

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*
 - *Soldiering for Christ (part 6—Post-War Battles)*



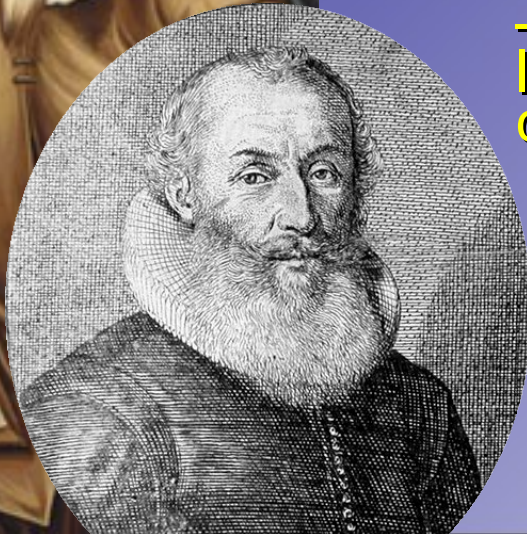
The Age of Revolution

- The Church dove into social reforms
 - 1865 Bishop Henry Egly baptized a woman
 - The Amish have never been known for their theological or cultural flexibility, but sometimes, that has taken more colorful twists than others
 - For instance, in 1854, German-born Ohio resident Heinrich (Henry) Egly was ordained as a deacon (preacher) in the Amish church
 - Interestingly, that's also the year that (after a prolonged illness) he experienced a “religious experience” and found Jesus
 - Some of his congregation were profoundly moved by what he preached about the need to actually make a *personal decision* to follow God (and to interact with God in a relationship) but others were profoundly disturbed that he would rock the centuries-old tradition of simply being Amish because your family was Amish by telling people that they actually, *personally*, needed to “convert”



The Age of Revolution

- Funky little teaching moment—
 - This is all terribly ironic, when you remember that the whole Amish line originally stemmed from the work of Menno Simons... a Catholic priest who'd had a sincere conversion experience in 1536 and thus realized that people actually needed to be redeemed *Christians* in order to be part of the family of Christ
 - But then again, the church had also been filtered through the theology of Jakob Amman, who had left the Mennonites in 1693 because he thought that they were too liberal
 - To Amman, a good Christian needed to be completely separate from the sinful world, its fashions, its warfare, its politics, its culture, etc. —and it was this separation itself, into the Amish lifestyle of extreme austerity, that became the centrally important tenet of the faith



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 - For instance, in 1854, German-born Ohio resident Heinrich (Henry) Egly was ordained as a deacon (preacher) in the Amish church
 - By 1858, Egly had risen to the position of Bishop, and there were two kinds of Amish in his area—those who loved and appreciated him, and those who thought of him as a young rabble-rouser who confused people with his bizarre teachings of personal regeneration
 - He further ruffled feathers by beginning to teach that Christians had a responsibility to share that Gospel of regeneration with non-Christians, instead of just avoiding them



