

# ***Church History***



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- *Introduction to Church History*
- *The Ancient Church* AD 1<sup>st</sup>-3<sup>rd</sup> centuries
- *The Rise of Christendom* AD 4<sup>th</sup>-5<sup>th</sup> centuries
- *The Early Middle Ages* AD 6<sup>th</sup>-10<sup>th</sup> centuries
- *The Age of Crusades* AD 11<sup>th</sup>-13<sup>th</sup> centuries
- *The Renaissance* AD 14<sup>th</sup>-15<sup>th</sup> centuries
- *Conquest and Reformation* AD 16<sup>th</sup> century
- *The Age of Enlightenment* AD 17<sup>th</sup>-18<sup>th</sup> centuries
- ***The Age of Revolution*** AD **19<sup>th</sup> century**
- *The Modern Age* AD 20<sup>th</sup> century
- *The Postmodern Age* AD 21<sup>st</sup> century



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- *Conquest and Reformation* AD 16<sup>th</sup> century
- *The Age of Enlightenment* AD 17<sup>th</sup>-18<sup>th</sup> centuries
- *The Age of Revolution* AD 19<sup>th</sup> century
  - *The American Revolution (well, during the Revolution)*





# ***The Age of Revolution***

- Everything started changing—and *quickly*
  - 1780 Sunday Schools began
    - Both child labor and delinquentism were on the rise in the Industrial Revolution
      - Anglican newspaper publisher Robert Raikes felt a burden for the poor and underprivileged, ministering in prisons and grubby streets
        - He eventually came to the conclusion that *preventing* crime and poverty was easier than dealing with its *after-effects*, so he decided to open up free schools for impoverished children
          - To try to minister to children's souls in the process of expanding their education, he made the Bible his textbook as much as possible



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        - Since most children worked six days of the week, he opened his school on Sundays, so classes were taught by lay people
          - “The children were to come after ten in the morning, and stay till twelve; they were then to go home and return at one; and after reading a lesson, they were to be conducted to Church. After Church, they were to be employed in repeating the catechism till after five, and then dismissed, with an injunction to go home without making a noise.”





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        - Since most children worked six days of the week, he opened his school on Sundays, so classes were taught by lay people
        - As a result, Raikes' schools came under fire from every side
          - Wealthy businessmen complained that he was educating a rabble who should *remain* uneducated and pliable



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          - Wealthy businessmen
          - Enlightenment thinkers complained that the schools were taught by unqualified teachers, and inappropriately mixed religion and education, furthering superstitions and giving religious-minded people the mistaken impression that they were educated





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        - **As a result, Raikes' schools came under fire from every side**
          - Wealthy businessmen
          - Enlightenment thinkers
          - **Churchmen complained that the schools kept children from attending church in a traditional manner, and broke the Sabbath by forcing Christians to work to teach the classes**





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        - As a result, Raikes' schools came under fire from every side
        - Nonetheless, within fifty years, the schools were reaching 1,250,000 children in England
          - (NOTE: That was one quarter of the population in those days)
          - How would that begin to change things in society, and in the church?



# The Age of Revolution

- Everything started changing—and *quickly*
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  - 1781 Kant wrote *Critique of Pure Reason*
    - Immanuel Kant was born in 1724 in Königsberg, Prussia, and rose to prominence during the progressive reign of Friedrich II, who encouraged education and the study of philosophy, since he saw himself as the Platonic “philosopher-king”
    - Kant was raised as a Pietist (Remember the Pietists?)
      - These are the guys who followed Philipp Jakob Spener's *Pia Desideria* (and thus encouraged even the common people to read the Bible for themselves, study it in small groups, and actually discipline themselves to try to live it out morally in everyday life)

