

# ***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



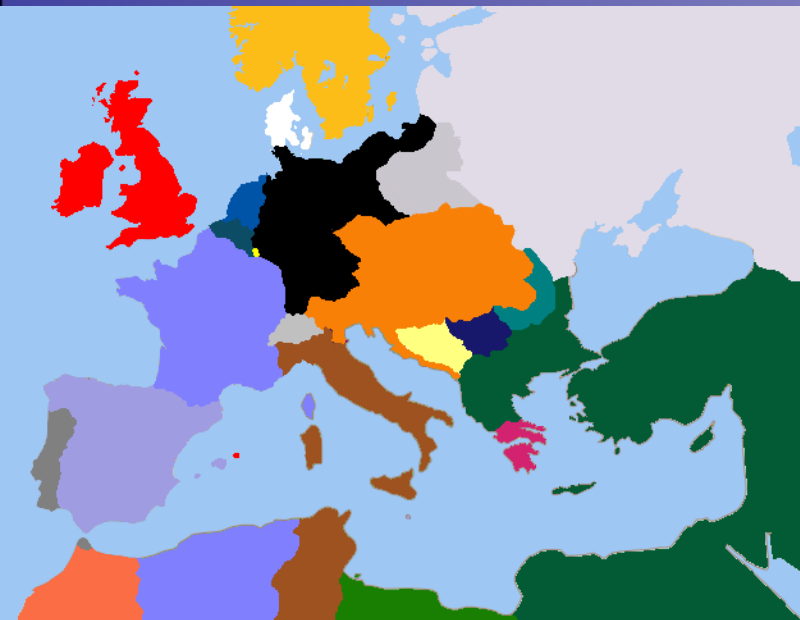
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- *The Age of Revolution* AD 19<sup>th</sup> century
  - *The American Revolution*
  - *The French Revolution*
  - *The Napoleonic Era*
  - *You're Doing It Wrong*
  - *Soldiering for Christ*
  - *Conflagrations*



# ***The Age of Revolution***

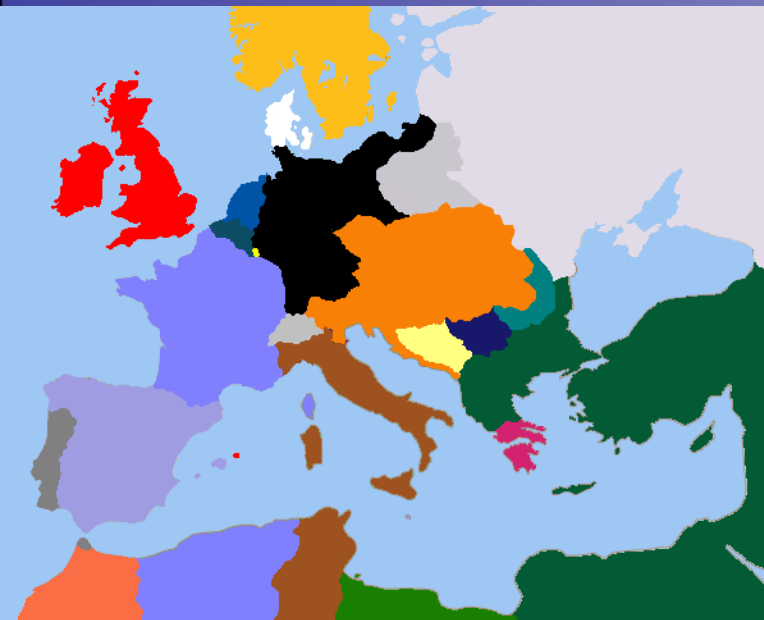
- The world was aflame with change
  - 1870 The Franco-Prussian War
    - The Austro-Prussian War of 1866 had unified the Germanic states against mutual enemy, Austria but that meant that *two* strong, German-speaking kingdoms now existed, and France got nervous
      - Then Prussian (and Protestant) Prince Leopold was suggested by the international community as the next-in-line for the throne of (Catholic) Spain and French Emperor Napoleon III was terrified (as was his Spanish-born, Catholic wife, Empress Maria Eugénie)





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        - He blocked the nomination, and Leopold was out—but German chancellor Otto von Bismarck spun that as an attack against Germany itself

