

# ***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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- *The Age of Revolution* AD 19<sup>th</sup> century
  - *The American Revolution*
  - *The French Revolution (part 2)*



# ***The Age of Revolution***

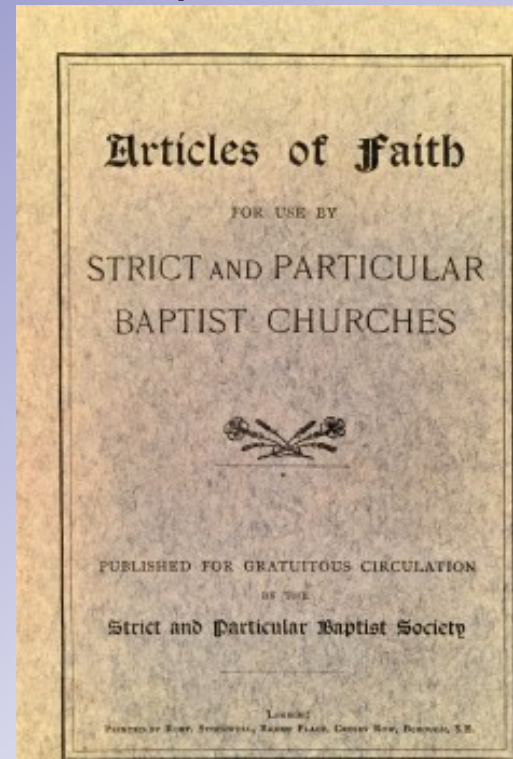
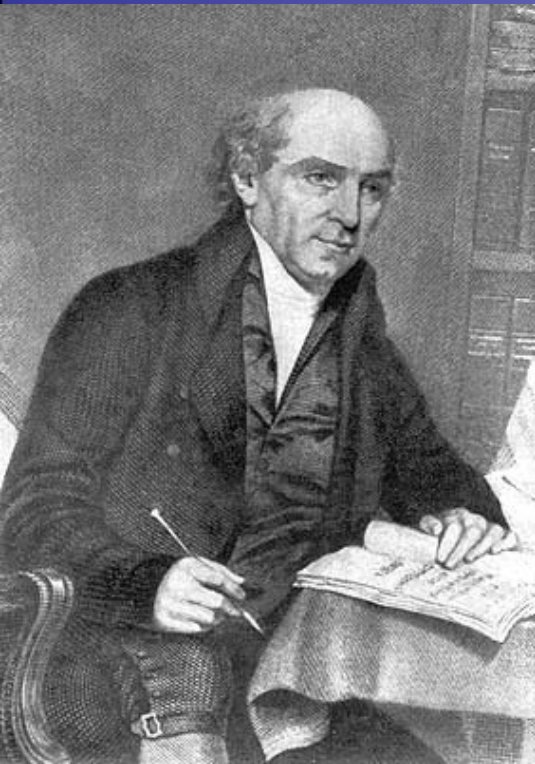
- Everything started changing—and *quickly*  
1792 The Baptist Missionary Society was founded  
(NOTE: Actually, at the time, it was originally known as the *Particular Baptist Society for Propagating the Gospel Among the Heathen*, but they later decided that *Baptist Missionary Society* was less cumbersome and potentially offensive)





# The Age of Revolution

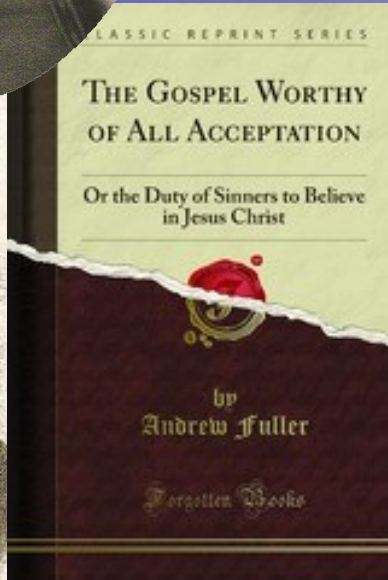
- Everything started changing—and *quickly*
  - 1792 The Baptist Missionary Society was founded
    - The Society was founded by William Carey
      - Carey was born in Northamptonshire to a family of weavers, but apprenticed to be a shoemaker
      - He also taught himself Greek, Hebrew, Italian, Dutch, and French while working on his shoes and became a devout Particular Baptist
        - (NOTE: The “Particular Baptists” were über-staunch Calvinists who got their name from Calvin's doctrine of “particular redemption”—i.e.; that only a chosen, particular few were predestined to be saved through a limited atonement)