Immanuel Kant

THE CRITIQUE OF  
PURE REASON



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PIA DESIDERIA

BY PHILIPP JACOB SPENER

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



# The Age of Revolution

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- Kant was raised as a Pietist, so he had a strong sense of personal discipline and morality
  - But he was under-impressed by how many people either just *assumed* that there was a God or just assumed that there *wasn't* a God
  - Even the best philosophers on both sides just based their conclusions either on narrative experiences or on arguments that assumed that we could know things that we really can't know for sure
  - Kant argued that we have to distinguish between *a priori* arguments (that are categorically true without having to know anything else) [“all bachelors are unmarried”]

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    - Kant argued that we have to distinguish between *a priori* arguments and *a posteriori* arguments
      - (that are logically contingent on *other* truths that we know)
      - ["all bachelors are unhappy"]

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    - Kant argued that we have to distinguish between *a priori* arguments and *a posteriori* arguments, and between *analytic* propositions (that are based on what something *is*)

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    - Kant argued that we have to distinguish between *a priori* arguments and *a posteriori* arguments, and between *analytic* propositions and *synthetic* ones
    - So, for instance,  $5+7=12$  is an *a priori* but *synthetic* proposition

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- So when it comes to things like God, that should change how we think—
  - We can't just ontologically prove God, because we can't fully comprehend His infinite “/s-ness” but we can't just prove Him experientially, since if He exists, He's far more than just the sum of our personal, human experiences
    - As Kant wrote, “Experience without theory is blind, but theory without experience is mere intellectual play...”

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  - We have to extrapolate from what we know *a priori* about God  
(which isn't much, by definition)

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  - We have to extrapolate from what we know *a priori* about God and *synthetically* explain what that means for us on a day-to-day basis
    - (NOTE: This is why some people see Kant as a functional agnostic, while others see him as an apologist for having an almost Pietisticly close relationship with God)

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  - We have to extrapolate from what we know *a priori* about God and *synthetically* explain what that means for us on a day-to-day basis
  - Thus, it is *reasonable* to believe in God but that reason is a *synthetic* thing, based on faith, rather than an *analytical* thing, based on clear, *a priori* data points

Immanuel Kant

THE CRITIQUE OF  
PURE REASON



# *The Age of Revolution*

- Funky little teaching moment—
  - Kant also followed his book up in 1788 with his *Critique of Practical Reason*, which primarily addressed moral reasoning
  - To Kant, too many people based their morality on either *moral empiricism* (i.e.; looking around at the world and deciding “good and evil” by what you see seems to work the best) (but that’s just confusing “good vs. evil” with “good vs. bad”—i.e.; what *feels* the best for the largest number of people)

Immanuel Kant

*The Critique of*  
**PRACTICAL  
REASON**



Immanuel Kant





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  - To Kant, too many people based their morality on either *moral empiricism* or *moral mysticism* (i.e.; claiming that our morality must reflect a Divine ideal for action that echoes and approximates what God would do in a given situation) (but we can't really *know* that for certain—again, that usually devolves into just following how clumps of religionists *synthetically* interpret a *posteriori* data to discern God's will to direct our actions, while erroneously claiming that they're just *analytically* expressing *a priori* data) (which is not to say that we *don't* have religious moral responsibilities—note these Kant quotes:  
“Religion is the recognition of all our duties as divine *commands*...”  
“Morality is *not* the doctrine of how we may make ourselves happy, but how we may make ourselves *worthy* of happiness...”)

