

# ***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 Enlightenment* AD 17<sup>th</sup>-18<sup>th</sup> centuries
- *The Age of Revolution* AD 19<sup>th</sup> century
  - *The American Revolution*
  - *The French Revolution*
  - *The Napoleonic Era*
  - *You're Doing It Wrong (part 1)*



# The Age of Revolution

- The age of revival also led to conflict
  - 1817 Claus Harms posts his *95 Theses*
    - Harms was born in Kiel and became enamored with Enlightenment rationalism at an early age
      - But when he went to school at the University of Kiel, he came under the teaching of Friedrich Schleiermacher
        - (If you'll remember, Schleiermacher was the guy who—having grown up amidst Moravians and Pietists—believed that the most important parts of Christianity involved how you lived out Christ's *heart*, not what *doctrines* you followed)
        - (Thus, we shouldn't believe the Bible as if it were an accurate historical record, but rather we should live it out as an artifact of its times—the Bible “means” whatever you *feel* like it “means” to you, because all it was intended to be was an reflection of what its original writers *felt* like it meant to them)
        - (He developed a school of “higher criticism” that presumed what those original intents were, based on assumptions of the identities and motivations of original authors such as a “Priestly” source, a “Jahwist” source, etc.)





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          - (He developed a school of “higher criticism”
          - (Schleiermacher thus created the modern school of “liberal” Christianity)



# The Age of Revolution

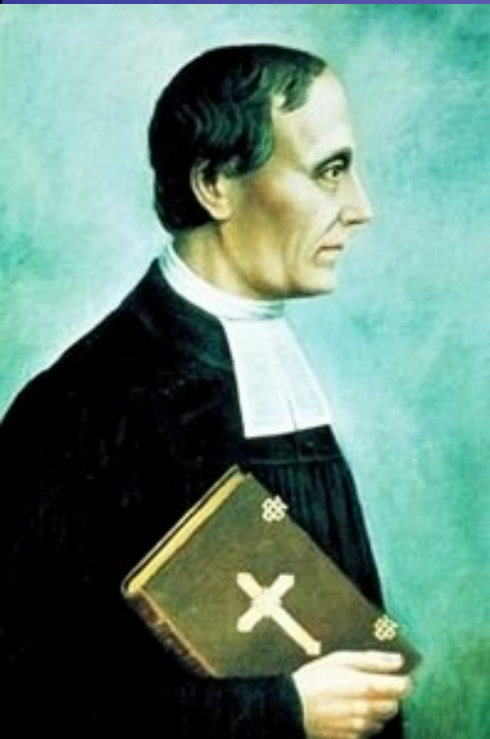
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      - But when he went to school at the University of Kiel, he came under the teaching of Friedrich Schleiermacher
      - Ironically, it was Schleiermacher who helped young Harms become less rationalistic and more conservative in his faith
        - He taught Harms that there is still a genuine *faith* component in following God—that religion isn't just about being rationally good, but is about having a relationship with Christ
        - Harms took that and ran with it, moving past Schleiermacher's “just live out Christ's heart” liberalism and emphasizing an evangelical return to a truly Biblically-based Christianity
          - Soon, he was preaching in conservative Lutheran churches, pointing people back to Scripture as their foundation for faith—and attacking the Lutheran/Reformed “Prussian Union of Churches” for not being enough of either





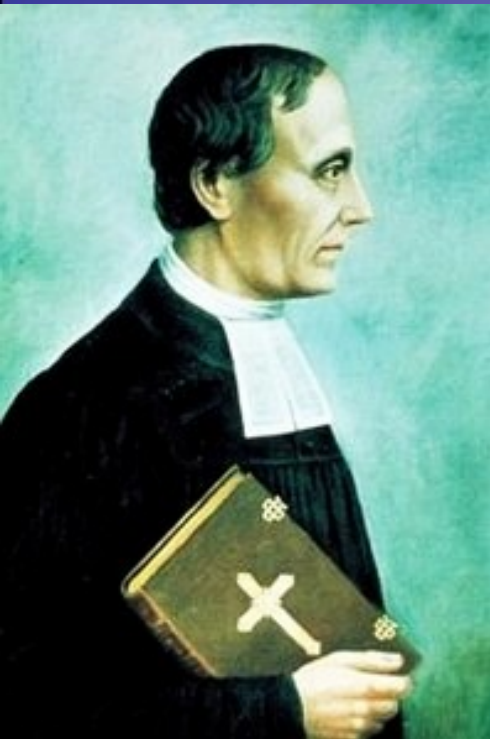
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    - By 1817, he had a strong following, so he used the 300<sup>th</sup> anniversary of Martin Luther's posting of his *95 Theses* at Wittenberg to publish his *own*, printing them side-by-side
      - But in Harm's *95 Theses*, he wrote—
        - “We could call reason our time's pope, our antichrist...”
        - “Reason rages in the Lutheran church: it tears Christ from the altar, throws God's word from the pulpit, casts excrements into the baptismal water, mixes all sorts of people when it comes to God-parents, erases the address of the confessional chair, hisses out the priests, and all people with them, and has been doing this for a long time...”
        - So what would constitute a healthy church, if the use of reason is—by definition—the *bane* of healthy churches?



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        - “Reason rages in the Lutheran church...”
        - “The evangelical-Catholic church is a glorious church. It rests on and builds itself preferably by the sacrament. The evangelical-Reformed church is a glorious church. It rests on and builds itself by God's word. *More glorious than both* is the evangelical-Lutheran church. It rests on and builds itself by the sacrament as *well as* God's word.”
        - The healthy church abandons all man-made doctrines, all intellectual study, and simply makes use of the *Bible*, through the power of the sacraments—do you agree?





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        - The healthy church abandons all man-made doctrines, all intellectual study, and simply makes use of the *Bible*
        - (NOTE: Isn't this the basic argument of the various Churches of Christ?)



# The Age of Revolution

- Funky little teaching moment—
  - As part of this “return to being Biblical” that Harms was pressing for, he also attempted to help the church appreciate and return to its traditional hymns
  - See, over the years, many of the classic hymns had been tweaked and changed
    - Their lyrics had been modernized, or their doctrines had been updated to avoid what was later perceived to be errors

Remember how the original Methodist doctrines of Toplady's *Rock of Ages* had been tweaked to reflect his growing Calvinism?

Be of sin the double cure;  
Save from wrath and make me pure.  
became

Be of sin the double cure;  
Save me from its guilt and power.

DISCIPLESHIP LIFE IN CHRIST

ROCK OF AGES 559

Lead me to the rock that is higher than I; for You are my refuge, a strong tower against the enemy.  
Psalm 61:2-3

1. Rock of a - ges, cleft for me, Let me  
2. Could my tears for ev - er flow, Could my  
3. While I draw this fleet - ing breath, When my

hide my - self in Thee; Let the wa - ter and the  
zeal no lan - guish know, These for sin could not a -  
eyes shall close in death, When I rise to worlds un -

blood, From Thy wound - ed side which flowed, Be of  
tone— Thou must save, and Thou a - lone; In my  
known And be - hold Thee on Thy throne, Rock of

sin the dou - ble cure, Save from wrath and make me pure;  
hand no price I bring, Sim - ply to Thy cross I cling;  
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      - Their lyrics had been modernized, or their doctrines had been updated to avoid what was later perceived to be errors
      - Their music had also been updated over the years to move away from the plainsong and Renaissance-style tunes in order to closer accommodate people's contemporary tastes
      - Ironically, though Harms was able to reinstate most of the original lyrics, “traditionalists” were far more resistant to changing the *tunes*
        - They perceived the original tunes as archaic oddities, and the “new” tunes as “traditional,” since they'd grown up with them as familiar (suggesting that their issues—though expressed as being grounded in tradition and ecclesiastical maturity—were really more about how the songs *feel* to them than about any kind of doctrines or commitment to history)