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        - But reading about David Brainerd—missionary to Native Americans—and about James Cook and his journeys in the Far East, he developed a burden to take the Gospel to the “heathen”
          - (NOTE: *Being* a Particular Baptist, his pastor, John Collett Ryland, assured him, “When God pleases to convert the heathen, He will do it without your aid and mine”)
          - (NOTE<sup>2</sup>: But his friend, Andrew Fuller, wrote the book *The Gospel Worthy of All Acceptation*, arguing that all men have a moral obligation to make a choice to accept the Gospel or not to, even though that choice is itself predestined—and that missionaries are the means God uses to *enable* them to make that choice)



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        - But reading about David Brainerd—missionary to Native Americans—and about James Cook and his journeys in the Far East, he developed a burden to take the Gospel to the “heathen”
        - In 1792, Carey wrote his own book, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*
          - In it, he argued that “Before the coming of our Lord Jesus Christ, the whole world were either heathens, or Jews; and both, as to the body of them, were enemies to the Gospel”—and thus, we need to be willing to reach out to the whole world
          - A small handful of Particular Baptists were convinced, and founded the Society to raise funds



*An Enquiry into the Obligations  
of Christians to use Means for the  
Conversion of the Heathens*

William Carey





# The Age of Revolution

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      - Carey was born in Northamptonshire to a family of weavers, but apprenticed to be a shoemaker
  - By 1793, they'd brought in enough money to send Carey and his whole family to Calcutta but he was thwarted in sailing there by the British East India Company, who despised missionaries because they converted people and improved their quality of life, undermining the Company's coercive power in a region
    - Luckily, the Dutch were more than happy to convey them there—especially if it torqued off the British East India Company
    - Nonetheless, he spent six years managing an indigo factory as a cover, since the East India Company wouldn't allow career missionaries in their territories
      - (Yes, the British territories were thus officially “closed countries”—not because of religious non-Christians, but because of greedy Christians)





# ***The Age of Revolution***

- Everything started changing—and *quickly*
  - 1792 The Baptist Missionary Society was founded
    - The Society was founded by William Carey
    - It took seven years before the missions team had their first convert—but then, the Gospel began to flourish
      - But Carey wasn't just preaching the Gospel message—he was also preaching social justice issues
        - The Society fought against the caste system in India, arguing that new creations in Christ should not be burdened by old, man-made social strictures  
(all human beings were intended to be brothers and sisters in the same family of God)



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        - And Carey also personally worked with Governor-General John Shore to stop the practices of infant sacrifice and *sati* (when a widow was expected to throw herself onto the burning pyre of her deceased husband)





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      - Thus, Carey is remembered two very different ways, depending on who you ask:
        - 1) As a great man of God and lover of justice, who helped thousands to know the Lord
        - 2) As a cultural imperialist who so despised the traditional Indian cultures that he sought to change them to make them all more “British”



# ***The Age of Revolution***

- Funky little teaching moment—

- This is a commemorative stamp, issued in 1942 on the 150<sup>th</sup> anniversary of the Society, and the guy depicted on this stamp is William Ward, who was sent to Serampore, in West Bengal, in 1799



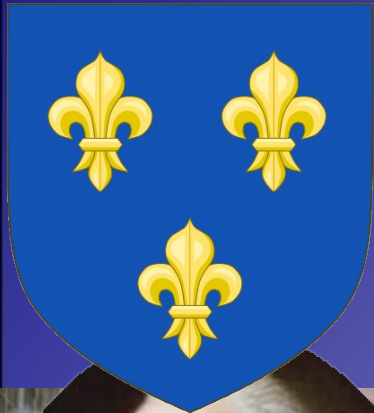
- (NOTE: He originally intended to join Carey in Calcutta, but was prevented by the machinations of the British East India Company)
- (NOTE<sup>2</sup>: Once settled in Serampore, Ward was instrumental in overseeing the ministry's printing operations, distributing the Bible in 26 local languages, and ultimately founding Serampore College)





# ***The Age of Revolution***

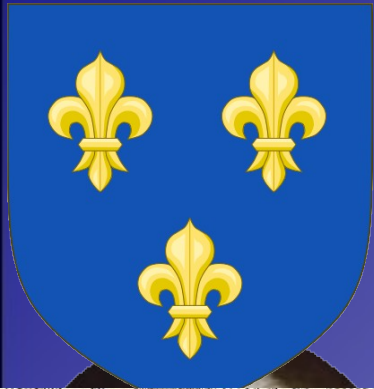
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  - 1792 The Baptist Missionary Society was founded
  - The Cult of Reason was established
  - By now, the French Revolution was in full swing, and King Louis XVI was losing ground by the day
    - The Marquis de Lafayette had been named commander-in-chief of the National Guard of France by order of the National Assembly  
(In fact, it was Lafayette who suggested the “American” colors of red, white, and blue as the colors of the Revolution—as well as the symbol of the cockade ribbon)





