

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 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*
 - *The Napoleonic Era*
 - *You're Doing It Wrong (part 3)*



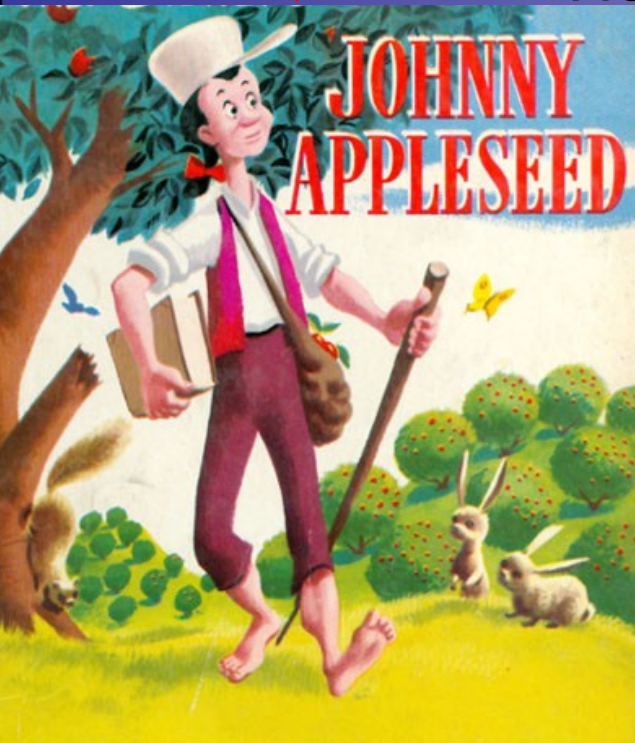
The Age of Revolution

- The age of revival also led to conflict



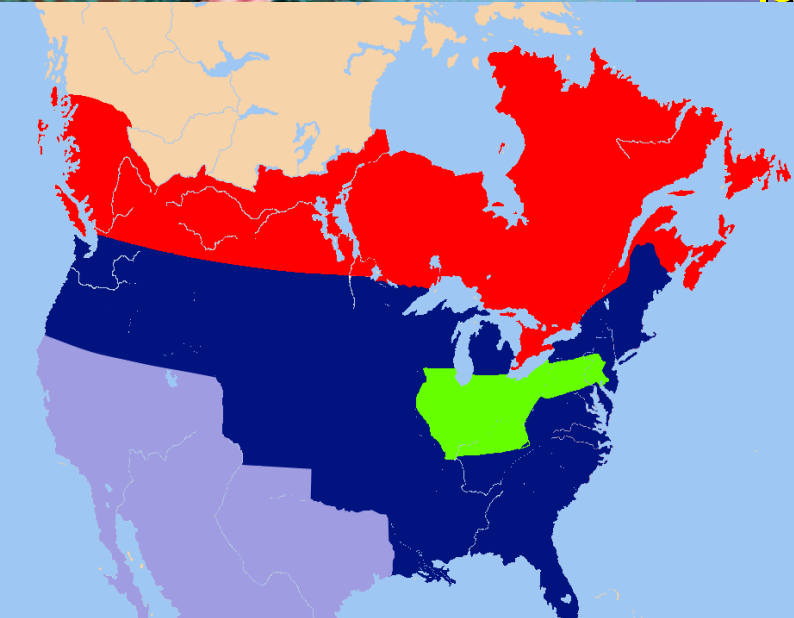
The Age of Revolution

- Funky little teaching moment—
 - 1830 is actually a good time to talk about Johnny Appleseed
 - The traditional way of picturing him is as a nice guy who loved all animals, wearing a tin pot as a hat but no shoes, carrying nothing but a Bible and a bag of appleseeds as he walked across the country and that turns out to be pretty accurate, actually, according to an 1830 account of him by historian Henry Howe
 - The tricky bit is—as always—in the *why*...



