

Church History



Church History

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



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- *The 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 American Revolution*
 - *The French Revolution (part 3)*



The Age of Revolution

- Everything started changing—and *quickly*
 - 1795 Britain invaded South Africa to save it
 - At the turn of the century, the map of Europe was shifting again
 - (Note in particular that the Ukraine has exploded and that the “White Russian” states are finding strength in their own confederation in the East and that Tripoli is coming into its own, separate from the Ottoman Empire)



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 - At the turn of the century, the map of Europe was shifting again, and France invaded the Dutch Republic in late 1794, then went to war against Spain and Portugal in the Pyrenees mountains and with Austria in Piedmont
 - (as you might imagine, no monarchs in Europe were very happy with France's Revolution but once the French killed off Marie Antoinette, her brother, Emperor Leopold II of the Holy Roman Empire—i.e.; Austria—got torqued)
 - Europe was quickly becoming a mess...



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 - Britain was happily not fighting with anyone, and enjoyed good trade with America and a growing colony in Australia

To get to Australia, colonists commonly stopped in Dutch South Africa

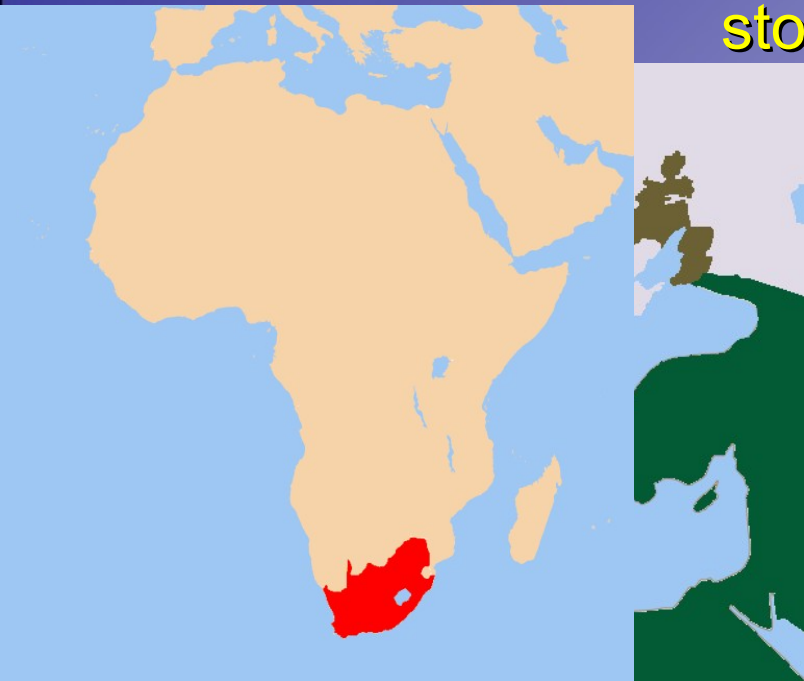
(NOTE: Yes, the Dutch used to own South Africa, and their colonists were called “Afrikaners”—which is why one of the official languages of South Africa is still the Dutch-based *Afrikaans*, and even their modern English accents still sound like an odd combination of British and Dutch)

- (NOTE²: A large contingent of these Afrikaners were farmers, and the Dutch word for “farmer” is “boer”—which is why another term for South Africans descended from the Dutch is “Boer”)



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 - Britain was happily not fighting with anyone, and enjoyed good trade with America and a growing colony in Australia
 - To get to Australia, colonists commonly stopped in Dutch South Africa
 - But remember that France just invaded the Dutch Republic and took all of their stuff... and France really, really *hated* England... so how long would it be before the French sent troops out to take over Dutch holdings like South Africa, to keep the British from getting to Australia?
 - So England pre-emptively invaded South Africa and took it over... *temporarily*... (just until the Dutch were back on their feet, and then they promised to turn it back over to them)



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 - To get to Australia, colonists commonly stopped in Dutch South Africa
 - For those of you thinking snarky thoughts, that's *exactly* what England did, in 1803
 - Once the Dutch Batavian Republic was up and running, England returned all of the Dutch colonies that it had taken to keep them out of the hands of France—including South Africa
 - But by 1806, they realized just how weak the Batavian Republic really was, and they just re-annexed South Africa again...



