning in the Americas
 - In 1746, “new light” Presbyterians founded the College of New Jersey to help train new pastors and church leaders
 - In 1756, the college moved to Princeton—which is why it eventually changed its name to Princeton University



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 - Not to be outdone by its neighbor, New York decided that they wanted a college to train *Anglican* preachers
 - Obtaining a king's charter from George II, they established King's College in 1754
 - After the Revolutionary War, that name seemed... tacky
 - So they officially changed the name to reflect an old-fashioned name for the continent of America—Columbia University



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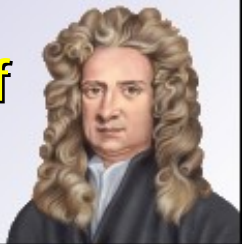
- The tiny school was called Moor's Charity School, and began in 1754 with one student

- Soon, they raised enough money to move to New Hampshire and rename the school Dartmouth College



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 - Wanting a college that wasn't so sectarian, the Baptists created the “College in the English Colony of Rhode Island and Providence Plantations” for *all* Christian pastors and missionaries at Providence in 1764
 - In appreciation for the generous giving of local merchant Nicholas Brown, the school was renamed Brown University



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 - For decades, Theodorus Jacobus Frelinghuysen had been trying to build the foundations of a school for Dutch Reformed pastors to be trained as preachers and missionaries in New Jersey
 - In 1766, the church got a charter for a new school in New Brunswick, and named it Queen's College, after Charlotte of Mecklenburg-Strelitz (the wife of George II)
 - After the War of 1812, it was (again) thought to be inappropriate to retain a royal name for an American school, and so Queen's College was renamed in honor of war hero, philanthropist, and generous donor Colonel Henry Rutgers becoming Rutgers University



The Age of Enlightenment

- New ways of thinking changed everything

1729

1730

Jonathan Swift made *A Modest Proposal*

The First Great Awakening began

- But the movement also ushered in an explosion of higher learning in the Americas

- For decades, Theodorus Jacobus Frelinghuysen had been trying to build the foundations of a school for Dutch Reformed pastors to be trained as preachers and missionaries in New Jersey

- The point of this is that all of these schools (like the earlier Harvard and Yale) were originally created to train people to be pastors and missionaries—and that all of these schools were the direct result of the revivals of the Great Awakening in America

- (at the same time that “Enlightenment” Europe was beginning to phase religious education *out of their* universities, since religion was increasingly seen as contrary to rationality)



The Age of Enlightenment

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 - 1730 The First Great Awakening began
 - 1738 Hume wrote his *Treatise on Human Nature*
 - Born to a poor Scottish family, he attended the University of Edinburgh at the age of 12
 - He soon realized that his heart was inspired not by his legal studies, but by his “hobby” reading in philosophy
 - At the young age of 28, he wrote his magnum opus, *A Treatise on Human Nature*, in which he expounded an empirical study of human psychology—in particular, morality
 - To Hume, religion was an absurdity that should never be assented to under any circumstances
 - So why do people have a sense of morality, if there's no god out there to give it to them?