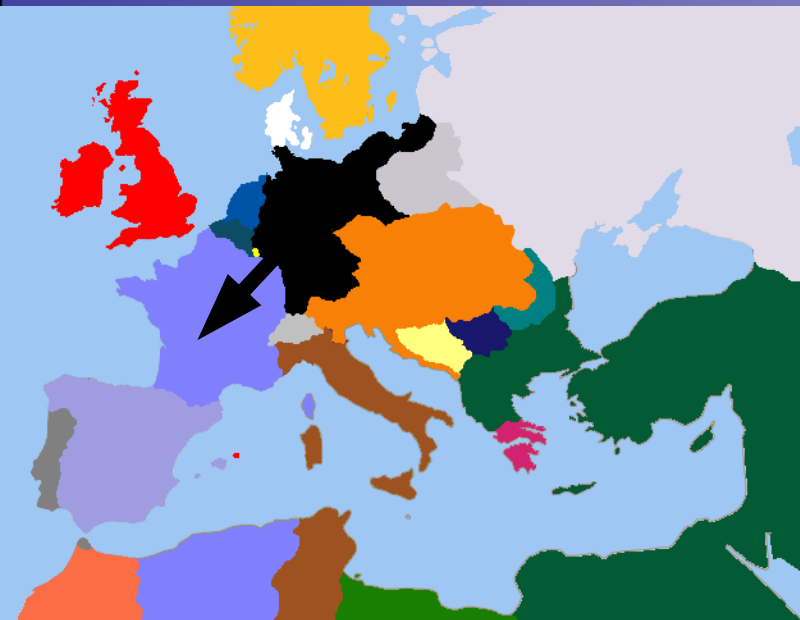


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    - **All of Germany came together to invade France in reaction to the diplomatic affront—even laying siege to Paris itself**
      - The French were unprepared for the well-trained Prussian war machine, and in the end, were forced to sue for peace
      - Germany occupied France until the new, democratic(-ish) government could pay them what would be in modern terms roughly \$500 billion  
(Napoleon III had been captured by the Prussians after he'd surrendered—though Maria Eugénie called him a coward for not killing himself instead to save their honor)





# The Age of Revolution

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1870 The Franco-Prussian War



"AU REVOIR!"

GERMANY: "Farewell, Madame, and if——"  
FRANCE: "Ha! We shall meet again!"

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  - The French were unprepared for the well-trained Prussian war machine, and in the end, were forced to sue for peace
  - Germany occupied France until the new, democratic(-ish) government could pay them what would be in modern terms roughly \$500 billion
  - Then the Germans marched through the streets of Paris in triumph and went home
    - France pretty much decided to hate Germany forever after that...  
(no, seriously, there was even a name for their special hatred —“*Revanchisme*” or, in English, “Revenge-ism”)



# ***The Age of Revolution***

- **The world was aflame with change**

1870

The Franco-Prussian War

1871

Pontmain was saved by a miracle

- The Prussian army was advancing toward the city of Laval, and had to pass through the small town of Pontmain to do so

- But right before the army could invade, a young boy saw a vision of Mary appear in the night sky
  - (NOTE: His parents didn't see anything, but his little brother swore that he could see her, too as did two other little girls in town, when they were asked if they could see her)

- Then a banner unfurled beneath her in the sky, with the message, "Pray, my children. God will hear you in time. My Son allows Himself to be touched."

- The people of Pontmain prayed, and the Prussian advance halted

- (NOTE: Military reports differ as to why, but some indicate that the commander did hear about the apparition and decided not to chance offending Mary)





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- In commemoration, a church was erected on the site, called “Our Lady of Hope of Pont-Main”
  - In 1905, Pope Pius X declared the spot a “basilica” and today, nearly 200,000 people visit Pontmain every year
  - (NOTE: There is even a chapel dedicated to Our Lady of Hope of Pontmain at the National Shrine of the Immaculate Conception in Washington, D.C.)
  - (Funds for the chapel were donated by devout Catholic Bob Hope)





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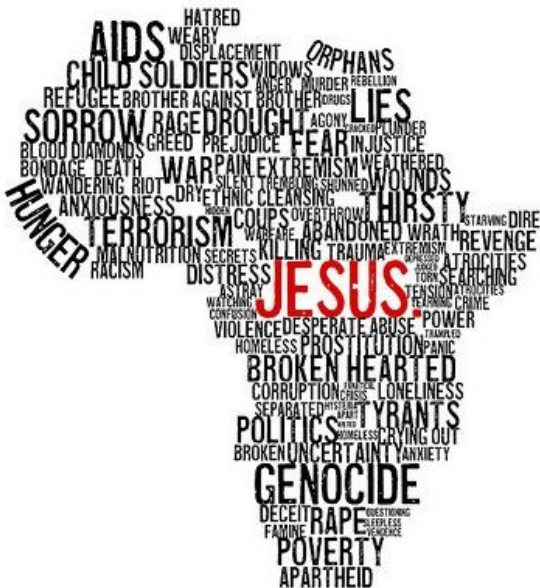
Stanley found Livingstone

- If you'll remember, David Livingstone was a missionary in southern Africa whose arguably greatest successes lay in getting people back home in England to *care* about African missions by writing a best-seller about his travels in-country and in quietly becoming one of England's greatest explorers by discovering places like Victoria Falls

- But he wasn't a very good administrator, and he tended to offend all of his supporters (back in England and in the field in Africa), so eventually, he was left alone... and quietly faded into obscurity

- As a publicity stunt, the *New York Herald* sent reporter Henry Morton Stanley to find Livingstone and when he did, the resultant (sensationalized) story made Livingstone, Stanley, and African missions all the rage in America

- Suddenly, instead of simply seeing Africa as the "dark continent," Americans began seeing it as a mission field, desperately in need of salvation...





