


Topics

- Introduction to Church History 1600-1800
 - The British Church: The Anglicans
 - Grace Abounding: The Puritans
 - For Christ's Crown & Covenant: The Scottish Presbyterians
 - God's Free Mercy: The Church in the Netherlands
 - The Westminster Assembly
 - Calvinism in the New World
 - Protestant Orthodoxy
- 
- The Path of Life: Brother Lawrence and Blaise Pascal
 - The Great Divide: Enlightenment and Romanticism
 - A Warmth From the Fire of God in the Heart of Germany: Pietism and Bach
 - The Inextinguishable Blaze: The Evangelical Revival in Great Britain
 - The Great Awakening in America
 - From the Awakening to the Revolution: Davies to Witherspoon
 - Summary

<http://www.rpchurchmanassas.org/drupal/churchhistory16001800>

The Enlightenment and Romanticism - Outline

- The Enlightenment
- Romanticism
- Results of the Enlightenment and Romanticism

“We are all born in the Enlightenment and bred in Romanticism.”

– [Unnamed] author interviewed for the Mars Hill tape series (marshillaudio.org)

The Enlightenment - Introduction

WHAT IS THE “ENLIGHTENMENT”?

The Enlightenment was the period in the **18th century** in **Europe** when particular thinkers began to emphasize the importance of **science and reason** rather than **religion and tradition**.

– *Cambridge Academic Content Dictionary*

a **European** intellectual movement of the **17th and 18th centuries** in which ideas concerning **God, reason, nature, and humanity** were synthesized into a worldview that gained wide assent in the West and that instigated revolutionary developments in art, philosophy, and politics. Central to Enlightenment thought were the use and celebration of **reason**, the power by which humans understand the universe and **improve their own condition**. The goals of rational humanity were considered to be **knowledge, freedom, and happiness**.

– *Encyclopedia Britannica*

*The fear of the LORD is the beginning of **knowledge**: but fools despise wisdom and instruction.*

– **Proverbs 1:7**

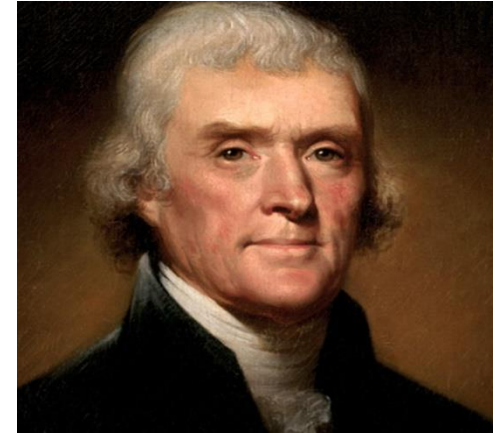
The Enlightenment - Introduction



Francois-Marie Arouet (Voltaire)
1694-1778



Denis Diderot
1713-1784



Thomas Jefferson
1743-1826

“Cherish those who seek the truth but beware of those who find it.”
“Doubt is an uncomfortable position, but certainty is a ridiculous one.”
– Voltaire

“Man will never be free until the last king is strangled with the entrails of the last priest.”
– Denis Diderot

“I repeat that you must lay aside all prejudice on both sides, and neither believe nor reject any thing because any other person, or description of persons have rejected or believed it. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness but uprightness of the decision.” – Thomas Jefferson, Letter to Peter Carr, 1787

The Enlightenment - Introduction

WHY AN “ENLIGHTENMENT”?