Immanuel Kant

The Critique of  
**PRACTICAL  
REASON**

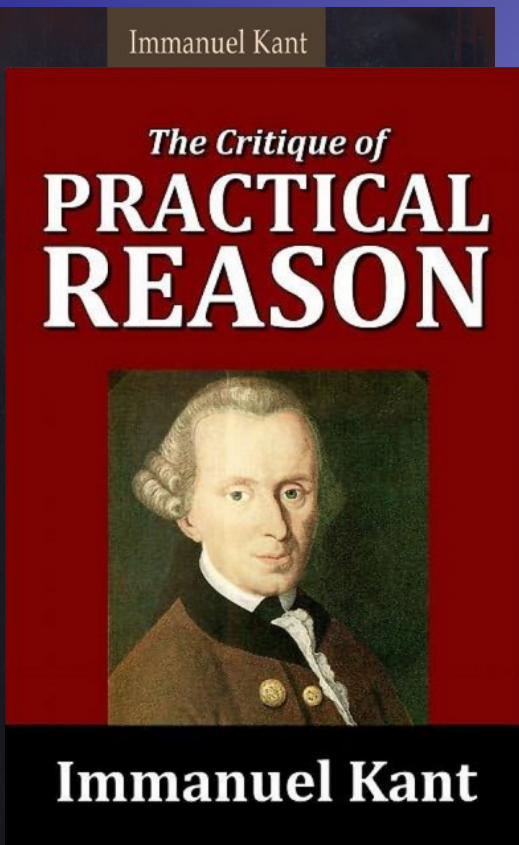


Immanuel Kant



# *The Age of Revolution*

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  - Kant also followed his book up in 1788 with his *Critique of Practical Reason*, which primarily addressed moral reasoning
  - To Kant, too many people based their morality on either *moral empiricism* or *moral mysticism*
  - What we really need is *moral rationalism* (i.e.; recognizing the differences between what we can discern *a priori* and *a posteriori*, and then *synthetically* devising proper, moral responses to the situations we find ourselves in)





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    - What we really need is *moral rationalism*
    - Kant thus established what he called the “categorical imperative”—
      - “Act only according to that maxim whereby you can at the same time desire that it become a universal law”  
(i.e.; only do those things in your life that you'd wish everyone did *all* of the time)
      - What are some examples of how that would work itself out in everyday life...?

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The Critique of  
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  - Kant thus established what he called the “categorical imperative”—
    - “Act only according to that maxim whereby you can at the same time desire that it become a universal law”
    - Think of it like the *Golden Rule*, extended out toward everyone, all of the time
    - (NOTE: Again, some people say that Kant just figured out a rationalistic defense for *Christ's* teaching because he was such a strong Pietist while others say that he's clearly telling us *not* to base our morality on the Bible)

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      - “Act only according to that maxim whereby you can at the same time desire that it become a universal law”
      - Think of it like the *Golden Rule*, extended out toward everyone, all of the time
      - So the two keys to figuring out what constitutes morality would be:
        - 1) Deciding the *categories* that you're trying to decide things within
          - (i.e.; is *killing* wrong?)
          - (is *killing in wartime* wrong?)
          - (is *homicide* wrong?)
          - (is *justifiable homicide* wrong?)

Immanuel Kant

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Immanuel Kant



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      - “Act only according to that maxim whereby you can at the same time desire that it become a universal law”
      - Think of it like the *Golden Rule*, extended out toward everyone, all of the time
      - So the two keys to figuring out what constitutes morality would be:
        - 1) Deciding the *categories* that you're trying to decide things within
        - 2) Deciding if what you're considering would be what you'd want *everyone else* to do under the *same* circumstances, across the board, regardless of how it might affect *you* and *your* situation

Immanuel Kant

The Critique of  
**PRACTICAL  
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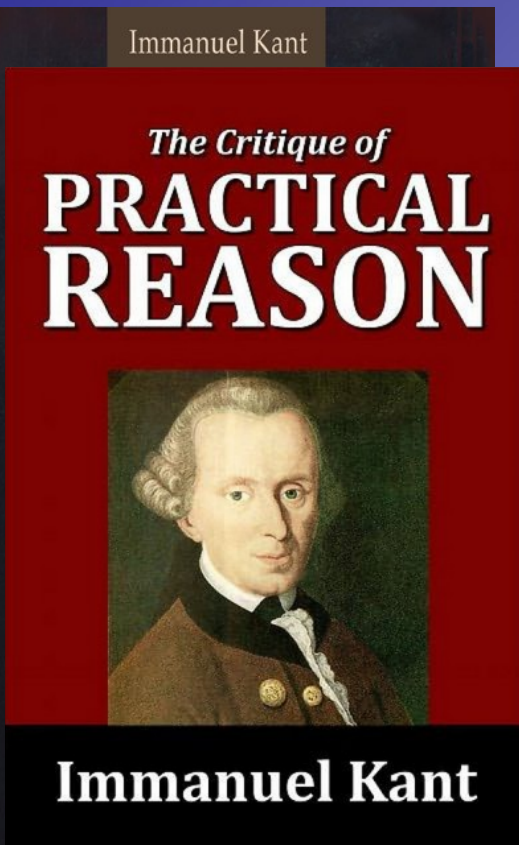
Immanuel Kant