The Age of Revolution

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 - 1795 Britain invaded South Africa to save it
 - Treaties ended hostilities... sorta...
 - The War in the Pyrenees just kept going on and on, with France making marginal progress
 - France would've made more consistent progress, but the military was hampered a bit
 - Everything they did had to be passed by the civilian “representatives on mission” that the National Committee had sent in to oversee the war on behalf of the government
 - These guys had total authority, and yet knew next to *nothing* about warfare
 - Thus, when a battle was lost the representatives always blamed the generals—who were then sent back to Paris to be executed
 - Pretty soon, there just weren't that many good French military leaders left alive...



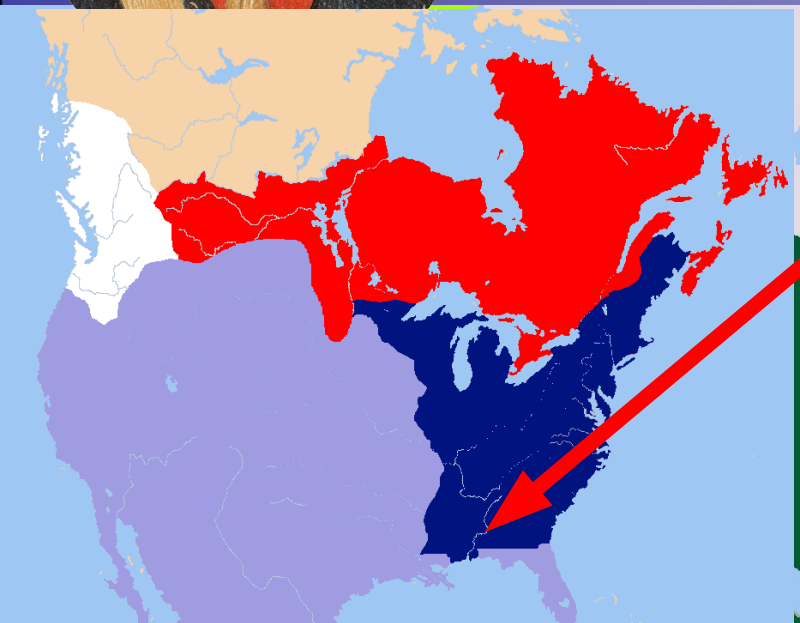
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 - So France and Spain signed the Treaty of Ildefonso, in which they agreed to just stop fighting, call it a “draw,” and work together to stand against England
 - (who at that time was working with a Coalition of European nations like the Netherlands and the Holy Roman Empire to try to hem in France)
 - (NOTE: This is why Spain started fighting against England again... and ended up losing islands like Trinidad and Menorca to England, which is why their economy continued to fall apart)



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 - So France and Spain signed the Treaty of Ildefonso
 - So Spain was feeling pinched, and was desperate to try to make friends with America, since they foresaw the real possibility of losing all of their holdings in the New World
 - So Thomas Pinckney negotiated a deal with Spain to keep trade open between the two nations and promise to stop arming Native American tribes to mess with each other's colonial interests
 - As part of Pinckney's Treaty, Spain agreed to finalize the disputed border of West Florida, giving America control of the Mississippi River
 - (NOTE: That may not seem like a big deal, but trust me—controlling the Mississippi is a really, really big deal)



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Tripoli was becoming a big deal in the politics of the Barbary Coast



The Age of Revolution

- Funky little teaching moment—
 - If you'll remember, that whole northwestern coastline of Africa was known as the Barbary Coast
 - The name came from the nomadic Berber people who lived there
 - And the Berbers got their name from the exact same source that the barbarians of Europe did—the Latin way of saying the Greek word, “βάρβαρος” (“*barbaros*”), meaning “any uncivilized people who talk that silly ‘bar bar bar’ gibberish of theirs instead of proper Greek”
 - To the Greeks, a “barbarian” was anyone who wasn't a civilized Greek
 - To the Romans, a “barbarian” was anyone who wasn't a civilized Roman
 - Thus, the people in North Africa were “barbarians”—i.e.; “Berbers”—and North Africa was the “Barbary Coast”



The Age of Revolution

- Funky little teaching moment—
 - If you'll remember, that whole northwestern coastline of Africa was known as the Barbary Coast
 - To Americans, about the only use of that word that we may be familiar with is the Barbary pirates
 - That whole northwestern coast of Africa was known for its slave trade, and their pirates attacked any ship that they could find, stole their cargoes, and took the crews and passengers as slaves
 - American shipping *had* been safe from the pirates because we'd been defended by the British navy
 - But after the Revolutionary War, England wasn't helping, and we had no real navy