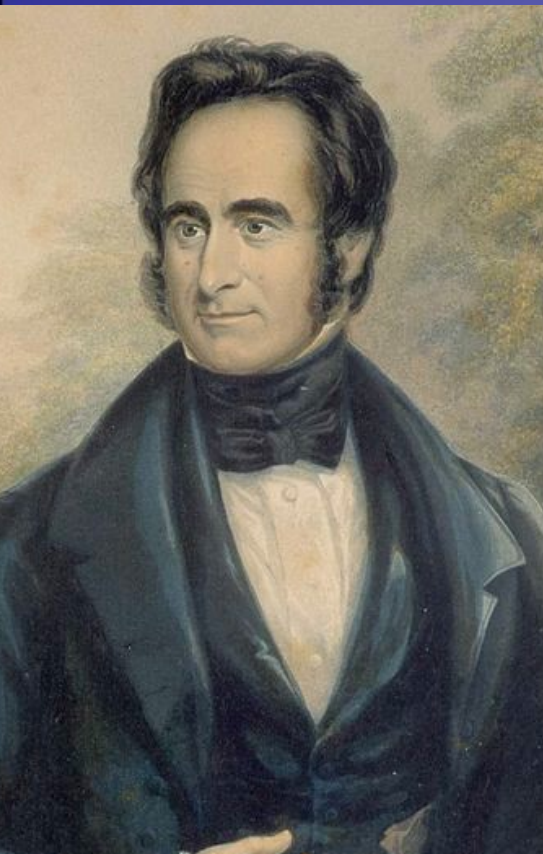
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        - Thus, they weren't really as dedicated to the *traditional* as they were to the *familiar*—as is the case with lots of so-called “traditionalists,” the issue isn't really about being “pro-tradition” as much as it is about being “anti-change”



# ***The Age of Revolution***

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  - 1817 Claus Harms posts his 95 *Theses*
  - Robert Moffat arrived in South Africa
    - Born in southern Scotland, Moffat had a passion for missions, and applied at age 20 to the London Missionary Society
      - They saw a need for him in South Africa (which was not only under-evangelized, but was also currently suffering under chaos and violence due to the invasion of Shaka and his new Zulu empire)





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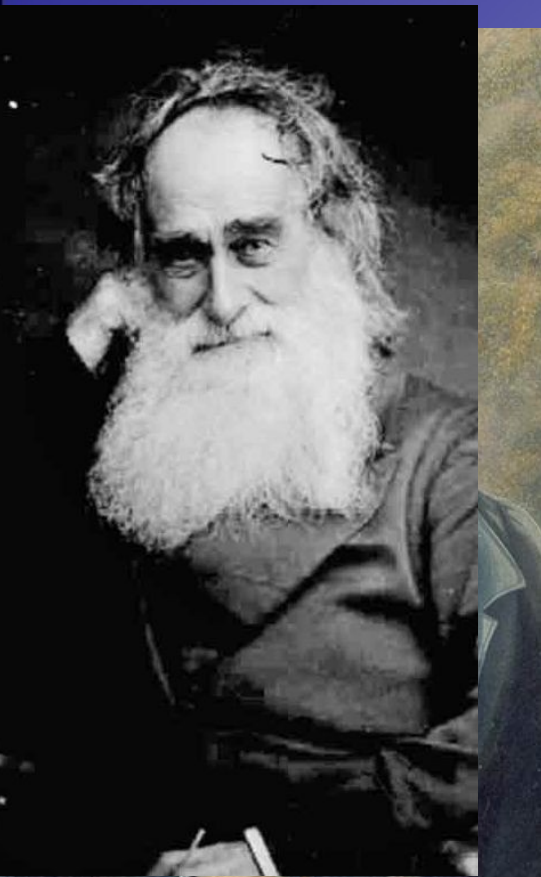
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Robert Moffat arrived in South Africa

- Born in southern Scotland, Moffat had a passion for missions, and applied at age 20 to the London Missionary Society
  - They saw a need for him in South Africa, and so he left immediately—and his brand new wife, Mary, joined him three years later
  - He suffered hardships such as starvation, but remained committed to this ministry for the next 67 years
    - In that time, his ministry had fully and firmly established the native church in South Africa, reaching thousands with the Gospel message, he had translated the Bible into Setswana (a language spoken in southern and central Africa by more than five million people—the *first* time that the Bible had ever been printed in its entirety *anywhere* in Africa and the first time in a previously *unwritten* African language)





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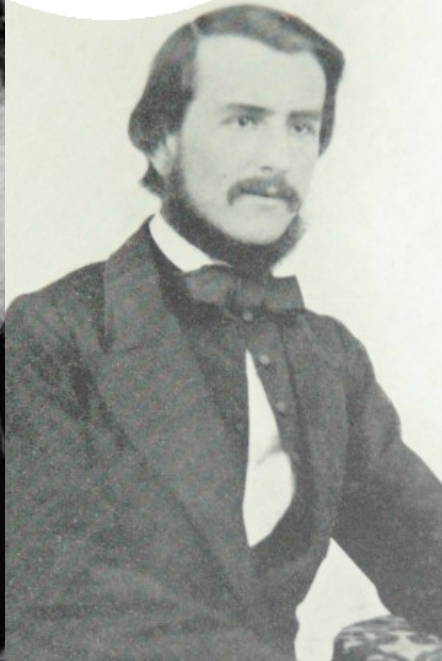
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(of “Stanley—Livingstone, I presume?” fame... which made generations of kids think his first name was Stanley)





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  - 1818 The First Seminole War kicked in
    - I say “kicked in” because it had arguably been going on since Creek Chief Menawa had escaped to Florida to join and stir up the Seminole tribes there, at the end of the Creek War
      - Since he'd been so successful at fighting against the Creek, new President James Monroe asked Andrew Jackson to rejoin the military to fight against the Seminoles

(NOTE: Along with Jackson marched his Tennessee volunteer army, which included a young Davy Crockett)





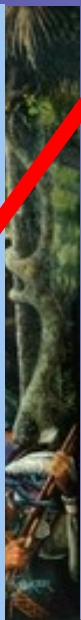
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- Funky little teaching moment—
  - It wasn't just the Seminoles that Jackson was supposed to fight, but also fugitive slaves
  - At the end of the War of 1812, the last remnant of British forces in the United States was a regiment of Royal Marines, led by Lt. Col. Edward Nicolls
  - As he was preparing to return to England with his men, he left one fort in the care of a group of Seminole mercenaries and a corps of fugitive slaves whom he'd been training as guerrillas
  - When the guerrillas attacked and killed a group of American sailors in 1816, the nation was shocked and the southern states in particular were freaked out by the idea of an armed and trained force of former slaves, killing whites in an organized and brutal fashion—which made them worry about a potential slave revolt



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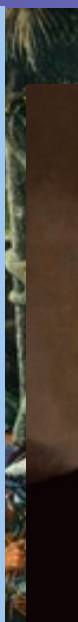
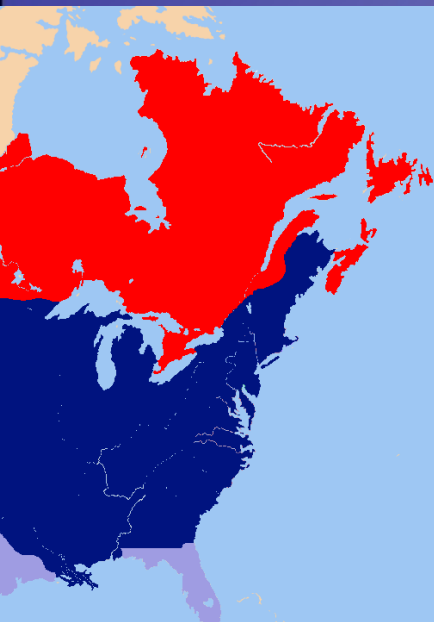
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    - **Monroe sent Jackson to quell the potential uprising by any means necessary, as quickly as possible**
      - **The tricky bit was that the fort was actually in *Florida* (which was still *Spanish* territory)**





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  - **Jackson officially requested that Florida Governor José Masot destroy the fort, since it was a security issue for both governments**
    - Masot refused to do so, claiming that he didn't have the manpower to do it (which might be true)
    - So—without orders—Jackson invaded Spanish Florida and destroyed the fort himself
      - As he set out on his invasion, he sent a letter informing Monroe that he was doing so (though the attack itself was led by Gen. Edmund Gaines—famous for the Mexican-American War)





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    - **In retaliation, some Seminoles attacked Jackson's troops as they marched back to U.S. territory**
      - The troops fought back and killed the Seminoles but while the Seminoles were away from their families, American settlers raided their villages which made the natives respond with more violence which Jackson suppressed by burning down whole villages and destroying the crops in their fields
      - While he was doing so, Jackson discovered letters that implicated both the British and the Spanish in a conspiracy to stir up an uprising out of Florida so he wrote to Monroe that the only real way to bring about peace was to conquer Florida itself



