

# ***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 4)*



# ***The Age of Revolution***

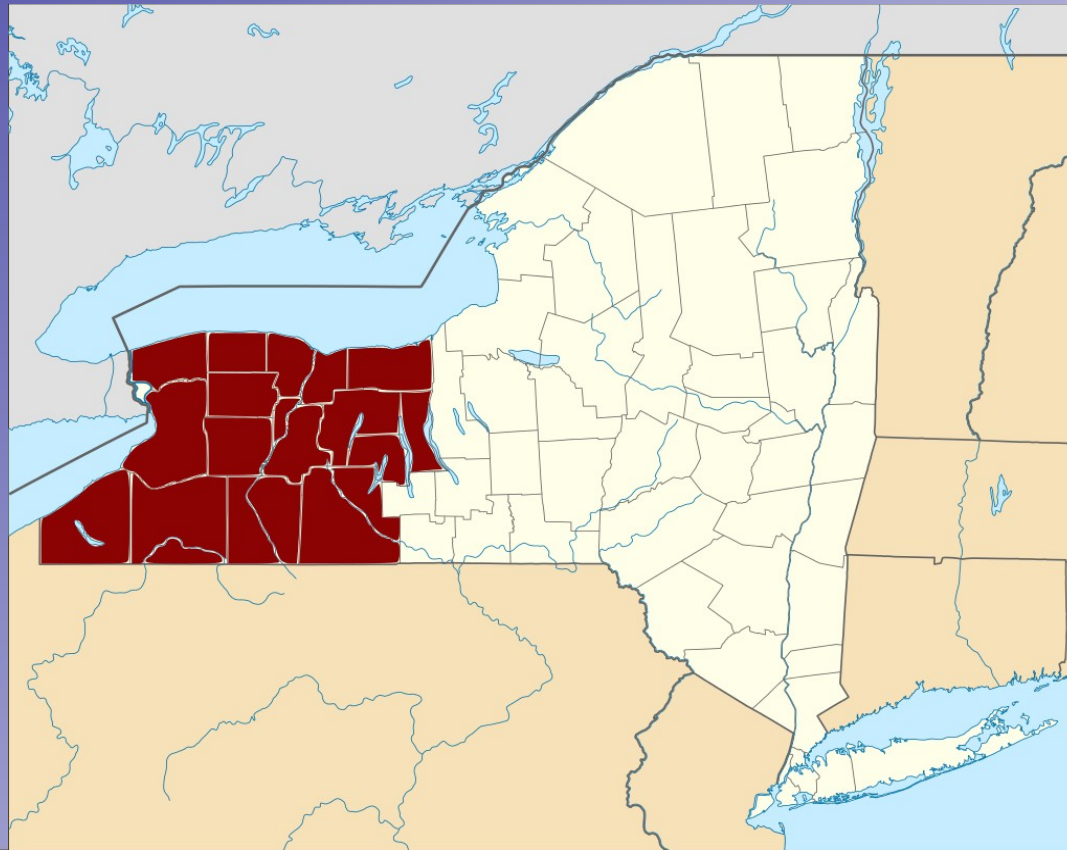
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  - 1831 Smith picked the first of his *additional* wives
  - William Miller began the Adventist movement
    - Born in Massachusetts, Miller moved to New York (that hotbed of evangelistic revivals that had left so many people Christians and so many others jaded against Christianity)



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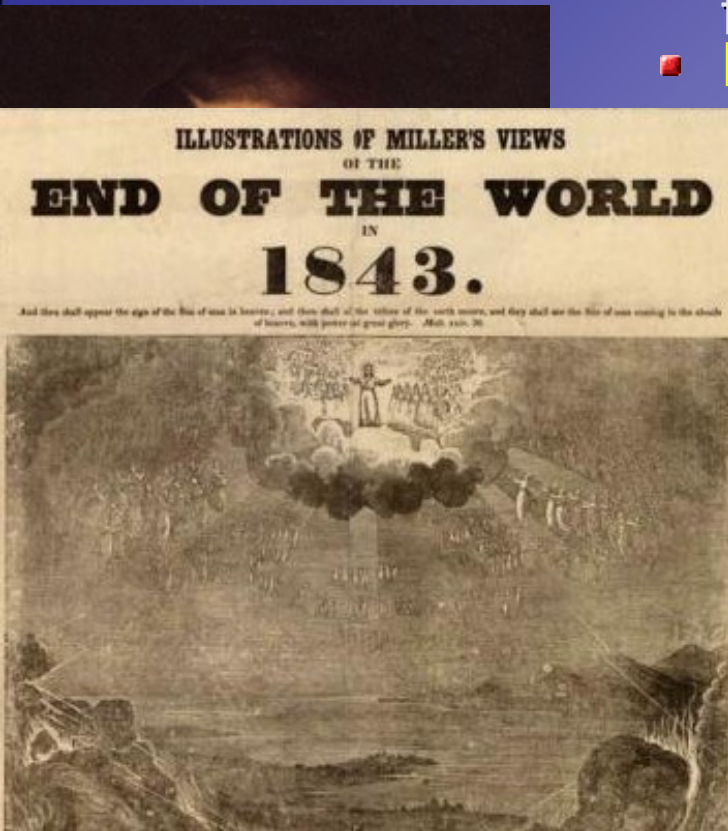
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- William Miller began the Adventist movement
  - Born in Massachusetts, Miller moved to New York where he abandoned his Baptist upbringing to accept a Deist perspective
    - But the deaths of several family members and his own experiences in the War of 1812 left him fearful of death and wondering about the afterlife
      - Surely, this life isn't all that there *is*, right?
      - But surely, God would never judge people whom He claimed to *love*, right?
      - If there is an afterlife, then it must be paradise for those who follow God, and a simple cessation of existence of those who don't—there is no “hell” to worry about  
(because what better way is there to decide theology than by what makes you feel the most comfortable?)





