

# ***Church History***



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



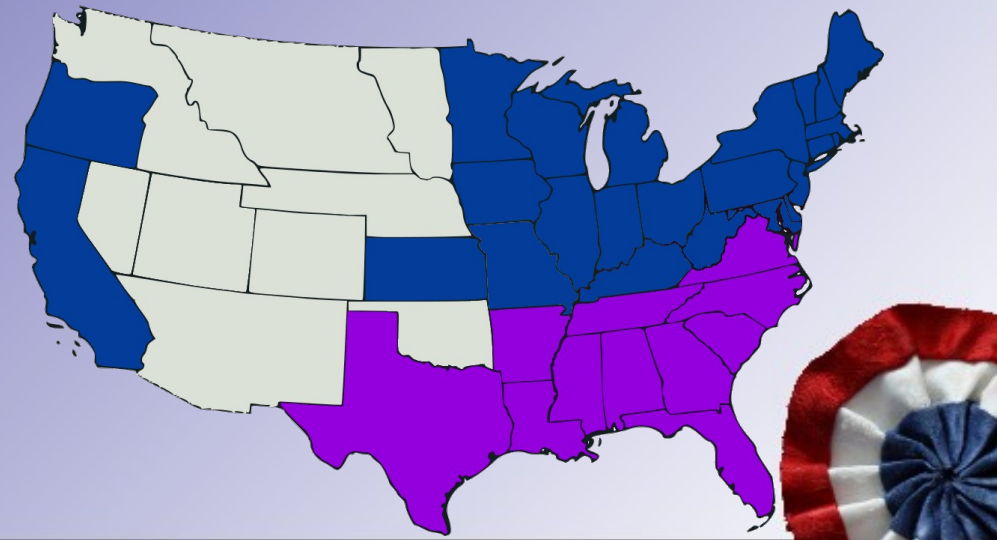
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- *The Age of Revolution* AD 19<sup>th</sup> century
  - *The American Revolution*
  - *The French Revolution*
  - *The Napoleonic Era*
  - *You're Doing It Wrong*
  - *Soldiering for Christ (part 6—Post-War Battles)*



# *The Age of Revolution*

- Post-War Glossary:  
“United States”
  - Prior to the Civil War, there were two common ways to refer to the country—
    - “The Union”  
(but why might that no longer seem like an appropriate way to refer to the country as a whole?)
    - “These United States”  
(*grammatically*, what does that mean?)

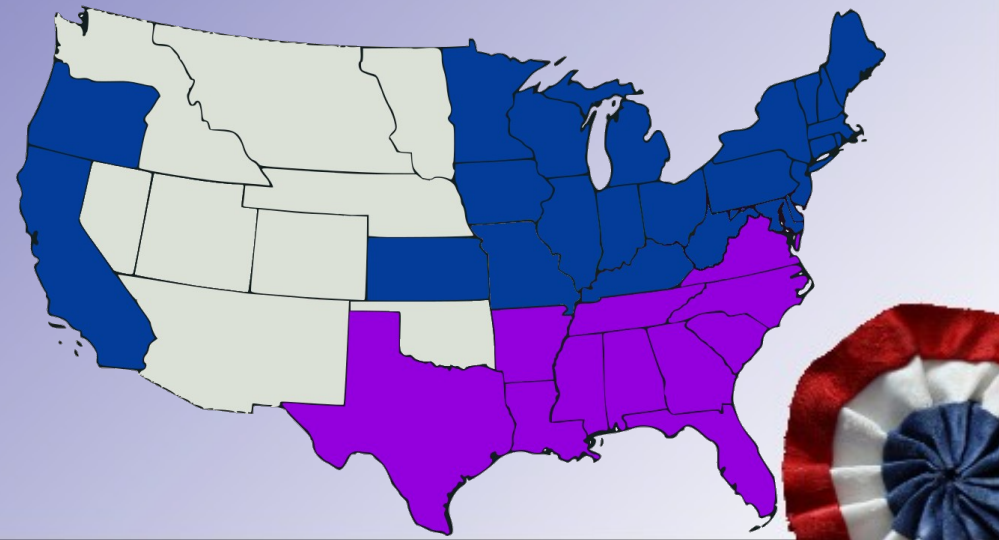




# ***The Age of Revolution***

- **Post-War Glossary:**  
“United States”

- *Prior to the Civil War, there were two common ways to refer to the country—*
- *After the Civil War, the self-reference shifted from “These United States” to “The United States”  
(what does that grammatical shift indicate to you?)  
(how does that suggest that our basic view of our country changed in the wake of the Civil War?)*
- *So when you think of being part of the Christian church, do you think in terms of *our* church, a *collection* of churches, or The Church as an *aggregate*?*



# The Age of Revolution

- Post-War Glossary:

“United States”

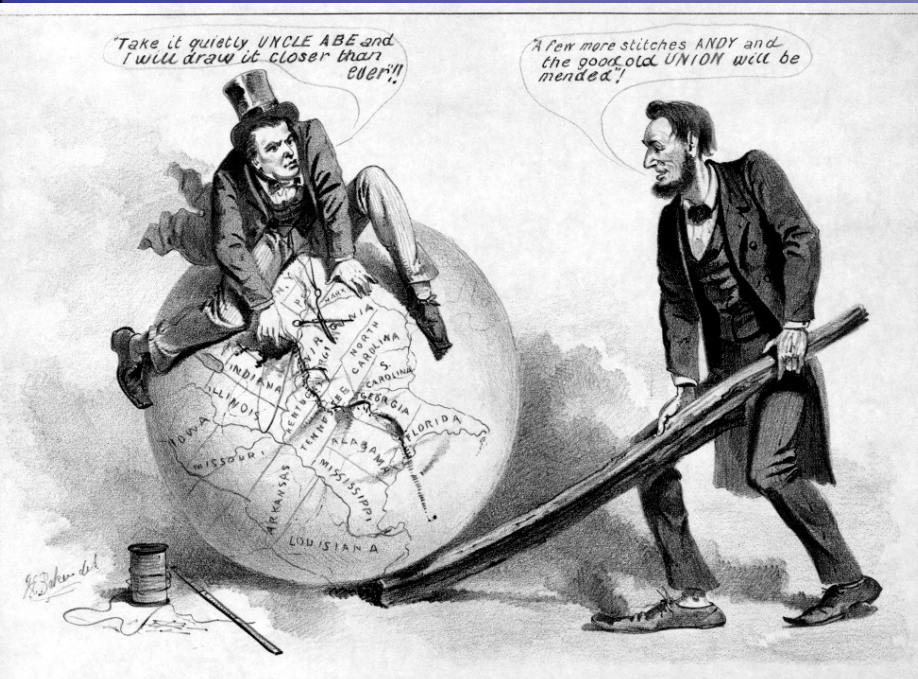
“Reconstruction”

- Lincoln was consistent in his rhetoric that his goal through the whole war was to “save the Union”—*not* to defeat the Confederacy

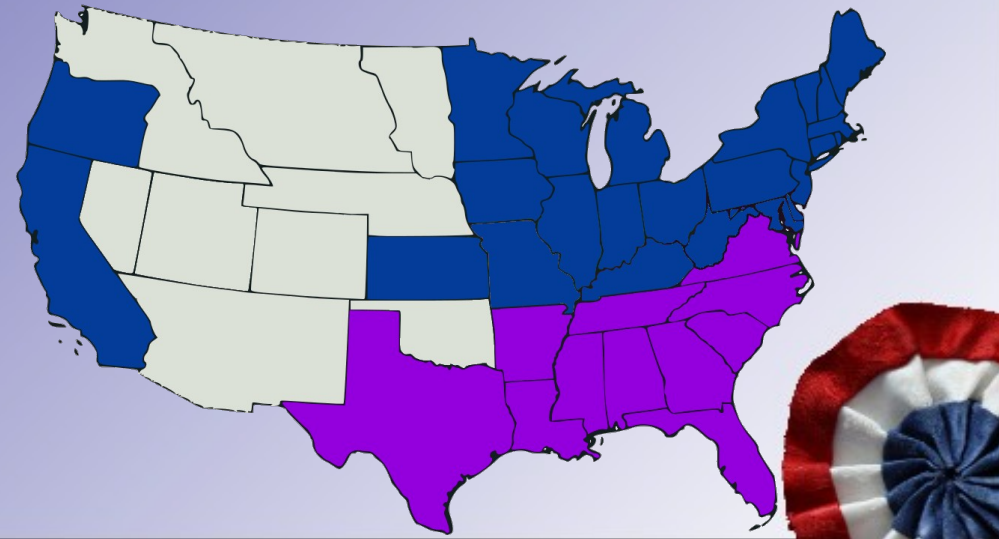
- So even as the war was winding down, he began a program of “reconstructing” the governments of Southern states so that they could re-integrate with the least chafing and the most healing

- Any Southerner could swear an oath to support the overall Union

- If 10% of a state's population did so, they'd be re-admitted to the Union



THE 'RAIL SPLITTER' AT WORK REPAIRING THE UNION.