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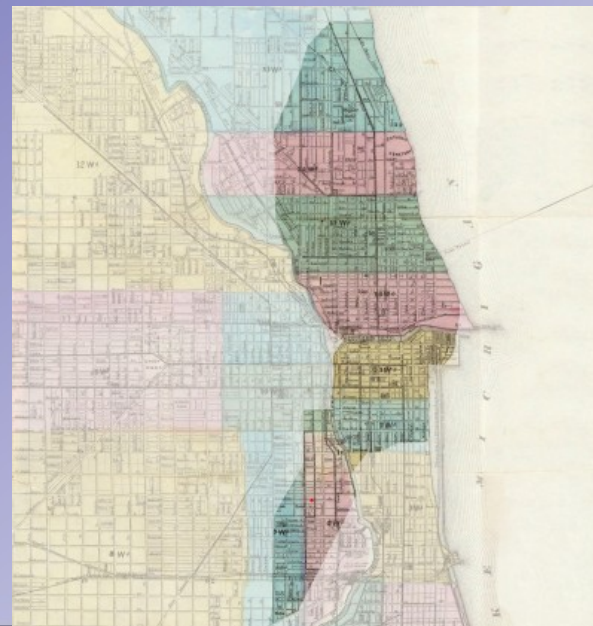
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## **The Great Chicago Fire**

- Starting on Sunday evening, the fire burned through Tuesday evening—killing 300 people, displacing thousands, and destroying four square miles of the city's downtown area
  - But fortunately, a rainstorm finally broke the week-long heat and drought, and helped douse the fire





# The Age of Revolution

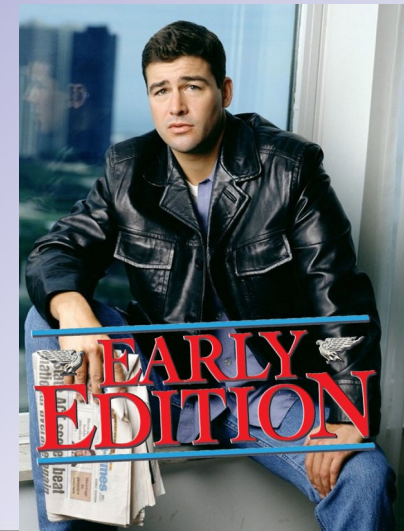
- Funky little teaching moment—
  - Okay, let's get this out of the way—the fire was not started by Mrs. O'Leary's cow kicking over a lantern
  - That story was made up by *Chicago Tribune* writer Michael Ahern, and he even said that he totally made it up to use the hated Irish as scapegoats
  - But it was a great story, and people tend to like great stories far more than they like the truth

(Even in 1938, they were still making movies blaming the poor cow...)

(Even in 1998, they were still making TV episodes blaming the poor cow...)



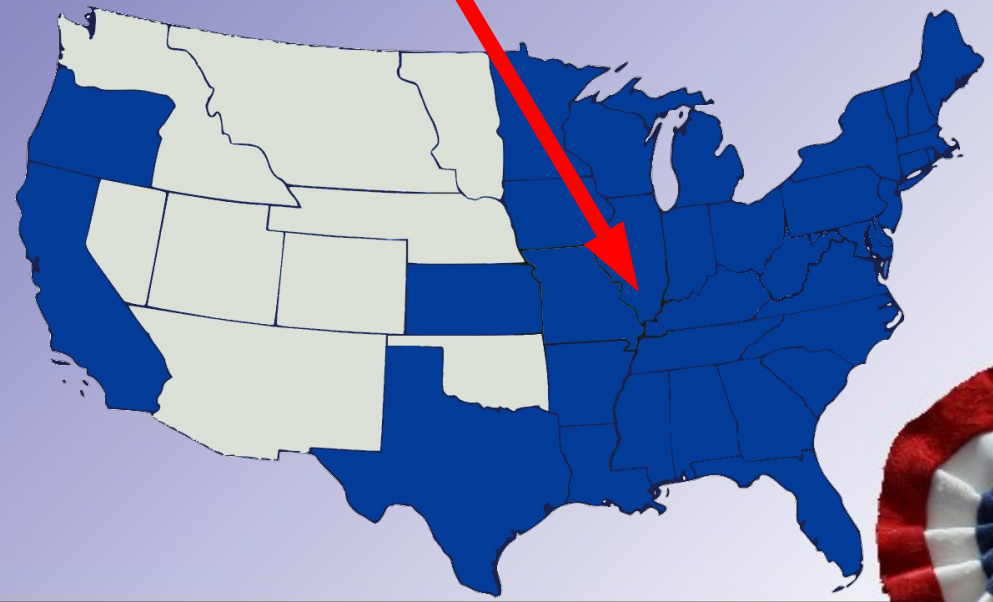
SUPPOSED CAUSE OF THE CHICAGO FIRE. MRS. O'LEARY AND HER COW.