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      - But the deaths of several family members and his own experiences in the War of 1812 left him fearful of death and wondering about the afterlife
      - He began to study the Bible, looking for answers
        - In 1818, he read Daniel 8:14, and he decided that in Biblical prophecy, God often said “day” when He meant “year”
          - So that meant that if the “sanctuary” Daniel wrote of was this world, and if the “days” were years, and if Daniel's prophecy commenced in 457 BC with the decree to rebuild Jerusalem by Artaxerxes, then that meant that Jesus would return to cleanse the world in 1843—how could everyone have *missed* that?



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- Born in Massachusetts, Miller moved to New York where he abandoned his Baptist upbringing to accept a Deist perspective
- In 1831, he began publicly lecturing on his findings, explaining to people why they had only twelve more years to get their lives right before God came back and destroyed the sinful world
  - By the time 1843 came around, he had upwards of 50,000 “Millerite” followers
    - He began teaching that somewhere between March 21, 1843, and March 21, 1844, Jesus would definitely return to cleanse the earth... or maybe it'd be *April 18, 1844—that's when...* or definitely, absolutely, *October 22, 1844...*
      - Eventually, most people just kind of gave up and went home, disgusted with the “Great Disappointment”





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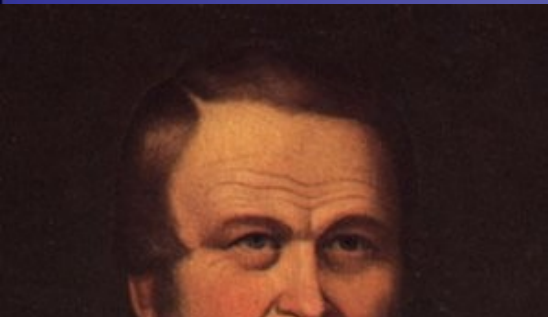
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- **Others formed the Adventist Church, focused on trying to predict Christ's clearly imminent return**
  - Maybe Miller was off on his dates, but the concept was still sound
  - Or maybe that's when God only *began* to cleanse this place—maybe it would be a centuries-long process, instead of a clear and spectacular appearing in the sky...



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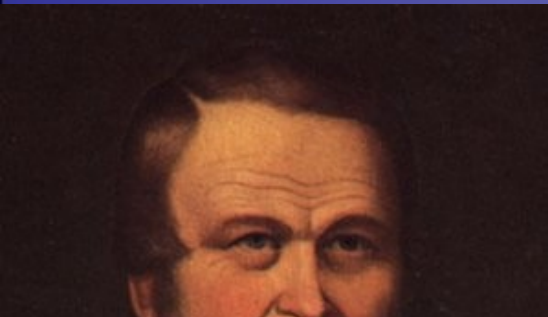
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- Others formed the Adventist Church, focused on trying to predict Christ's clearly imminent return
- **Others decided that maybe this earth wasn't the "sanctuary" Daniel had been talking about**
  - According to the Seventh-Day Adventists, 1844 is when Jesus entered into His *Heavenly* process of "investigative judgment," examining the world to see just how bad it has become and to decide who in it actually *deserves* to be saved





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- In 1870, an 18-year-old Charles Taze Russell heard an Adventist sermon, and abandoned his Presbyterian beliefs to follow the Adventists
  - His own version of Adventist beliefs led to the establishment of the Jehovah's Witnesses, much of whose theology is based on predicting exactly when Christ will return—and why it didn't look like He returned when they'd *predicted* that He would





# ***The Age of Revolution***

- Funky little teaching moment—  
I'm telling you, the Mormons, Jehovah's Witnesses, the Adventists, the Seventh-Day Adventists, etc... this “burnt district”—evangelized to death, and then abandoned by evangelists—opened the door to a lot of really odd versions and off-shoots of Christianity...



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1832 Old Lutherans were persecuted in Prussia

- King Friedrich Wilhelm III had a dream that all Protestant churches could worship together in peace in Prussia

- So he brought the Lutheran and Reformed churches together as one, big, happy “Prussian Union of Churches”

- If you'll remember, Claus Harms had protested that Union twenty years ago, because—much like the Native Americans we talked about last week—not everyone *likes* being told that they have to round off all of their square edges to fit into some government's idea of a round hole (could you picture Jean Calvin blithely dropping those pesky five points so that everyone could worship more comfortably around Martin Luther?)





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- So Friedrich Wilhelm's naïve dream actually ended up being the source of more conflicts
  - The biggest hold-outs to the process were what became known as the "Old Lutherans," who just wanted to practice classic, old Lutheranism
  - Several of the synods refused to stop teaching classic Lutheran doctrines in their churches so in 1829, Friedrich Wilhelm declared it illegal for a church to call itself Lutheran or Reformed and from then on, all churches were simply to be called "Evangelical"

(which is why, even now, the German term for "Protestant" is "*Evangelisch*")