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 - Tripoli was becoming a big deal in the politics of the Barbary Coast, and was a main supporter and safe haven for the Barbary pirates
 - So in 1796, new President John Adams signed a treaty with the various Barbary states wherein we agreed to give them a lot of money, and they agreed not to attack our ships and enslave us (i.e.; thus, they made more money by doing nothing than they would by doing bad things—or, to use slang, we paid them off)



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- **In our treaty with the very Muslim Tripoli, we assured them that they would have no troubles dealing with a “Christian” nation like ours**



“As the Government of the United States of America is not, in any sense, founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility, of Muslims; and as the said States never entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.”



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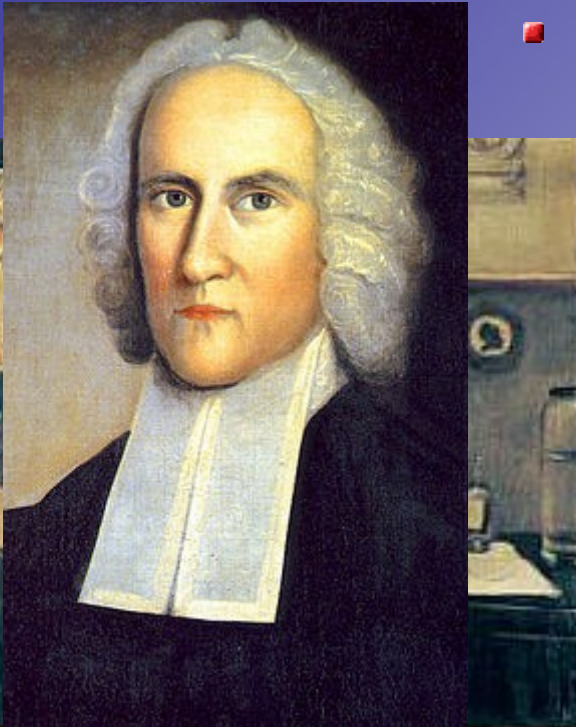
“As the Government of the United States of America is not, in any sense, founded on the Christian religion...”

Arguably, too much has been made of this in the last couple of years, but it is significant that within ten years of self-government, we'd already thrown Franklin's admonishment to the wind and disregarded our Christian heritage when it was politically helpful to do so—in order not to offend the scary Muslim nations we were trying to deal with politically



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Jenner administered a *safe* smallpox vaccine
 - **Smallpox was a nasty disease throughout the world back in the day**
 - It was terminal in roughly 35% of its cases, but left the survivors scarred, sterile, mentally diminished, or worse
 - There had been various attempts to create a cure (or at least a preventative), but they were inconsistent at best
 - (If you'll remember, famous preacher Jonathan Edwards had died in 1758 because he had received a smallpox vaccination)



The Age of Revolution

- Funky little teaching moment—
 - Actually, that's not entirely accurate
 - Until 1796, there had *never been* a “vaccination”
 - The term was coined by surgeon-in-training Edward Jenner in 1796
 - He was investigating how to help prevent smallpox, and the local villagers had an “old wives’ tale” kind of saying—
 - “If you want to marry a woman who will never be scarred by the pox, marry a milkmaid”
 - Jenner initially laughed it off as superstition... but then noticed that statistically, it was totally true
 - Regularly, milkmaids would contract cowpox from the local cows—but then, once they did, they never seemed to contract smallpox
 - Jenner concluded that somehow, the cowpox infection acted as an inoculation against the much worse smallpox infection
 - So he took the fluid from a lesion of a local milkmaid and purposely infected the eight-year-old son of his gardener with it and then, after the boy’s cowpox illness had subsided, he infected the kid with smallpox—which didn’t take hold



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 - Regularly, milkmaids would contract cowpox from the local cows—but then, once they did, they never seemed to contract smallpox
 - Realizing that he’d just found a way to prevent smallpox, Jenner called his procedure a “vaccination”
(after the Latin word “vacca,” meaning “cow”—so yes, when you get vaccinated, you are literally getting “cowed”)



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France won the Battle of Montenotte
 - France was still fighting the Austrians in places like Sardinia-Piedmont
 - But they'd been burning through military commanders so quickly that they began promoting even young officers to general
 - One of those officers was a 26-year-old general who was taking on his very first command—Napoleon Bonaparte, from Corsica
 - Under his command, the French pounded on the Austrians and pushed forward into Austrian territory, winning two more decisive battles in the next three days
 - Napoleon was an instant hero and media celebrity for a fledgling French Republic that desperately needed one...