# ***The Age of Revolution***

- **Funky little teaching moment—**
  - Okay, let's get this out of the way—the fire was not started by Mrs. O'Leary's cow kicking over a lantern
  - **The truth is, no one knows *what* started the fire itself**  
(Well, we do know that there had been fires *throughout* the Midwest the whole week leading up to the Great Chicago Fire, due to the drought)



# The Age of Revolution

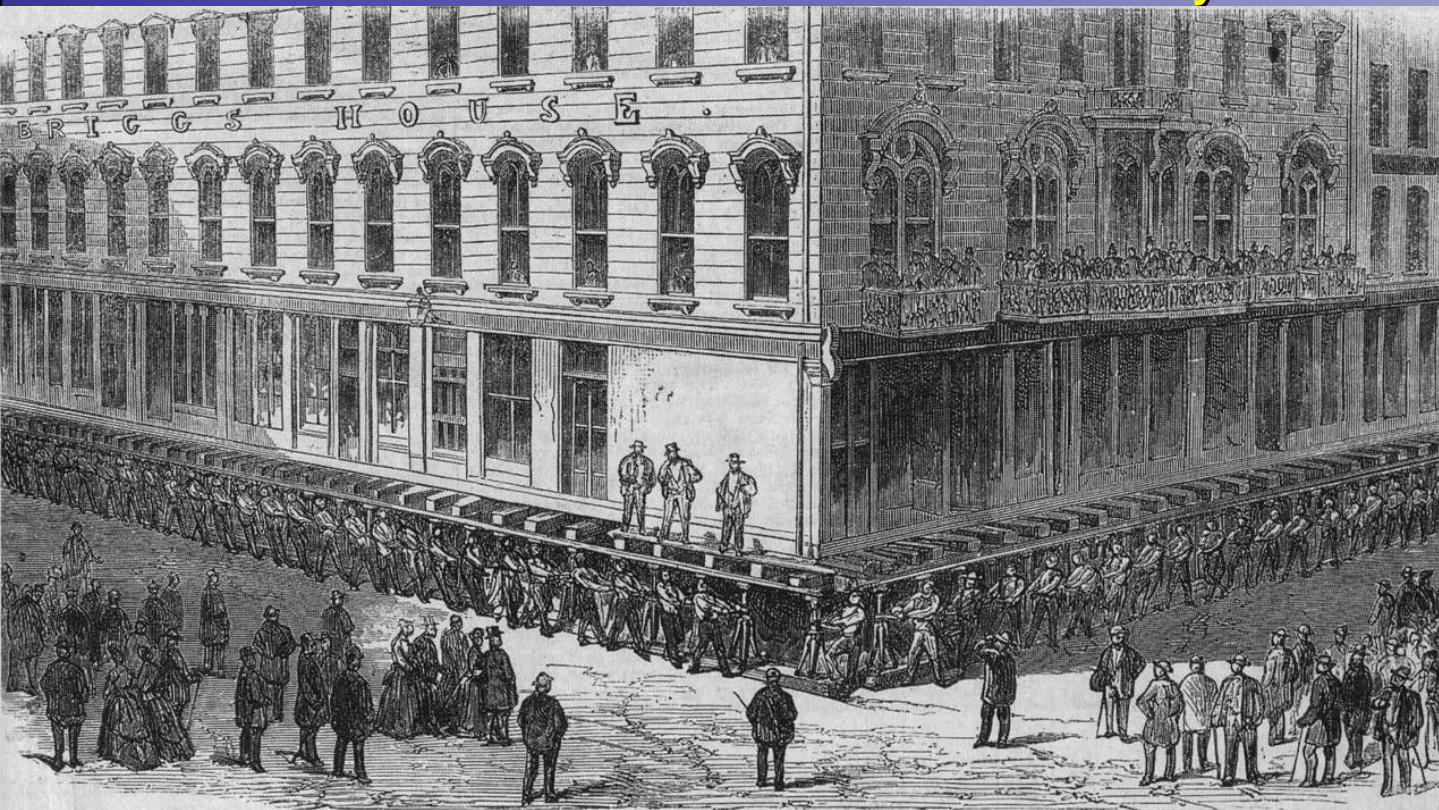
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    - Remember when we talked about how the streets in Chicago were filled with mud and raw sewage?
    - Remember the popular Chicago joke of the era, recently printed as a comic in *Chicago Magazine*—





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    - Remember how Chicago raised whole streets to create the first modern sewer system?





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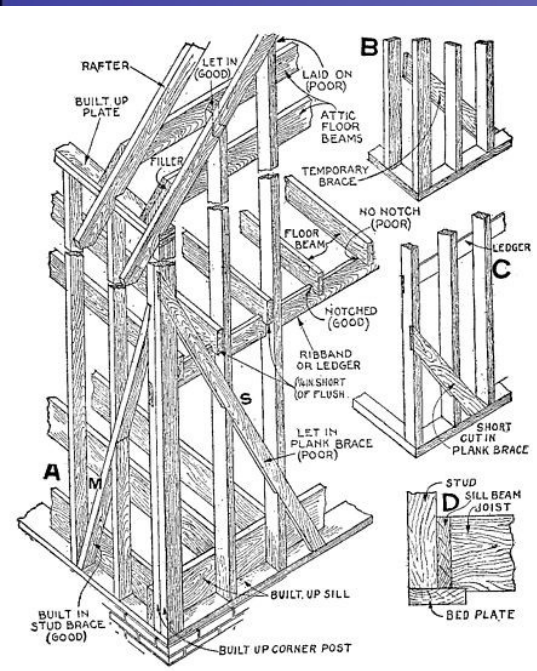
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    - Remember when we talked about how the streets in Chicago were filled with mud and raw sewage?
    - Remember how Chicago raised whole streets to create the first modern sewer system?
      - Remember how they *replaced* those streets with what the newest and best covering for horses and pedestrians, called “Nicholson pavement”—wooden blocks soaked in tar and laid like bricks, then covered in pitch and gravel?