EVANGELISCHE KIRCHE





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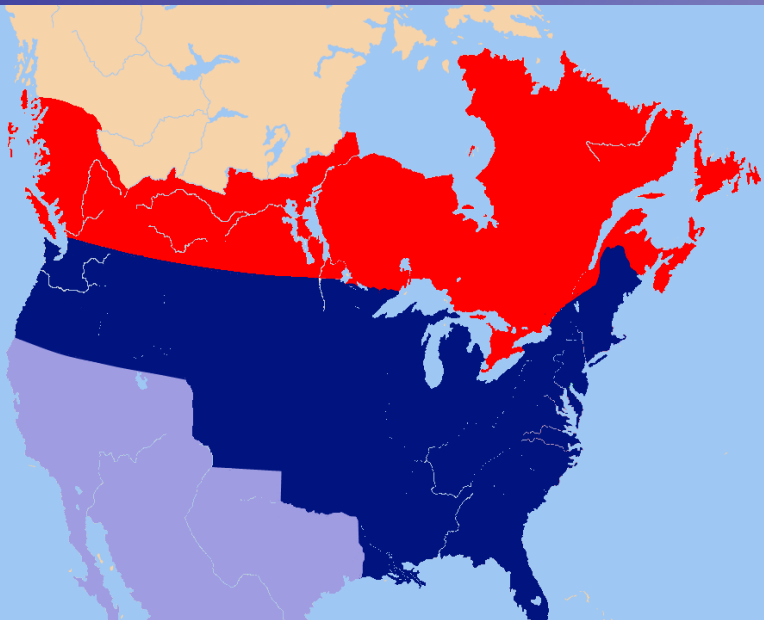
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- **By 1832, Lutheran pastors were being arrested, and their doctrine was being actively suppressed**
  - In 1834, Friedrich Wilhelm backed off a bit and allowed the various churches to retain some sense of their own identities... so long as they assimilated their liturgies and church structures to the official Prussian Union models
  - Again, much like the Native American tribes last week, many had no desire to just assimilate to the dominant culture



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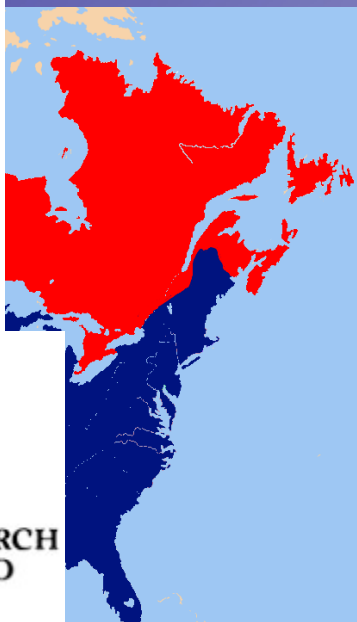
- Funky little teaching moment—
  - This is why many of the Old Lutherans ended up leaving Prussia and relocating to America
    - Most of the Old Lutheran congregations ended up in the Northwest, removed from any other groups that might force them to compromise the integrity of their classic Lutheranism  
(which, when you think about it, was precisely what the Indian Relocation Act was originally trying to accomplish for the Native Americans)





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  - Later on, some “New Lutherans” from nearby Saxony also emigrated to the New World—though they were far more willing to flex their beliefs to better integrate with the other churches around them, and comfortably settled in bustling St. Louis
  - Which is why, even today, the *Wisconsin Synod* Lutherans tend to be conservative and reactionary while the *Missouri Synod* Lutherans tend to be more open and generally accommodating to other viewpoints though *both* groups think that the mainline Evangelical Lutheran Church in America is just crazy leftist liberal...





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- **The Black Hawk War broke out**

- Led by Sauk Chief Black Hawk, a band of Meskwaki, Fox, Kickapoo, Bodéwadmi, Ottawa, and Ho-Chunk left their Iowa territory land and tried to re-take the lands in Illinois that they'd ceded to America in 1804

- While the U.S. Army marched in pursuit of Black Hawk's braves across Wisconsin, the rest of the bands ravaged the relatively undefended forts and settlements of northern Illinois

- Over and over again, the Army's efforts were thwarted by being so much slower and so much more cumbersome than the mounted braves



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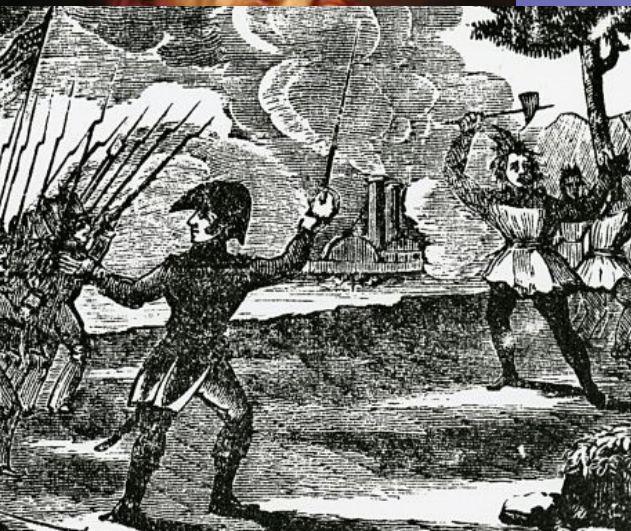
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- It was a relatively short war, but it did impress upon the Army the need to develop U.S. *cavalry* units and it made household names of soldiers such as Winfield Scott, Zachary Taylor, Jefferson Davis, and William Henry Harrison





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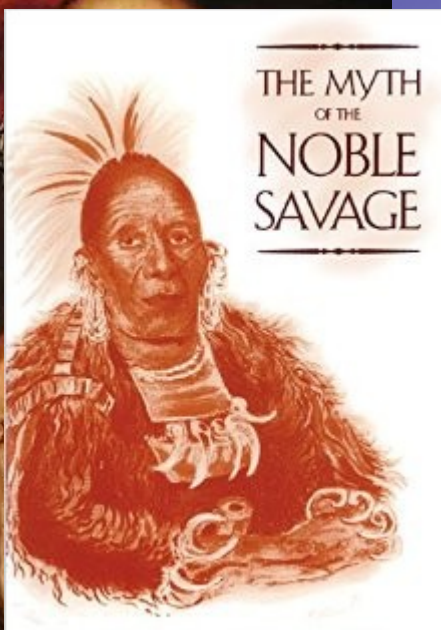
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- **To show that hostilities were over, Black Hawk was taken on a tour of major U.S. cities—both to show him America's glory, but also to show America that Black Hawk had been “tamed”**

- Interestingly, this post-war tour brought him into the public eye—particularly into the notice of urban Americans, Easterners, and intellectuals who had never really seen an “Indian savage” in person and who were won over by his personal charisma and quiet stoicism

- The cultural myth of the “noble savage” began building in popularity...