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    - He consistently attempted to protect the royal family against the more militant of the revolutionaries
      - For instance, when the queen once addressed a crowd from her palace balcony, malcontents began shouting for her death
      - Lafayette approached the queen and kissed her hand in deep respect and the crowd was moved by his simple act of gallantry





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    - But a new voice was rising in the Revolution—Maximilien Robespierre, a gifted speaker
      - Robespierre and his cohorts called for increased violence and death to the monarchy
      - When Lafayette called for their arrest, Robespierre's speeches painted him as a military dictator, trying to control the country for himself
  - Since Lafayette was charged with custody of the royal family, when Louis XVI almost secretly slipped out of France at one point, Robespierre (falsely) accused Lafayette of being a royalist helping him escape, and thus a traitor to the people of France
  - Eventually, Lafayette was forced to resign, and Robespierre's star continued to rise...



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      - At Robespierre's insistence, the monarchy was officially abolished on September 21, 1792 and September 22 was then officially declared “Day One” of the new Republican Calendar, as the First French Republic began its rule
        - One of its first actions was to establish the “Cult of Reason”





# ***The Age of Revolution***

- Funky little teaching moment—
  - The whole point of the Cult of Reason was to actively de-Christianize France, and to forever abolish the worship of God
  - Instead, the French people were to worship Reason—not as if it were a god in and of itself, but as a way of elevating humanity to the level of being worthy of worship
    - As Jean-Baptiste du Val-de-Grâce put it, in France, “There would be only *one* god—the *people*...”



# ***The Age of Revolution***

- **Funky little teaching moment—**
  - The whole point of the Cult of Reason was to actively de-Christianize France, and to forever abolish the worship of God
  - **Thus, as part of the Cult of Reason, all elements of religion were to be destroyed**
    - Churches were desecrated and clergy were put to death by the hundreds
    - All crosses were ordered to be removed from graves and cemeteries, and the only inscription allowed on their gates was one that said, “Death is an eternal sleep”





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    - Bacchanals were held throughout the land, with wild revelry, drunkenness, and a *lot* of sex
    - In fact, in the Festival of Reason, prostitutes were dressed as the “Goddess of Reason” and paid to have sex on the altars of desecrated churches such as Notre Dame



Even the wife of one of the Republic's leaders dressed sleazily in a transparent toga and led the procession to the altar of Notre Dame, accepting kisses and caresses from anyone who wanted her

- The master of ceremonies declared “Long live the Republic! Long live Reason! Down with fanaticism!” and “We have abandoned our inanimate idols for Reason, for this *animate* image, this masterpiece of nature!”



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  - Even the wife of one of the Republic's leaders dressed sleazily in a transparent toga and led the procession to the altar of Notre Dame, accepting kisses and caresses from anyone who wanted her
  - **After that, there was something of an orgy in the cathedral, as revellers drank, sang hymns to Reason and to Sophie as the embodiment of Reason, tore down all of the religious trappings in the building, and had more sex**





# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - For those who find that hard to believe—that the government could ever sponsor prostitutes who are actively defiling Notre Dame—hang on
  - In September of 2014, two women in France were fined for putting the head of a pig outside of a Mosque in a drunken New Year's Eve prank, since this offended the Muslims
  - That same month, nine members of the militant protest group FEMEN
    - (a group famous for topless and sometimes violent protests—several of whom are prostitutes or former prostitutes)



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    - That same month, nine members of the militant protest group FEMEN were *acquitted* after vandalizing Notre Dame (including writhing on the altar and damaging a bell used in worship, while painted with slogans like “Religion is slavery” and “F— morality!”)
      - The court decided that churches are public places and that the women were simply exercising freedom of speech, acquitting them of any wrongdoing
      - In fact, it ordered the church to *pay* each of the women €1500 in damages, since they were evicted by security guards against their wills





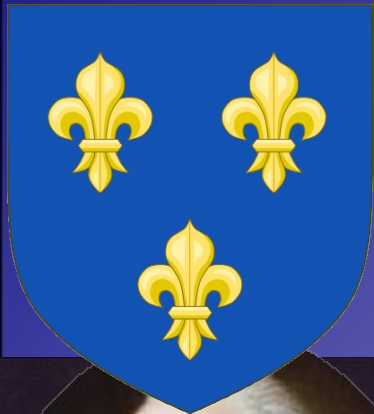
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  - **So in the same month in France, two women were *fined* for offending *Islam*, and nine women were *paid* for offending *Christianity*...**



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  - 1792 The Baptist Missionary Society was founded
  - The Cult of Reason was established
  - By now, the French Revolution was in full swing, and King Louis XVI was losing ground by the day
  - At the end of the year, Louis was tried and found guilty of high treason and crimes against France
    - Robespierre had called for his summary execution back when the monarchy had been abolished, but the Assembly felt more comfortable following at least a *semblance* of due process
    - Louis died by the guillotine in January of 1793 and his wife, Marie Antoinette, was similarly executed later on that same year
    - As French historian Jules Michelet later wrote,
      - “If we accept the proposition that one person can be sacrificed for the happiness of the many, it will soon be demonstrated that two or three or more could also be sacrificed for the happiness of the many. Little by little, we will find reasons for sacrificing the many for the happiness of the many, and we will think it was a bargain...”