# The Age of Revolution

- Funky little teaching moment—
  - Kant also followed his book up in 1788 with his *Critique of Practical Reason*, which primarily addressed moral reasoning
  - Interestingly, the “categorical imperative” has often been misunderstood and twisted by people to suit what they wanted to do all along
    - For instance, some people mistakenly summarize it as “everything is either absolutely right or absolutely wrong,” *a priori*
    - But Kant's point was that *before* you'd come to that conclusion, you need to ascertain that you've *synthetically* defined your categories correctly and then make darned sure that this is what you'd want everyone *else* thinking is absolutely right and wrong (i.e.; the “categorical imperative” is designed to make you *less* dogmatic and more willing to *question* the rightness and wrongness of your actions—the exact *opposite* of how some people apply it)



# The Age of Revolution

- Funky little teaching moment<sup>2</sup>—
  - Kant wrote several other books and essays, including the 1790 *Critique of Judgement*
    - (in which, for instance, he argues that aesthetics and taste aren't *a priori* absolutes, based on the essential nature of a piece of artwork or the “natural beauty” of an object, as had been generally assumed)
    - (instead, he agreed with Locke that our personal, *synthetic* categories influence our appreciation for aesthetics and beauty—that it's more emotional than rational)
    - (thus, there *is* no “universally beautiful” thing, so we shouldn't constrain aesthetics to the faddish and/or elitist synthetic categories of one culture or time period, but rather try to understand the *contexts* that objects of “beauty” are coming *out* of)

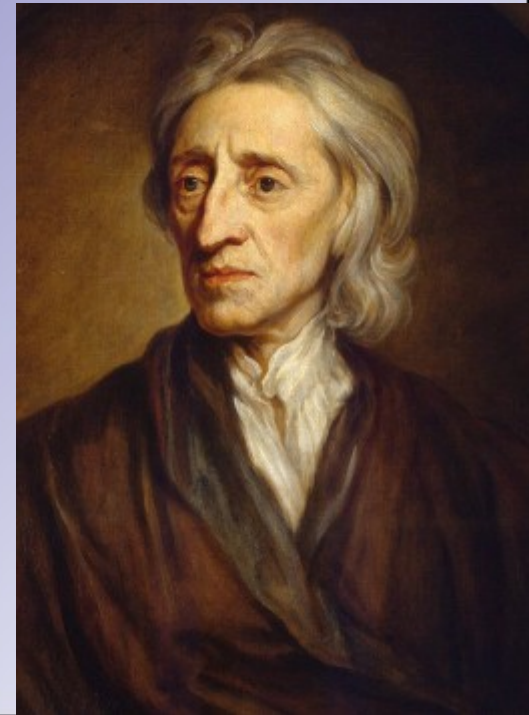
Immanuel Kant

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*The*  
**CRITIQUE**  
*of*  
**JUDGEMENT**  

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**Immanuel**  
**Kant**



Im



# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - Kant wrote several other books and essays, including the 1790 *Critique of Judgement*
  - It's been argued that all modern philosophy stems from and has been shaped by Kant's “oh, just stop and think about this for a second” approach to things...