The Age of Revolution

- **Funky little teaching moment—**
 - 1830 is actually a good time to talk about Johnny Appleseed
 - **John Chapman** was born in Massachusetts in 1774
 - But at age 18, he went out west to find his fortune and apprenticed with an orchardist in Ohio
 - For roughly the next fifty years, John traveled all around the Ohio territory, planting apple trees
 - But here's the interesting thing—Chapman wasn't just randomly planting apple trees wherever he went—he was planting apple *orchards* wherever he went
 - See, according to law, one way to establish a land claim was to plant an orchard of 50 trees
 - So Chapman traveled by foot for over 100,000 miles, planting orchards here and there, building fences around them, and asking neighbors to look after them
 - Then, years later, he'd swing back around to the area, lay claim to the land with the orchard on it, and then sell it
 - By the time he died in 1845 at age 70, he'd made a fortune, and was a land baron who owned more than 1,200 acres
(NOTE: He'd also introduced so many many apple trees across the nation that they became a national symbol)



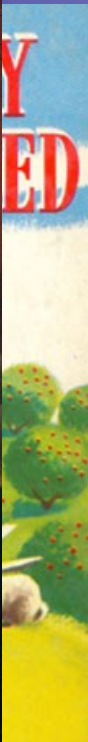
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 - Interestingly, the apples that John Chapman planted all across the country weren't for *eating*
 - Like most apples grown in America, they were far too tart for that, and were instead grown for making hard cider and “applejack”
 - Thus, almost all of Johnny Appleseed's trees were chopped down during the FBI's purge of moonshiners and distilleries during Prohibition in the 1920s and 1930s
 - (NOTE: only one tree is known to remain—a 175-year-old tree in a yard in Nova, Ohio)



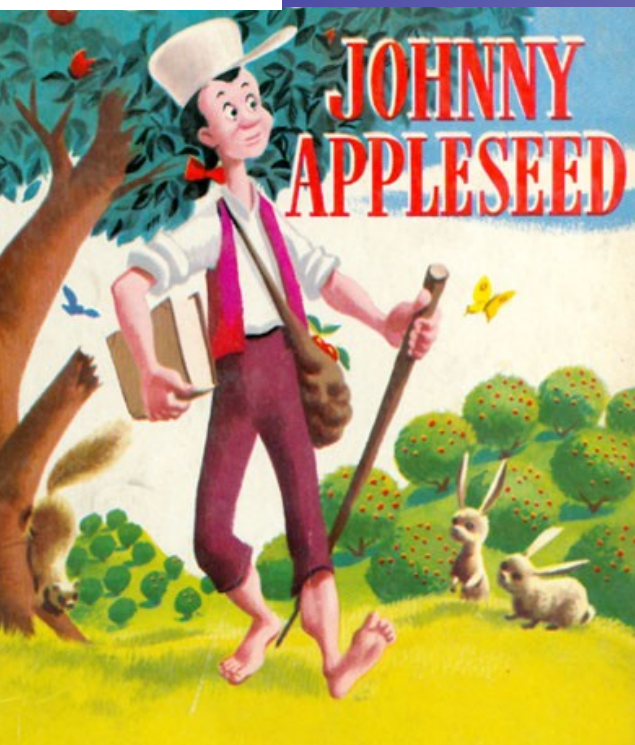
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 - Chapman was part of the “New Church” movement, that followed the teachings of Swedish scientist / mystic Emanuel Swedenborg (who argued against the Trinity, teaching that God is a unified One, not Three—made manifest in the form of the human Jesus) (in Swedenborgian doctrine, God became man so that man could become part of God, which we do by mystically connecting with God and the angels through baptism, communion, and reading the Bible—and we're also expected to live out God's love to all those whom we come across)



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 - Chapman was part of the “New Church” movement, that followed the teachings of Swedish scientist / mystic Emanuel Swedenborg
 - Following Swedenborg's teachings, Chapman lived a life of strict celibacy and was a devout vegetarian, refusing to harm any animals for any reason—not even making a campfire for fear of inadvertently harming the forest or any animals
 - He also got along extremely well with Native American tribes, converting many of them to his Swedenborgian beliefs
 - There were *lots* of different versions of “Christianity” floating around at that time...