# The Age of Revolution

- Post-War Glossary:

“United States”

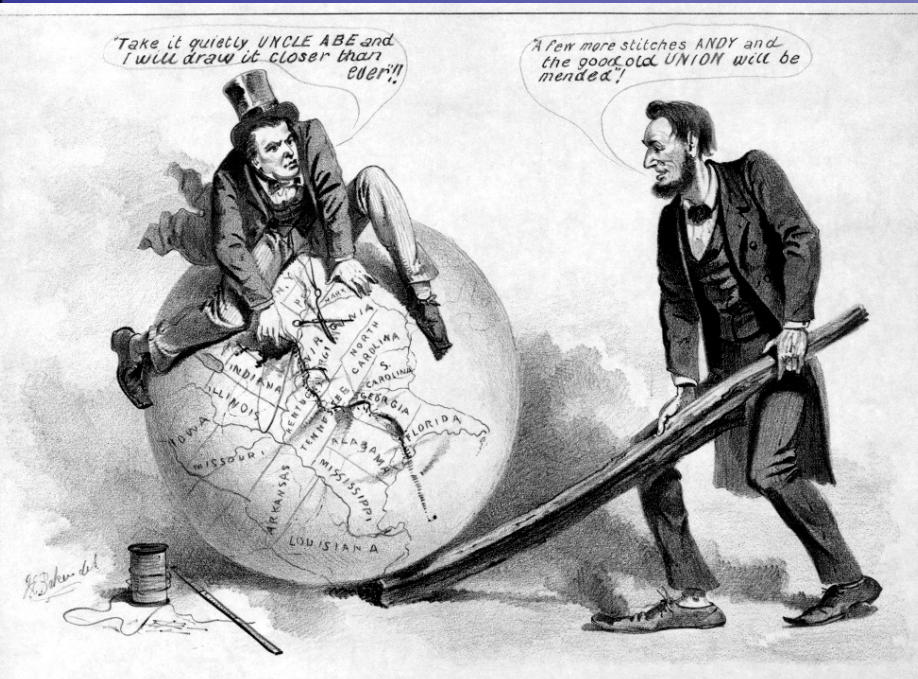
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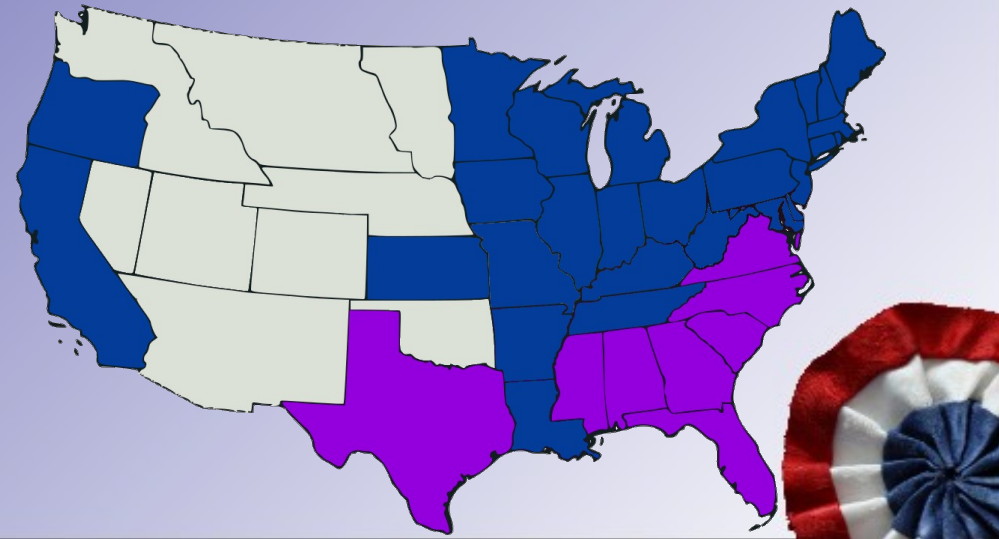
- So even as the war was winding down, he began a program of “reconstructing” the governments of Southern states so that they could re-integrate with the least chafing and the most healing

- Any Southerner could swear an oath to support the overall Union

- By 1864, Tennessee, Arkansas, and Louisiana had already done it



THE 'RAIL SPLITTER' AT WORK REPAIRING THE UNION.



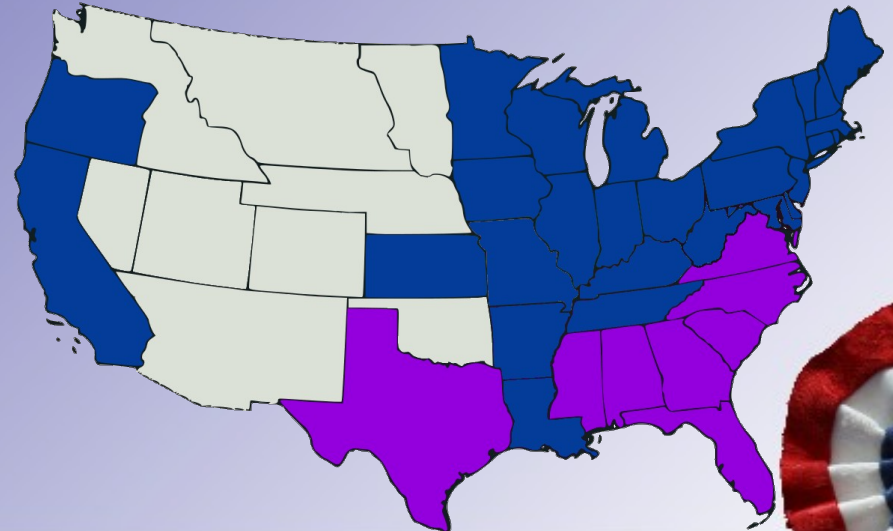
# *The Age of Revolution*

- **Post-War Glossary:**

- “United States”

- “Reconstruction”

- Lincoln was consistent in his rhetoric that his goal through the whole war was to “save the Union”—*not* to defeat the Confederacy
    - But when Lincoln was killed, “radical” Republicans pushed a far more stringent control of the defeated South, with military governors taking over
    - States were required to have at least 50% of their population take the oath before being re-admitted (though at least it wasn't the “I never *really* supported the Confederacy” version of the oath demanded by the Lincoln-vetoed 1864 Wade-Davis Bill...)





# ***The Age of Revolution***

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- Lincoln was consistent in his rhetoric that his goal through the whole war was to “save the Union”—*not* to defeat the Confederacy
    - But when Lincoln was killed, “radical” Republicans pushed a far more stringent control of the defeated South, with military governors taking over
      - States were required to have at least 50% of their population take the oath before being re-admitted
      - The Reconstruction went from being a process of healing to becoming more of a process of re-asserting Northern control of the South
      - So we should probably ask ourselves with our own socio-political situations today—do we as Christians ultimately want to work toward spiritually *healing* our nation, or toward spiritually *controlling* our nation?