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    - This was a bit much, even for Monroe, and he called Jackson back across the border
    - **Spain demanded the immediate punishment of Jackson, threatening war against the U.S.**
      - But Secretary of State John Quincy Adams called their bluff
      - Spain was still recovering from their years of war against Napoleon (who had broken the Spanish military and placed his own brother on the Spanish throne)  
(and *that* meant that they had also been too weak to effectively deal with the sudden rush of revolutions hitting Central and South America)





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“*Spain must immediately make her election either to place a force in Florida adequate at once to the protection of her territory and to the fulfillment of her engagements, or cede to the United States a province, of which she retains nothing but the nominal possession, but which is, in fact, a derelict, open to the occupancy of every enemy, civilized or savage, of the United States and serving no other earthly purpose than as a post of annoyance to them...*”



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      - **England backed off, not wanting to directly start any new troubles, leaving Spain on her own, scrambling to decide how to respond...**





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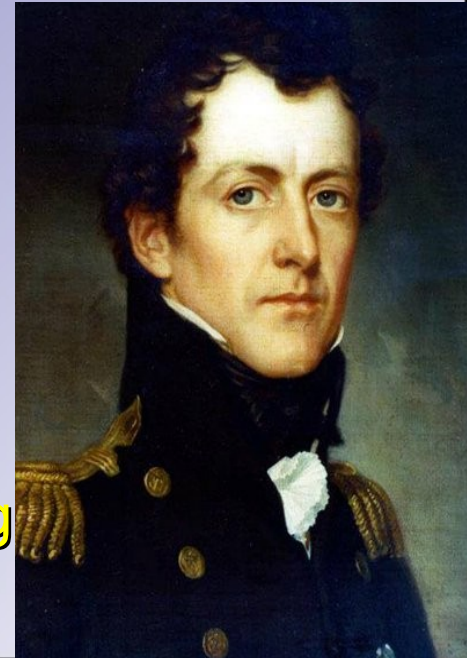
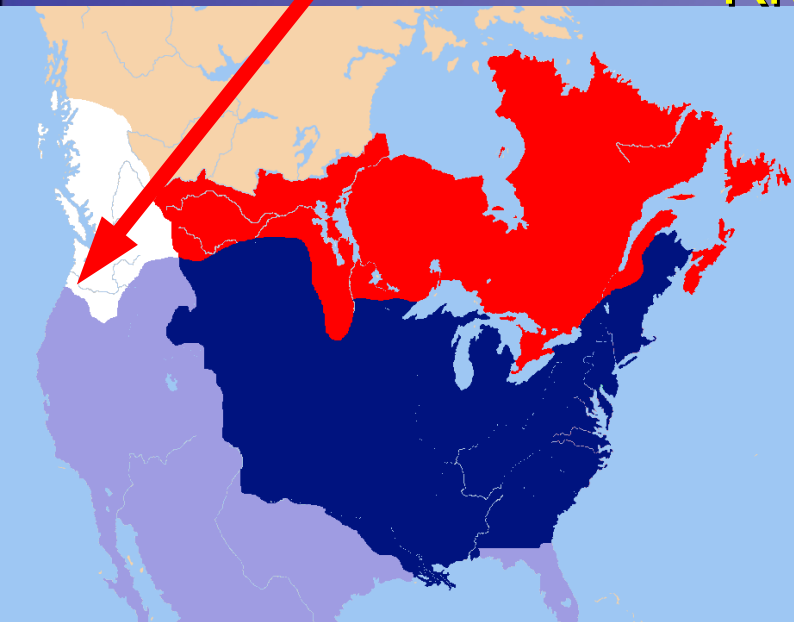
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Robert Moffat arrived in South Africa

1818 The First Seminole War kicked in  
The *USS Ontario* landed in Oregon  
See, for years, Britain and Spain and Russia had all laid claim to what we now call the “Pacific Northwest”—but Russia was the only country actually trying to do anything with the region

- So in 1818, Captain James Biddle sailed the *USS Ontario* to the mouth of the Columbia River and went ashore

- His men dug up some dirt and then planted a United States flag, saluted it with the ship's big guns, greeted some very confused Chinook who were watching, then moved on
- Later, they connected with local fur trappers and greeted the British factor at the local Fort George, formally claiming possession of the region... and then they sailed away...



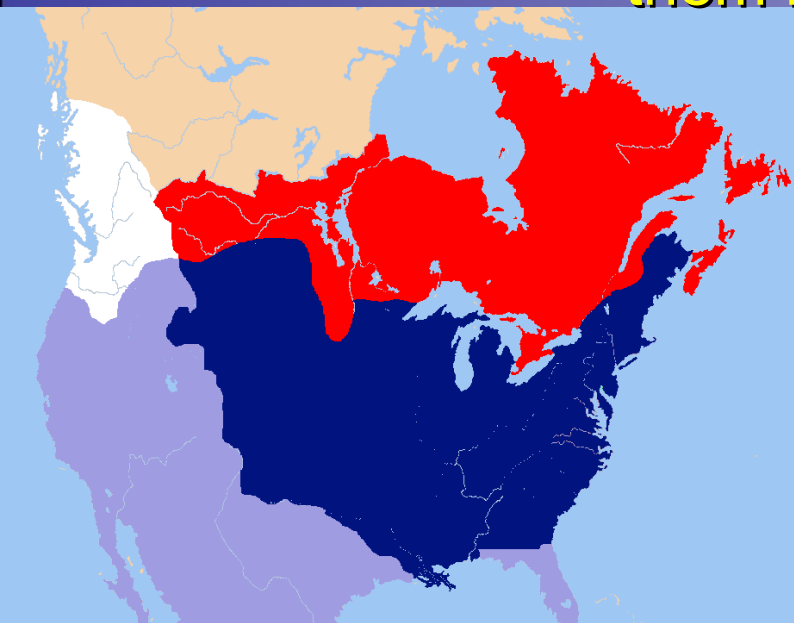
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- See, for years, Britain and Spain and Russia had all laid claim to what we now call the “Pacific Northwest”—but Russia was the only country actually trying to do anything with the region
- The British, the Russians, and the Spanish were all kind of perplexed by all of this, but none of them had any real *presence* in the area
- So for the time being, everyone just sort of scratched their heads and said, “Um... *whatever...*”





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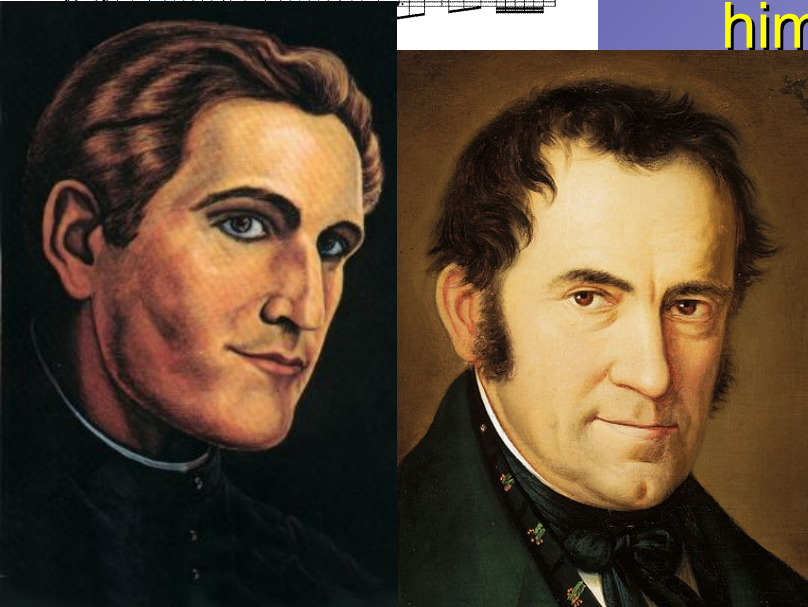
- So on December 24, he took a poem that he'd written two years earlier to his friend and worship leader, Franz Xaver Gruber, asking him to come up with a quick and easy melody

- Gruber did it, arranging a simple, quick-moving and plucky little piece for guitar and choir

(either because the church's organ was broken, or simply because it was easiest just to set it up for the guitar)

## Stille Nacht, heilige Nacht

Joseph Mohr, 1816  
Franz Xaver Gruber, 1818



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- Gruber did it, arranging a simple, quick-moving and plucky little piece for guitar and choir, and it worked out great for everyone until it became something of a firestorm later on...