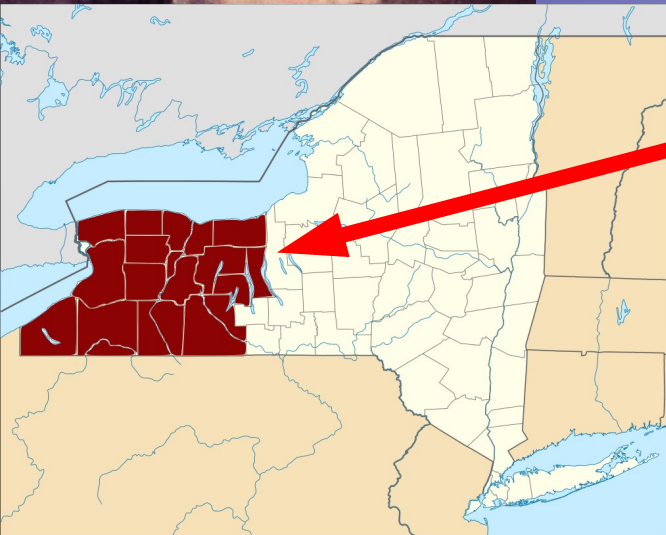
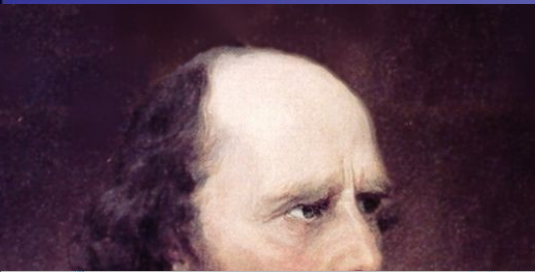
The Age of Revolution

- The age of revival also led to conflict
 - 1830 Charles Finney led a series of revivals
 - Born in Connecticut, lawyer Finney became a Presbyterian minister and served in New York City
 - (NOTE: the Broadway Tabernacle church that he founded still exists, though in a new location and having gone through a series of re-inventions along the way—from a Presbyterian church to a Congregationalist church, and finally to the Broadway United Church of Christ that it is today)



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 - 1830 Charles Finney led a series of revivals
 - Born in Connecticut, lawyer Finney became a Presbyterian minister and served in New York City but he became most famous as a revival preacher
 - (NOTE: the doctrine of “revivalism” is interesting—this isn't the sort of “revival meeting” evangelism that we've seen in earlier decades, but rather the focus on established Christians, communities, and congregations needing to get their hearts right with the Lord)
 - (thus, though Finney was certainly a famous evangelist, he was far more interested in taking *existing* Christians and waking them up to have the relationship with God that he knew that they *should* have)
 - (NOTE: It was Finney who called that section of western New York a “burnt district” because it had been hit so many times by so many evangelists that it was pointless to try to preach there any longer)

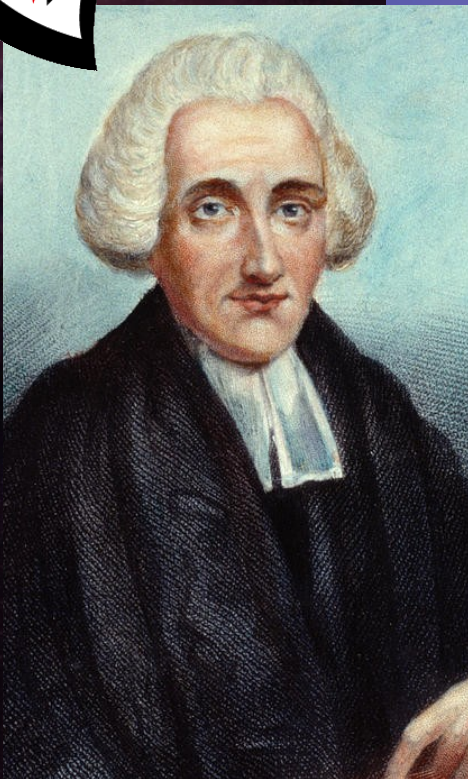


The Age of Revolution

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1830 Charles Finney led a series of revivals