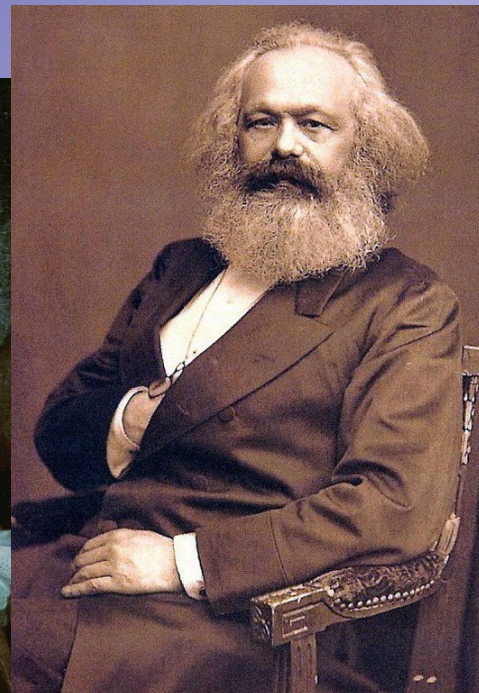
The Age of Revolution

- Funky little teaching moment—
 - And let's just deal with this right now, before anyone gets too far into it—he wasn't short, and he didn't walk around with his hand in his vest
 - 1) He was 5'6" tall, which was average height for his time
 - There was a discrepancy between the British inch and the French inch—so when the British heard that he was only 5'2" tall they were happy to tell one another that he was just a *little* guy, and nowhere near as scary as he seemed in the newspapers
 - Even today, we use the name "Napoleon complex" to refer to a short man who over-compensates for his feelings of inadequacy (which is *totally a thing*—but Napoleon didn't have it)



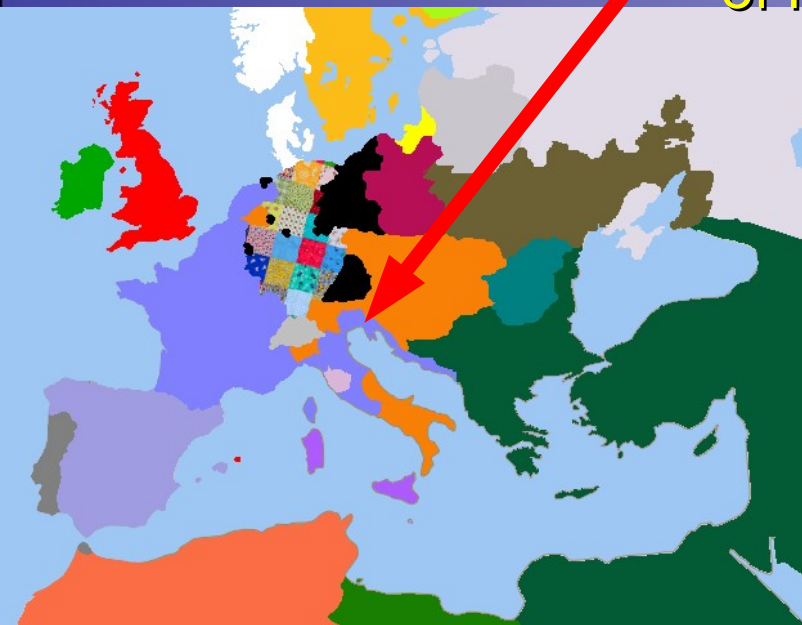
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 - 1) He was 5'6" tall, which was average height for his time
 - 2) Yes, he's famous for portraits like this
 - But putting your hand in your vest was a very common pose for portraits at the time (and even into the 19th century)



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 - 1797 **Napoleon invaded “Italy”**
 - Remember, there *was* no “Italy” up to this point but then Napoleon came along and changed all of that—invading both Venice and the Papal States
 - Now, they were only Italian and Adriatic provinces of France...
 - You can probably see why all of Europe began seeing France as a clear and present danger to world peace...