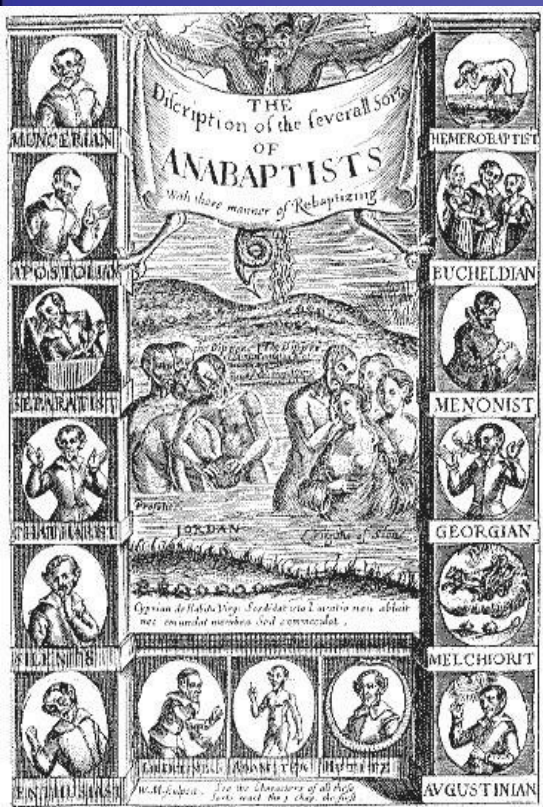
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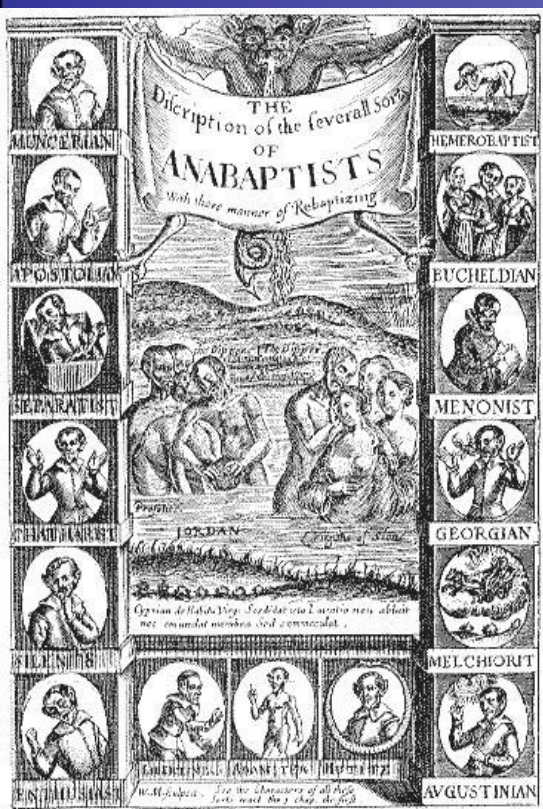
The Age of Revolution

- Funky little teaching moment—
 - If you'll remember, the whole point of the Anabaptists (meaning “re-baptisers”—a derisive label applied to them by their opponents) (though the Anabaptists didn't consider themselves to be re-baptisers because they didn't see, say, a person's *infant* baptism as being a Biblically valid form of baptism)



The Age of Revolution

- Funky little teaching moment—
 - If you'll remember, the whole point of the Anabaptists was that they taught that Biblically, only *believers* could be baptised
 - Thus, they were happily willing to baptise adults (even if those adults may have been baptised as infants) because the baptise-ee needed to be personally repentant for it to mean anything



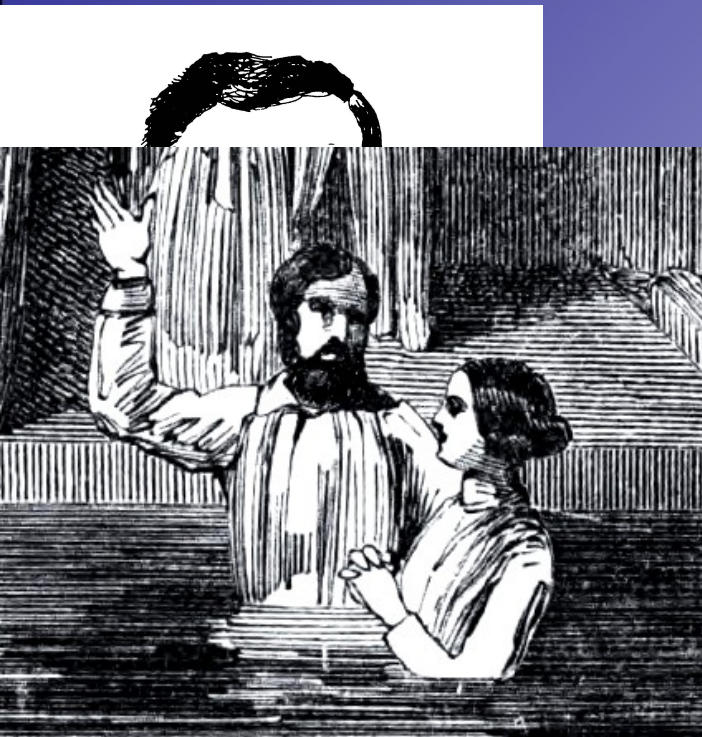
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- But the wife hadn't just been baptised as an infant—she'd been baptised as an *adult* to placate her husband's wishes that she join the Amish church and community, which required her to be baptised ...but she hadn't really *believed* any of it, and only understood the real point of baptism after she finally accepted Christ through Egly's teachings
- So here's the sticky bit—if you were Henry Egly, teaching the crucial importance of personal regeneration, within a church that was *founded* on (re-)baptising people who hadn't been repentant the first time around, what would you do?
- He chewed on it and prayed about it...
...and then he baptised her...