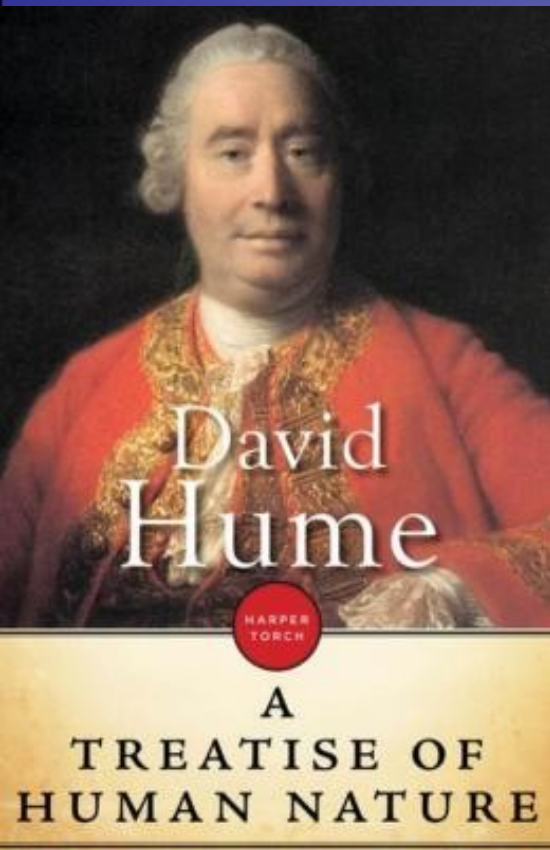
The Age of Enlightenment

- Funky little teaching moment—
 - Hume broke his book down into sections—about general understanding, about the passions, and about morality itself
 - To Hume, it made no sense to base morality on one's logic and rationality, since there's nothing essentially moral or immoral in any action or thing, in and of itself
 - Like Locke had argued half a century earlier, he said that morality isn't *innate* in things, but rather a *secondary* idea that we *attach* to things
 - So Hume suggested that morality is—and *should* be—based more on how one *feels* about an issue than on what one *judges* regarding an issue
 - Thus, judging one another with regard to morality is absurd, since the passions are simply what they are, and cannot be in agreement or disagreement with rationality
 - (i.e.; an early expression of “the heart wants what the heart wants”)



The Age of Enlightenment

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 - He did, however, outline various societally-held virtues that are logically required for people to live together without killing each other all of the time, as well as several “natural virtues” which simply stem from our instinctive desires to seek pleasure and avoid pain
 - Thus, though we can't judge one another in terms of morality (which is rightly based on how one feels about a topic), we can encourage and exhort one another to work toward the “natural” and societal virtues which humanistic reason dictates all decent human beings should exhibit
 - Do you see how Hume's work set a foundation for today's modern, humanistic morality?



The Age of Enlightenment

- Funky little teaching moment—
 - Hume broke his book down into sections—about general understanding, about the passions, and about morality itself
 - In 1748, he re-edited his book for a broader audience, entitling it *An Enquiry Concerning Human Understanding*—and it took off
 - Among the various smaller tweaks and edits that he made was to include a chapter on why no one should believe in something as absurd as a *miracle*
 - Miracles, Hume argued, can be defined as phenomena which are “contrary to uniform experience of the course of nature”
(since, if they were perfectly natural, then we wouldn’t call them “miracles,” would we?)

An Enquiry Concerning Human Understanding



David Hume



The Age of Enlightenment

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 - Given this definition, then, either a given miracle never really happened or it *really did* happen, but was improperly labelled as a “miracle” (since, if something *really had* happened in human experience, then it *should* just have become catalogued as part of our “uniform experience of the course of nature”—and thus, no longer a “miracle”)

An Enquiry Concerning Human Understanding



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 - Given this definition, then, either a given miracle never really happened or it *really did* happen, but was improperly labelled as a “miracle”
 - And you can't say, “But Bucky saw it happen!” since we can't trust testimony, because people can be so easily biased, confused, inaccurate, or even willfully deceptive
 - Thus, we should trust *logic* over *testimony*
 - And, since we can't even prove *causation*, much less *supernatural* causation, then we must logically discount miracles

An Enquiry Concerning Human Understanding



David Hume



The Age of Enlightenment

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 - In 1748, he re-edited his book for a broader audience, entitling it *An Enquiry Concerning Human Understanding*—and it took off
 - Among the various smaller tweaks and edits that he made was to include a chapter on why no one should believe in something as absurd as a *miracle*
 - People gobbled the book up, and Enlightenment intellectuals waved it as a banner against religion and miracles—so game, set, and match to Hume...
...until George Campbell took him to task in 1762