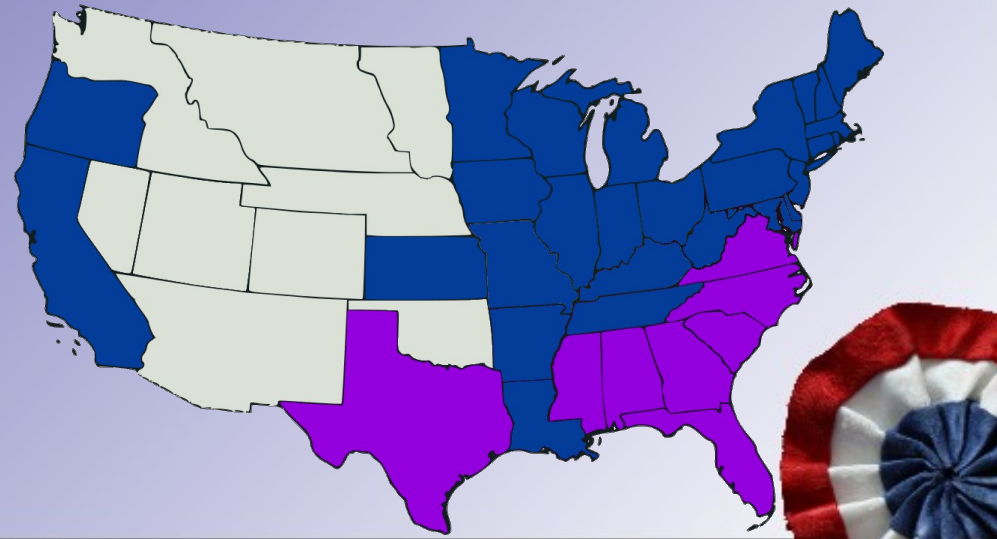
# ***The Age of Revolution***

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- Lincoln was consistent in his rhetoric that his goal through the whole war was to “save the Union”—*not* to defeat the Confederacy
- But when Lincoln was killed, “radical” Republicans pushed a far more stringent control of the defeated South, with military governors taking over
- So, ironically, the worst thing that ever happened to the defeated South was for Lincoln to have been assassinated... though they'd originally cheered the news...





# ***The Age of Revolution***

- **Post-War Glossary:**

- “United States”

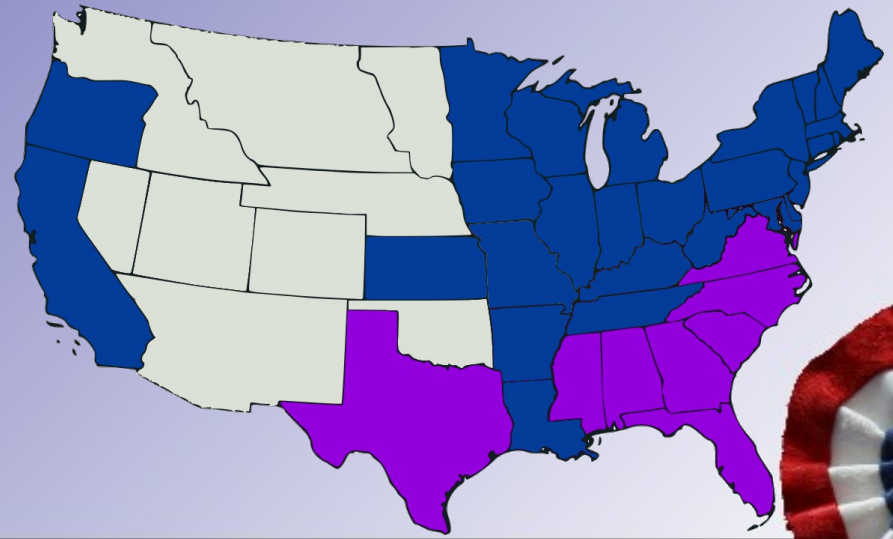
- “Reconstruction”

- “**Carpetbaggers**” and “**Scalawags**”

- As part of the Reconstruction efforts, a number of Northerners went south to help rebuild—and some, to try to get rich off of the struggling Southerners

- These transient Northerners were corporately known as “carpetbaggers”

- (due to the so-called “carpet bag” commonly used by travellers back then, since it was large but still much lighter to carry than trunks and suitcases and it could hold a lot of stuff...)





# ***The Age of Revolution***

- **Post-War Glossary:**

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- “**Carpetbaggers**” and “**Scalawags**”

- As part of the Reconstruction efforts, a number of Northerners went south to help rebuild—and some, to try to get rich off of the struggling Southerners

- These transient Northerners were corporately known as “carpetbaggers” and they were roundly perceived as not much more than war profiteers

- But the truth is that most of them were simple businessmen who saw a need, or government agents sent to help, or even missionaries who wanted to minister to hurting people

- (so how can mission efforts—overseas, or even across the street—get conflated with less altruistic people's efforts?)





# ***The Age of Revolution***

- **Post-War Glossary:**

- “United States”

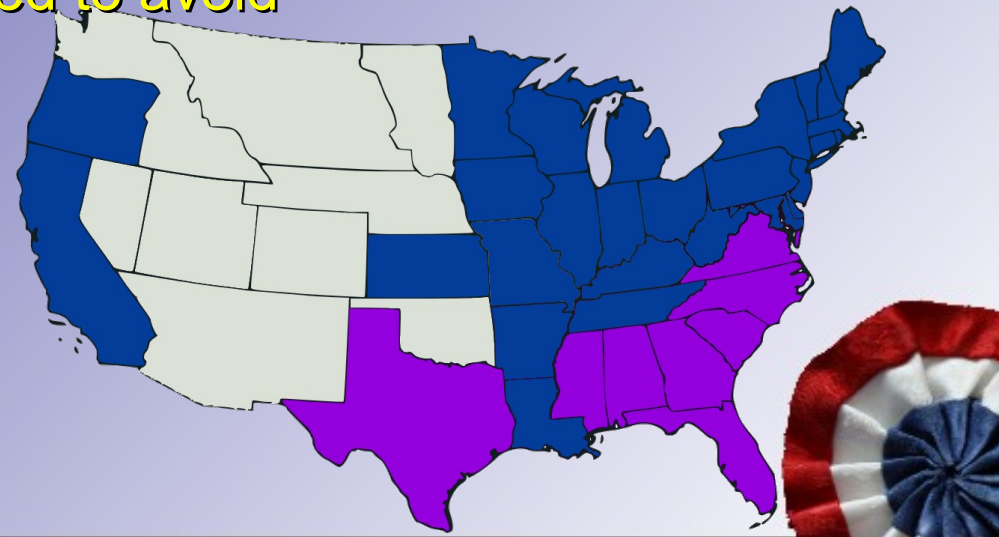
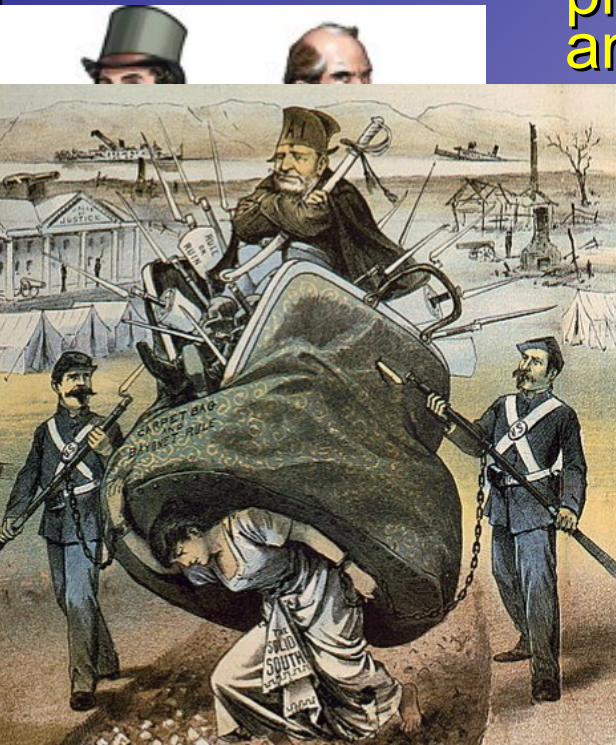
- “Reconstruction”