Stille Nacht, heilige Nacht

Joseph Mohr, 1816  
Franz Xaver Gruber, 1818

Moderato  
Soprano und Alto Solo



1. Stille Nacht! Hei - li - ge Nacht! Al - les schläft: ein - sam wacht  
2. Stille Nacht! Hei - li - ge Nacht! Gut - tes Schaf - fe - to wie lacht  
3. Stille Nacht! Hei - li - ge Nacht! Die der Welt Heil gebracht,  
4. Stille Nacht! Hei - li - ge Nacht! Wo sich heut al - le Macht  
5. Stille Nacht! Hei - li - ge Nacht! Lan - ge schon uns bedacht,  
6. Stille Nacht! Hei - li - ge Nacht! Hir - ten erst kund - ge - macht

Nur das trau - te bei - li - ge Paar, Holder Knab im lok - kigen Haar,  
Lieb aus dei - nem glüt - tenden Mund, Do schlägt uns die ret - tende Hand,  
Aus des Him - mels göt - de - ren Höhn Uns der Gna - den Fülle läßt seh'n  
Vie - ter li - cher Lach - ergeißel Und als Brau - der halbdav umwehnd  
Als der Herr vom Grinne befreit, In der Via - ter - rauer Zeit  
Durch der En - gel Al - le - lu - ja, Ton es laut bei Ferne und Nah

Schlafe in himmlischer Ruh! Schlafe in himmlischer Ruh!  
Jesus in deiner Gü - te! Jesus in deiner Gü - te!  
Jesus in Menscheng - stalt, Jesus in Menscheng - stalt  
Jesus die Völker der Welt, Jesus die Völker der Welt  
Aller Welt Schonung ver - heiß, Aller Welt Schonung ver - heiß  
Jesus der Retter ist da! Jesus der Retter ist da!

Tutti

*f* Schlafe in himmlischer Ruh! Schlafe in himmlischer Ruh!  
*f* Jesus in deiner Gü - te! *f* Jesus in deiner Gü - te!  
*f* Jesus in Menscheng - stalt, *f* Jesus in Menscheng - stalt  
*f* Jesus die Völker der Welt, *f* Jesus die Völker der Welt  
*f* Aller Welt Schonung ver - heiß, *f* Aller Welt Schonung ver - heiß  
*f* Jesus der Retter ist da! *f* Jesus der Retter ist da!





# Revolution

so led to conflict



formed  
riest  
ng at his

that he'd  
and  
asking  
melody

It was such an easy melody, so tailor-made for Christmas Eve services, that the guys kept using it, which means it became a tradition

And traditions have a way of getting around... which meant that more and more people came to hear the song

(which they eventually began to play with a joint accompaniment of the guitar and the organ)



In  
Fo  
Jo  
litt

## Stille Nacht, heilige Nacht

Joseph Mohr, 1816  
Franz Xaver Gruber, 1818

Moderato  
Soprano und Alto Solo





# Revolution

so led to conflict



formed  
riest  
ng at his

that he'd  
and  
asking  
melody

It was such an easy melody, so tailor-made for Christmas Eve services, that the guys kept using it, which means it became a tradition

And traditions have a way of getting around... which meant that more and more people came to hear the song—and people began to complain about the use of a new-fangled instrument that was designed for secular concerts and thus ill-suited for worship—the organ



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- It was such an easy melody, so tailor-made for Christmas Eve services, that the guys kept using it, which means it became a tradition
- Ironically, by the later 20<sup>th</sup> century, that argument had been reversed, and people complained about the use of guitars in worship for the exact same reason (that tradition supported organs, and that guitars were for rock concerts, not church)



In  
Fo  
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Moderato  
Soprano und Alto Solo



# The Age of Revolution

- The age of revival also led to conflict

1817

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Robert Moffat arrived in South Africa

1818

The First Seminole War kicked in

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The controversial *Stille Nacht* was performed

- For his Christmas Eve service, Catholic priest Josef Mohr needed one more hymn to sing at his little church outside of Salzburg

Stille Nacht, heilige Nacht

Joseph Mohr, 1816  
Franz Xaver Gruber, 1818

**Moderato**  
Soprano und Alto Solo

1. Stille Nacht! Hei - li - ge Nacht! Al - les schläft: ein - sam wachet  
2. Stille Nacht! Hei - li - ge Nacht! Gut - tes Schaf - fe - to wie lachet  
3. Stille Nacht! Hei - li - ge Nacht! Die - der Wult Heil gebrucht,  
4. Stille Nacht! Hei - li - ge Nacht! Wo sich heut al - le Macht  
5. Stille Nacht! Hei - li - ge Nacht! Lau - ge schon uns bedacht,  
6. Stille Nacht! Hei - li - ge Nacht! Hir - ten erst kund - ge - macht

Nur das trau - te bei - li - ge Paar, Holder Knab im lok - kigen Haar,  
Lieb - aus dei - nem glüt - lichen Mund, Do schlägt uns der Gü - den Fülle läßt seh'n  
Aus des Him - mels göl - de - nen Höhen Und als Bra - der halbvoll unwehlich  
Vie - ter li - cher Lach - ergötzt In der Vä - ter ung - nauer Zeit  
Als der Herr vom Grinne befreit, Ton es laut bei Ferne und Nah.

Schlafe in himmlischer Ruh! Schlafe in himmlischer Ruh!  
Jesus in deiner Gü - heit! Jesus in deiner Gü - heit!  
Jesus in Menscheng - stalt, Jesus in Menscheng - stalt  
Jesus die Völker der Welt, Jesus die Völker der Welt,  
Aller Welt Schonung ver - hielt, Aller Welt Schonung ver - hielt,  
Jesus der Retter ist da! Jesus der Retter ist da!

**Tutti**

Schlafe in himmlischer Ruh! Schlafe in himmlischer Ruh!  
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- And now, we're back to what we observed with Harms trying to “update” hymns by returning them to their original state

- People tend to perceive whatever they grew up with—whatever they're personally familiar with in a church worship setting—as “traditional” (and we aren't usually really dedicated to the *traditional* as much as we are to the *familiar*—thus making us not so much “pro-tradition” as much as just “anti-change”)

- That's human nature, and it is what it is but it gets *dangerous* when we presume that our familiar traditions are somehow *cosmologically* the “right” way of doing things (whether it be organ or guitar)





# The Age of Revolution

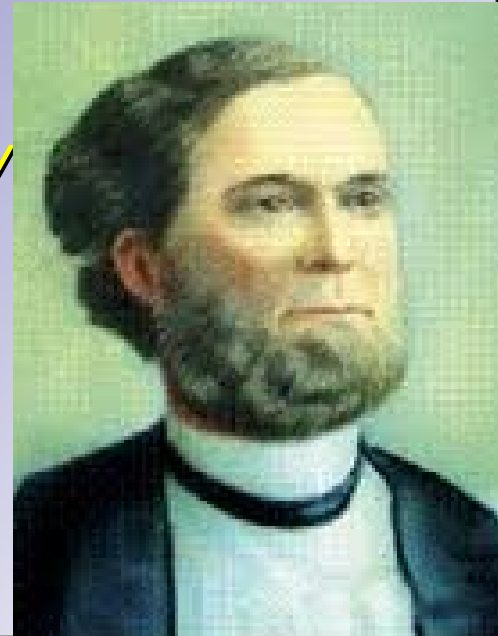
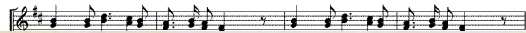
- Funky little teaching moment—
  - I'll give you a fun “for instance”
  - By 1822, the Rainer Family Singers and the Strasser Family Singers were running around singing the “*Tyrolean Folk Song*” all over Austria—eventually including a large, prestigious concert in Leipzig in December of 1832
  - For that concert, the Strassers decided to do their decade-and-a-half-old perennial favorite as a lullaby for a change, instead of a plucky dance piece
  - That brought the crowd to tears, and they decided to do it that way from then on
  - By the time that New York Episcopal priest John F. Young translated the song into English in 1859, *that* version was the *only* version that most people knew

## Stille Nacht, heilige Nacht

Joseph Mohr, 1816  
Franz Xaver Gruber, 1818

Moderato

Soprano und Alto Solo



# The Age of Revolution

- Funky little teaching moment—
  - I'll give you a fun “for instance”
  - So here's the fun, “Harms” test for the song—
  - If this coming Christmas Eve, we were to play “*Silent Night*” as a quick, plucky dance song, would you hear that as the “traditional” version, or would you hear that as *changing* the “traditional” version?
  - Which version would somehow “feel” like the more cosmologically “right” version to you?
  - So are you ultimately more “pro-tradition” or “anti-change” (from what is familiar to you)?