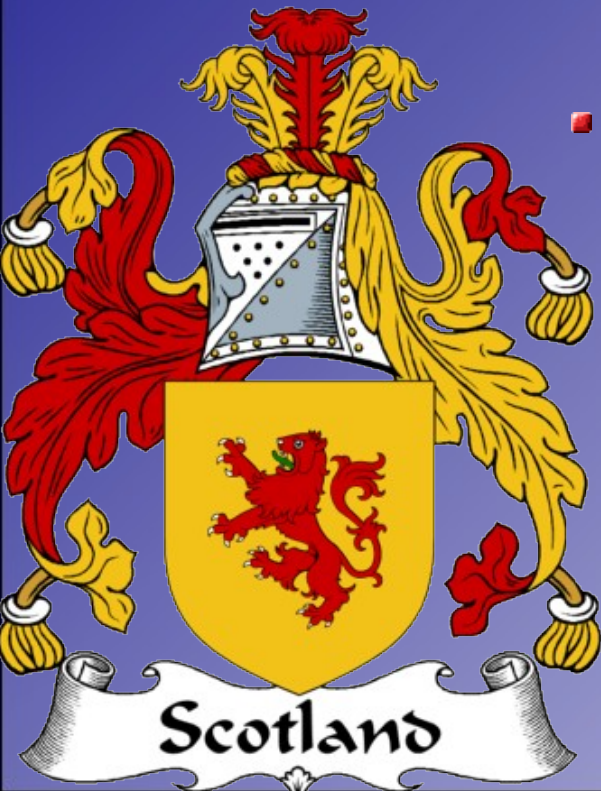
The Age of Enlightenment

- Funky little teaching moment²—
 - George Campbell was a Scottish Presbyterian minister born in Aberdeen



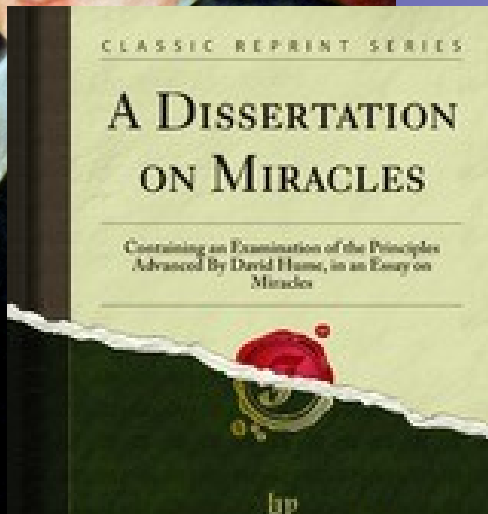
The Age of Enlightenment

- Funky little teaching moment³—
 - The Scottish were emerging as the leading lights of philosophy at this time—both *following* Hume and standing *against* him
 - The most prominent of these kinds of thinkers were the “Common Sense Realists,” like Thomas Reid
 - Where Hume argued that we couldn't *prove* cause-and-effect relationships, and Descartes had argued that we couldn't really know *anything* through our sensory experience, the Common Sense Realists said, “That's just plain silly”
 - As Reid wrote,
“If there are certain principles, as I think there are, which the constitution of our nature leads us to believe, and which we are under a necessity to take for granted in the common concerns of life, without being able to give a reason for them—these are what we call the principles of common sense; and what is manifestly contrary to them, is what we call absurd.”
 - (i.e.; there are some philosophical questions that only professional philosophers would ask—the rest of us just say, “Well, *duh...*”)



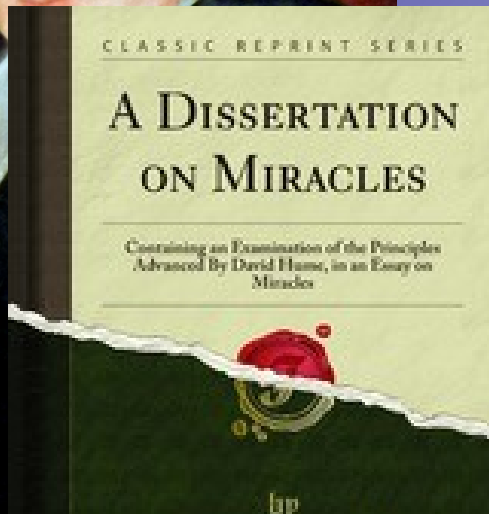
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- Funky little teaching moment²—
 - George Campbell was a Scottish Presbyterian minister born in Aberdeen, and a Common Sense Realist who taught logic and was the principal at Marischal College
 - He saw so many issues with Hume's logic—and saw how many people didn't see the issues—that in 1762, he wrote *A Dissertation on Miracles* in response to Hume
 - For instance, he took umbrage to Hume's self-serving definition of “miracle,” and instead argued that we should see a “miracle” as simply an “uncommon fact”—an idiosyncratic moment—when it appears that God has stepped in to affect reality
 - A miracle doesn't *require* that natural laws be broken
(it could be a miracle that I knew to call someone just at the right time, simply because God had laid it on my heart to call—and that breaks no physical laws)