- “Carpetbaggers” and “Scalawags”**

- As part of the Reconstruction efforts, a number of Northerners went south to help rebuild—and some, to try to get rich off of the struggling Southerners

- But as with so much of what we've seen in history, all it takes is a handful of corrupt officials, or greedy profiteers, or even self-righteous Christians to sour an already sensitive people on the whole concept

Increasingly, Southerners felt like they were living in conquered, occupied territory—which is exactly what Lincoln had wanted to avoid

# ***The Age of Revolution***

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“United States”

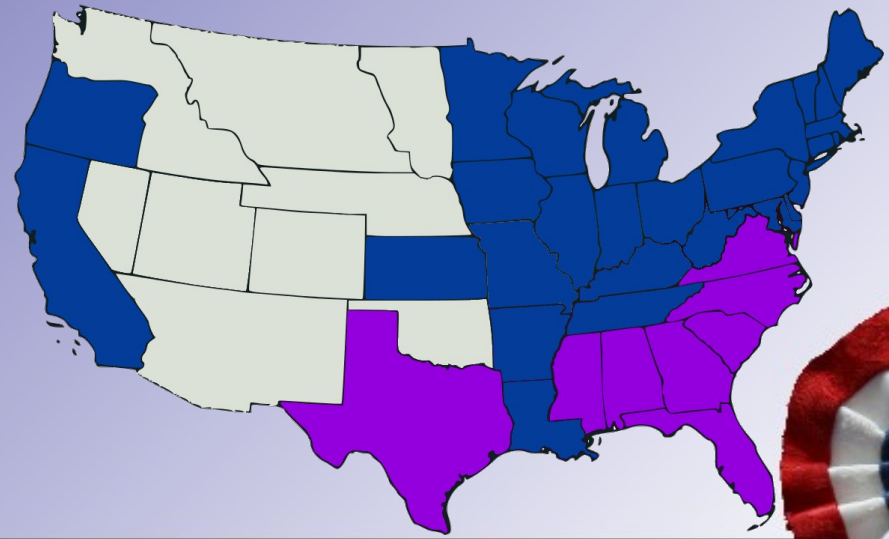
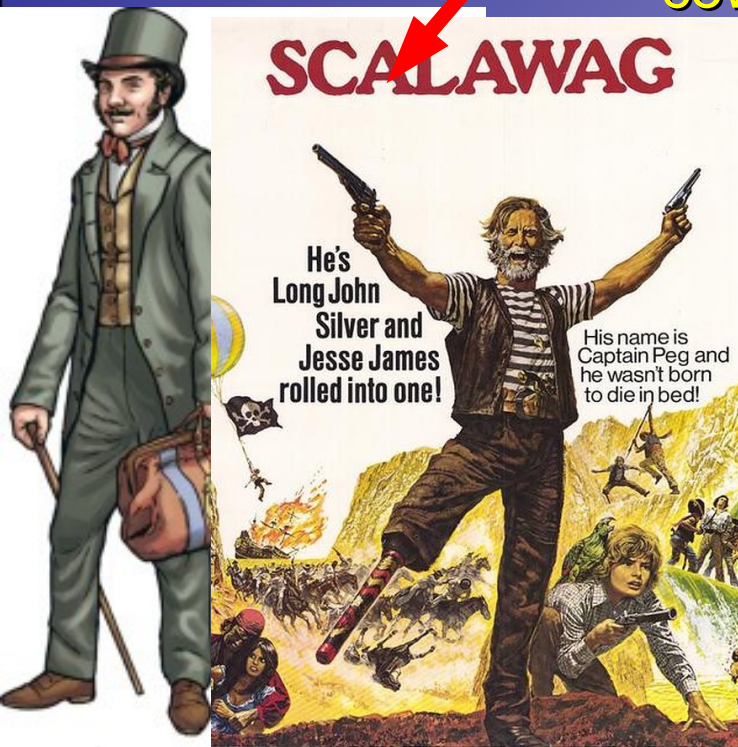
“Reconstruction”

“Carpetbaggers” and “Scalawags”

- For some reason, the term “scalawag” has become retroactively associated with pirates in our culture but it was originally used to refer to Southerners who supported the Reconstruction efforts

(actually, it was originally a Scottish term for a sickly cow—i.e.; one that wasn't any good to anyone—

(so you can see why Southerners applied it to fellow Southerners whom they saw as traitors and collaborators))





# ***The Age of Revolution***

- **Post-War Glossary:**

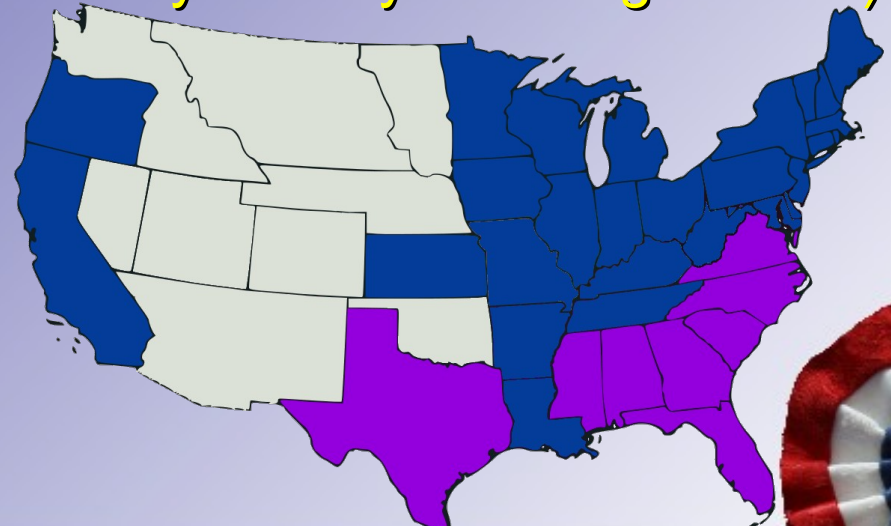
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(actually, it was originally a Scottish term for a sickly cow—i.e.; one that wasn't any good to anyone—but the reality was that, though many Reconstruction laws were harsh, it was still mostly a fair system, and the federal government was paying to rebuild much of what it had so recently destroyed during the war)



# ***The Age of Revolution***

- **Post-War Glossary:**

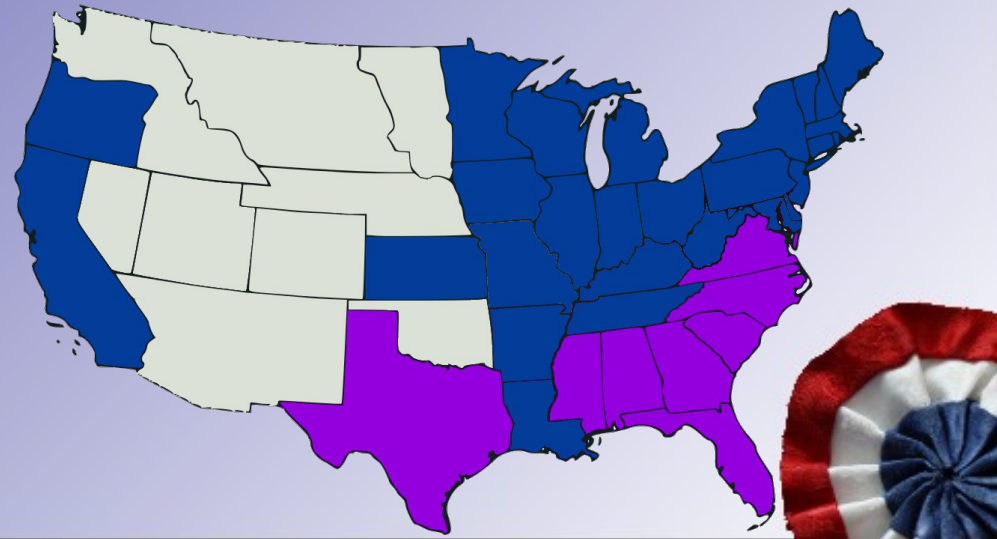
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- Many “scalawags” also actively supported the enfranchisement of former slaves, seeing that as the only way to rebuild the shattered Southern economy and begin to move forward as a culture...  
...which offended a number of Southerners...