- Born in Connecticut, lawyer Finney became a Presbyterian minister and served in New York City but he became most famous as a revival preacher
- As part of that revivalism, Finney emphasized the kind of perfectionism that we've seen growing in America during the Second Great Awakening
 - That is, that if you're really, *truly* saved, you should get to the point where you will no longer sin
 - He thus embraced the doctrine within the Methodist Church's "Holiness Movement" of a "second work of grace" that *cements* salvation (which Augustus Toplady had written about in his first draft of *Rock of Ages*)
(i.e.; the idea that there's a "double cure" that first saves you from God's wrath, but then, second, saves you from sin)



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 - He also therefore pushed for social justice and for moving the whole *American society* toward being perfect and without sin
 - So he became an ardent supporter of the abolitionist movement and the Underground Railroad, as well as a supporter of women's rights and help for the poor

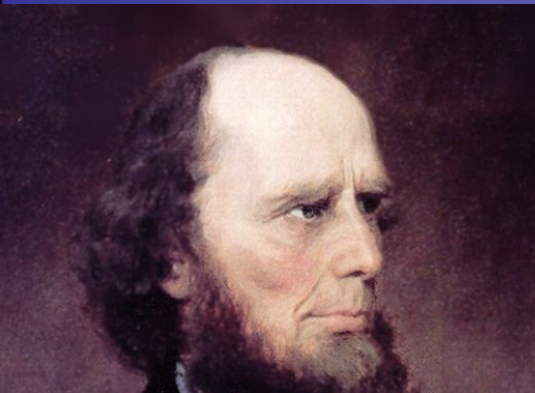


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- To help bring all of that about, Finney made use of his background in legal argumentation
 - He made really, really good arguments, presented them with flair and emotionalism, and pressed for immediate and decisive action from his listeners
 - This sort of preaching quickly became the norm among evangelists—who became known as the “new light” preachers, distinguished from the more dry and intellectual “old light” ones
 - This emphasis on emotion in worship—coupled with his coining of the term “baptism of the Holy Spirit” for the spectacular and life-changing second work of grace—made him not only the father of revivalism, but also later of modern Pentecostalism



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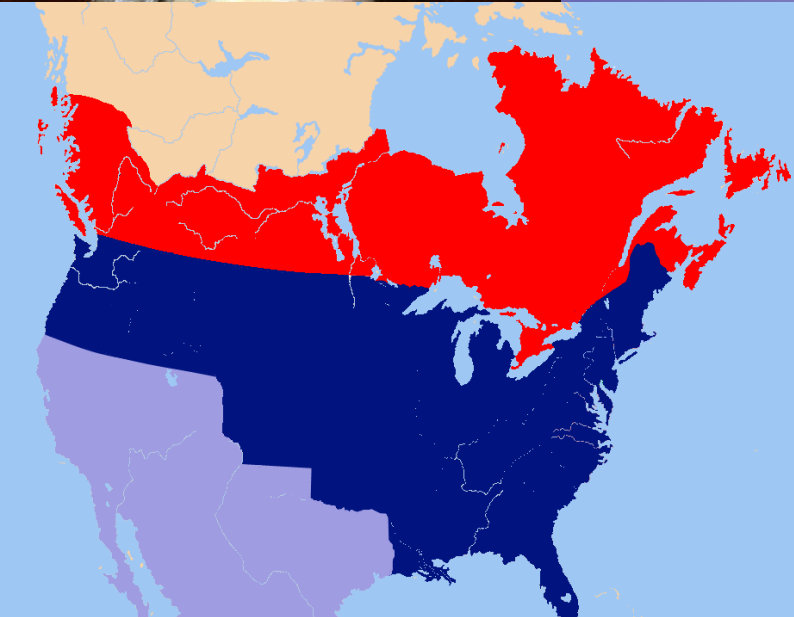
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1830