Immanuel Kant

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R

*The*  
**CRITIQUE**  
*of*  
**JUDGEMENT**  

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**Immanuel**  
**Kant**



Im



# ***The Age of Revolution***

- Everything started changing—and *quickly*

1780

Sunday Schools began

1781

Kant wrote *Critique of Pure Reason*

Spanish settlers founded Los Angeles

- The area had been settled by Franciscans under Junípero Serra about a decade earlier, who pacified the native Tongva and Chumash tribes
- In 1781, under orders from King Carlos III of Spain, Governor Felipe de Neve established a new city north of Monterey, naming it “El Pueblo de la Reyna de los Angeles”

(“The Town of the Queen of the Angels”)

- But the monks under Serra called it “El Pueblo de Nuestra Señora de los Ángeles” (“The Town of Our Lady of the Angels”)

- Which is why the *official* name of the city is actually “El Pueblo de Nuestra Señora, la Reina de los Ángeles” to split the difference (“The Town of Our Lady, the Queen of the Angels”)

- And thus, most Americans just call it “Los Angeles”





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- In 1781, under orders from King Carlos III of Spain, Governor Felipe de Neve established a new city north of Monterey
- **The town remained tiny for half a century, until Pío de Jesús Pico became the new governor in 1832**
  - Pico was the richest man in the region, and he moved the capital of California to Los Angeles so that he wouldn't have to move
    - (and so that more commerce came directly to his front door)
  - The city exploded in growth, from a couple of hundred people to thousands within decades...



# ***The Age of Revolution***

- Everything started changing—and *quickly*
  - 1780 Sunday Schools began
  - 1781 Kant wrote *Critique of Pure Reason*
  - Spanish settlers founded Los Angeles
  - Serfdom was abolished in the Austrian Empire
  - Serfdom was a lot like slavery, with some crucial distinctions
    - Like a slave, a serf worked his landlord's land, gave his produce to the landlord, and every aspect of his life was totally controlled by his landlord (who he married, what clothes he wore, how many children he could have, etc.)
    - In return, the landlord would offer protection, land, healthcare, etc.





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    - Unlike a slave, it wasn't the serf who was owned by the master, but the serf's *land*
      - So he wasn't a piece of property, but a fully-fledged human being
        - (though *because* a serf wasn't property, a master was often less interested in the welfare of the serf than of the serf's *land*—you take care of your *car* because you own it, but you don't take care of your car's *mechanic*, because he's just there to service the *car* that you own)
        - (ironically, it was sometimes better to be a slave than a serf)



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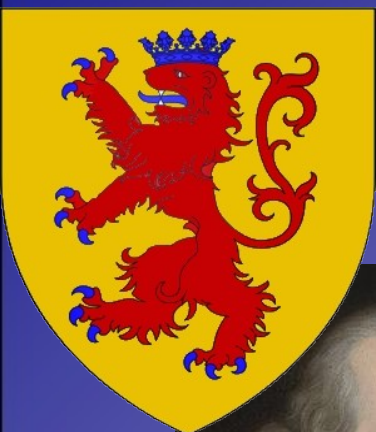
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- As such, Emperor Joseph II thought that it was horrific that a lord could attend the same church as his serfs, but then treat them as if they were literally of less value than their dirt

- He pushed through the Serfdom Patent, which abolished serfdom in the whole Austrian Empire in 1781

- Now, former serfs were *tenants*, who had to be treated as *business partners*





# ***The Age of Revolution***

- Funky little teaching moment—
  - It also didn't hurt matters that, with the Industrial Revolution, a lot of serfs were moving into cities
  - That meant that landlords had all of this land, but fewer and fewer serfs to *work* the land, though the lords still needed to provide just as much protection, social services, etc.
  - And that meant that the agricultural economy of the Austrian Empire was beginning to crumble (i.e.; serfdom was becoming unprofitable)