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- William Wilberforce heard that the Whigs were pushing the vote, and that it was certain to pass—and then he happily died the next morning...
- Increasingly, it was becoming gauche in polite society to mistreat or speak ill of people of color (but though the *lawmakers* were focusing on being reforming and progressive, most the British *public* at large were simply being caught up in a faddish interest with “exotic” peoples)



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**A sermon launched the Oxford Movement**
- **The Reform-minded Whigs were on a roll in England, repealing old laws and passing new ones, changing everything**
  - The Sacramental Test Act of 1828 repealed the need for members of Parliament to take communion in the Church of England—thus allowing the members to sit without specifically repudiating Roman Catholicism





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- The Sacramental Test Act of 1828

- The Roman Catholic Relief Act of 1829 repealed the Test Act of 1672

(which mandated that all office-holders swear, "I, \_\_\_\_\_, do declare that I do believe that there is not any transubstantiation in the sacrament of the Lord's Supper, or in the elements of the bread and wine, at or after the consecration thereof by any person whatsoever...")





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  - The Roman Catholic Relief Act of 1829 repealed the Test Act of 1672, *actively* allowing Catholics to sit in Parliament, and removed the Penal Laws that had punished anyone who dissented against Reformed theology



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  - **The Reform Act of 1832 protected the House of Commons from tacit control by the Prime Minister's constant restructuring of their constituencies**



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  - The Sacramental Test Act of 1828
  - The Roman Catholic Relief Act of 1829
  - The Reform Act of 1832
  - **The Church Temporalities Act of 1833** restructured the Church of Ireland, which had been struggling with massive economic problems, secularizing and giving government oversight to the Church's finances and leasing of land





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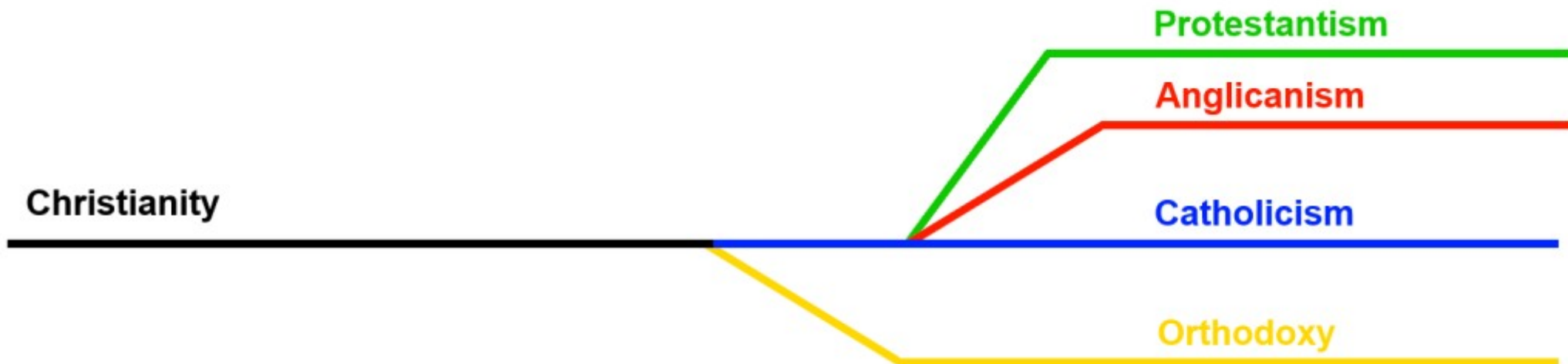
## A sermon launched the Oxford Movement

- The Reform-minded Whigs were on a roll
- Anglican minister and Oxford Fellow John Keble saw the Whigs as overstepping their bounds by entering into religious matters
  - In his 1833 sermon, "National Apostasy," given at Oxford, he spoke against government intervention in the church, likening it to the Hebrews begging for a human king back in the Old Testament
  - He attributed much of the problem to a growing religious liberality in England—the sense that it's okay to believe whatever you *wanted* to believe, and that it's wrong to criticize anyone in any kind of theological context
  - Instead, we need to ground ourselves in our conservative, traditional, classic Christianity, and not let government or culture convince us to shrink from that