## Stille Nacht, heilige Nacht

Joseph Mohr, 1818  
Franz Xaver Gruber, 1818

### Moderato

Soprano und Alto Solo



1. Stille Nacht! Hei - li - ge Nacht! Al - les schläft: ein - sanft und  
2. Stille Nacht! Hei - li - ge Nacht! Gut - tes Scher - lo wie lacht  
3. Stille Nacht! Hei - li - ge Nacht! Die der Welt Heil gebracht,  
4. Stille Nacht! Hei - li - ge Nacht! Wo sich heut al - le Macht  
5. Stille Nacht! Hei - li - ge Nacht! Lau - ge schon uns bedacht  
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Nur das trau - te bei - li - ge Paar, Holder Knab im lok - kigen Haar,  
Lieb aus der - nem glot - (lächel) Mund, Du schlägt uns ret - tende Stund,  
Aus des Him - mels got - de - ren Höhn Uns der Gna - den Fülle läßt seh'n  
Vä - ter li - cher Lach - ergeiß Und als Bra - der halbvoll unwehnd  
Als der Herr vom Grimme befreit, In der Vä - ter urg - rauer Zeit  
Durch der En - gel Al - le - lu - ja, Ton es laut bei Ferne und Nah.



Schlafe in himmlischer Ruh! Schlafe in himmlischer Ruh!  
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Jesus die Völker der Welt, Jesus die Völker der Welt  
Aller Welt Schonung ver - heiß, Aller Welt Schonung ver - heiß  
Jesus der Retter ist da! Jesus der Retter ist da!

### Tutti



*f* Schlafe in himmlischer Ruh! Schlafe in himmlischer Ruh!  
*f* Jesus in deiner Gü - te! *f* Jesus in deiner Gü - te!  
*f* Jesus in Menscheng - stalt, *f* Jesus in Menscheng - stalt  
*f* Jesus die Völker der Welt, *f* Jesus die Völker der Welt  
*f* Aller Welt Schonung ver - heiß, *f* Aller Welt Schonung ver - heiß  
*f* Jesus der Retter ist da! *f* Jesus der Retter ist da!





# The Age of Revolution

- Funky little teaching moment<sup>2</sup>—
  - And no, I can't get past this song without commenting on something that happened a century later on
    - In 1914, after the most brutal fighting in that first year of World War I, the men on both sides of the trenches were exhausted and more than just a little demoralized
      - On Christmas Eve, the Germans near Ypres, Belgium (and probably elsewhere in the French trenches, too), decided to decorate their trenches for the holiday to lift their spirits
        - They began singing Christmas carols, and the British troops began singing carols back to them but when they started singing "*Stille Nacht*," the situation intensified, since the British could sing "*Silent Night*" at the same time—they could sing a Christmas song *together*
        - Soon, the artillery barrages stopped, and men started darting across the No Man's Land between the trenches to share chocolate, cigarettes, buttons, pictures of loved ones, etc.—anything to remind them that this was still *Christmas*, even if it was during a war
        - They even began playing soccer with one another and being generally goofy together



# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - And no, I can't get past this song without commenting on something that happened a century later on
  - But it wasn't just one clump of German and British soldiers—men just stopped fighting all along the trenches for hundreds of miles
    - For most of them, the truce lasted only a few hours but for others, it lasted for several days
    - In the end, both high commands finally had to reassign hundreds of soldiers because they simply couldn't get the men to open fire on new friends and Christian brothers whom they'd just spent Christmas worshipping God alongside
    - “*Stille Nacht*” had interrupted perfectly good bloodshed by reminding people that they had the same Saviour, and that He didn't much like war...





# The Age of Revolution

- The age of revival also led to conflict

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Robert Moffat arrived in South Africa

1818 The First Seminole War kicked in  
The *USS Ontario* landed in Oregon  
The controversial *Stille Nacht* was performed

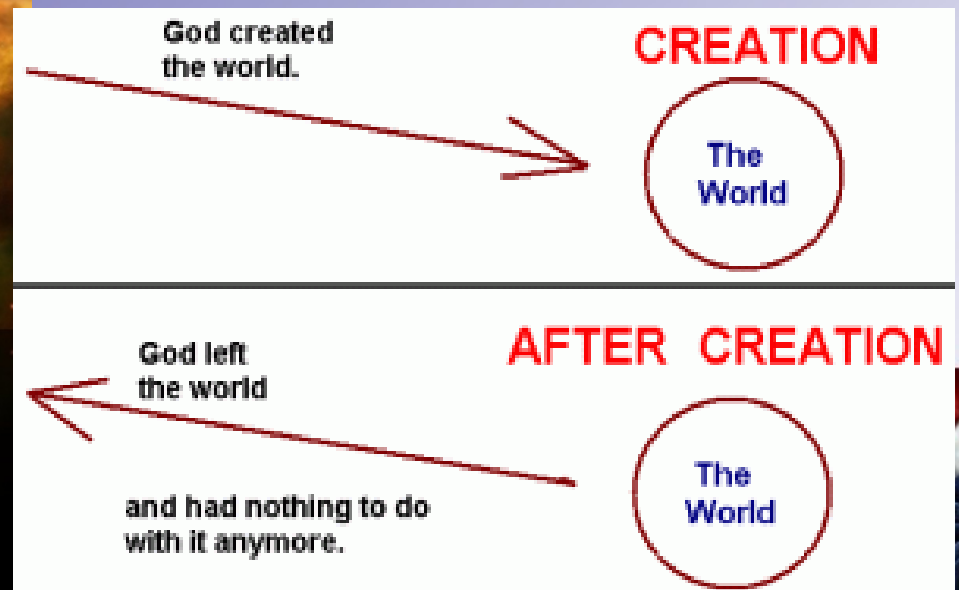
1819 The *Jefferson Bible* was produced

- Remember, Thomas Jefferson was an avowed Deist

(he believed that there was a God... of some kind... but that *whatever* it was, it wasn't very involved)



MY RELIGION IS LIFE  
AND MY CHURCH  
IS THE UNIVERSE



# ***The Age of Revolution***

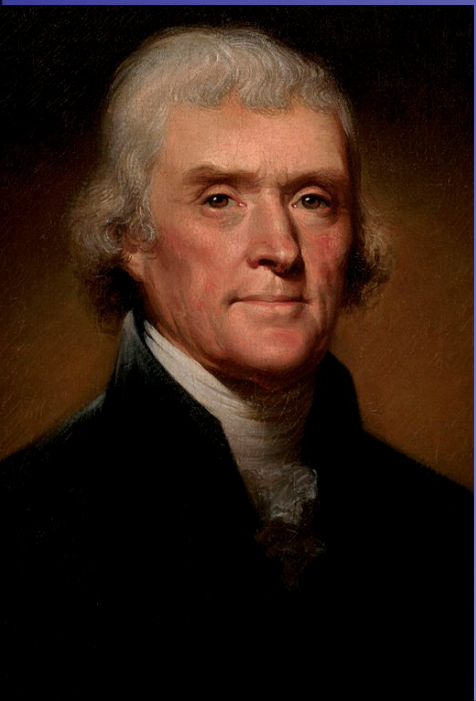
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- Remember, Thomas Jefferson was an avowed Deist, so though he loved the basic idea of the Bible, he didn't like all of the *Bible-y* parts
  - So, for instance, the history bits were good to read, and it was good to understand the kind of nice guy that Jesus was as a wise teacher but all of those miracles and thundering judgments were just... ridiculous...
  - Any rationalistic, Enlightenment thinker should just ignore all of those things
  - So how can you enjoy sitting down and reading the Bible without having to wade through all of the supernatural and religion and dogma and miracles...?