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    - Now, add to that the fact that they built so many of their buildings using “balloon framing”—completely of wood, with plenty of wooden channels throughout to allow unhindered airflow from one floor to another and you can probably see the problem with pretty much the whole city being one, huge fire trap





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  - **The city's brand-new water tower (made of stone, not wood) was one of the few structures to survive the fire and it still stands in Chicago today**
  - The city decided to completely rebuild itself—and, like with the pavement and the sewer system, Chicago vowed to be on the cutting edge of urban construction
    - They set a crucial precedent for the rest of the world by being the first city to build tall buildings with *metal* frames instead of wooden ones, beginning in 1884 with the 10-story Home Insurance Building
    - These buildings were so tall, in fact, that an architect described them as “stratosphere-scrapers”  
(quickly streamlined to “sky-scrapers”)



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  - **But this created something of a theological problem, and marked a subtle but *huge* shift in thinking**
    - For the past seven centuries, the tallest buildings in the world had always been some sort of *church* buildings (in fact, it had even been a law throughout Europe and in parts of America that no building in a town *could* be built taller than the local church building—which is part of why you saw so many *steeples* being built to make church buildings taller)





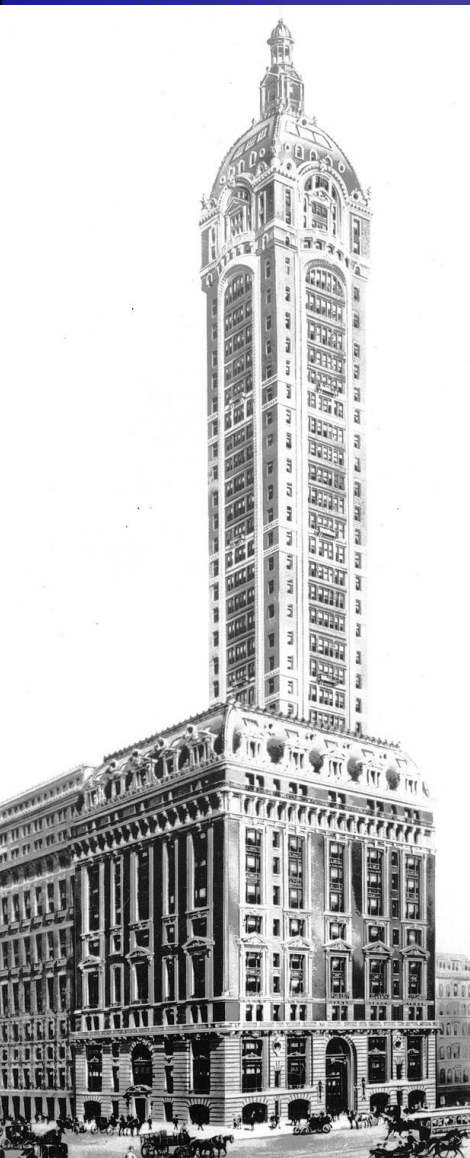
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- For the past seven centuries, the tallest buildings in the world had always been some sort of *church* buildings, but with the construction sky-scrapers such as the Singer Building in New York, suddenly *businesses* and *government* buildings were now the tallest structures.
  - Church leaders complained that—much like the Tower of Babel—we were emphasizing our own capabilities instead of prioritizing the things of God.
  - Most people thought that it was just a tempest in a teacup—that there was no “statement” being made about any shift in cultural priorities...
    - What do *you* think...?



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Stanley found Livingstone  
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  - 1872 **Victoria Woodhull ran for President**

(NOTE: This was before Hillary Clinton's grandmother was even born...)





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1872 **Victoria Woodhull ran for President**

- Born in Ohio, Victoria was the child of an illiterate mother and a con-man father, who abused her physically and sexually

- To escape that abusive, unhealthy environment, 15-year-old Victoria married 29-year-old Canning Woodhull, a charismatic doctor who'd treated her for her various illnesses in her family home

- Three days after her wedding, she found the chronically alcoholic Canning in a local brothel and six weeks later, she intercepted a note to him from his mistress, asking "Did you marry that child because she, *too*, was *en famille*?" (i.e.; pregnant)



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- In addition, Canning beat her so regularly—even while she was pregnant—that their first child, Bryan, was born with brain damage

- Nonetheless, she supported her family by becoming a prostitute (or a seamstress—reports vary)





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- **Eventually, she left Canning, moved to Chicago, and became a magnetic healer**  
(the idea that magnetism could be used to heal people had become a faddish craze in those days, with healers popped up everywhere)