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    - As French historian Jules Michelet later wrote
    - Indeed, their deaths were the beginning of what became known as the “Reign of Terror”
      - (NOTE: Forget your familiarity with that phrase for a second and think about what it meant when it was coined—that a *king* no longer reigned, but now *terror* did...)



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  - Indeed, their deaths were the beginning of what became known as the “Reign of Terror” as the loss of the church and of any structure of morality had been ripped from France, and violent protests and counter-revolutions made the streets run red with blood
    - France was falling apart...  
(what can we learn about that *today*?)





# The Age of Revolution

- Everything started changing—and *quickly*
  - 1792 The Baptist Missionary Society was founded  
The Cult of Reason was established
  - 1794 The Cult of the Supreme Being was founded
    - Recognizing that without religion, the revolution was devolving into feral chaos, Robespierre called for a new Cult—this time, allowing for a deity
      - A nominal Deist, Robespierre still distanced the Cult from Christianity, while trying to hold onto the parts of religion that controls the masses
        - He argued that there is a Deity out there, but that it is completely distant and unknowable
        - And yet, because the human soul is immortal, we can reach the Deity by adhering to the one quality that we can attribute to the Divine—*Virtue*
        - From now on, there would be no wild revelry, no denunciation of all things Divine, all of the leaders of the Cult of Reason were executed, and Robespierre led the *new Cult himself* (The new law of the land allowed for trials without juries, and people were now sentenced in large clumps—quietly, Robespierre had become more unilaterally powerful than any king)





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        - As one of his fellow revolutionaries said of Robespierre, “it’s not enough for him to be master—he has to be *God...*”





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    - As with many cult leaders, Robespierre had pushed it all too far
      - His own people began to suspect that all of his revolutionary talk had just been intended to grab the throne for himself, and he was charged with tyranny and desiring to be a dictator
      - In response, he argued that the Assembly was part of a grand conspiracy against him—which didn't make him any friends in the Assembly
      - The Assembly called for Robespierre's arrest and he tried to kill himself, but only succeeded in blowing off his lower jaw
        - He thus died screaming in excruciating pain when he was executed by guillotine—without trial—almost 18 months to the day after he'd had Louis XVI executed



# ***The Age of Revolution***

- **Everything started changing—and *quickly***
  - 1792 The Baptist Missionary Society was founded
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  - Richard Allen founded the AME Church**
  - Born into slavery, Allen's mother and most of his siblings were re-sold when he was young
    - With his master's blessing, he taught himself to read and write, attended a local Methodist Bible study, and eventually started evangelizing other slaves
    - He was able to purchase his freedom at age 20, and began attending classes to be a preacher
    - In fact, he was at that "Christmas Conference" in 1784, when Coke ordained Asbury, and Asbury licensed new circuit-riding preachers—including Allen