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- But the biggest problem came in 1865, when he was asked by a young wife in his congregation to baptise her... *again*...
- There was a huge backlash against that within the community, and Egly was defrocked
 - He argued that he was simply living out the heart of what it meant to be Anabaptist—as well as living out what he'd been preaching about having a personal relationship with Christ
 - The Elders argued that he undermined the community ritual that had brought her into the Amish church and fold—that the ritual itself, as performed by the community, was more important than her personal involvement with the ritual
 - Egly argued that that belief went utterly contrary to Simons, Amman, and the Bible itself
 - And a number of Amish agreed with him



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- There was a huge backlash against that within the community, and Egly was defrocked
- **In 1866, he began his own church for those who'd left with him, which became derisively known as the "Egly Amish"**
 - To differentiate themselves from what they saw as a needlessly controlling and isolating church, they called themselves the "Defenseless Mennonites" (attaching themselves to the larger Mennonite movement, but still maintaining the Amish commitment to strict pacifism)



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- By 1949, the group had grown, and realized that their main focus wasn't really on being pacifists, but on being evangelists to the lost—Mennonites consciously “*in the world, but not of the world*” so they changed their official name to the Evangelical Mennonite Church...
(the church that your *pastor* comes from...)



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FELLOWSHIP OF EVANGELICAL CHURCHES



- By 1949, the group had grown, and realized that their main focus wasn't really on being pacifists, but on being evangelists to the lost—Mennonites consciously "*in the world, but not of the world*"
- In 2003, feeling that the word "Mennonite" confused too many people, they changed it to the Fellowship of Evangelical Churches (which confuses people for *different* reasons)



The Age of Revolution

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1868 Fanny Crosby wrote a hymn that hit it big

- Born in rural New York, Crosby spent her entire life blind

(NOTE: Crosby herself believed that a doctor's choice to treat an eye infection with mustard poultices when she was only six weeks old had probably blinded her, but common medical thought today is that she had probably been blind since birth, since anything in the treatment that would have permanently blinded her would have also caused excruciating pain—which it didn't seem to—but whatever *caused* it, Crosby was blind since at least the age of two months)



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- In fact, she wrote so *much* poetry that her teachers at one point actually forbade her from writing any more for several years... until a respected visiting scholar acknowledged her as a prodigy...



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- **A lifetime churchgoer, she personally accepted Christ in 1850 and it changed her life**

- She had already been making a name for herself as the writer of lyrics for popular songs of the day (and her first published hymn was technically way back in 1844—simply called “An Evening Hymn”) but she really kicked into gear following her conversion experience, collaborating with her pastors to write nearly 9,000 hymns in her long lifetime



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- **Her first hymn to really gain notoriety was in 1868 —called “Pass Me Not, O Gentle Saviour”**
(inspired by her outreach work with prisoners at the Manhattan House of Detention)
- **Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.**

Refrain:

**Savior, Savior,
Hear my humble cry,
While on others Thou art calling,
Do not pass me by.**



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 - **To God be the glory, great things He hath done;
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.**



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 - Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.