# ***The Age of Revolution***

- **Post-War Glossary:**

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“Reconstruction”

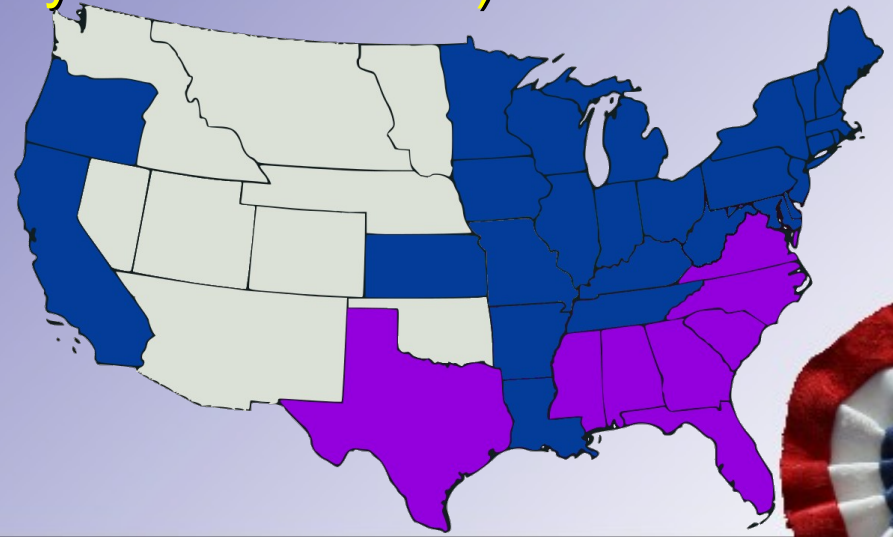
“Carpetbaggers” and “Scalawags”

“Ku Klux Klan”

- Actually, there have been *three* major iterations of the KKK in America

(whose name is derived from the Greek word, “κύκλος,” meaning “circle,” since they considered themselves to be a “circle” of Christian brothers, dedicated to protecting the South)

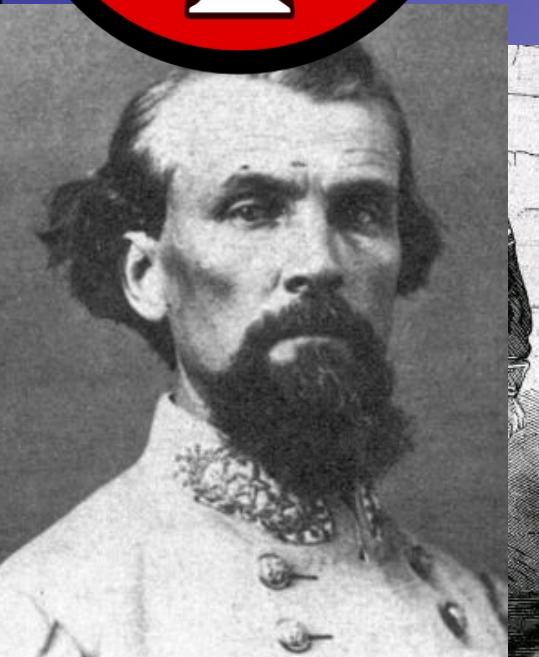
(can you *be* a Christian—even think that you're being a *good* Christian—and yet live out actions that dramatically dishonor God?)





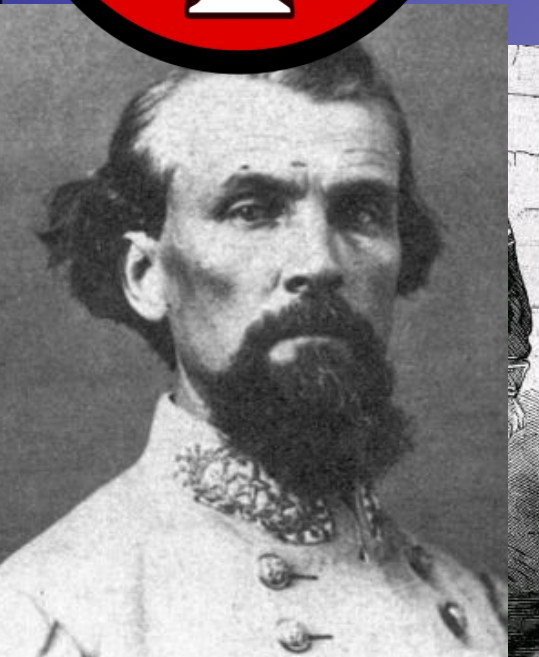
# ***The Age of Revolution***

- Funky little teaching moment—
  - As you might imagine, the first version of the KKK had a strong racist emphasis
  - With Nathan Bedford Forrest as its first Grand Wizard (you remember him—he's the racist who led the massacre at Fort Pillow back in 1864, when 2,500 Confederates slaughtered 600 surrendering Union troops because the officers had the audacity to be willing to command black troops)



# ***The Age of Revolution***

- Funky little teaching moment—
  - As you might imagine, the first version of the KKK had a strong racist emphasis
  - With Nathan Bedford Forrest as its first Grand Wizard the KKK considered itself an insurgent movement—a “resistance” against the Northern occupation army
  - But rather than attack the Union troops directly, the KKK focused on attacking “carpetbaggers,” “scalawags,” and freed blacks in an attempt to undermine the system of the Reconstruction itself, with riots, lynchings, burning of homes, etc.
  - This iteration of the KKK was suppressed in large part to the passing of the Civil Rights Act of 1871, which suspended habeas corpus rights for white supremacist groups
  - As you might imagine, there was a great and loud difference of opinion about how appropriate it was to suspend the civil rights of one group in order to protect the rights of another...
  - Again, is this a question that we might face today—as a nation and/or as a church?