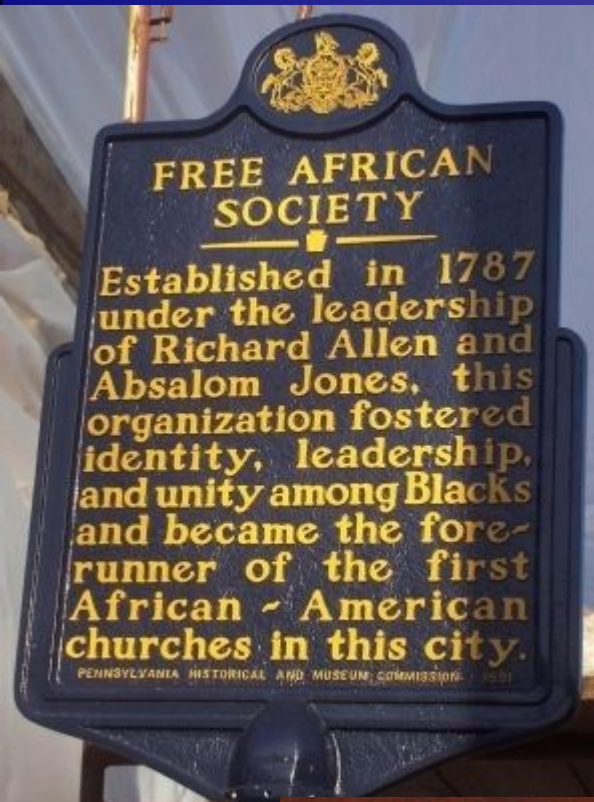


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    - **He began attending St. George's Methodist Episcopal Church in Philadelphia**  
(which is kind of a funky thing in and of itself—
      - Philadelphia was a big Episcopal (formerly Anglican) area, and the Methodist movement within the Episcopal Church was gaining a lot of popularity
      - Methodism wasn't really seen as its own, independent denomination yet, so to emphasize that your local church was an Episcopal church that embraced Methodism, you'd call it a "Methodist Episcopal" church)



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He began attending St. George's Methodist Episcopal Church in Philadelphia, and soon began leading segregated, early-morning services for the black congregants

- By 1787, he and Absalom Jones moved the black congregation out of St. George's, after they'd been forcibly segregated to a different section of the sanctuary one Sunday morning forming the Free African Society

- By 1792, they incorporated as the African Episcopal Church of St. Thomas

- In 1794, they renovated an old blacksmith's shop to become their first church building, calling themselves the African Methodist Episcopal Church





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**In 1799, Allen was officially ordained as a Methodist pastor by Francis Asbury**

- But by 1816, they'd become tired of feeling constrained to have to work through white bishops in a predominantly white denomination
  - So Allen united four different black congregations in four different cities into their own denomination—the African Methodist Episcopal Church, the first specifically *black* denomination



# ***The Age of Revolution***

- Funky little teaching moment—
  - The logo for the African Methodist Episcopal Church tells its own story
  - The colors make use of the red, black, and green that have become associated with Africa
    - (especially after civil rights leader Marcus Garvey came up with the Pan-African flag in 1920)





# ***The Age of Revolution***

- Funky little teaching moment—
  - The logo for the African Methodist Episcopal Church tells its own story
    - The colors make use of the red, black, and green that have become associated with Africa
    - The anvil hearkens back to the blacksmith's shop that they converted into their first church building
      - But more than that, according to their website:
        - “In the blacksmith's shop was an anvil used to pound and shape metal ores into a usable and functioning object. And, as any blacksmith will tell you, hammers may wear down, and many a man may lose his life to the exhaustion from the hard work of being a blacksmith, but the anvil never fails. A man only need to purchase one in his or her entire lifetime, and it continues to last through MANY lifetimes. So it is with God; He cannot be beaten down and He is Eternal. The Anvil represents our beginning and the lasting Strength of our Lord and Saviour that never ceases...”



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  - 1795 Thomas Paine published *The Age of Reason*
- Paine

(if you'll remember, he's the guy who wrote *Common Sense* back in 1776 to galvanize the American Revolution)

## COMMON SENSE;

ADDRESSED TO THE *W. Hamilton*

INHABITANTS

O F

A M E R I C A,

On the following interesting

S U B J E C T S.

- Of the Origin and Design of Government in general, with concise Remarks on the English Constitution.
- Of Monarchy and Hereditary Succession.
- Thoughts on the present State of American Affairs.
- Of the present Ability of America, with some miscellaneous Reflections.

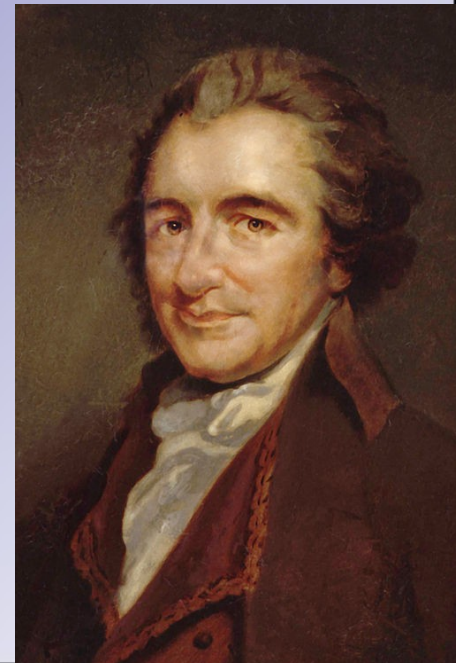
*By Thomas Paine*  
Man knows no Master save creating HEAVEN,  
Or those whom choice and common good ordain.

THOMSON.

PHILADELPHIA;

Printed, and Sold, by R. BELL, in Third Street.