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 - 1798 France and America went to war... sorta...
 - Under Adams' administration, the United States realized that the massive amount of debt that we owed to France for their help in the Revolutionary War was actually owed to the French *monarchy*
 - Since France had *abolished* its monarchy, then our *debt* was technically abolished as well
 - So we informed them that we would no longer be paying them back for any of that
(what with us having to pay off the Barbary pirate states and all)



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- Under Adams' administration, the United States realized that the massive amount of debt that we owed to France for their help in the Revolutionary War was actually owed to the French *monarchy*

- **France didn't appreciate that at all, and started attacking American ships in a Quasi-War**

- Since we still didn't have much of a navy, the United States created a force of infantry who would be called upon to sail with American vessels in order to defend them from boarding—called the Marine Corps



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The Irish Rebellion

- Since the American and French Revolutions had both worked, the Irish plotted their *own* revolution

- Led by Wolfe Tone, the Society of United Irishmen planned their revolt

- Well-trained Irish ex-patriot troops in France would be brought back home, supported by the strong French navy
- But those ships were caught in massive storms in the English Channel, and those that didn't sink were forced to go back to France
- But England now knew what was up, and responded severely



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- Since the American and French Revolutions had both worked, the Irish plotted their *own* revolution

- England instituted a harsh martial law in Ireland, implementing imprisonments, torture, pitchcapping, and other nastiness to suppress the Irish people

- They also began a thoroughly effective practice of propaganda in Ireland, convincing the Protestant and non-sectarian portions of the populace that basically, the revolutionaries were just a bunch of rowdy Papists, egged on by Catholic France (ignoring—successfully—the fact that France wasn't even *remotely* Catholic any more)



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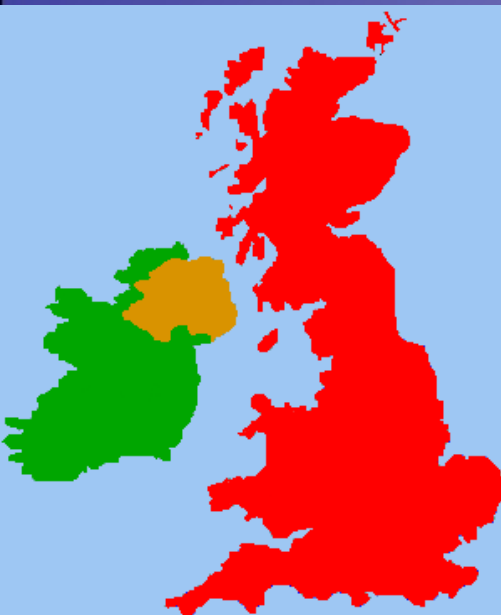
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- **This worked particularly well in the largely Protestant regions in the northern parts of Ireland—but even the southern parts started making roughly the same associations (that a *free* Ireland is essentially a *Catholic* one)**



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- England played up that factionalism to their own advantage, pitting the Protestants against the Catholics in Ireland to divide their loyalties

- It became an official practice to give preferential treatment to Protestants—particularly influential landowners and businessmen—in what became known as the “Protestant Ascendancy”

- They even formed the “Orange Order”—a fraternal order of Protestant Irishmen named in honor of William of Orange, the strong and beloved Protestant king of England



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- **In 1801, the nationalistic movement had been completely suppressed, and the Acts of Union officially made Ireland part of the Kingdom of Great Britain...**



The Age of Revolution

- Funky little teaching moment—
 - As part of the Acts of Union in 1801, all of the different flags of the parts of Great Britain were brought together to form one, unified flag
 - For centuries, England had flown St. George's cross as the flag of their nation
 - Scotland had flown St. Andrew's cross as theirs
 - So when they came together as one nation in 1606, they created the Great Union Flag (or, whenever England was feeling snarky...)



The Act of Union 1707



- Ireland flew a few flags—mainly St. Patrick's cross
- So England just added the Irish flag to the existing Great Union Flag to form the Union Flag of 1801



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 - 1799 Schleiermacher published *On Religion*
 - Born in Prussia, Friedrich Schleiermacher was raised as a Moravian Pietist
(remember—the Moravians were followers of Jan Hus
(who had been killed by the Catholics because he believed the heresies that worship could be done in your *own* language, that the Bible was for *all* the read, that communion is at its core a *remembrance*, etc.)



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(remember—the Moravians were followers of Jan Hus and Jakob Hutter
(who had been killed by the Catholics because he believed the heresies that war and violence were bad, that baptism was for those who have actively repented, that the church should live as a community of faith, etc.)