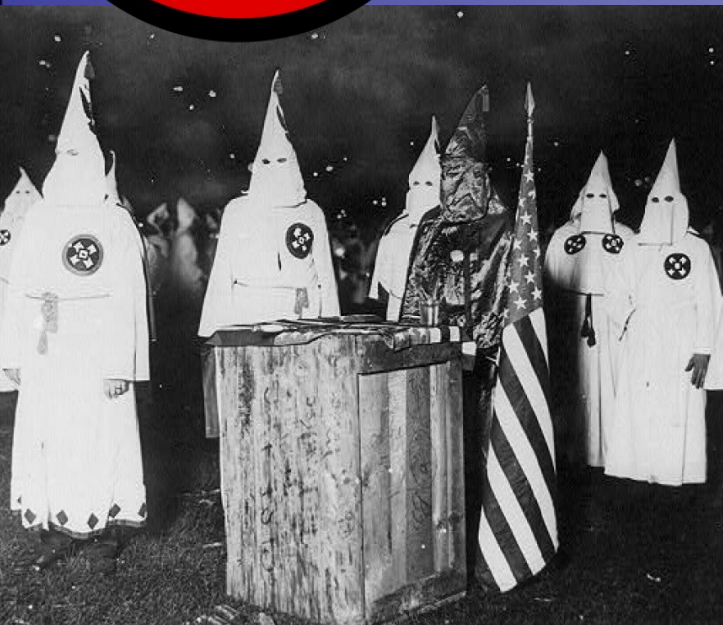




# ***The Age of Revolution***

- **Funky little teaching moment—**

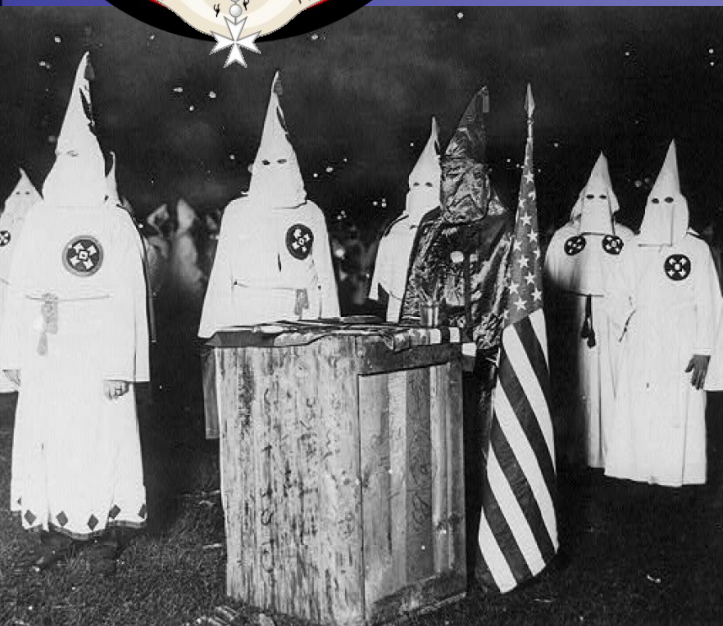
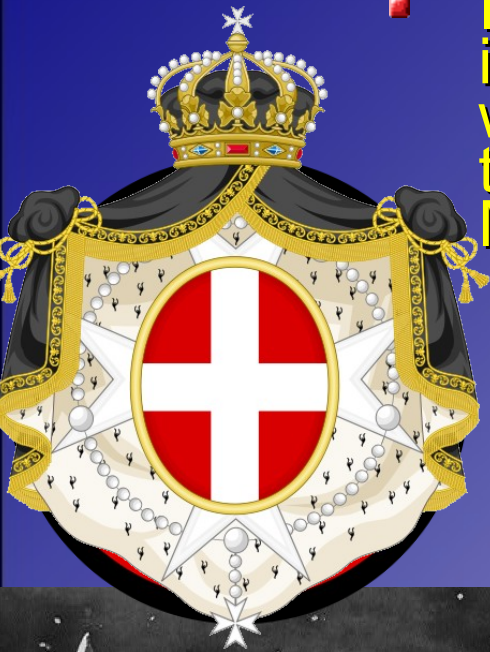
- As you might imagine, the first version of the KKK had a strong racist emphasis
- **The *second* version of the KKK didn't actually emerge until 1915**
  - This one was an ironically nationalistic version that emphasized the importance of being fully *American*—not particularly *Southern*, like the first one did
    - Rising out of the growing turmoil of World War I in Europe, an increasingly isolationist America saw the need to protect itself from “outside” influences
      - Catholics, Jews, blacks, Europeans, Asians—pretty much *anyone* other than white, Anglo-Saxon Protestants were seen as dangerous invaders, from whom the valiant Klan would save America
    - What's our perspective on “non-us” people today? Do we see them as brothers-yet-to-be, or are we uncomfortable with them, and/or kinda afraid of them?
    - So where did the “new” KKK's self-image come from?





# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - Interestingly, this iteration of the KKK owed much of its creation to a popular movie—*The Birth of a Nation*, which had come out in 1915, with a stylized version of the classic KKK, depicted like the historical Knights of Malta, riding to the rescue of a besieged America





# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—

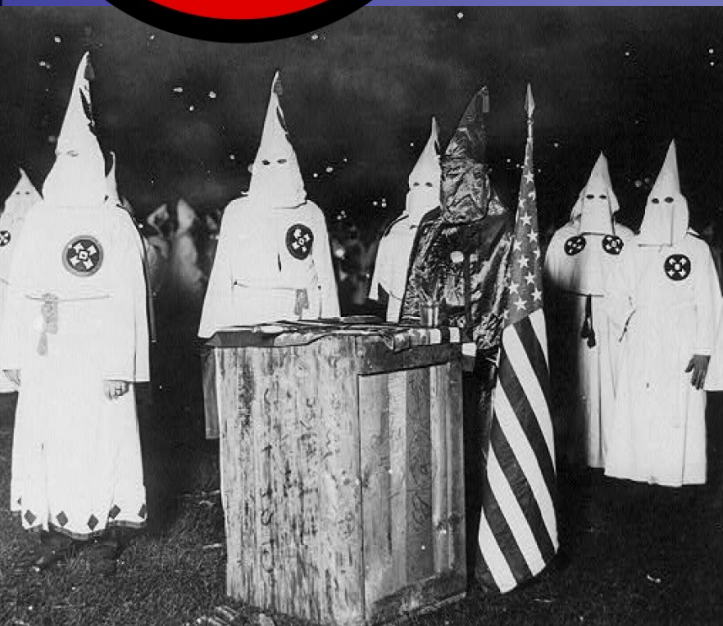
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- In fact, in the movie's famous climax, the heroic clansmen race to catch a brutish former slave who had attempted to ravage an innocent white woman...
- The movie was clearly anti-Europe, anti-World War I propaganda, based on a popular, racist Southern book, and it successfully resurrected an obscure fraternity

- It's one of the most important case studies in understanding just how mass media can so subtly and so powerfully affect public opinion—and even create ongoing, political movements

- So what would you argue is more persuasive to people today—a clear explanation, or a compelling narrative?

(and how can a *good* sharing of the Gospel incorporate *both*?)



# ***The Age of Revolution***

- **Funky little teaching moment—**

- As you might imagine, the first version of the KKK had a strong racist emphasis
- The *second* version of the KKK didn't actually emerge until 1915

- The *third* version of the KKK grew to prominence during the 1950s and 1960s, as the Civil Rights Movement gained momentum

- Again returning to a specifically racist, pro-Southern sentiment, the new KKK made use of the same tactics but also created for itself a more “legitimate” political face, through charismatic politicians like David Duke

- Ironically, the new KKK has intertwined Confederate rhetoric with conservative Christian rhetoric and with the rhetoric of other white supremacy movements like the neo-Nazis in its ever-evolving political mission to keep America looking like... well... like *them*...

- What bedfellows are we as conservative Christians pressed into considering attaching ourselves to?





# The Age of Revolution

- Post-War Glossary:

“United States”

“Reconstruction”

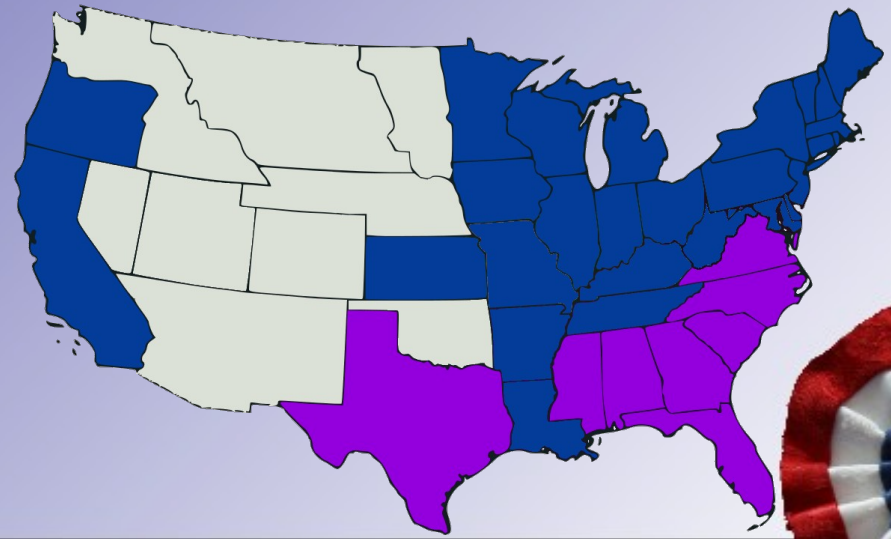
“Carpetbaggers” and “Scalawags”

“Ku Klux Klan”

- Actually, there have been *three* major iterations of the KKK in America—this is the *first* one

- Sadly, the guerilla tactics of the original KKK had two unintended consequences:

- 1) It caused the federal government to clamp down even harder in its Reconstruction occupation
- 2) That helped justify anti-black laws in the South, allowed to “keep the peace” by keeping blacks “in their place”



# ***The Age of Revolution***

- **Post-War Glossary:**

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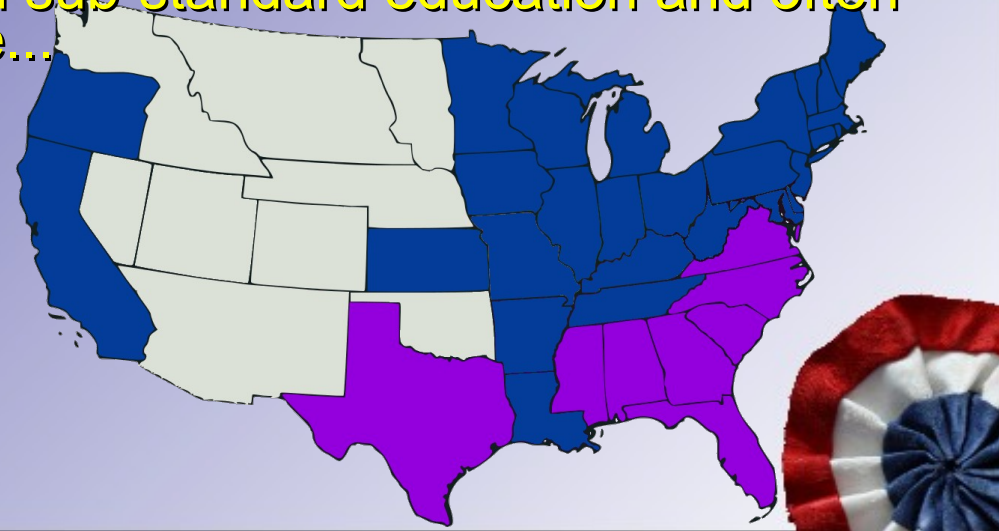
- “Carpetbaggers” and “Scalawags”

- “Ku Klux Klan”

- “Jim Crow Laws”

- Named after the minstrel character, “Jim Crow,” these laws extended the former “black codes” and were intended to prevent blacks from becoming fully-integrated members of the political community

- Blacks couldn't hold political office, nor start a business without a license from whites; no illiterate persons were allowed to vote in elections, and since blacks were given sub-standard education and often remained illiterate...





# *The Age of Revolution*

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- “Jim Crow Laws”

- Named after the minstrel character, “Jim Crow,” these laws extended the former “black codes”

- A growing number of critics in America today cite “new Jim Crow” laws, such as the harsher penalties placed on sellers of *crack* cocaine instead of simple *powdered* cocaine—most of whom are black

- For instance, the Movement for Black Lives—a political group which has spun out of the “Black Lives Matter” movement—has issued multiple demands calling for political change in our country, including the immediate and retroactive decriminalization of prostitution and all drug-related crimes, since the group contends that those crimes are predominantly perpetrated by African Americans, and thus constitute new “Jim Crow” laws when enforced
  - Whether you agree with that or not, how can we nonetheless subtly allow some people to be tacitly dis-empowered today?



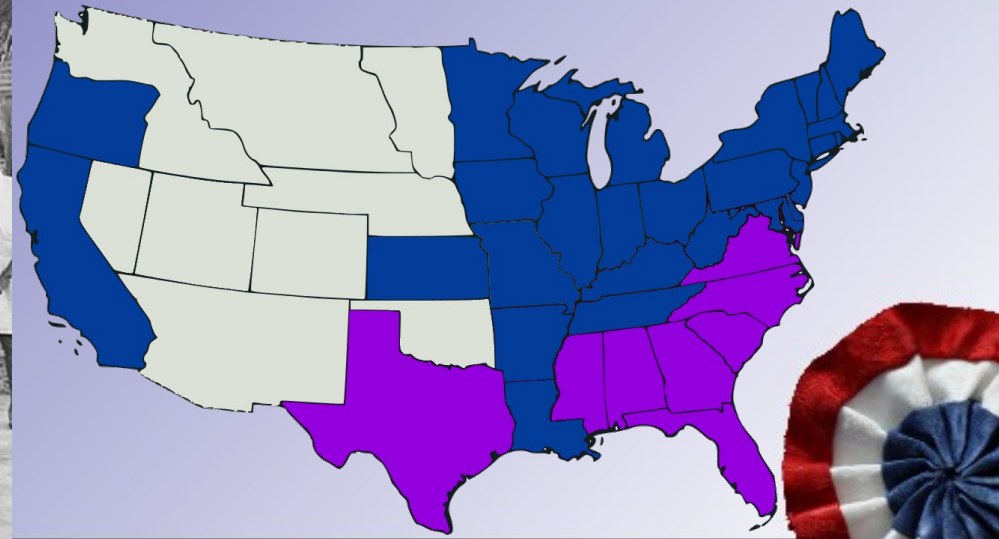
**#BLACK  
LIVES  
MATTER**

**THE  
MOVEMENT  
FOR BLACK LIVES**



# ***The Age of Revolution***

- **Post-War Glossary:**
  - “United States”
  - “Reconstruction”
  - “Carpetbaggers” and “Scalawags”
  - “Ku Klux Klan”
  - “Jim Crow Laws”
  - “Sharecropping”
    - A new, lower-class of African Americans emerged





# The Age of Revolution

- Funky little teaching moment—
  - Here's how share-cropping works—

## The Sharecropper Cycle of Poverty



1

Sharecropper is provided land and seed. In exchange, he promises landowner a share of the crop.



2

Sharecropper buys food and clothing on credit from landowner's store.



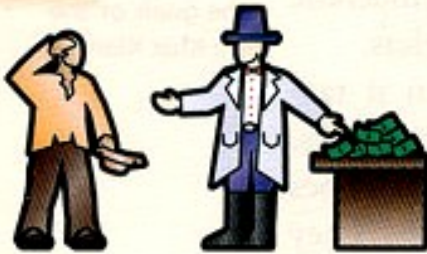
3

Sharecropper plants and harvests crop.



4

Sharecropper gives landowner crop to sell. Sharecropper will get half the earnings, minus the cost of his purchases for the year.



5

When settling up, landowner says that sharecropper owes more than he has earned.

6

To pay debt, sharecropper must promise landowner a greater share of next year's crop.

By the time sharecroppers had shared their crops and paid their debts, they rarely had any money left. Often they were uneducated and could not argue with landowners or merchants who cheated them. A sharecropper frequently became tied to one plantation, having no choice but to work until his debts were paid.



# ***The Age of Revolution***

- Funky little teaching moment—
  - Here's how share-cropping works—
  - Terrifyingly, sharecroppers often actually had it worse off than they'd had it as slaves
    - At least as slaves, their owners had a vested interest in keeping them alive and healthy—the same as you or I have a vested interest in keeping our cars or homes in good working order
    - So a class of horribly poor, painfully undereducated African Americans rose up in the South—which perpetuated stereotypes that created “Jim Crow”
  - In the post-war years, self-perpetuating cycles of poverty and ignorance became even more problematic—even within cities...