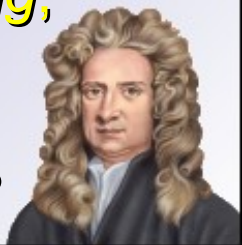
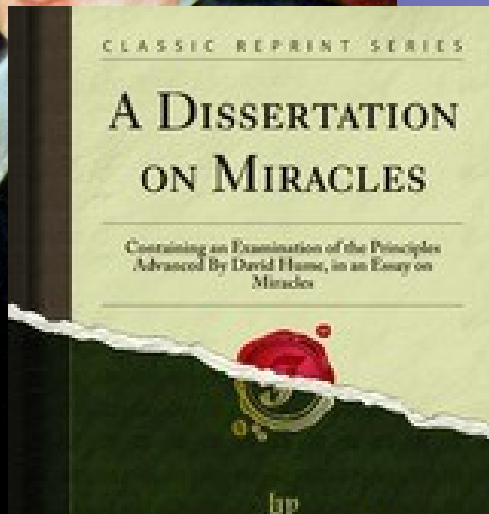
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 - A miracle doesn't *require* that natural laws be broken, and even if they *were* broken, that doesn't mean that we must *re-write* the laws (i.e.; just because Christ rose from the dead, that doesn't mean that we should simply expect that rising from the dead is now going to be a common occurrence)



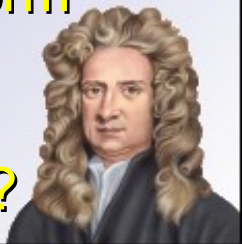
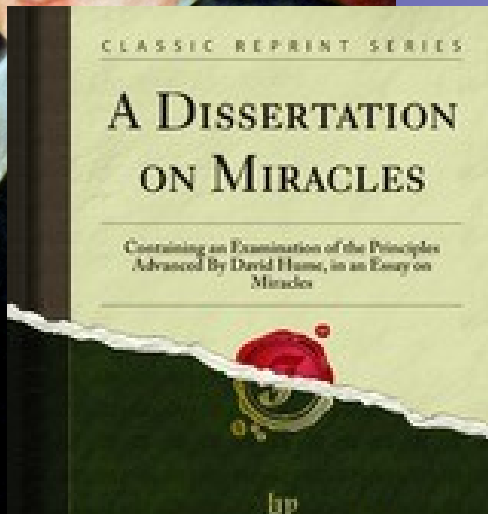
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 - A miracle doesn't *require* that natural laws be broken, and even if they *were* broken, that doesn't mean that we must *re-write* the laws
 - And what if a stranger warned you that the bridge was out up ahead on the road?
 - Would you assume that he *must* be *lying*, since it's never gone out before?
 - Or would you probably assume that he was probably telling the truth, since he had no discernible *reason* to lie to you?



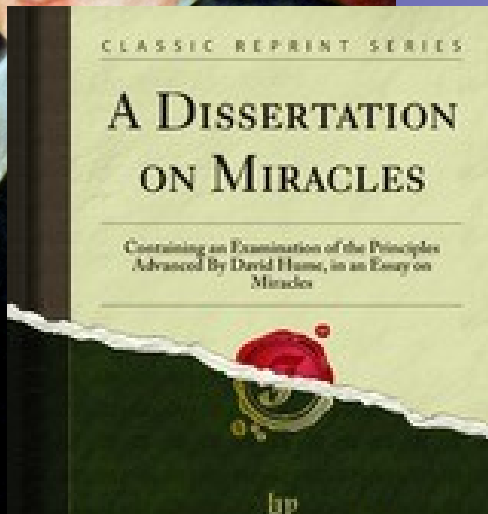
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 - And what if a stranger warned you that the bridge was out up ahead on the road?
 - And how do you even *know* what the “uniform experience” of humanity *is*, if you haven't *personally* been *everywhere* in the world?
 - Aren't you relying on the *testimony* of those who live elsewhere to describe it?