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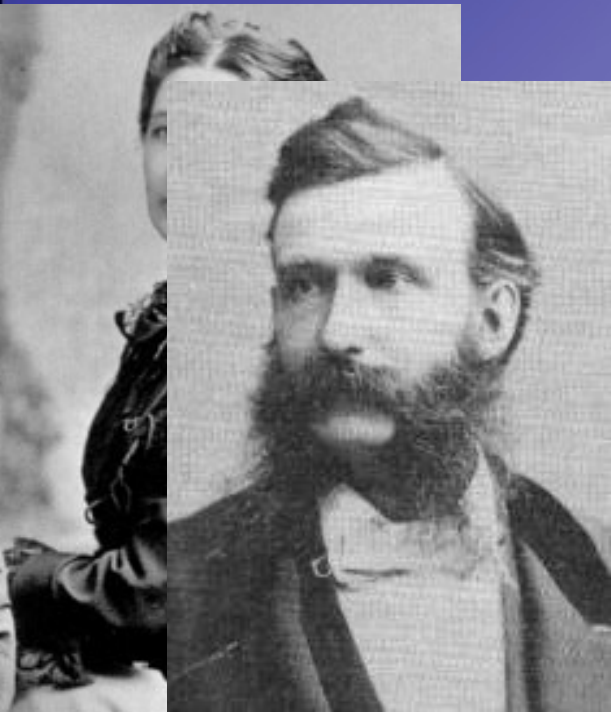
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- **Passing through St. Louis, she began a torrid affair with married city administrator James Harvey Blood—and in 1866, they divorced their respective spouses and remarried one another**

- **But—ever one to ignore tradition—Victoria retained her original married name of Woodhull...**





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- **Increasingly, Woodhull became a social activist**
  - She and Blood founded a newspaper to bring light to her social causes, which included feminist ideas such as free love

(NOTE: The 1870s version of “free love” was more about sexual *independence* for women than its promiscuity-obsessed 1960s version—as Woodhull herself summarized,

“I have an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can; to change that love every day if I please, and with that right, neither you nor any law you can frame have any right to interfere”)



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(As such, Woodhull is *still* seen as a sexual revolutionary today, and a symbol not only for modern feminism, but also for the gay rights movement, trans-sexuality, and pretty much anyone else who believes that everyone should be legally able to “love” anyone, with no restrictions)





# The Age of Revolution

- Funky little teaching moment—
  - Actually, I should probably note that there's a bit of a love-hate thing going on there with modern activists (or, more accurately, there are parts of her stances that modern activists conveniently strive to forget)
  - For instance, Woodhull was a staunch anti-abortion activist, arguing that a woman's right to life, liberty, and the pursuit of her own happiness begins in the womb—and *that's* where the first abuses are committed against females... by *abortionists*
  - In addition, though she was clearly a progressive, she wasn't a "liberal" in the modern sense of the term—given her views, she would probably feel far more comfortable today as a Libertarian than she would as a Democrat, since she argued primarily for the government to be actively removed from people's personal, everyday affairs
  - So picture her as a really attractive, anti-abortionist, anti-government feminist activist...  
...she'd totally have her own blog today...



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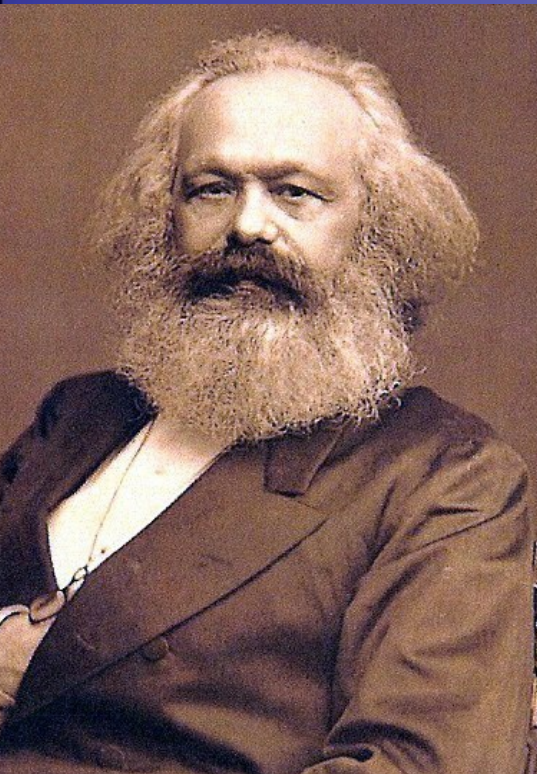
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(her printing presses were actually the first to print Marx's *Communist Manifesto* in English—appreciating Marx's arguments about oppressed classes because she saw women as the single *most* oppressed class in America)



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  - She believed so strongly that she actually ran for President against Ulysses S. Grant in 1872 (even though women couldn't vote, she had no real platform other than changing the U.S. Constitution with a "Declaration of Interdependence" and overturning the government, and she wasn't even the required 35 years old yet)





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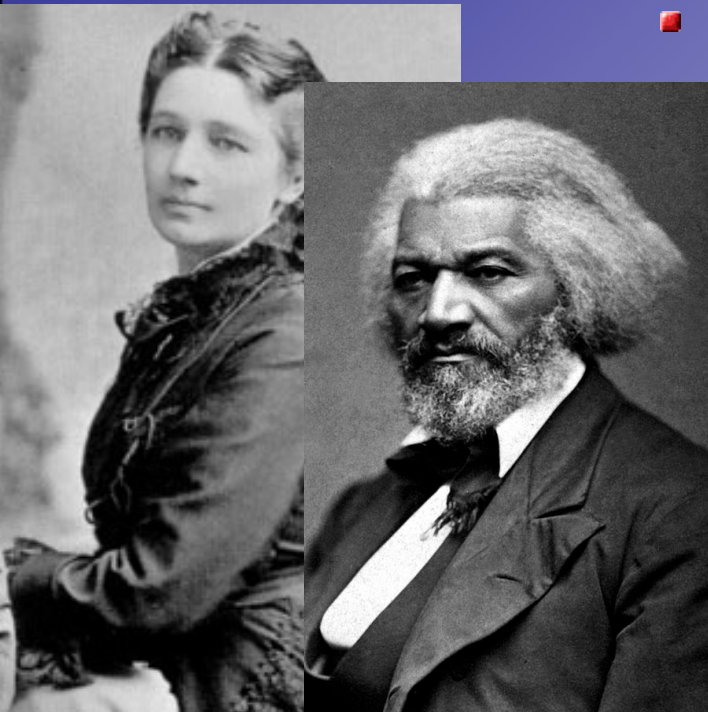
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  - **So won so few votes that they were not even officially counted, but the precedent—and history—had still be made**