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- **Many of her poems and lyrics were fairly simple—even simplistic—but they conveyed a genuine and heartfelt faith that touched and moved those who sang them**



The Age of Revolution

- Funky little teaching moment—
 - A visiting pastor once remarked to her,
“Miss Crosby, I think that it is a great pity that the good Master, when He showered so many gifts upon you, did not give you sight.”
 - Crosby replied,
“If at my birth I had been able to have made one petition to my Creator, it would have been that I should be made blind... because, when I get to Heaven, the first face that shall ever gladden my sight will be that of my Saviour!”



The Age of Revolution

- Funky little teaching moment²—
 - Fanny Crosby *wasn't* really Fanny Crosby
 - Her birth name was actually “Frances Jane van Crosby” and she married Alexander van Alstyne in 1843
 - So from 1843 until her death in 1915, she went by “Fanny van Alstyne” in everything except her pen name for writing music—she was already getting to be too popular a lyricist for her to use her married name...



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1869 **Carrie Nation's husband died**

- **Carrie grew up in an odd household—her mother (who was delusional and came to believe that she was, in fact, Queen Victoria)**



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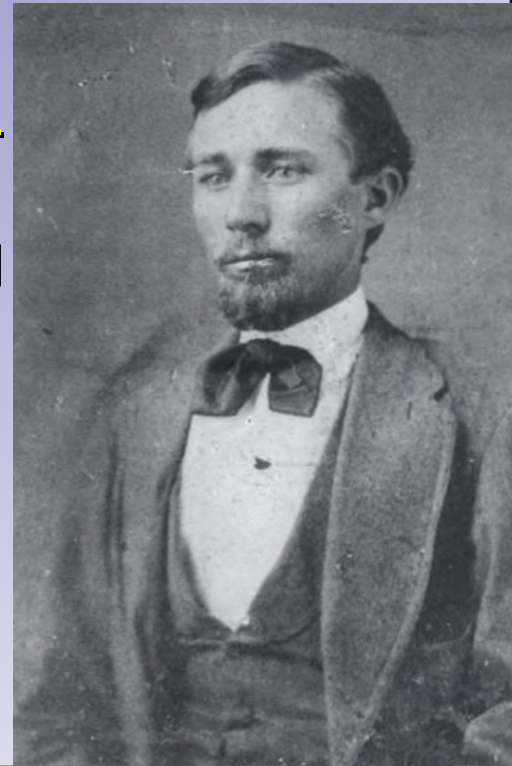
1869 **Carrie Nation's husband died**

- Carrie grew up in an odd household—her mother and two of her siblings were legally declared insane, and died in state institutions

- In 1865, she met the dashing and intellectual Dr. Charles Gloyd, a veteran of the Union Army, who boarded with the family

- Gloyd was handsome, he was charming, and he was interested... which was a new thing for young Carrie, since she was not overly bright, stood over six feet tall, and weighed in at nearly 180 pounds

- They were married in 1867, and Carrie gave birth to their only daughter, Charlien, in 1868... and then Charles died in early 1869 from complications from his chronic alcoholism...



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- In 1865, she met the dashing and intellectual Dr. Charles Gloyd, a veteran of the Union Army, who boarded with the family
- **Carrie was heart-broken... but also incensed**
 - She (understandably) blamed Gloyd's death on the nation's growing post-war problem of alcoholism and began to publicly speak against alcohol
 - She also began attending the séances of various spiritualists, desperate to talk with her dead husband once more
 - But as she began attending a local Church of Christ, she realized that spiritualism was an occult practice that didn't honor God, and she began to speak against that as well



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- **In 1874, Carrie married again—this time to writer / lawyer / minister David Nation, who was nearly twice her age**
 - After the first year of marriage or so, they realized that they didn't really love one another (at times, they barely *liked* one another), but now neither one of them had to raise the children they'd had from earlier marriages alone
 - With David frequently gone on long trips, Carrie eventually ran a hotel to make ends meet—and she began a local Women's Christian Temperance Union in town...