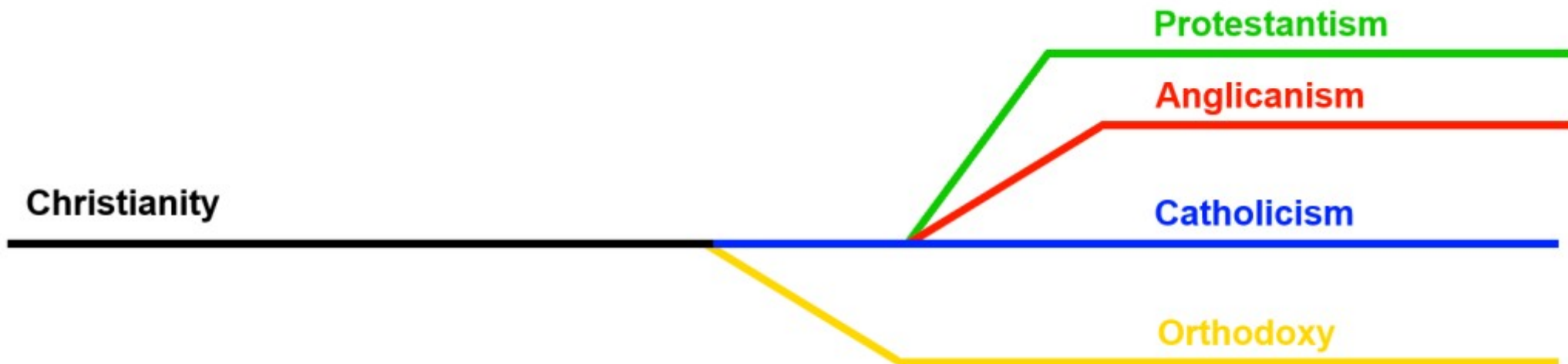
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- Funky little teaching moment—
  - There was an explosion of response, with many conservatives urging a return to the newly-acceptable Roman Catholic traditions to gain some sort of solid foundation for the Church of England
  - The argument was made that the *true* Church really was comprised of three strands—the Orthodox Church, the Roman Catholic Church, and the Church of England  
(the Protestants were an unfortunate offshoot that had become mired in tickling people's ears—just like Rome had warned everyone back in 1517...)



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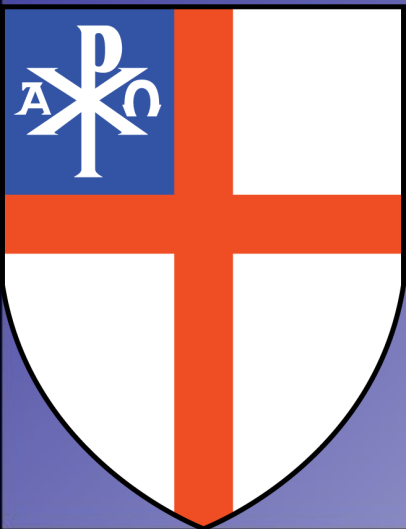
- **Funky little teaching moment—**
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  - Besides, proponents argued, we'd let the Church become too *plain*—the worship of a magnificent God must be magnificent in its scope and its structure
  - The Protestants talked too much about *relationship* with God, and they'd lost the sense of essential *otherness* that we need to have the proper distance from God to make sure that we keep Him *holy*...





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  - **Thus, the Anglican Church began a conscious reintegration of pseudo-Catholic practices back into its worship services and structures—going back to calling its pastors “priests,” creating religious orders, etc.**
    - Ironically, most of this reintegration had little to do with *theological* connection with Roman Catholicism, and much more to do with wanting to “feel” more grounded and more traditional and more “worship”-y which is, when you think about it, exactly the sort of “theology by tickled ears” that Keble was preaching against in his sermon, though in an opposite direction and has led to the Anglican Church becoming one of the most liberal, diluted, vapid Christian churches on the planet, focused far more on its structures and traditions than on theology or depth



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  - **One Oxford Anglican priest was John Henry Newman**
    - Between the liberalism that Keble had noted in his sermon, and the Protestant focus on individual faith, he felt that we had moved too far away from seeing the Church itself and its traditions as the primary revealer and interpreter of God's truth
    - Thus, he left the Church of England and was ordained in the Roman Catholic Church—later becoming a bishop and a leading light in Catholic education in the English-speaking world  
(a lot of colleges have “Newman Centers”)





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  - **He was beatified by Pope Benedict XVI in 2010, but they're still waiting for a second miracle to be attributed to him in order to make him a saint...**



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- The age of revival also led to conflict
  - 1835 The first Presidential assassin struck
    - Richard Lawrence became the first assassin to attack a sitting President by pulling two pistols on 70-year-old Andrew Jackson at a senator's funeral
      - Lawrence was a house painter in Washington who had moved to America from England as a boy
      - He also came to believe that he was, in fact, King Richard III, and thus the rightful king of England
      - Lacking the funds to travel to England, he decided that the ultimate problem was Andrew Jackson—the U.S. government owed him reparations for keeping him from his throne, and Jackson clearly had some sort of personal vendetta against him
        - He began telling people that the government was putting articles in the newspaper to slander him, and that everyone—including his own family—was conspiring against him
        - One day, he slammed shut the book he'd been quietly reading, stood up, and chuckled, "I'll be damned if I don't do it..." and walked out (as it happens, to shoot Jackson)





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  - As Jackson exited the funeral, Lawrence opened fire with both pistols—*both* of which misfired  
(NOTE: the guns were examined later and found to have been in perfect working condition, with no good reason to misfire)