# ***The Age of Revolution***

- **The age of revival also led to conflict**

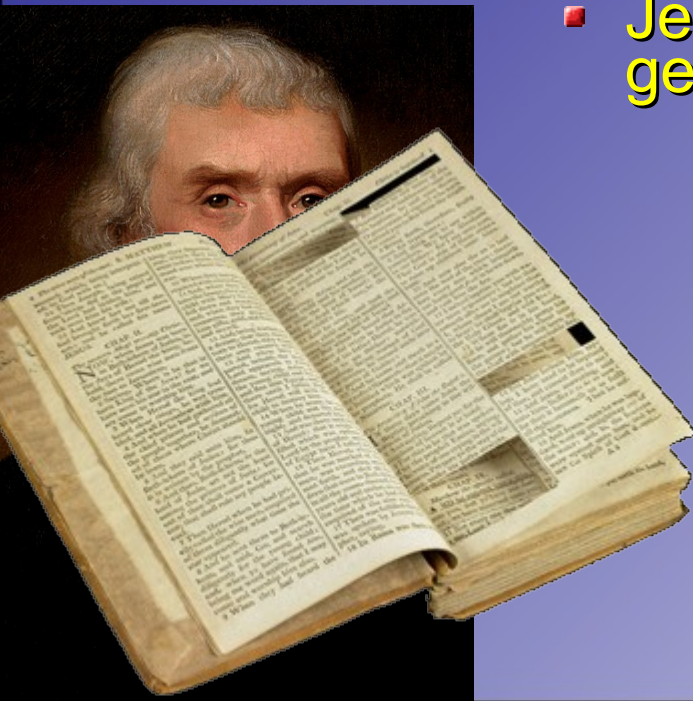
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- Remember, Thomas Jefferson was an avowed Deist, so though he loved the basic idea of the Bible, he didn't like all of the *Bible-y* parts
- **Jefferson decided to hack his Bible to shreds, getting rid of all of the parts that he didn't like**  
(and let's be honest here that though we all groan and say, "Oh, Tom....!" this is *precisely* what *most* people do, albeit without the razor and paste—we decide what parts of the Bible we tend to prefer to ignore, and those parts just slide out of our consciousness when we read it)

(Calvinists tend to squirm at the Arminian-sounding passages, and Arminians tend to squirm at the Calvinist-sounding passages, feminists hate that verse, cessationists ignore that section, warhawks skip the pacifist bits, others avoid Revelation, etc.)



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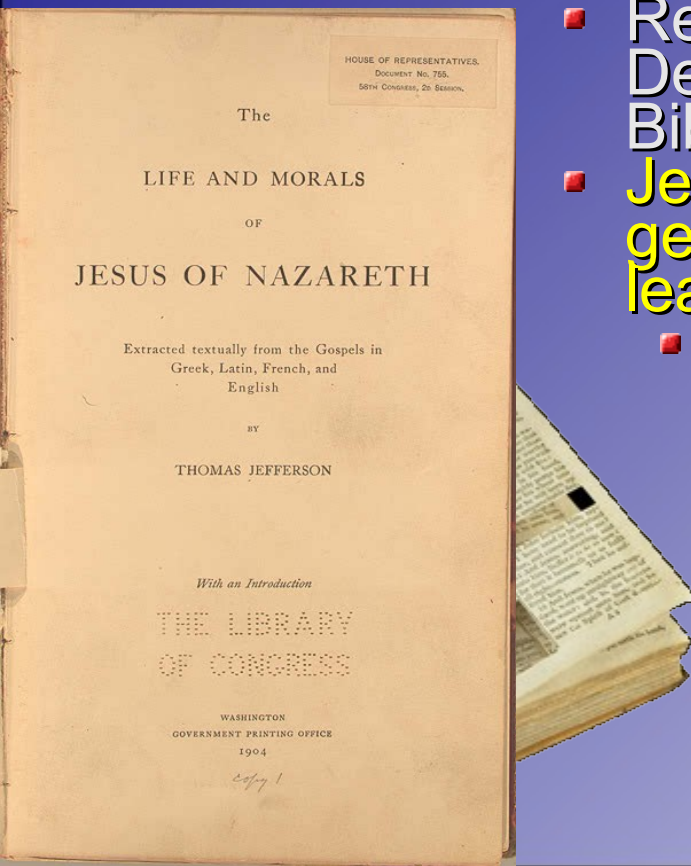
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- Jefferson decided to hack his Bible to shreds, getting rid of all of the parts that he didn't like, leaving in only the parts that he wanted to read

- In 1819, he published his edited Bible as *The Life and Morals of Jesus of Nazareth* (which got rid of all of the miracles, odd teachings that nobody really understands, mentions of the Resurrection, etc., and leaving only the purity of Jesus Christ's clearly Deistic moral code)

- (because if you get rid of everything you don't like in a set of data, you're usually left with a data set that proves you right...)





# The Age of Revolution

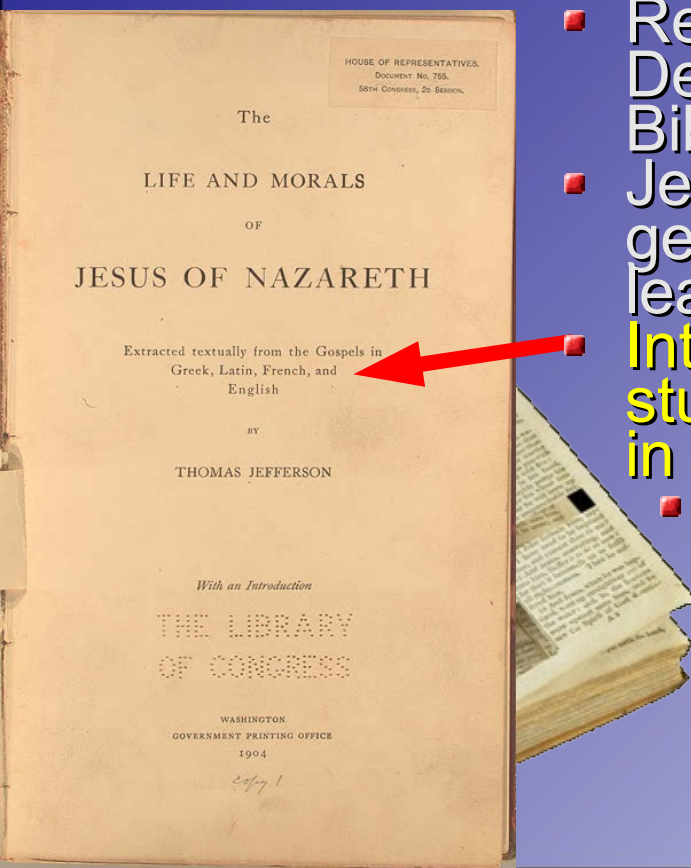
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- Interestingly, he made it a point to do a bunch of study in the process, printing the edited sections in parallel Greek, Latin, French, and English
- He also included maps that he'd found, various study aids, and more  
(chopping the Gospels up and mixing them together in what his study suggested was the proper chronological order for the "Jesus narrative," etc.)



# The Age of Revolution

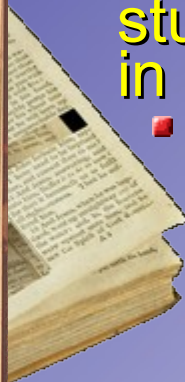
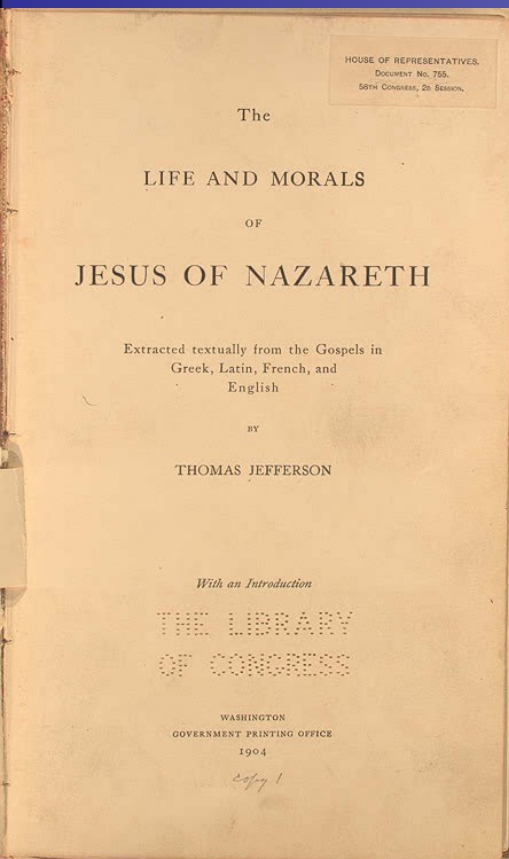
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- He also included maps that he'd found, various study aids, and more
- Thus, most people saw his editing as the act of an educated, "Enlightened" thinker, and clearly better scholarship than that plain old King James Bible that you had sitting on your shelf at home...