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- In 1874, Carrie married again—this time to writer / lawyer / minister David Nation, who was nearly twice her age
- **By 1890, she was leading the Temperance Union in protests against local saloons, singing Temperance hymns outside of them, chiding patrons as “devil-worshipers,” and greeting bartenders by saying, “Good morning, destroyer of men's souls...”**
 - **With every passing year, her protests got more and more militant...**



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- **In 1900, she experienced a vision from God, telling her to go to Kiowa, Kansas, and physically attack the saloons there**
 - She took rocks with her and proceeded to throw them at the bottles in the various bars in town
 - David suggested that next time, she should just take an axe with her...



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- **Carrie replied, "That is the most sensible thing you have said since I married you!"**

- From then on, she began what she called her "hatchetations," attacking saloons wherever she could, and doing as much damage as she could

- She was tremendously proud of the fact that she was arrested 32 times during her crusade and became so famous for it that she was able to pay her fines by signing and selling souvenir hatchets to people
 - She even applauded the assassination of President McKinley in 1901, convinced that he was a "secret drinker" who thus "got what he deserved"



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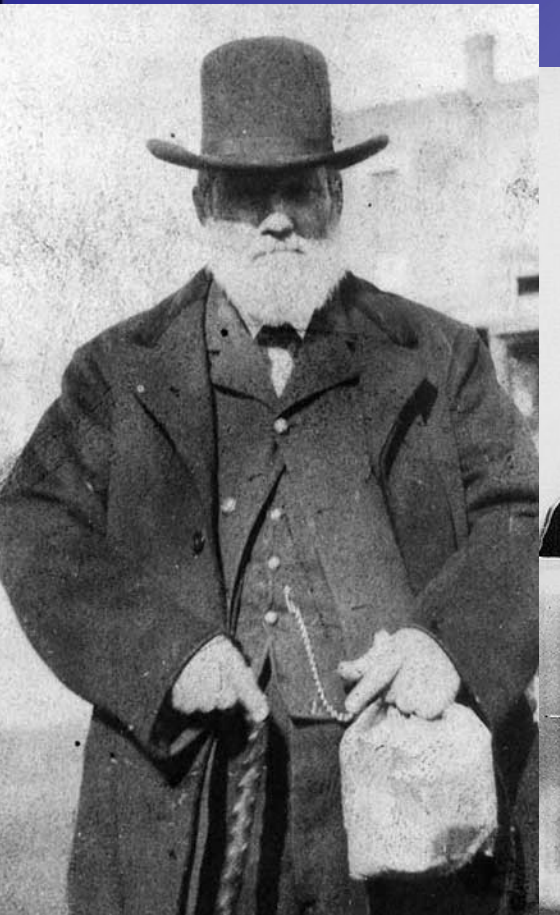
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- Carrie replied, "That is the most sensible thing you have said since I married you!"

- **In 1901, David divorced her—citing "desertion," since she was always off on her crusades—**
("I married this woman because I needed someone to run my house," he declared in the divorce papers)



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- Carrie replied, "That is the most sensible thing you have said since I married you!"

- **In 1901, David divorced her—citing "desertion," since she was always off on her crusades—and Carrie continued to travel the lecture circuit, even internationally**

- She subsisted on ticket sales, as well as the sales of hatchets and signed photographs, and continued to receive visions in which God told her that her crusade was just

- In large part due to her efforts, in 1919 (eight years after her death), the United States enacted the 18th Amendment, prohibiting the manufacture, sale, transport, or importation of "intoxicating liquors" throughout the country...



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 - 1869 Carry Nation's husband died
 - The First Vatican Council was convened**
 - Called by Pope Pius IX, the council seemed at first to be mainly administrative, but Pius was something of a schemer, and he had some fairly big fish to fry...