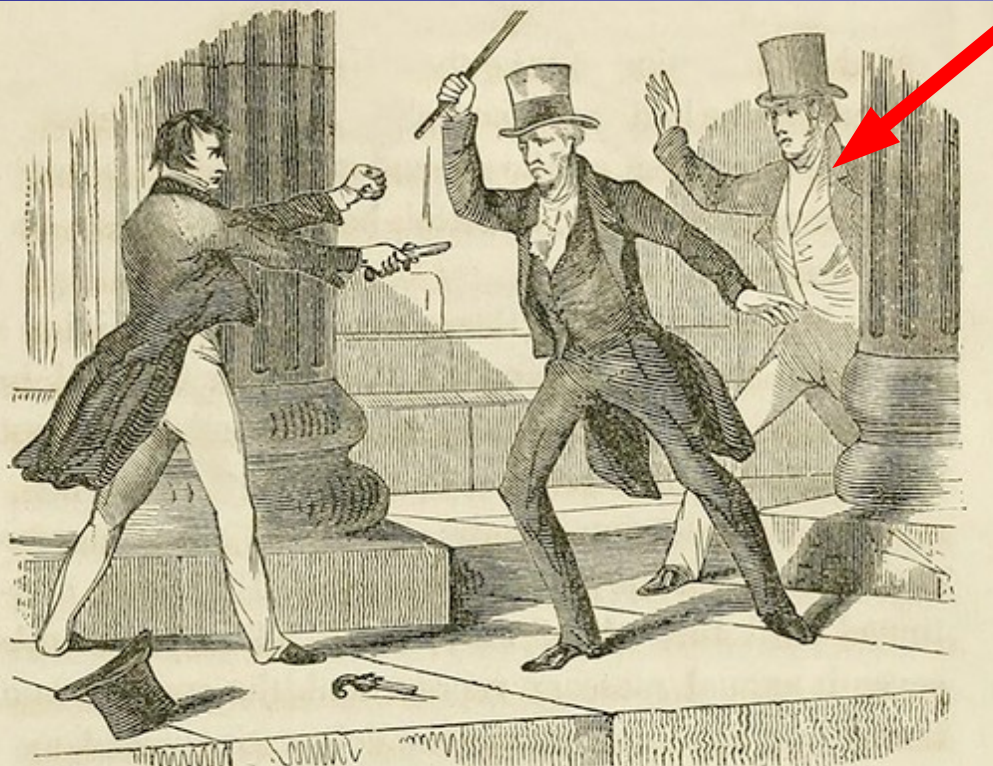
(Thus, public opinion came to believe that Jackson had been spared by God Himself, and that he was clearly the blessed leader of a blessed land)





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  - As Jackson exited the funeral, Lawrence opened fire with both pistols—*both* of which misfired
  - Jackson responded by leaping upon Lawrence and beating him nearly to death with his cane



- In fact, his friend, Davy Crockett, had to physically pull him off of Lawrence before he killed him
- The trial was a media sensation—with Lawrence asserting that *he* should be passing judgment on the *court*, instead of the other way around—and the jury deliberated for only five minutes to make a decision of *not guilty* (by reason of insanity)
  - Jackson was incensed at the verdict, and always believed that Lawrence had secretly been an agent of his *real* nemesis,  
(and former V.P.)

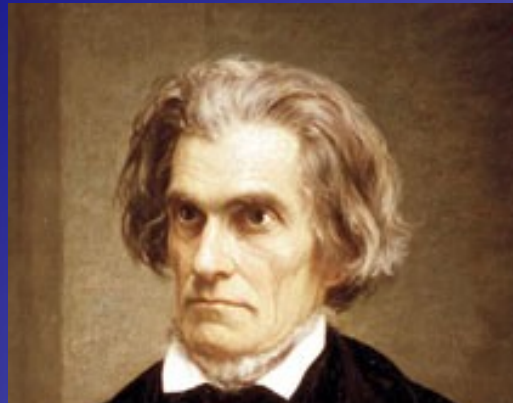




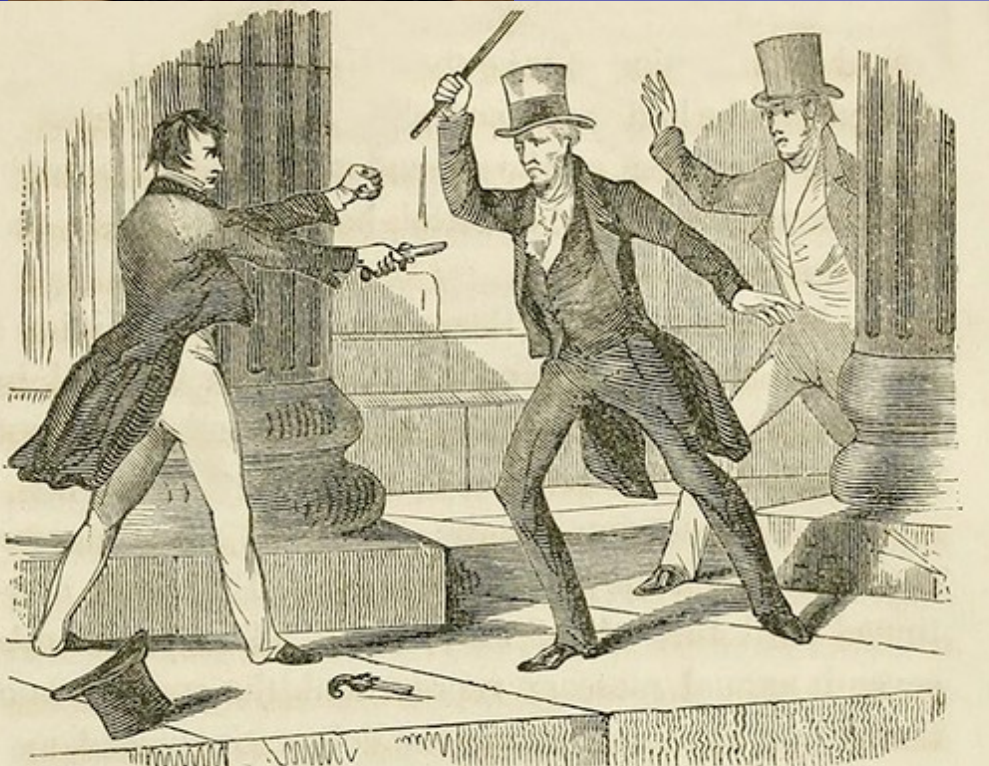
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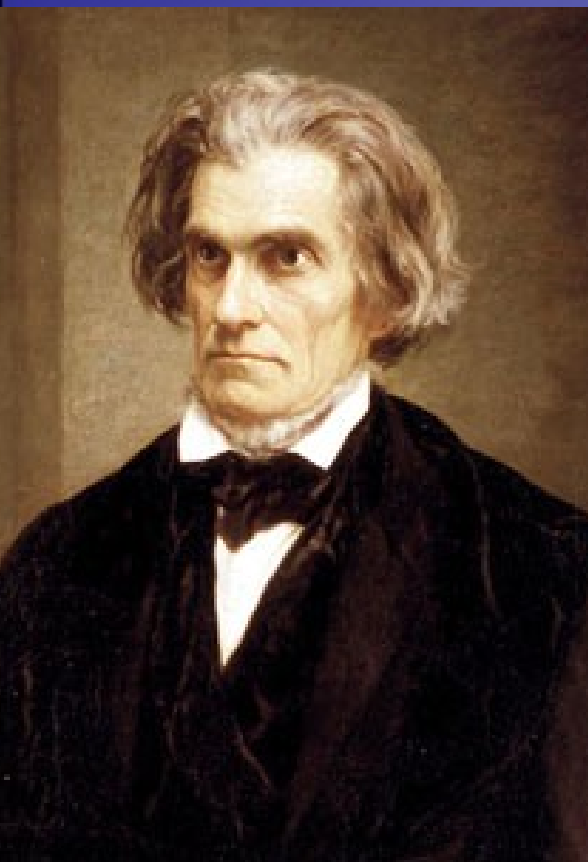