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    - That meant that landlords had all of this land, but fewer and fewer serfs to *work* the land, though the lords still needed to provide just as much protection, social services, etc.
    - On top of that, Joseph realized that the urban *former* serfs were now paying *taxes*
      - Up until then, they'd just been giving everything they had to their landlords, and the lords gave a percentage of their money to the Empire
      - But now, those lords still paid the Empire the same percentage, while the former serfs now paid imperial taxes as well  
(i.e.; serfdom was becoming unprofitable, and non-serfdom was becoming profitable)





# *The Age of Revolution*

- Everything started changing—and *quickly*
  - 1780 Sunday Schools began
  - 1781 Kant wrote *Critique of Pure Reason*
  - Spanish settlers founded Los Angeles
  - Serfdom was abolished in the Austrian Empire
    - Serfdom was a lot like slavery, with some crucial distinctions
    - But whatever the rationale for the change, it still became the law of Europe that people have the right to choose their own lives, their own spouses, etc.—that no one should be so totally controlled by another, simply because of social status
      - Having said that, old habits die hard
        - For instance, in places like Transylvania, lords simply didn't *inform* their illiterate serfs that they'd been emancipated
        - And in places like Great Britain, they still treated even their household servants like furniture well into the 20<sup>th</sup> century
          - But the precedent had still been set that these were *human beings*...



# ***The Age of Revolution***

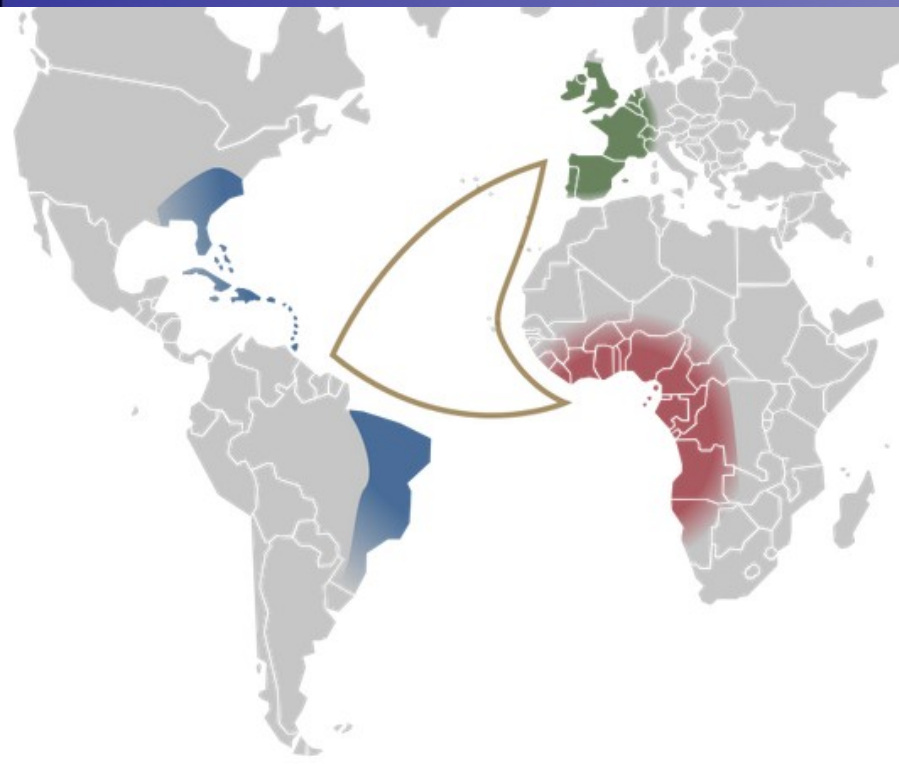
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    - *The Zong* was a captured Dutch slaving ship that thus became a British slaving ship, involved in the trans-Atlantic slave trade





# ***The Age of Revolution***

- Funky little teaching moment—
  - Remember that even though slavery was now illegal in England proper, it was still perfectly legal for British ships to engage in the “triangular” trade of slaves that had become so profitable over the centuries
  - Ships would leave western Europe and travel to Africa, where African slave traders along the coast would sell them their slaves very cheaply
  - Then they'd travel to America, where they'd re-sell the slaves to Spanish, Portuguese, and English colonists for a sizeable profit
  - Then they'd take on a cargo of rum, molasses, tobacco, etc., in the Caribbean and take it all back to western Europe to sell for yet another sizeable profit
  - This was big business—like the diamond trade is today—with international consortiums, high-end insurance companies, industrial spies, etc.