The Age of Revolution

- Funky little teaching moment—

- Pius was all about the papal bulls—those official orders from the Pope about how to deal with issues
- He wrote six bulls against the growing popularity of the Masonic Lodge, which he saw as heretical, because it didn't found its legitimacy under the central authority of the Pope

(NOTE: This little feud got more colorful, once the Masonic Lodge began circulating rumors that Pius was actually a Mason himself, and that these bulls just constituted kind of a “beard” to cover himself)

(NOTE²: The Catholic Church went on the warpath against *all* fraternal organizations like the Lodge, but by then, they had become the most popular fad of “gentlemen” to take part in)

(So, in 1882, Father Michael McGivney founded a decidedly *Catholic* version of fraternal orders such as the Masonic Lodge, calling the brothers the Knights of Columbus)

(much like the Masons, the K of C hold ritualized meetings, do community service, wear silly hats, etc.)

(unlike the Masons, the K of C are very clear that they are under the authority of the Pope in Rome)



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 - Pius was all about the papal bulls—those official orders from the Pope about how to deal with issues
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 - Pius also wrote *Ubi primum* in 1849 (followed by *Ineffabilis Deus* in 1854), declaring that Mary was not only co-Mediatrix with Jesus Christ (i.e.; that in salvation, we are saved not only by the work of Christ at the cross, but also by the work of Mary, seated on her throne as the Celestial Queen beside the Father in Heaven)



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(i.e.; that Mary—and Mary alone—had been freed from original sin, even in the womb, and had thus been sinless throughout her entire life)

(NOTE: This made Mary in many ways superior to Jesus, since she was both totally human and yet totally sinless, but *without* having to have been Divine in her essence)

(and besides, according to the Fifth Commandment—or, in *Catholic* thinking, the *Fourth*—Jesus owed His honor to His mother, and not the other way around which is why the Baby Jesus is eternally a Prince, but Mary is the eternal Queen)



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 - (i.e.; that Mary—and Mary alone—had been freed from original sin, even in the womb, and had thus been sinless throughout her entire life)
 - (BTW—there had even been a movement back in the day to declare that Mary had *also* been miraculously born of a virgin, just like Jesus had)
 - (But Popes like Benedict XIV had issued bulls like *De Festis*, arguing that saying that was just going too far...)



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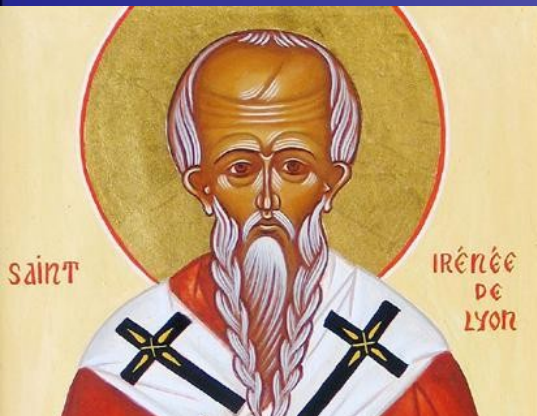
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The First Vatican Council was convened

- Called by Pope Pius IX, the council seemed at first to be mainly administrative
- But Pius wanted to move past just teaching that Mary was a sinless Mediatrix—he wanted to make it church *dogma*
 - So at this Vatican Council, he pressed to make it *unquestionable* to venerate Mary in this way
 - He pointed out that even Irenaeus had connected Mary with Eve, arguing that this meant that Mary was the *new Eve* to Jesus' *new Adam*, presenting perfected examples of what we were *meant* to be back in Eden
 - Besides, how could even *Jesus* approach the stern and wrathful Father, without His warm and loving Mother there to mitigate things?