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# ***The Age of Revolution***

- Funky little teaching moment—
  - Calhoun had served as Vice President under John Quincy Adams, and he fought with Jackson on several issues—most notably:
    - 1) the Nullification Crisis
      - The Federal government established a tariff to protect northern industries that were being hurt by cheaper British goods
      - South Carolina led the southern states in opposing the tariff, saying that it favored the north—and subsequently unilaterally declared the Federal tariff null and void
      - Being from South Carolina, V.P. Calhoun supported the southern states against the Federal government, arguing that pressing the issue would force the secession of southern states from the Union over the principle of state sovereignty and liberty
      - At a formal dinner, Jackson proposed a toast —“Our federal Union, it must be preserved” Calhoun replied, “the Union, *next* to our *liberty*, the most dear...”





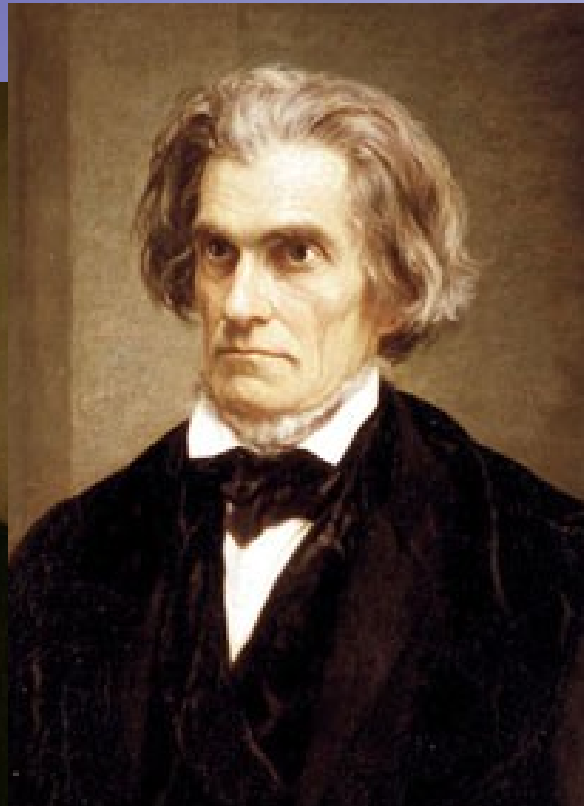
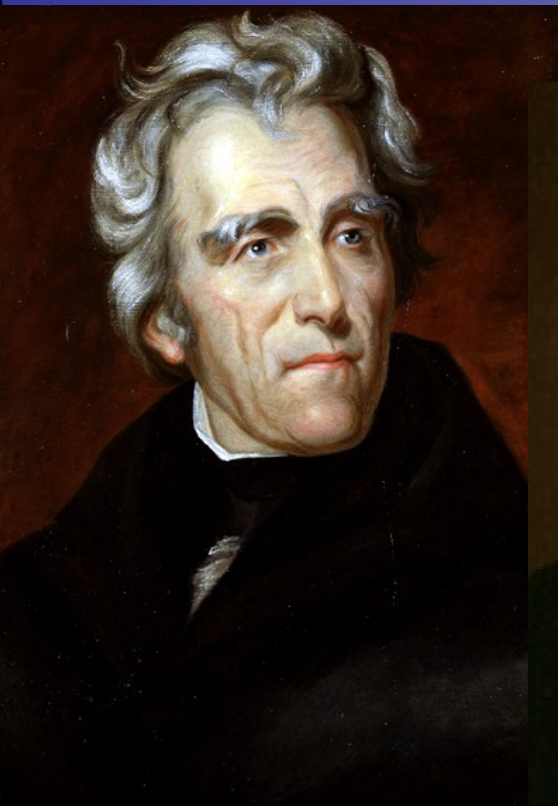
# ***The Age of Revolution***

- **Funky little teaching moment—**
  - Calhoun had served as Vice President under John Quincy Adams, and he fought with Jackson on several issues—most notably:
    - 1) the Nullification Crisis
    - 2) the Peggy Eaton Affair
  - Jackson was good friends with Secretary of State John Eaton, and his new wife, Peggy who was, by all accounts, a babe
    - But she was also a widow, and Eaton may or may not have had an affair with her before her husband had died
    - And she had also once worked as a bar maid to support herself
    - Add all of that up, and it was too much for the proud Capitol Hill wives to accept
    - Led by Calhoun and his wife, Floride, the wives carried out an orchestrated campaign of shunning and public humiliation toward the Eatons—and Peggy in particular