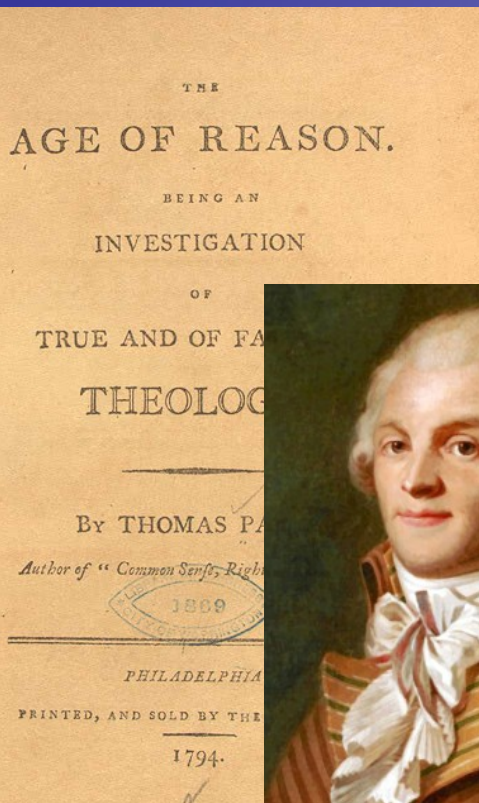
MDCC LXX VI.





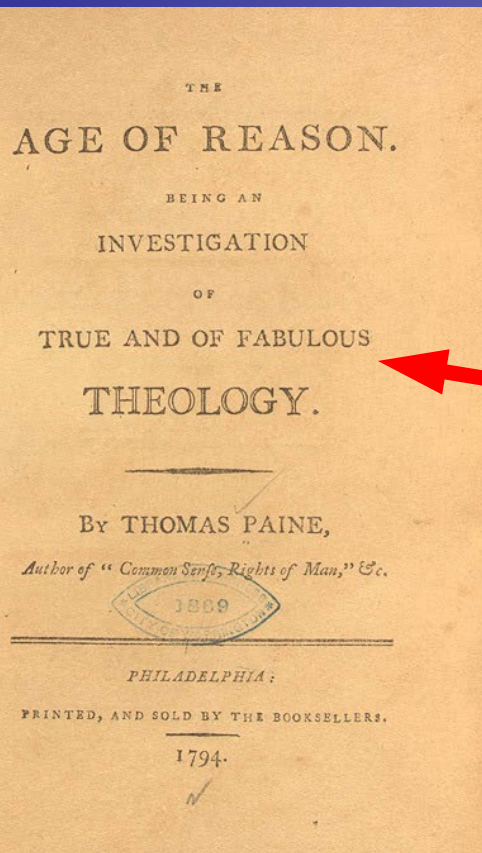
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    - Paine began running afoul of too many people in the United States, because he was always picking fights with his writings
      - Finally, he felt compelled to leave the country, entirely because he wanted to support the revolution in France
      - But then he ran afoul of Robespierre and was thrown into prison, awaiting execution
      - Barely missing getting his head chopped off, Paine nonetheless felt a kinship to Robespierre and the French de-Christianization and re-construction of religion



# *The Age of Revolution*

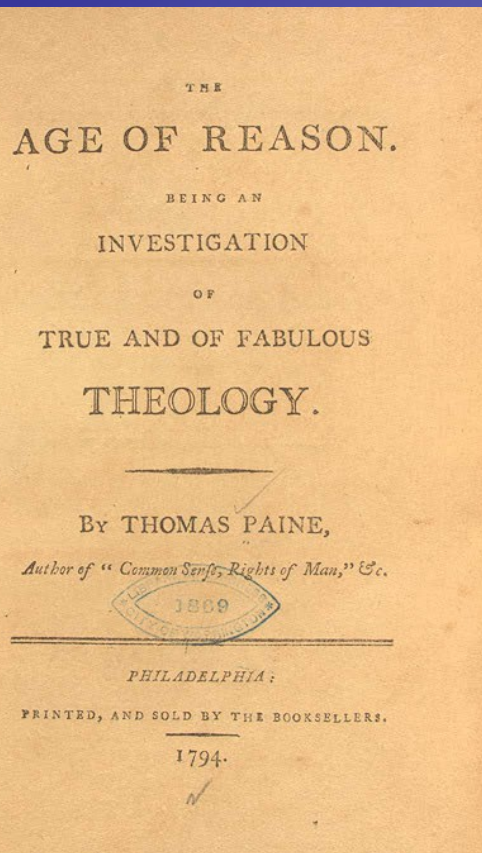
- Everything started changing—and *quickly*
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  - The Cult of Reason was established
  - 1794 The Cult of the Supreme Being was founded
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  - 1795 Thomas Paine published *The Age of Reason*
    - Paine began running afoul of too many people in the United States, because he was always picking fights with his writings
    - In 1795, he published *The Age of Reason*, saying,
      - “Soon after I had published the pamphlet *Common Sense*, in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion.”
      - (indeed, he argued that it *should* follow—note the subtitle of the new pamphlet, “*Being an Investigation of True and Fabulous Theology*”—using the word “fabulous” in its original sense of something being “fabricated” and *un-true*)