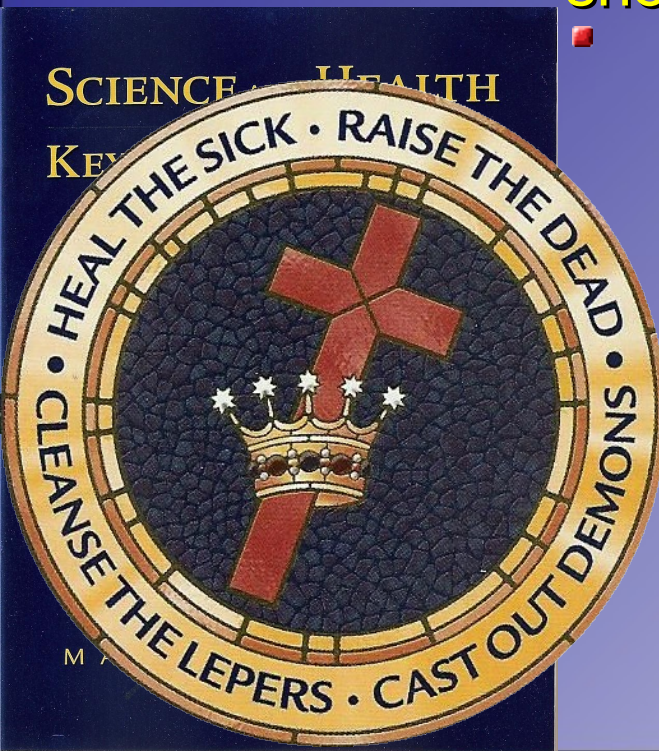




# The Age of Revolution

- Funky little teaching moment—
  - In 1876, she also crossed literary swords with another woman over the issue of marriage in the newspaper columns of the *Lynn Transcript*, in Massachusetts
  - Where Woodhull argued that marriage was an outdated, patriarchal institution designed to denigrate and subjugate women, her opponent, Mary Baker Eddy, argued that marriage was a sacred and crucially important institution which should be held in the highest esteem
  - Eddy had just published her book, *Science and Health (With Key to the Scriptures)*, the year before, and was rapidly becoming a literary fixture—especially in the East

(though her new cult—the Christian Scientists—would not be officially founded until 1879)



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  - So who do you think that *you* would have found yourself supporting—the clearly messed-up, sexually liberal Christian who wants to destroy traditional marriage, or the prudish, conservative cult leader who wants to defend it?
    - How do Christians decide their socio-political bedfellows today?





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**1872 Victoria Woodhull ran for President**

- Born in Ohio, Victoria was the child of an illiterate mother and a con-man father, who abused her physically and sexually
- Increasingly, Woodhull became a social activist
- **At the end of 1876, Woodhull divorced Blood, moved to England, and remarried wealthy London banker John Biddulph Martin, starting up a new magazine there, and never returning to the States**



# ***The Age of Revolution***

- **The world was aflame with change**

1870 The Franco-Prussian War

1871 Pontmain was saved by a miracle

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The Great Chicago Fire

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**P.P. Waldenström preached on atonement**

- **Paul Petter Waldenström was born in northern Sweden, and was ordained a priest in the Swedish Lutheran state church at the age of 26**

- He became involved in the evangelical movement within the state church, which was making the case that perhaps just being born in Sweden shouldn't automatically make someone a member of the state church (thus, a Christian by default)

- Perhaps even *within* the churches in Sweden, pastors should be preaching the Gospel





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- **He became famous in his sermons and his classrooms for asking the pointed question, "Where is it written?"**

(i.e.; if you don't see it written in Scripture, you shouldn't be making a dogmatic case for something)



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- **By 1872, his studies on the atonement led him to some radical new theories**
  - To Waldenström, it made no sense to suggest that Christ's work of atonement on the cross was some sort of appeasement of God's wrath—
    - A) To *appease* God would be to *change* God, and God is un-changing  
(clearly we were the ones changed at the cross, not *God*)





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A) To *appease* God would be to *change* God, and God is un-changing

B) **God has no "wrath" toward humanity**  
(I mean, *show me where that's written...*)



# ***The Age of Revolution***

- Funky little teaching moment—
  - Quick Bible drill—let's have people read the following verses in rapid succession—

Ephesians 5:6

Romans 1:18

Colossians 3:4-6

1 Thessalonians 2:14-16

John 3:36

Romans 5:9

- “Is it, then, *anywhere* written in the word of God that God's wrath was to be appeased through Christ's death, or that it *has* been appeased through Christ's death? If it is thus written in the word of God, then it must be held as true; if not, it must be given up. The question is, therefore: *Is* it written? To this it must be replied: *No*, it is *nowhere* thus written. In the *whole Bible* there is *no* such passage...”