Charles Finney led a series of revivals

Jackson signed the Indian Removal Act

- Let's all agree that it's not cool to force someone to leave their own land—okay?
- Having said that, it's all far more complicated than saying, "Andrew Jackson was a jerk"
 - First off, as we've seen there were increasing spurts of violence between settlers and Native Americans on every front—the Northwest, the Southwest, the Southeast, etc.—*anywhere* that whites and Indians tried to coexist
 - Sometimes the settlers started it by taking land away from the tribes, but sometimes the tribes started it, even after selling land to the settlers
 - The two modes of living were simply incompatible—you simply can't have landowners and homesteaders living in the same area as nomads who lived off the land and took what they wanted
 - In the end, the group with the most resources at their disposal wins—and the settlers had more sheer numbers, and more guns...



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 - Some people—like Washington and Jefferson—advocated treating each tribe like a sovereign nations and making treaties with each of them (so long as they're "civilized," and are willing to own land, speak English, dress appropriately, and worship Jesus as God intended)
 - But 1) Not every tribe *wanted* to "get civilized" (some wanted to hold onto their own cultures, even though those cultures couldn't realistically coexist with the European cultural model)



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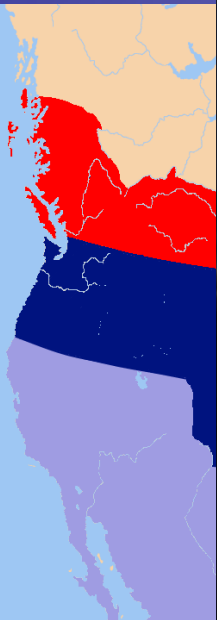
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 - But 1) Not every tribe *wanted* to “get civilized”
 - 2) It was *impossible* to make and keep all of those treaties on a federal level, since only *states* could make those kinds of treaties, and the federal government had no authority over what the states did



The Age of Revolution

- Funky little teaching moment—
 - I'll give you a “for instance”—
 - In 1832, the U.S. Supreme Court ruled in favor of the Cherokee nation in Georgia, stating that neither individuals nor the state of Georgia could simply move into Indian lands, since the Cherokee people constituted a sovereign nation
 - In 1828, however, people had discovered gold on Cherokee lands in Georgia, and they continued invading the area, disregarding the ruling
 - Governor Wilson Lumpkin went so far as to imply that if Jackson tried to actually enforce the ruling, he'd have to send federal troops to go to war against the Georgia militia
 - The states—especially in the South, where most of the larger Indian nations still existed—simply felt no motivation to follow what the federal government declared to be the law of the land



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- **So Jackson had very few options—**
 - He could go to war against his own states
 - He could demand that all Native American tribes be *forced* to assimilate to European culture (which he had repeatedly gone on record as being stalwartly against)



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 - He could go to war against his own states
 - He could demand that all Native American tribes be *forced* to assimilate to European culture
 - **He could follow either of the prevailing public opinions of the day—**
 - 1) the naïve urban opinion that both sides should just, y'know, learn to live together
 - 2) the *growing* opinion that the U.S. Army should just eradicate the tribes altogether (the beginning of the famous concept, "The only good Indian is a dead Indian"—a quote often attributed to the later Philip Sheridan, but vehemently denied by him)