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    - The *Zong* was a captured Dutch slaving ship that thus became a British slaving ship, involved in the trans-Atlantic slave trade
      - The *Zong* was captained by Luke Collingwood, a first-timer whose only previous experience had been as a ship's surgeon on slave ships
      - (NOTE: Most of the ship's surgeon's job back then was to inspect the merchandise to ascertain that there wasn't anything medically wrong with the slaves when they came aboard ship—otherwise, they'd just be left with the African slavers, who'd then kill them as “defective” property)





# ***The Age of Revolution***

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## **The Zong massacre**

- **The Zong was a captured Dutch slaving ship that thus became a British slaving ship, involved in the trans-Atlantic slave trade**

- The Zong was captained by Luke Collingwood

- Collingwood screwed up and passed Jamaica entirely, thinking it was French Hispaniola

- Thus, his crew found themselves 400 miles west of British territory, without enough drinking water to keep everyone alive

- His quandary—

- 1) If he ordered the slaves to be given no more water, they'd all die aboard ship, and he'd be declared negligent and would be liable for the cost

- 2) If he dumped slaves overboard, their insurance would cover them as lost cargo, and they'd all still make money



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      - The *Zong* was captained by Luke Collingwood
      - Collingwood screwed up and passed Jamaica
      - So the crew dumped 54 women and children
      - Two days later, they dumped another 42 male slaves, followed by 36 more over the next few days—at least 132 slaves *en toto* and then filed a claim with their insurance company in Jamaica to cover the loss
      - The company took them to court, where a jury decided that it was completely legal to dump cargo to protect the lives of a crew—and that the Africans were legally to be considered simply cargo





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      - The decision was complicated when it was found out that it had rained after that first day, and that the ship then *had* to have collected enough fresh water to survive
      - The judge declared the need for a re-trial and the testimony of a surviving slave from the voyage hit the papers 18 months later
        - The public went nuts, and ardent abolitionists like Thomas Clarkson seized upon the story to try to galvanize public opinion against slavery on moral grounds



# ***The Age of Revolution***

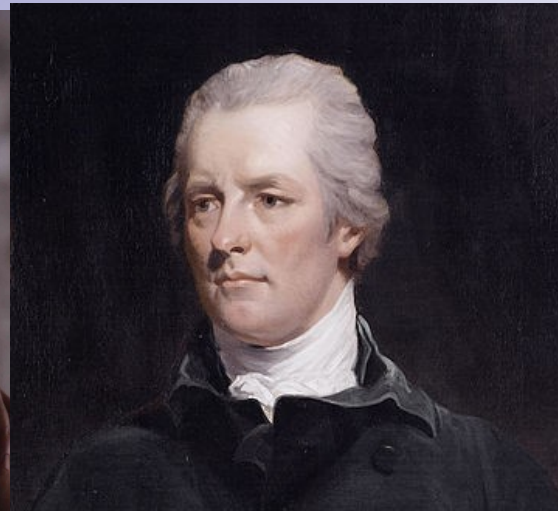
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        - **He met with a young politician named William Wilberforce, who was clearly sympathetic, but sadly apathetic and he founded the Society for the Abolition of the Slave Trade in 1787**





# *The Age of Revolution*

- Funky little teaching moment—
  - 1787 was the same year that William Wilberforce converted to Christianity, committing his heart utterly to the Lord
  - Unsure of what to do with his life—wishing to devote himself to a sincere ministry to God, but also feeling called to continue his career in politics—he sought out the advice of Thomas Clarkson, respected pastor (and former slaver) John Newton, and his old friend (and currently Prime Minister) William Pitt
  - They all urged—even *begged*—Wilberforce to stay in politics and serve God by ending slavery, and Wilberforce found his true calling and life's motivation