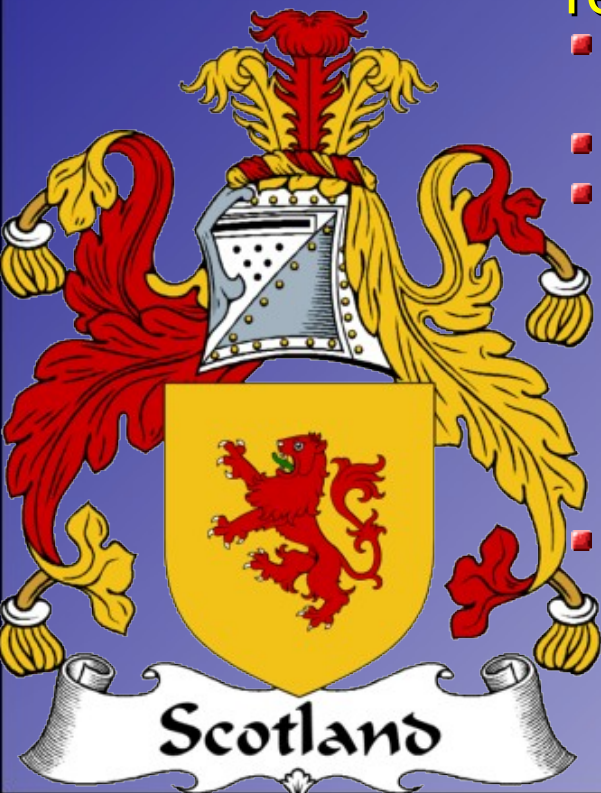
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 - For instance, he took umbrage to Hume's self-serving definition of “miracle”
 - So he also attacked Hume's dismissal of testimony
 - No, we shouldn't automatically accept all testimony from every “witness” as equally valid but if there are multiple, independent, unbiased, corroborating testimonies, then logic would dictate that we consider them as trustworthy
 - The only reason *not* to trust them is if we have a compelling reason to doubt *all* of them
 - The only reason to doubt *all* of the various testimonies about miracles is if we've *begun* our investigation with the *presupposition* that all miracles *must* be false—and that's just bad logical form



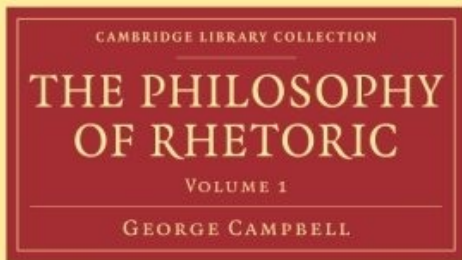
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 - For instance, he took umbrage to Hume's self-serving definition of “miracle”
 - So he also attacked Hume's dismissal of testimony
 - Therefore, in responding to Hume's theological arguments against miracles, George Campbell actually helped British law (and thus, American law) define the rules of how to use and evaluate different personal and expert testimony in legal court cases (just as *later* Common Sense Realist Richard Whately would define “presumption of innocence”)
 - So let's everyone say “Thank you, Scotland!” for improving our legal system...



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 - At the young age of 28, he wrote his magnum opus, *A Treatise on Human Nature*, in which he expounded an empirical study of human psychology—in particular, morality
 - Hume refused to ever directly comment on any arguments against his philosophical conclusions
 - But privately, to his friends, he confessed that the only one who had ever beaten him philosophically was “that Scotch theologian,” George Campbell
 - In fact, on his deathbed in 1776, the only book that Hume wanted to make sure that he finished reading before he died was Campbell's *Philosophy of Rhetoric*...



CAMBRIDGE



The Age of Enlightenment

- **New ways of thinking changed everything**
 - 1729 Jonathan Swift made *A Modest Proposal*
 - 1730 The First Great Awakening began
 - 1738 Hume wrote his *Treatise on Human Nature*
 - 1739 **England fought the War of Jenkins' Ear**