# The Age of Revolution

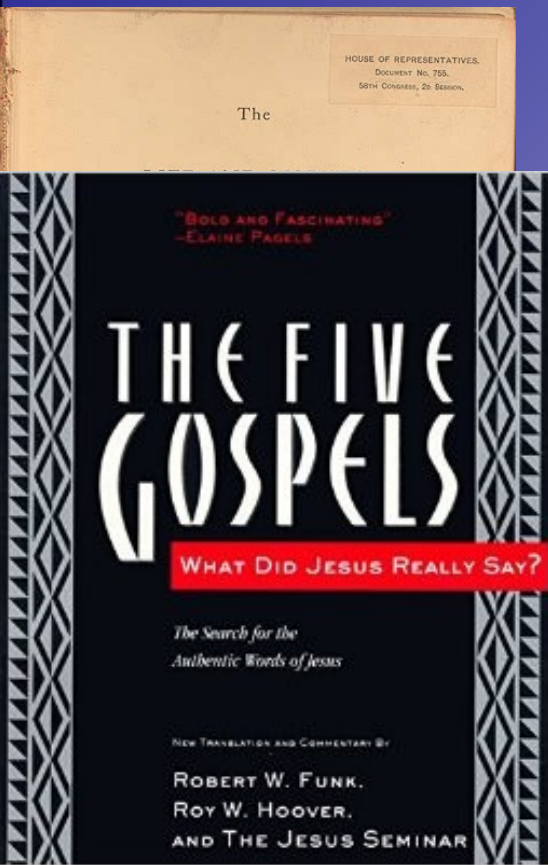
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  - Again, you could make the argument that Jefferson was the spiritual grandfather of 1985's Jesus Seminar, deciding which bits Jesus clearly never really said...



# The Age of Revolution

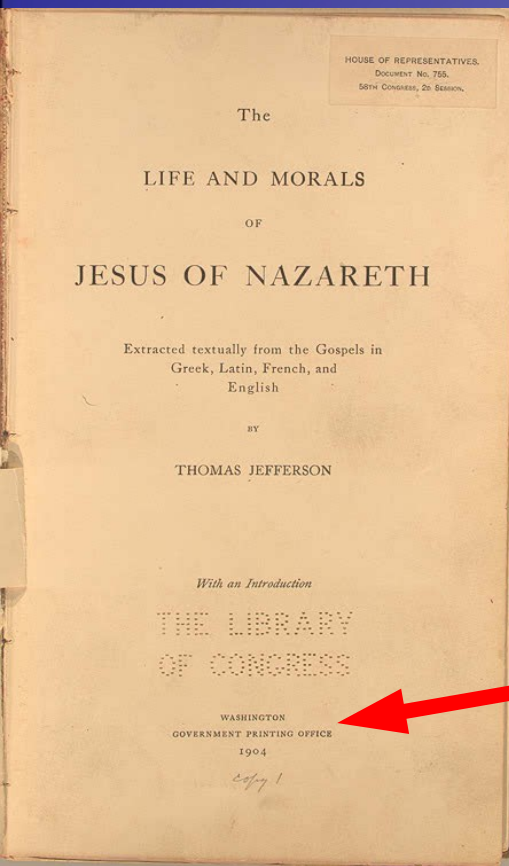
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- Interestingly, he made it a point to do a bunch of study in the process, printing the edited sections in parallel Greek, Latin, French, and English
- **But Jefferson only published the book for himself and the personal use of his friends and family**
  - It wasn't published for mass consumption until 1895 though starting in 1904, Congress passed a law requiring that the book be printed by the Government Printing Office and given to every incoming member of Congress





# ***The Age of Revolution***

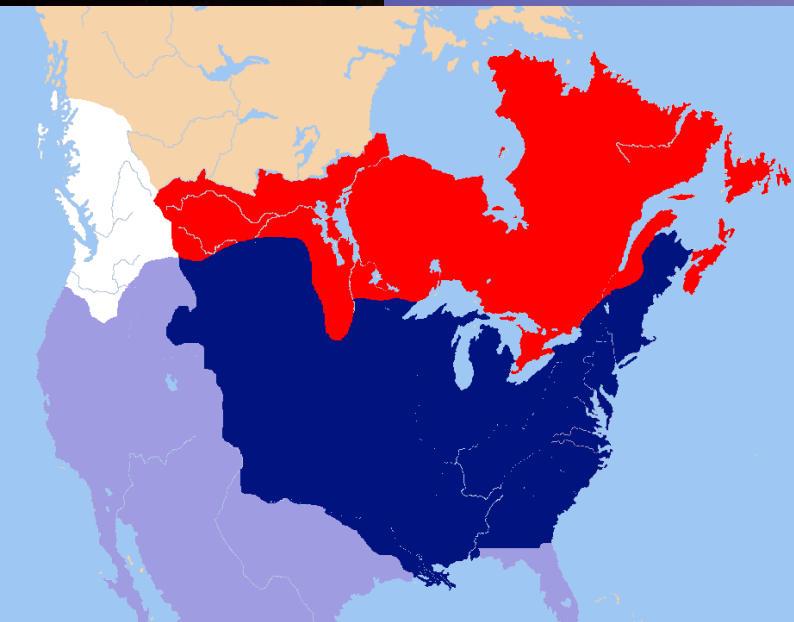
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**America acquired Oregon and Florida**

- Secretary of State John Quincy Adams took advantage of the fact that Spain was struggling
- So Adams made a deal with weakened Spain
  - The United States would take possession of the contested Oregon and Florida regions (whose Seminole population was getting too difficult for Spain to deal with)
    - (NOTE: Oregon and Florida were only really “contested” because we’d flagrantly *invaded* both of them within the past calendar year...)



# ***The Age of Revolution***

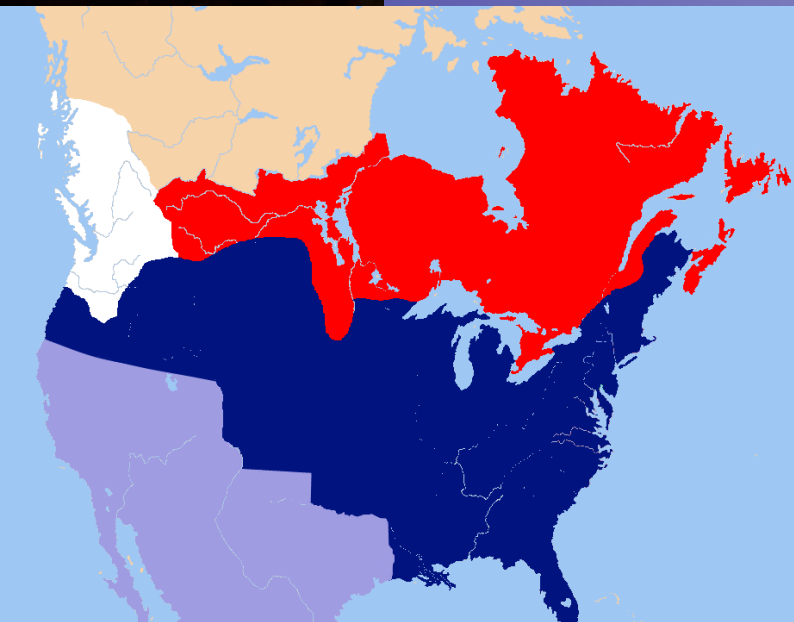
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**America acquired Oregon and Florida**

- Secretary of State John Quincy Adams took advantage of the fact that Spain was struggling
- **So Adams made a deal with weakened Spain**
  - The United States would take possession of the contested Oregon and Florida regions and Spain would take possession of Texas (which wasn't really that much land for us to have to turn over)
    - (NOTE: In addition, the United States would cover any residents' claims against Spain—which Spain couldn't pay—up to \$5,000,000)
    - (NOTE<sup>2</sup>: Upon taking possession of Florida in 1821, the U.S. also officially inherited the issue of dealing with the Seminoles...)