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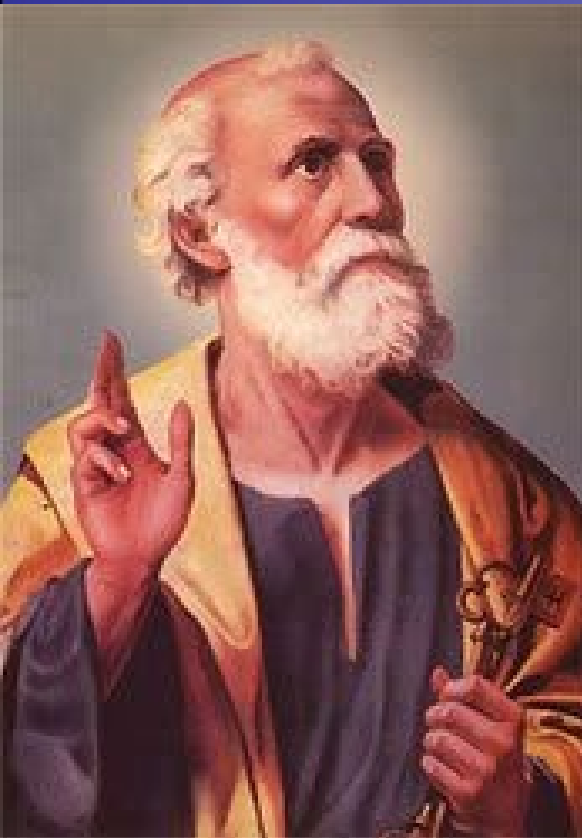
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- But Pius wanted to move past just teaching that Mary was a sinless Mediatrix—he wanted to make it church *dogma*
- **To seal the deal, he pushed for *another* doctrine to become official dogma—*Papal infallibility***
(i.e.; the doctrine that says that when the Pope sits on his throne, then everything that he says is unquestionably true, since he is *vicariously Christ* at that moment)



The Age of Revolution

- Funky little teaching moment—
 - The argument goes like this—
 - “The first condition of salvation is to maintain the rule of the true faith”
 - So to be a Christian, you have to follow the correct doctrines of the faith
 - And according to Matthew 16:18, Jesus placed all authority for proper rule of the church onto Peter
 - It is inconceivable that Peter could ever err in doctrine, since Christ promised to preserve His church from error
 - And Peter ended up in Rome, making him the first Roman bishop... so therefore...?



The Age of Revolution

- Funky little teaching moment—
 - The argument goes like this—
 - “The first condition of salvation is to maintain the rule of the true faith”
 - “The holy Roman church possesses the supreme and full primacy and principality over the whole catholic church”
 - Clearly, every church everywhere must be under the authority of Rome
 - (If you'll remember, it was Pius IX who, back in 1848, wrote his “Epistle to the Easterners,” offering peace and reconciliation to the Eastern churches... if they'd accept Rome's authority...)



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 - “The first condition of salvation is to maintain the rule of the true faith”
 - “The holy Roman church possesses the supreme and full primacy and principality over the whole catholic church”
 - Clearly, every church everywhere must be under the authority of Rome
 - Thus, Rome must never be able to err in its doctrines, since *Jesus Himself* put Rome in charge of the whole church



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- Funky little teaching moment—
 - The argument goes like this—
 - “The first condition of salvation is to maintain the rule of the true faith”
 - “The holy Roman church possesses the supreme and full primacy and principality over the whole catholic church”
 - “The Roman Pope is the true vicar of Christ, the head of the whole church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our lord Jesus Christ, the full power of tending, ruling and governing the whole church”



“Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our savior, for the exaltation of the Catholic religion and for the salvation of the Christian people, with the approval of the Sacred Council, we teach and define as a divinely revealed dogma that when the Roman Pontiff speaks *ex cathedra*, that is, when, in the exercise of his office as shepherd and teacher of all Christians...”