—P.P. Waldenström





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  - To Waldenström, it made no sense to suggest that Christ's work of atonement on the cross was some sort of appeasement of God's wrath
  - **Therefore, Christ died on the cross not to "pay for our sins" or to "redeem humanity" or anything so un-Biblical**  
(he considered the idea of Jesus "paying for" or "redeeming" us through His death on the cross to be vulgar and un-Biblical)  
(someone read Galatians 3:13-14)



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  - To Waldenström, it made no sense to suggest that Christ's work of atonement on the cross was some sort of appeasement of God's wrath
  - **Therefore, Christ died on the cross not to “pay for our sins” or to “redeem humanity” or anything so un-Biblical, but rather to radically connect Himself with humanity, and to radically re-connect all of us with God**
    - To use a modern analogy, He gave us a blood transfusion of His holiness into our otherwise un-holy lives





# ***The Age of Revolution***

- Funky little teaching moment—
  - Actually, these ideas weren't as “new” or as “radical” as Waldenström might have believed
  - If you'll remember, Peter Abélard had taught much the same sort of atonement 760 years earlier
    - Jesus didn't die on the cross to take our punishment onto Himself or to appease the wrath of an angry God—that would make God out to be wrathful instead of loving
    - How could God *love* His children and yet feel *wrath* toward His children at the same time
    - *God's* attitudes (i.e.; His wrath) didn't need to change—*our* attitudes needed to change



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  - If you'll remember, Peter Abélard had taught much the same sort of atonement 760 years earlier
    - Jesus didn't die on the cross to take our punishment onto Himself or to appease the wrath of an angry God—that would make God out to be wrathful instead of loving
    - Instead, Jesus died to infuse our lives with His holy blood and righteousness
      - Christ's death was therefore not a payment to either God or Satan, but rather a call for holy living for humanity—the perfect example of the ultimate act of obedience to God
      - Thus, Abélard's view is often called the “Moral Influence” theory of the atonement, since it points to Christ's actions on the cross as primarily influencing our core, human morality—all of which sure sounds a lot like what Waldenström “invented” in 1872





# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
    - Just so that we're all on the same page, let's do a quick re-cap of the three main theories out there
    - Ransom Theory of the Atonement
      - Jesus died as a ransom to Satan, since the Devil owned us because of our original sin
- (NOTE: This was a “trick” by God, since Satan didn't realize that Christ's sacrifice would allow Him to break the power of sin and death)
- (NOTE<sup>2</sup>: A derivation off of this theory became known as the “Christus Victor” theory, since it emphasized that Jesus' ransom then defeated the power of Satan and sin on the Earth)





# The Age of R

- Funky little teaching r

- Just so that we're all
- quick re-cap of the th

- Ransom Theory of t

- Jesus died as a ra
- owed us because
- (NOTE: This w
- didn't realize t
- Him to break the power of sin and death)

- Penal ("Substitutionary") Theory of the Atonement

- Jesus died in our place to take the penalty that we owed for our sins onto Himself
- (NOTE: This theory was promoted early on, but then mostly abandoned, post-Augustine—though it became the most popular *Protestant* theory, post-*Reformation*)

## Moral Influence Theory of the Atonement

- Jesus died as a martyr, showing us the perfect example of the importance of living for—and being willing to die for—moral purity in our lives





# ***The Age of Revolution***

- Funky little teaching moment<sup>2</sup>—
  - Just so that we're all on the same page, let's do a quick re-cap of the three main theories out there
  - Modern Anglican theologian John Stott argued that it shouldn't be an “either/or” proposition
    - Substitutionary Atonement should be our baseline
      - Jesus certainly died in our place to take the penalty for our sins onto Himself
      - And yet, Jesus *did* conquer Satan and sin at the cross (i.e.; “Christus Victor”)
      - And yet, Jesus *also* did die as an example of how we should be living holy lives, infusing us with His righteousness through His blood (i.e.; “Moral Influence”)
      - Some people have (rightly) argued that Stott may have been trying too hard to make everyone happy, but I really do think that he had a good point...



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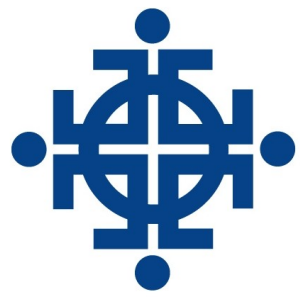
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(small group Bible studies which met in the members' homes)







# The Evangelical Covenant Church

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- In 1885, that church founded the "Swedish Evangelical Mission Covenant of America" in Chicago... which eventually became known as the "Evangelical Covenant Church" (and yes, that's *our* denomination)



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- In 1885, that church founded the "Swedish Evangelical Mission Covenant of America" in Chicago
- **In 1904, Waldenström became President of the Swedish Covenant Church, and is fondly remembered as its leading theologian...**





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1876 **The Great Sioux War**