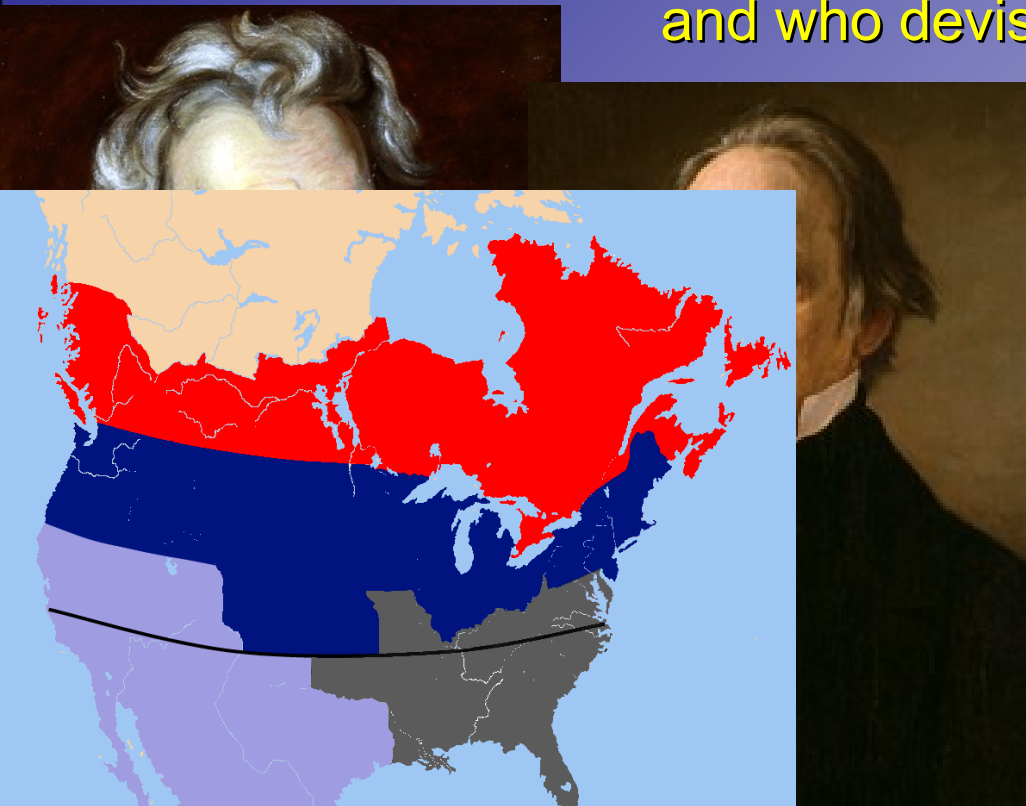
# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - On the final day of his presidency, Andrew Jackson was asked if he had any regrets
  - He responded that he only regretted that he “had been unable to shoot Henry Clay or to hang John C. Calhoun...”



# ***The Age of Revolution***

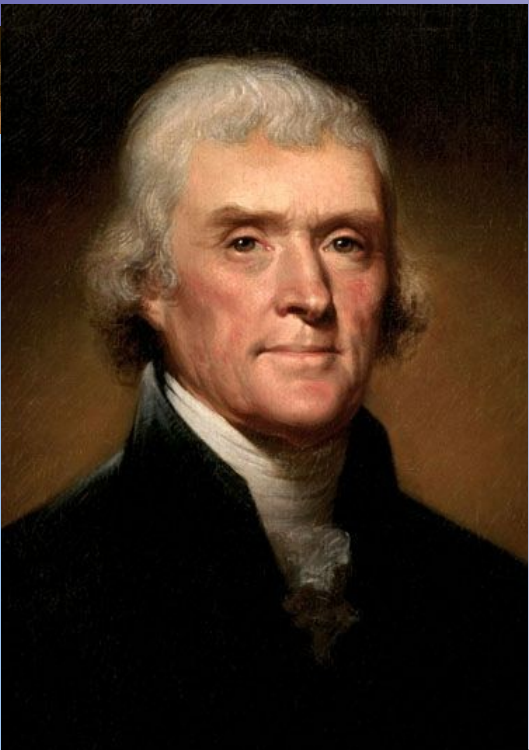
- Funky little teaching moment<sup>2</sup>—
  - On the final day of his presidency, Andrew Jackson was asked if he had any regrets
  - He responded that he only regretted that he “had been unable to shoot Henry Clay”  
(Clay was a pro-slavery senator from Kentucky who'd lost in both elections against Jackson and who'd fought him on every turn, who'd created the American “Whig” party in order to oppose Jackson and who devised the “Missouri Compromise”)  
(most of the free, white Americans lived in the North, but the 1787 Three-Fifths Compromise had declared that slaves constituted 3/5 of a human being, when deciding representatives—giving the South a slight edge in Congressional power)  
(when Alabama and Missouri came in as slaves states in 1820 and Maine came in as a free state, Clay proposed drawing a line across the country, making every new state to the north free and every new state to the south—where the new growth was—a slave state)





# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - On the final day of his presidency, Andrew Jackson was asked if he had any regrets
  - He responded that he only regretted that he “had been unable to shoot Henry Clay
  - Thomas Jefferson wrote that he believed that drawing this line would further alienate the North from the South, and would ultimately lead to the break-up of the Union itself...



# ***The Age of Revolution***

- The age of revival also led to conflict
  - 1835 Andrew Jackson was attacked by an assassin
  - 1836 Texas declared its independence