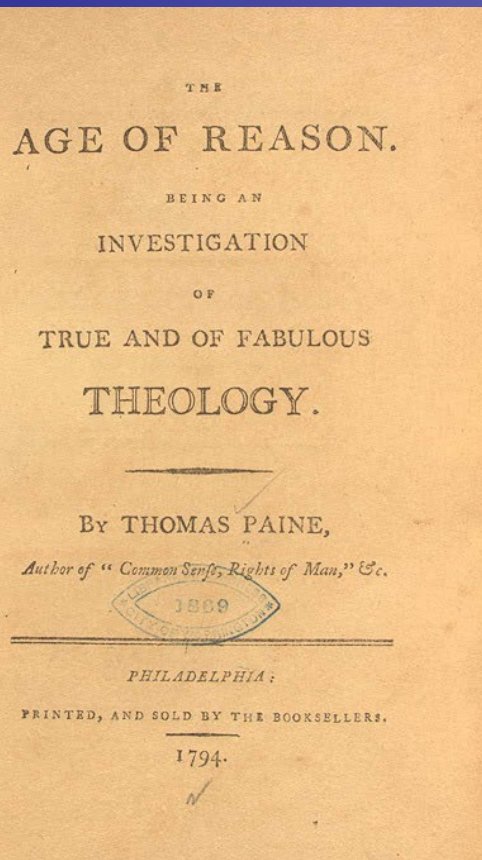
# The Age of Revolution

- Funky little teaching moment—
  - Paine took Voltaire and Gibbon's argument that Christianity was itself a blight on history, and expanded on them with his usual vitrol
  - Here's just a smattering of his views:
    - “The study of theology, as it stands in Christian churches, is the study of nothing; it is founded on nothing; it rests on no principles; it proceeds by no authorities; it has no data; it can demonstrate nothing; and it admits of no conclusion.”
    - “Whenever we read the obscene stories, the voluptuous debaucheries, the cruel and torturous executions, the unrelenting vindictiveness, with which more than half the Bible is filled, it would be more consistent that we called it the word of a demon, than the word of God. It is a history of wickedness, that has served to corrupt and brutalize mankind; and, for my part, I sincerely detest it, as I detest everything that is cruel.”
    - “It is a book of lies, wickedness, and blasphemy; for what can be greater blasphemy than to ascribe the wickedness of man to the orders of the Almighty!”



# The Age of Revolution

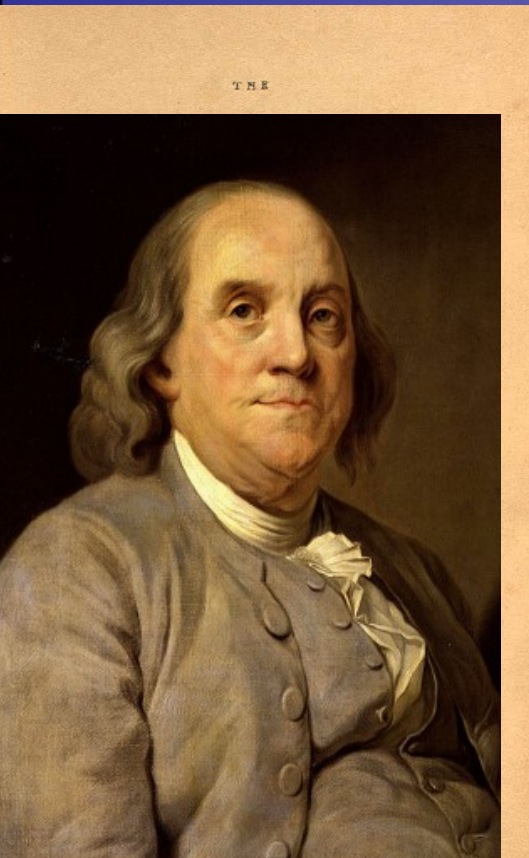
- Funky little teaching moment—
  - Paine took Voltaire and Gibbon's argument that Christianity was itself a blight on history, and expanded on them with his usual vitrol
  - Here's just a smattering of his views:
    - But perhaps his most famous quote is this:
      - "If Joseph the carpenter dreamed (as the book of Matthew says he did), that his betrothed wife, Mary, was with child by the Holy Ghost, and that an angel told him so, I am not obliged to put faith in his dreams... Christian authors exclaim against the practice of offering up human sacrifices, which, they say, is done in some countries; and those authors make those exclamations without ever reflecting that their own doctrine of salvation is founded on a human sacrifice. They are saved, they say, by the blood of Christ. The Christian religion begins with a dream and ends with a murder."