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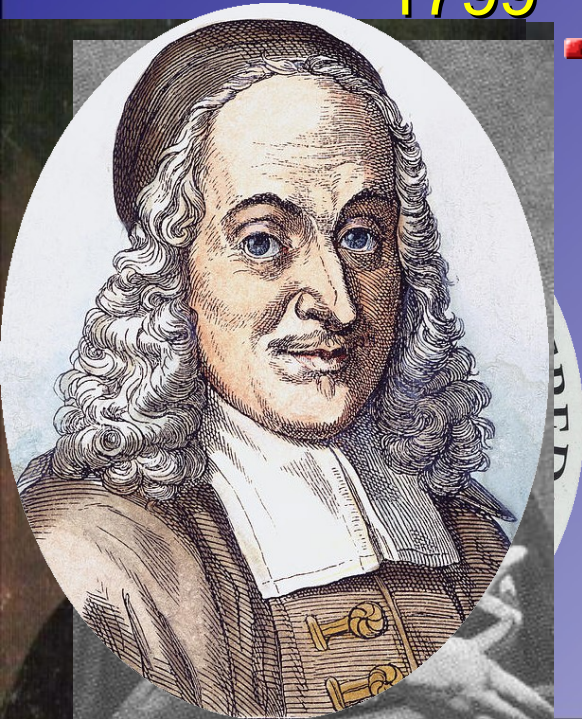
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(remember—the Moravians were followers of Jan Hus and Jakob Hutter, and the Pietists followed the teachings of Philipp Jakob Spener)
(who had taught that being a *true* Christian requires that you live a life that reflects that you take His commands seriously—that you actually, personally study the Word, that you treat one another justly, etc.)



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(remember—the Moravians were followers of Jan Hus and Jakob Hutter, and the Pietists followed the teachings of Philipp Jakob Spener)
 - All of that was well and good in living out your faith—but Schleiermacher had doubts about the Bible and his faith itself
 - So studying at an Enlightenment university, he realized that the Bible should be read from a more liberal, more secular perspective
 - Thus was born the viewpoint of “liberal” Christianity



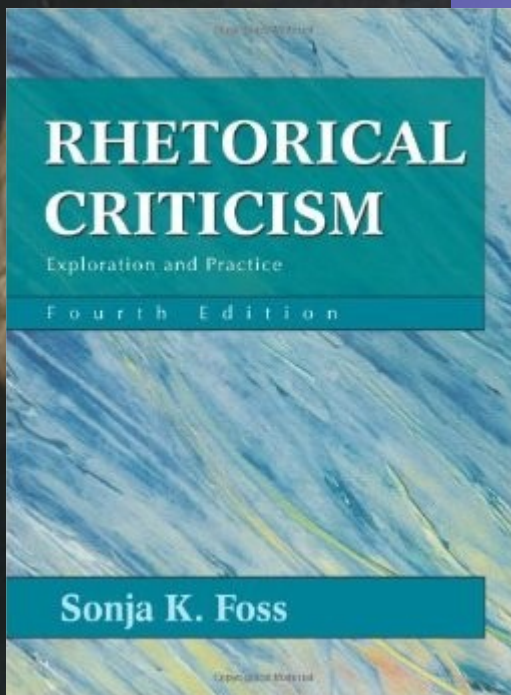
The Age of Revolution

- Funky little teaching moment—
 - When I say “liberal *Christianity*,” don't confuse it with “liberal *politics*”—they aren't really related
 - The idea is that you should keep an open mind, and not retreat to dogma to make your points
 - Instead, you should look at the Bible and theology from a vantage point of “higher criticism,” where you evaluate the documents based on their original historical and cultural contexts
 - The question isn't “What does this mean?” (i.e.; dogmatically, universally, for everyone)



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 - The question isn't “What does this mean?” but rather, “What did this mean to *them* at that *time*?” (i.e.; religion is, at its core, just a reflection of its cultural contexts, designed to accomplish certain societal goals—so what's that context, and what were those goals?)
 - (NOTE: The basic notion of rhetorical criticism—that we best understand communication artifacts by looking at their original contexts—is what I got my first Master's Degree in, so I'm all for that—but the idea that religion is thus nothing *but* the self-serving sociological purposes of its original contexts doesn't necessarily follow)