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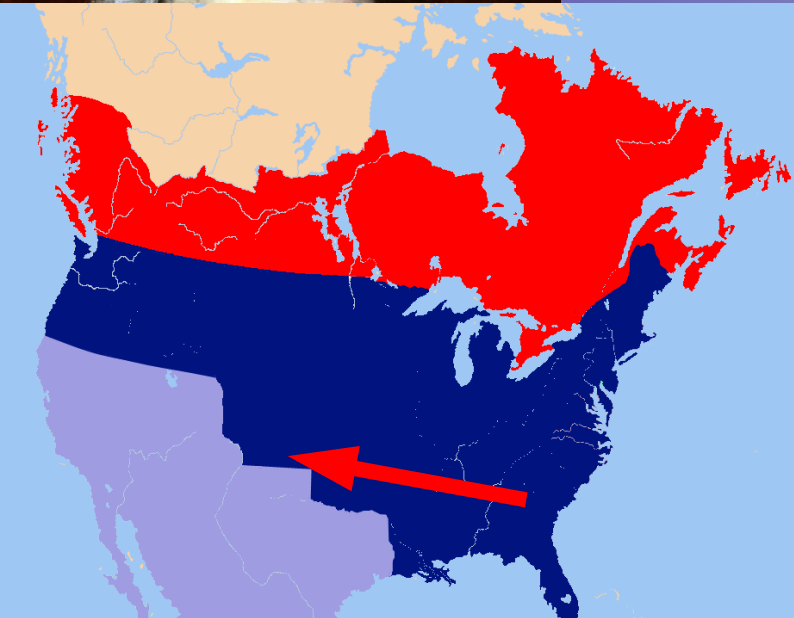
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- 1) They could assimilate into American culture
- 2) They could sell their lands for a reasonable profit and accept free lands in the Oklahoma territory—which wasn't a state, so they would legally fall under the protection of the federal government

- (NOTE: That way, wrote Jackson, they could retain their cultural heritages and beliefs, without chafing against the prevailing American ones)

- (he also wrote that it was unrealistic to believe that a growing America could coexist with the continent that the tribes had enjoyed before)



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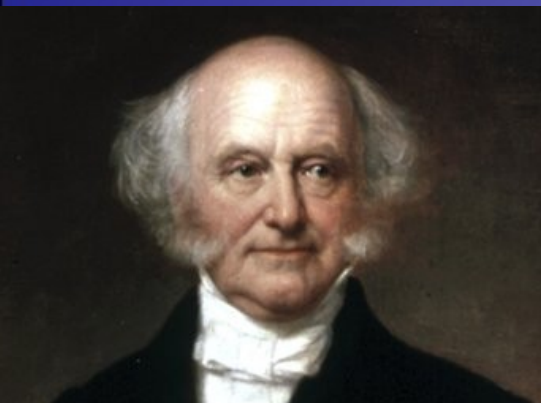
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- So in 1830, Jackson signed the Indian Removal Act, which gave the various tribes some options
- **There was an immediate, public reaction to this**
 - Some people were incensed that Congress would pass this sort of discriminatory law, or that the President would sign one, even if they did
 - Other people saw it as utterly brilliant, and Jackson was re-elected by a landslide in 1832



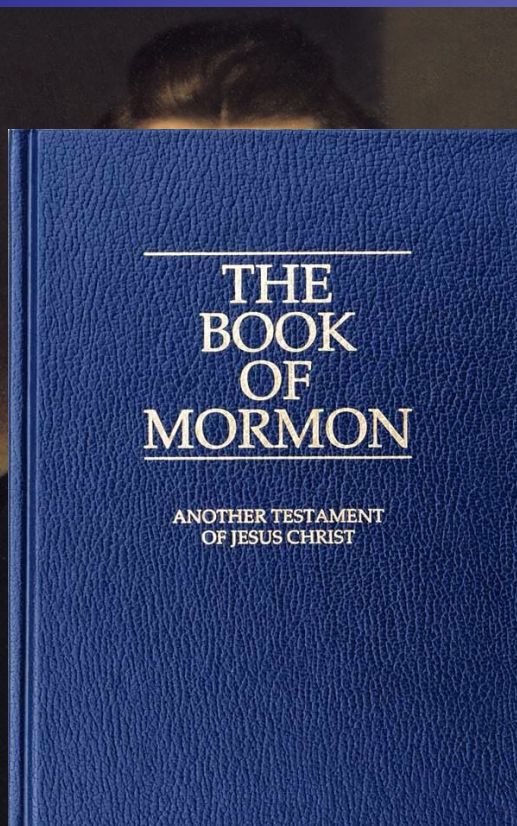
The Age of Revolution

- Funky little teaching moment—
 - Very quickly, this voluntary opportunity to receive federal land and protection devolved into a forced evacuation, aided by state militias
 - Tribal units were separated from one another, families were uprooted against their wills, and federal protection and provision became a virtual federal imprisonment and control
 - In 1838, the forced relocation westward became a death march known later as the “Trail of Tears”
 - They were forced to march in the heat of summer and the dead of winter, with inadequate clothes and provisions (nearly 1/3 of them died)
 - For what it's worth, that was actually under Martin Van Buren's administration of the Act, and not Andrew Jackson's—though *no one* involved in this tragedy should be exonerated...