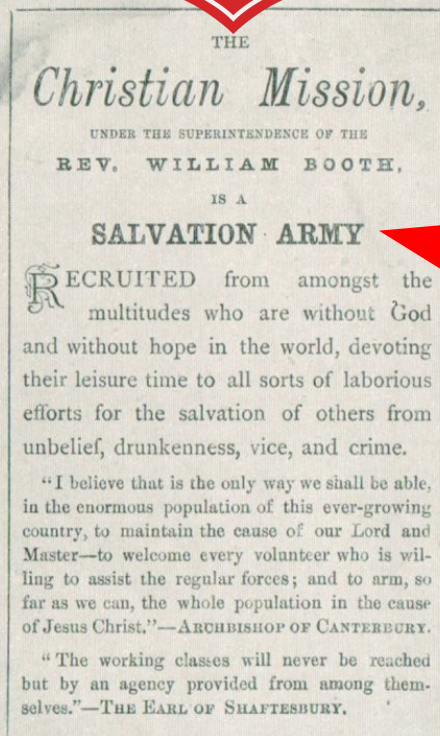
# The Age of Revolution

- The Church dove into social reforms

1865

- The Christian Revival Society was formed
- A British Methodist preacher named William Booth felt a burden to reach out to the lost and poor in London

- He began as a street preacher, trying to reach the prostitutes, beggars, pickpockets, and other poor who lived in the London streets
- Soon, he and his wife created the “Christian Revival Society,” holding meetings every night in an abandoned warehouse, and helping to set up soup kitchens for the poor
- By 1878, the “Christian Revival Society” began referring to itself not just as a place of worship, nor as just a charitable organization, but as a “*salvation army*” made up of soldiers for the cross—and the name stuck



# The Age of Revolution

- Funky little teaching moment—
  - As the outreach mission began to morph into a church (albeit a unique one), Booth and his wife began to move it away from its Methodist beginnings



- Members and ministers became officers, complete with ranks and insignias and uniforms

- They even created their own flag—which has actually flown on the moon

(during the 1972 *Apollo 16* mission, when Captain John Young took three small Salvation Army flags with him and brought them back as a favor to the wife of the Philadelphia Salvation Army Advisory Board Chair)



Ranks in The Salvation Army	
	A senior soldier who feels called to be an officer goes to The Salvation Army Officer Training College and becomes a... <b>CADET</b>
	After two years training, the Cadet is commissioned (ordained) and appointed as a... <b>LIEUTENANT</b>
	After five years service, and advanced training studies, a Lieutenant is promoted to... <b>CAPTAIN</b>
	After fifteen years of service, a captain is promoted to... <b>MAJOR</b>
	<b>LIEUT COLONELS</b> ...are promoted and appointed by the General
	<b>COLONELS</b> ...are promoted and appointed by the General
	<b>COMMISSIONERS</b> ...are promoted and appointed by the General
	One officer at a time is elected world leader of The Salvation Army, and is known as... <b>THE GENERAL</b>



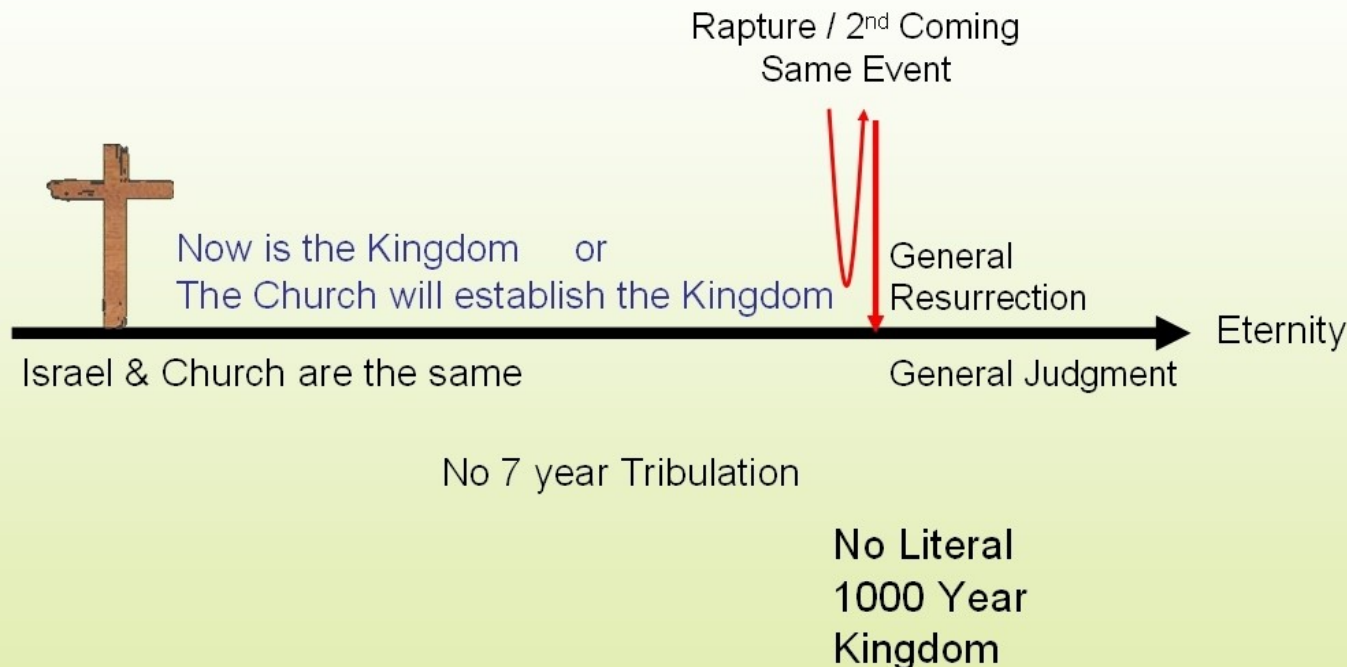
# The Age of Revolution

- Funky little teaching moment—



- As the outreach mission began to morph into a church (albeit a unique one), Booth and his wife began to move it away from its Methodist beginnings
- Members and ministers became officers, complete with ranks and insignias and uniforms
- Booth also moved the church past the normal theological boundaries of classic Methodist doctrines
  - For instance, he combined a Post-Millennial view

(which argues that instead of thinking of a Second Coming and Rapture, followed by a holy, thousand-year reign of Christ, there will actually be an extended time of increasing moral purity here on Earth, which would then culminate in a Second Coming and Rapture)



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  - Members and ministers became officers, complete with ranks and insignias and uniforms
  - Booth also moved the church past the normal theological boundaries of classic Methodist doctrines
    - For instance, he combined a Post-Millennial view with the Perfectionist trend that was in vogue at the time  
(which argued that redeemed Christians could become personally sinless in this life through hard work and moral purity)





# ***The Age of Revolution***

- Funky little teaching moment—
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  - Members and ministers became officers, complete with ranks and insignias and uniforms
  - Booth also moved the church past the normal theological boundaries of classic Methodist doctrines
    - For instance, he combined a Post-Millennial view with the Perfectionist trend that was in vogue at the time to develop the doctrine that if Christians like the Salvation Army worked hard enough to bring the sinful, broken world to Christ, then we could finally all be sinless enough for Christ to finally return (thus explaining the tireless efforts of the Salvation Army to reach the most lost and broken elements of society with the Gospel as a means of healing a sinful world in order to usher in the Second Coming of Christ)



# ***The Age of Revolution***

- **Funky little teaching moment—**

- As the outreach mission began to morph into a church (albeit a unique one), Booth and his wife began to move it away from its Methodist beginnings

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- **He also believed that all of this required a focus on the inner soul, rather than on the mere “trappings” of Christianity**

- Therefore, the church eschewed all sacraments like baptism or communion, believing that rituals like those convoluted our commitment to growing internally in our focus on Christ





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- Booth also moved the church past the normal theological boundaries of classic Methodist doctrines
- Interestingly, all of those differences from traditional models of churches lead most people not to realize that the Salvation Army is actually still its own church
  - Most people think of it as simply a charitable organization, or even an inner-city mission
  - Even the U.S. government works with the Salvation Army in various secular community projects, even though it's still legally classified as a church
    - In fact, the Salvation Army has come under fire for proselytizing while working in secular, federal projects, as well as in not being willing to hire homosexuals in high-ranking positions like a normal government agency has to do (in other words, the lines get awfully blurry when it comes to interactions between the U.S. government and the Salvation Army...)



# ***The Age of Revolution***

- The Church dove into social reforms
  - 1865 The Christian Revival Society was formed
    - A British Methodist preacher named William Booth felt a burden to reach out to the lost and poor in London
    - Today, the Salvation Army boasts nearly 2 million church members (not including over 100,000 employees and 4.5 million volunteers), operating in 127 countries and provides services in 175 different languages





# ***The Age of Revolution***

- The Church dove into social reforms
  - 1865 The Christian Revival Society was formed
  - Bishop Henry Egly baptized a woman