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 - The question isn't “What does this mean?” but rather, “What did this mean to *them* at that *time*?”
 - As Schleiermacher wrote:

“Religion... answers a deep need in man. It is neither a metaphysic, nor a morality, but above all and essentially an intuition and a feeling... Dogmas are not, properly speaking, part of religion; rather it is that they are derived *from* it. Religion is the miracle of direct relationship with the infinite; and dogmas are the reflection of this miracle. Similarly belief in God, and in personal immortality, are not necessarily a part of religion; one can conceive of a religion *without* God, and it would be pure contemplation of the universe; the desire for personal immortality seems rather to show a *lack* of religion, since religion assumes a desire to *lose* oneself in the infinite, rather than to preserve one's own, finite self...”



The Age of Revolution

- Funky little teaching moment—
 - When I say “liberal *Christianity*,” don't confuse it with “liberal *politics*”—they aren't really related
 - The idea is that you should keep an open mind, and not retreat to dogma to make your points
 - Instead, you should look at the Bible and theology from a vantage point of “higher criticism,” where you evaluate the documents based on their original historical and cultural contexts
 - As part of that criticism, all dogma should be seen as a human addition to the original text—which itself is nothing more than an artifact of its context
 - Thus, all *contemporary* religion is nothing more than the artifact of *its* context, too
 - Nothing is “true” or “eternal” in religion—it's all just whatever makes *you* feel like it's meeting *your* felt needs in the best, most culturally effective ways
 - So if the church stood against homosexuality in the 1950s, it's an artifact of its culture at the time and if society now thinks that homosexuality is okay, then the church should shift to reflect *that* cultural context, since it's not like this stuff is cosmologically “true” anyway



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 - Interestingly, all of that *does* tend to link liberal Christianity with liberal politics somewhat, in that both perspectives suggest that doctrines (whether religious or political) should shift with perceived felt needs within a society



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 - So Scheiermacher saw that the *social actions* of the Moravian Pietists were more important than the theological *doctrines* that they held—which helped give rise to today's “social gospel” and its focus on not having a strong, clear theology



The Age of Revolution

- **Funky little teaching moment—**
 - When I say “liberal *Christianity*,” don't confuse it with “liberal *politics*”—they aren't really related
 - Interestingly, modern “liberal Christianity” has somewhat lost the focus that Schleiermacher had originally intended
 - For instance, the view that you shouldn't hold to any traditional dogmas has, itself, become kind of dogmatic
 - Liberal Christians don't just think that conservative Christians are missing the opportunity to understand the Bible in its original and its modern contexts—instead, they argue that conservative Christians are *wrong*, because they believe the *wrong* stuff, and are rooting themselves in archaic cultural mindsets that *should be changed*
(HINT: That's dogma)



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 - **When you're basically only open-minded enough to be open-minded toward people who are the same brand of open-minded that you are, then you're not really all that open-minded any more...**



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 - Secondly, the attempt to make sure that we really understand the Bible in its original context has led liberal Christianity to *eisegete* that original context
 - In 1878, Julius Wellhausen argued that instead of attributing the Pentateuch to Moses, we should probably assume layers of writers and re-writers, who each brought their own dogmas to the books—
Jahwist source is concerned with God's actions in human history, and uses the name “YAHWEH” to refer to Him (so any time that anyone uses “YAHWEH,” it's clearly *this* [hypothetical] guy)



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 - Jahwist source
 - Elohim source believed in a more impersonal God, and uses the name “Elohim” (“god”) to refer to Him (so any time that anyone uses “Elohim,” it's clearly *this* [hypothetical] guy)



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 - Jahwist source
 - Elohim source
 - Deuteronomist source was clearly writing at a much later time and was focused on keeping the Law of God (so any time that anyone uses stresses the Law or the commands of God, it's clearly *this* [hypothetical] guy)



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 - Jahwist source
 - Elohim source
 - Deuteronomist source
 - Priestly source was focused on doing what all priests do—managing and controlling people (so any time that anyone talks about priests or makes lists, or gives religious direction, it's clearly *this* [hypothetical] guy)



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 - In 1878, Julius Wellhausen argued that instead of attributing the Pentateuch to Moses, we should probably assume layers of writers and re-writers, who each brought their own dogmas to the books
 - The same sort of “source criticism” was used by the Jesus Seminar in 1985 when they decided which things in the Bible Jesus clearly never really said (HINT: That's based on *all kinds* of dogma...)