The Age of Revolution

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 - Jackson signed the Indian Removal Act
 - Joseph Smith began the Mormon Church
 - He published the first edition of the *Book of Mormon* and started baptizing people into his new church



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- 1831 **Smith picked the first of his *additional* wives**
 - He didn't start openly preaching about this sort of thing yet—and he didn't tell his wife, Emma—
 - In fact, he only informed Emma a decade later when she found him in bed with Eliza Partridge
 - Strangely, Emma was a vocal opponent of the doctrine of plural marriage her whole life...



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- She balked at the idea at first, but he informed her that they had been created by God before the beginning of time, and they'd been sexually active together in their Heavenly pre-existence

(NOTE: Mary wasn't the first girl he'd told that to over the years, however—in 1830, his conduct with the teenaged Stowall girls had come under scrutiny, and he'd tried to seduce Emma's 16-year-old cousin, Eliza Winters, and 16-year-old Nancy Johnson, and the young Vienna Jacques, and a young servant girl, and teenaged Fanny Alger, etc.)



The Age of Revolution

- Funky little teaching moment—
 - BTW—it was the Fanny Alger affair in 1835 that drove a wedge between Smith and his longtime friend (and then church co-president) Oliver Cowdery
(NOTE: He's the guy who had transcribed Smith's "translation" into the *Book of Mormon*)
 - When he confronted Smith in 1837 about the growing allegations of sexual impropriety—and particularly about the eyewitness testimony that Smith had been seen having sex with Alger in a local barn—Smith excommunicated him
 - The first two (of nine charges) were:
 - 1) that Cowdery supported law suits against church leaders
 - 2) that Cowdery was "seeking to destroy the character of President Joseph Smith by falsely insinuating that he was guilty of adultery"



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 - **The same sexual problems later drove a wedge between Smith and church Apostle Orson Pratt—when Smith propositioned Pratt's wife, Sarah**
 - She complained to her married friend, Lucinda about it but Lucinda just laughed, saying, “I don't see anything so horrible in it—I've been his mistress for four years!”
 - Sarah later described his tactics:
Joseph did not think of a marriage or sealing ceremony for many years. He used to state to his intended victims, as he did to me: “God does not care if we have a good time, if only other people do not know it.” He only introduced a marriage ceremony when he had found out that he could not get certain women without it.



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 - **When the church held a public service to affirm Smith's character against all of the “clearly false” charges of sexual immorality, Orson recused himself from taking part so Smith excommunicated him too**
 - But Smith allowed him to be re-baptized into the church, once Pratt apologized to him later



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 - **In all, Smith had between 27-40 wives, not including the other women he just had sex with (one third of whom were between ages of 14-20 another one third of whom were already married)**