# ***The Age of Revolution***

- **Funky little teaching moment—**
  - Paine took Voltaire and Gibbon's argument that Christianity was itself a blight on history, and expanded on them with his usual vitrol
  - **The book was not popular, and several publishers were fined for producing it and selling it**
  - Ben Franklin was among its loudest opponents:
    - “Without the belief of a Providence that takes cognizance of, guards and guides and may favour particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection... Think how great a proportion of mankind consists of weak and ignorant men and women, and of inexperienced and inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it 'til it becomes habitual, which is the great point for its security. And perhaps you are indebted to her originally—that is, to your religious education—for the habits of virtue upon which you now justly value yourself. If men are so wicked *with* religion, what would they be if *without* it.”



# ***The Age of Revolution***

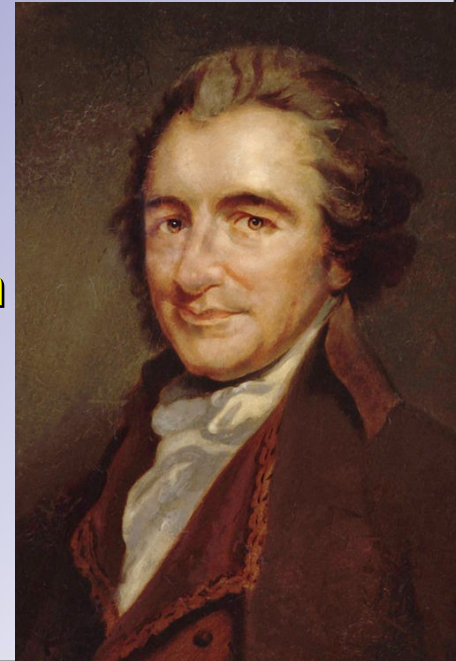
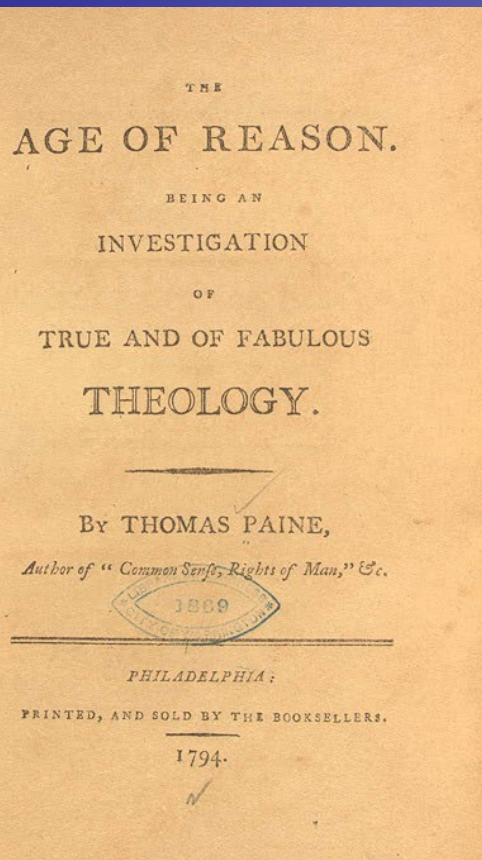
- **Funky little teaching moment—**
  - Paine took Voltaire and Gibbon's argument that Christianity was itself a blight on history, and expanded on them with his usual vitrol
  - The book was not popular, and several publishers were fined for producing it and selling it
  - **But that changed once the 19<sup>th</sup> century kicked in**
    - Suddenly, the book became popular with the growing number of lower-class, frustrated workers who increasingly saw religion as an “opiate of the masses” and who wanted to emulate France and the revolution that had liberated her own lower classes
    - When Richard Carlile was arrested and tried for publishing the book in 1818, sales went from a bare trickle to 4,000 in only a few months as the case was publicized, and to 20,000 over the next two years
      - It was becoming increasingly “hip” and “intellectual” to openly despise Christianity...





# ***The Age of Revolution***

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  - 1795 **Thomas Paine published *The Age of Reason***
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    - In 1795, he published *The Age of Reason*
    - **In 1796, Paine published a scathing *Letter to George Washington***
      - In it, he attacked Washington's character and ability, saying that the only reason we won the war was because of France
      - As you might imagine, nobody in America appreciated that very much—and it says something about Paine's character that he had originally wanted the letter to be delivered to Washington on the President's birthday...



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      - **By the time he died in 1809, Paine had pretty much alienated everyone in his life**
        - **There were only six people who attended his funeral...**