(NOTE: “*ex cathedra*” literally means “from the throne”—i.e.; when the Pope speaks from his official, authoritative seat)



The Age of Revolution

- Funky little teaching moment—
 - The argument goes like this—
 - “The first condition of salvation is to maintain the rule of the true faith”
 - “The holy Roman church possesses the supreme and full primacy and principality over the whole catholic church”
 - “The Roman Pope is the true vicar of Christ, the head of the whole church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our lord Jesus Christ, the full power of tending, ruling and governing the whole church”
 - “when... in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consent of the Church, *irreformable*. So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema...”



The Age of Revolution

- Funky little teaching moment²—
 - It should be noted that not everyone in attendance actually liked this notion
 - Cardinal Guidi, the Archbishop of Bologna, wanted to add that the Pope would first listen to “the counsel of the bishops manifesting the tradition of the churches” (i.e.; that the Pope would always make sure to bounce things off of other leaders and to take church tradition into account before pronouncing any “irreformable” declarations)



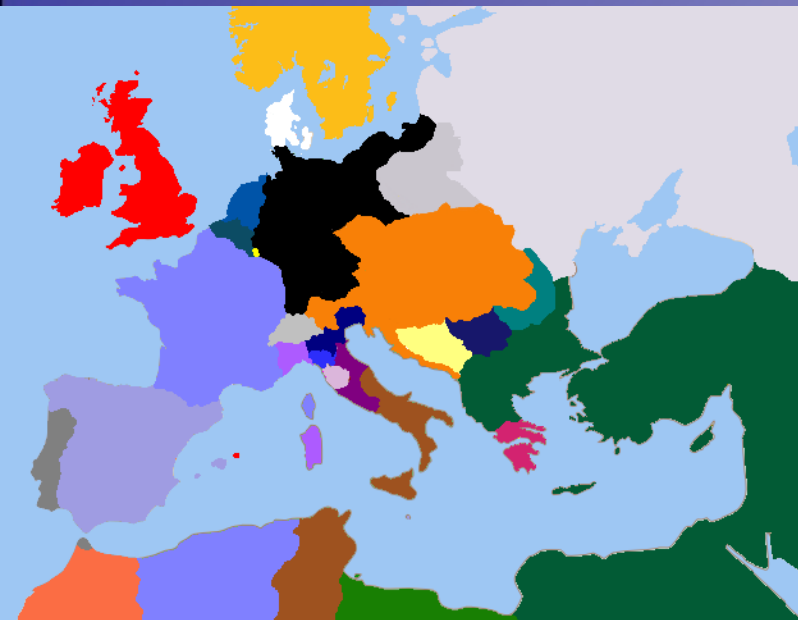
The Age of Revolution

- Funky little teaching moment²—
 - It should be noted that not everyone in attendance actually liked this notion
 - Cardinal Guidi, the Archbishop of Bologna, wanted to add that the Pope would first listen to “the counsel of the bishops manifesting the tradition of the churches”
 - The Pope's retort became instantly famous—
“*I am the tradition!*”



The Age of Revolution

- **The Church dove into social reforms**
 - 1865 Bishop Henry Egly baptized a woman
 - 1868 Fanny Crosby wrote a hymn that hit it big
 - 1869 Carry Nation's husband died
 - The First Vatican Council was convened
 - 1870 **Italy declared war on the Papal States**
 - King Vittorio Emanuele II of Sardinia was sick of dealing with Pius and his authoritarian leadership
 - He'd been fighting a series of wars of unification for the Italian peninsula since 1860—including fighting the Papal armies on several occasions (since Pius had also tried to exert Papal *political* control over the various Italian provinces)



The Age of Revolution

- **The Church dove into social reforms**

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- He'd been fighting a series of wars of unification for the Italian peninsula since 1860—including fighting the Papal armies on several occasions

- **So in 1870, Vittorio's forces invaded Rome... and dissolved the Papal States forever**

- The Pope was allowed to retreat within his Vatican palace, and was given an annual stipend to operate on, but only on the condition that he never again exercise secular political power

- (Pius referred to himself as essentially the "*Captivus Vaticani*"—the prisoner of the Vatican...)"