# ***The Age of Revolution***

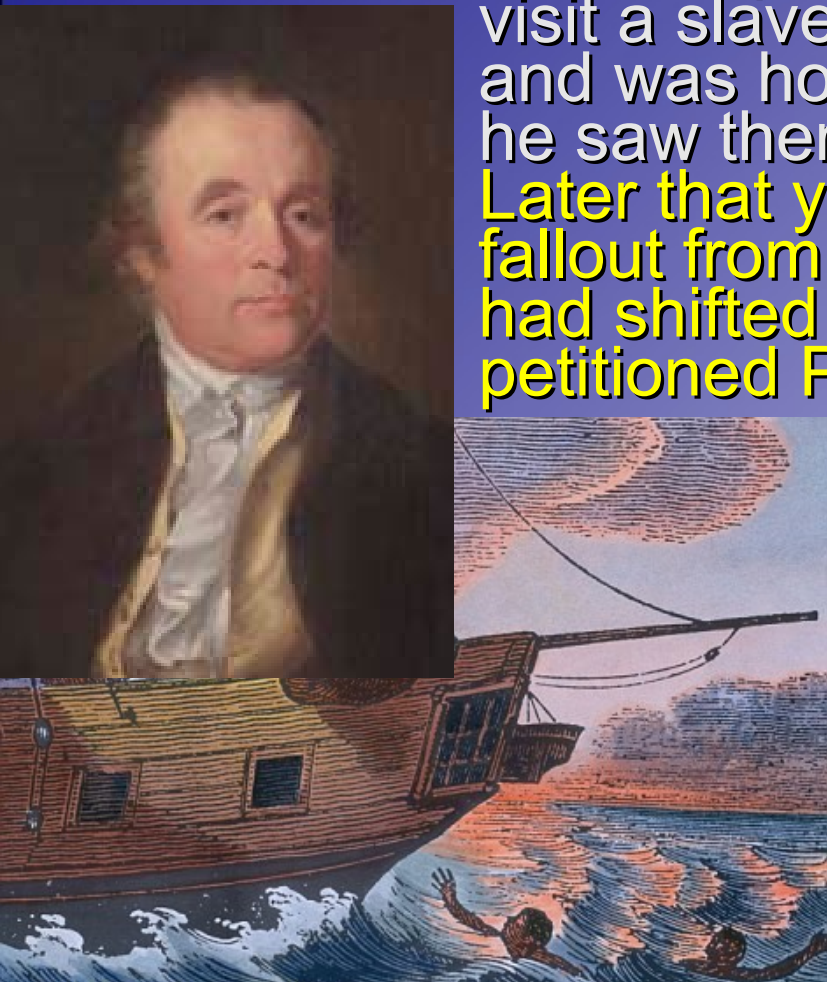
- **Funky little teaching moment—**
  - 1787 was the same year that William Wilberforce converted to Christianity, committing his heart utterly to the Lord
  - In 1788, politician Sir William Dolben happened to visit a slave ship while on the London docks, and was horrified by the inhumane conditions that he saw there
  - That year, he and Wilberforce led a tour of such a ship for their fellow members of Parliament, who were utterly shocked





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- Later that year—ultimately thanks in large part to fallout from the *Zong* massacre—public opinion had shifted so clearly that the general populace petitioned Parliament to reform the slave trade**
- **So that year, Parliament passed the *Slave Trade Act*, (AKA “Dolben's Act”)**



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- So that year, Parliament passed the *Slave Trade Act*, which restricted how many slaves could be transported each year
- No, it didn't stop the slave trade, but it was the first legislation in the process of working toward that conclusion and it afforded Dolben and Wilberforce an annual pulpit in Parliament to preach against it