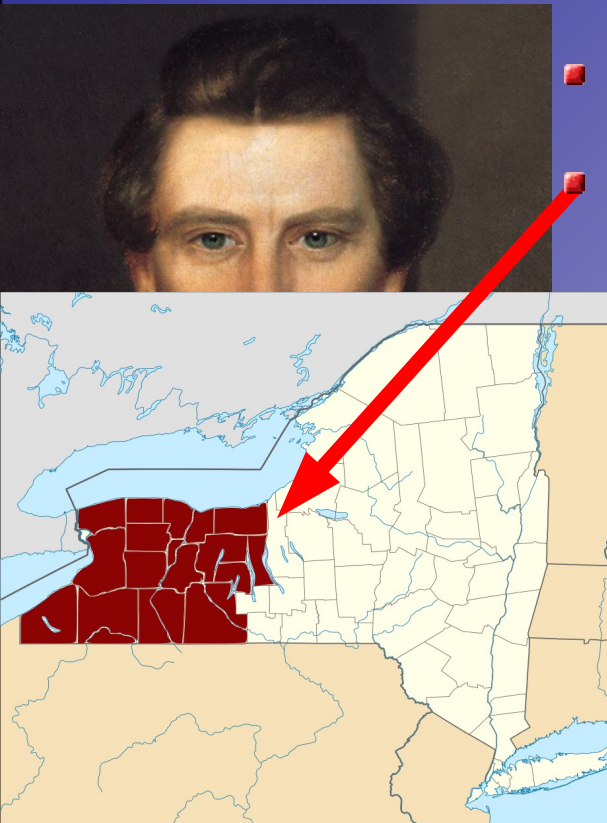
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- **This is only part of the reason why the church kept pulling up ties and moving to different areas of the country, leaving that “burnt district” in New York (first to Kirtland, Ohio (which they had to leave, following the incident with Nancy Johnson in 1832 in nearby Hiram))**



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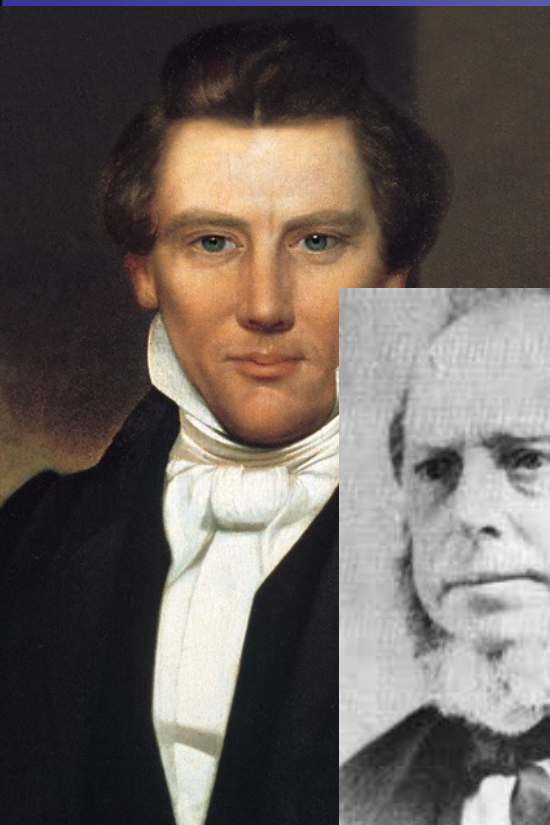
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(Smith was the leader of the church, the mayor, the head of the municipal court, etc.)
(at its zenith in 1845, Nauvoo boasted a population of 12,000 people—second in Illinois only to Chicago's 15,000 people)



The Age of Revolution

- Funky little teaching moment—
 - Smith's co-president William Law spoke out against the plural marriage and Smith's abuses of power so Smith excommunicated him too
 - So Law started his *own* version of the church—the *True Church of Jesus Christ of Latter Day Saints*
 - Law also established a dissenting local newspaper called the *Nauvoo Expositor*
 - The *Expositor* regularly printed articles against polygamy, and exposing corruption within Smith's leadership in the courts and the city council
 - Disgusted with the insinuations that he abused his power as absolute leader, Smith authorized the burning of the newspaper office
 - That was a bit much for most people, and Smith and his brother, Hyrum, were arrested but while they sat in the county jail awaiting trial on the county level, a mob burst in and assassinated both of them
 - The "*Illinois Mormon War*" of 1845 broke out, with armed violence coming from both the Mormon and non-Mormon communities and the Mormons were forced to move even further west... to Utah...
(the "*Utah Mormon War*" was in 1857)



The Age of Revolution

- **The age of revival also led to conflict**
 - 1830 Charles Finney led a series of revivals
Jackson signed the Indian Removal Act
Joseph Smith began the Mormon Church
 - 1831 Smith picked the first of his *additional* wives
William Miller began the Adventist movement