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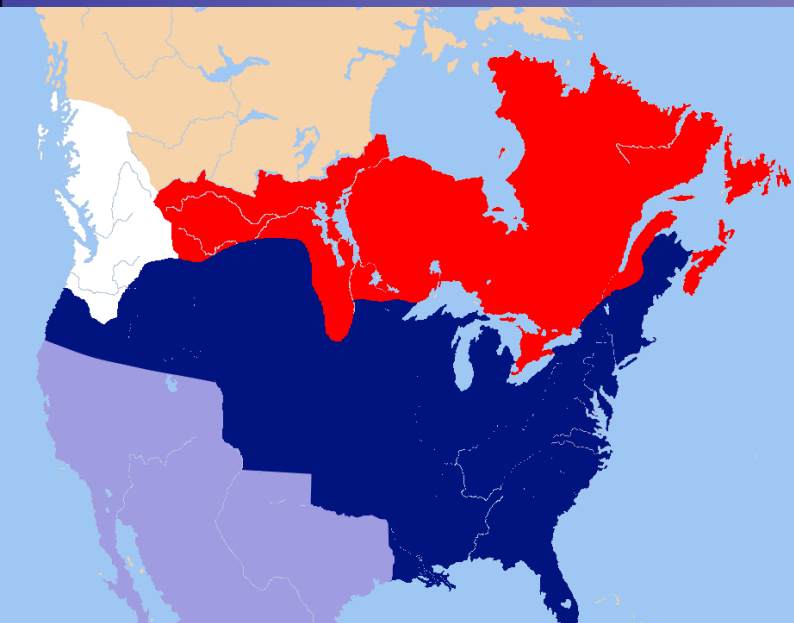
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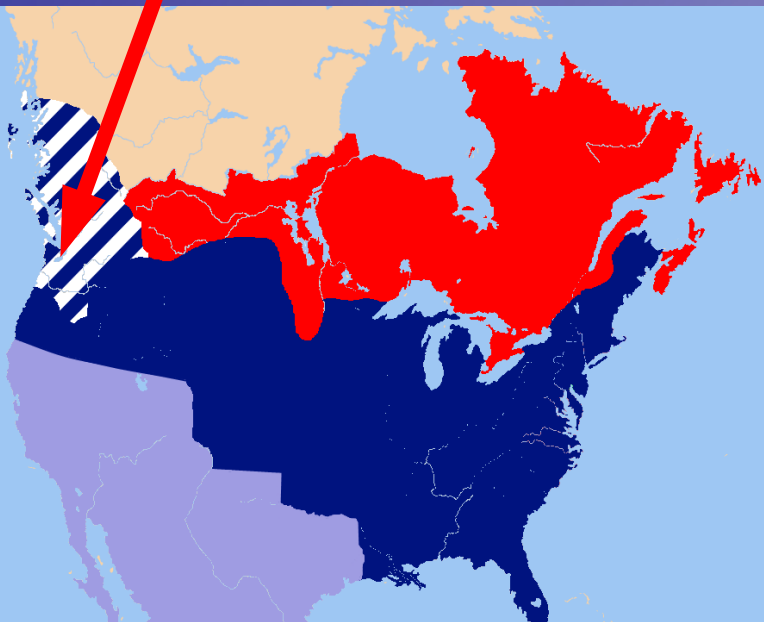
- **So with one agreement, suddenly the United States truly stretched across the continent, with ports on both coasts**

- **Not only did this give us more physical land, but it also opened up trade with the Orient and with Russia**



# ***The Age of Revolution***

- Funky little teaching moment—
  - Speaking of Russia, there's still that pesky Oregon territory that we were disputing with them about
    - Both countries now officially claimed the area for themselves—Russia because they'd been there for years, and America because of the even earlier British claim  
(and—let's be honest—because of the “we've got troops and warships who can get there faster” claim, thanks to Biddle and the *USS Ontario*)

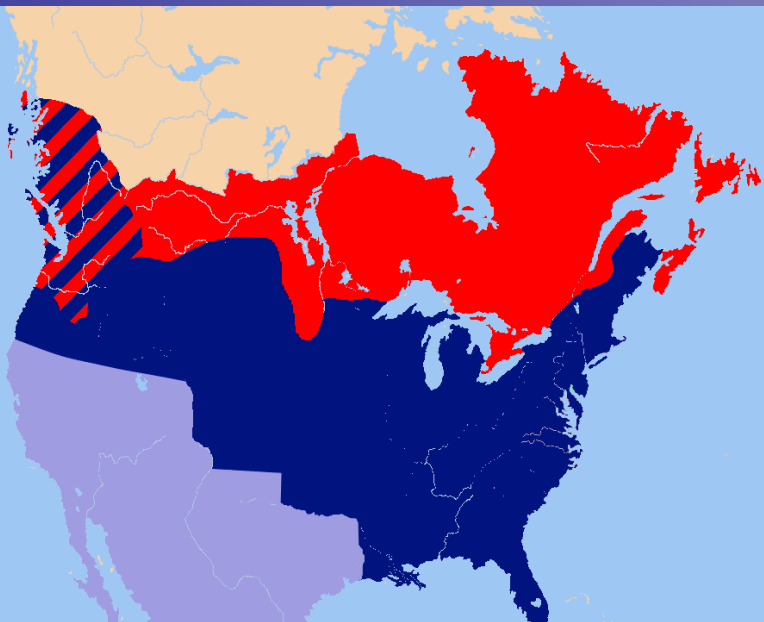




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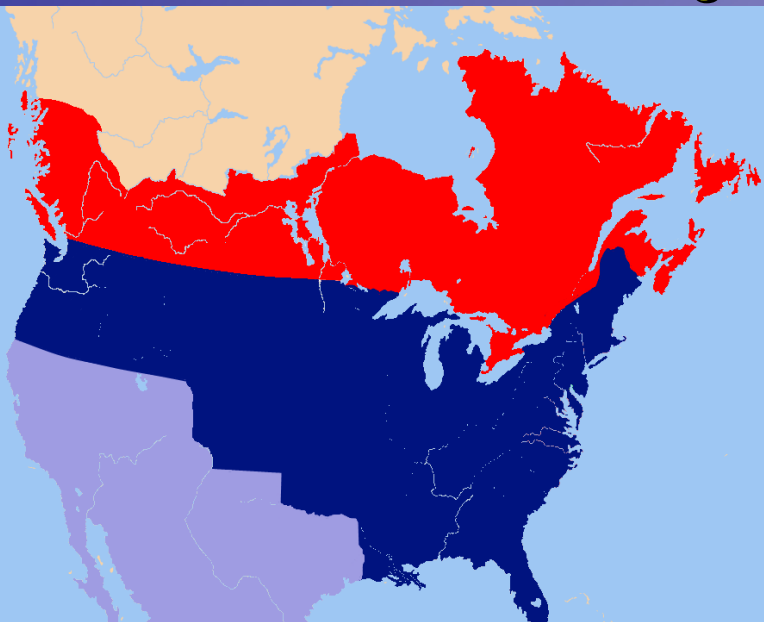
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    - Both countries now officially claimed the area for themselves—Russia because they'd been there for years, and America because of the even earlier British claim
    - So in 1818, the United States made a deal with England, sharing “joint custody” of the region (since it officially extended the land possessions of both England *and* America by taking it away from Russia)

(NOTE: Russia's official response was a weak, “Hey, that's not right...!” but there wasn't much that they could do about it, since there were soon more Canadians and Americans swarming the area than Russian fur trappers)



# ***The Age of Revolution***

- **Funky little teaching moment—**
  - Speaking of Russia, there's still that pesky Oregon territory that we were disputing with them about
    - Both countries now officially claimed the area for themselves—Russia because they'd been there for years, and America because of the even earlier British claim
    - So in 1818, the United States made a deal with England, sharing “joint custody” of the region and as a result of the treaty, eventually finalized the division by trading some land possessions and cutting the boundary across the 49<sup>th</sup> parallel
    - Suddenly, the borders of the United States should be looking quite a bit more familiar to you...





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America acquired Oregon and Florida
  - 1820 Joseph Smith received a vision