- Growing Interest in Nature and Science dating to 13th Century
 - Albertus Magnus (1200-1280)
 - Isaac Newton (1643-1727)
- Renaissance Humanist Emphasis on Classic Works (Philosophers not just Bibles)
- Renaissance Focus on Individual vs. Place in Feudal Hierarchy
- Oppressive Behavior by Establishment Authorities (Kings and Priests)
- The Cost of Enforcing Dogma
 - Schmalkaldic War
 - French Wars of Religion
 - [Dutch] 80 Years War
 - The 30 Years War
 - The English Civil War
 - The Inquisitions

The Enlightenment – Rene Descartes and Cartesian Rationalism



Rene Descartes
1596-1650

- Rationalism is primarily a Continental European Phenomenon
- Basis of Descartes' thinking
 - Mathematical Reasoning
 - Distrust of all that is not absolutely certain
 - ❑ Accept undeniable axioms
 - ❑ Accept that which has been rationally proven
- Starting point – Something that could not be doubted
 - His own existence – All can be doubted except that the doubting subject exists (Cogito, ergo sum – I think therefore I am)
- Second point – God exists
 - Descartes found in his mind the idea of a more perfect being – Since his mind could not produce something better than itself, God must have put that idea there

“The reasoning, simple and easy to understand, that geometers use to reach their most difficult demonstrations had made me think that all that can be encompassed by human knowledge is linked in the same fashion.”

– Rene Descartes

The Enlightenment – John Locke and Empiricism



John Locke
1632-1704

- Empiricism is primarily a British Phenomenon
- Basis of Knowledge
 - Sensing of outer reality presently before us
 - Ourselves
 - God – proven by the existence of self and its experiences
- Importance of Probability
 - Judgment allows us to surmise that since we've repeatedly experienced Fred's existence it is likely that he continues to exist even though not presently before us
- Christianity
 - Faith is derived from revelation, not reason – highly likely but not certain
 - ❑ Locke disdains fanatical enthusiasm of those who base everything on divine revelation
 - *The Reasonableness of Christianity* – Christianity is the most reasonable of all religions
 - ❑ Jesus is Messiah – focus on his **moral** teaching
 - ❑ De-emphasize miracles, theological concepts such as the Trinity, Atonement

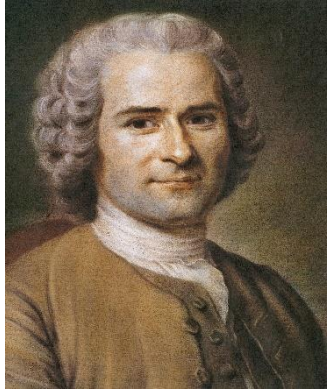
Romanticism - Introduction

WHAT IS “ROMANTICISM”?

Attitude or intellectual orientation that characterized many works of literature, painting, music, architecture, criticism and historiography in **Western civilization** over a period from the **late 18th to the mid-19th century**. Romanticism can be seen as a rejection of the precepts of order, calm, harmony, balance, idealization, and rationality that typified Classicism. It was also to some extent **a reaction against the Enlightenment and against 18th-century rationalism and physical materialism** in general. Romanticism emphasized **the individual, the subjective, the irrational, the imaginative, the personal, the spontaneous, the emotional, the visionary, and the transcendental.**

– *Encyclopedia Britannica*

Romanticism - Overview



Jean Jacques Rousseau
1712-1778

- “I feel therefore I am”
- Attributes of Romanticism
 - Feelings, Human Emotion
 - Sanctity of Nature – In the extreme heads toward Pantheism
 - The Artist (not the Philosopher or Scientist)
 - The Heart (not the Head)
- Romanticism impact on Christianity
 - Friedrich Schleiermacher (1768-1834) – understanding of God based on an inner feeling of absolute dependence on God
 - Ralph Waldo Emerson (1803-1882) – rejects orthodoxy, then rejects Unitarianism for the “Fire Within” – obey yourself, respect yourself

“The defining moment of Romanticism came when Jean Jacques Rousseau was sitting on an island in a lake and felt himself to be one with nature. Some sort of mystical experience he had there brought him, he thought, in line with nature.”

– Dr. David Calhoun

Rousseau’s ideas “came into the brilliant artificial world of the Enlightenment like a warm west wind from the fields into a lighted salon, extinguishing the tapers and filling the air with the scent of damp earth and rain-soaked vegetation.”

– Christopher Dawson, English Historian, 1889-1970

Results of the Enlightenment and Romanticism

THE ENLIGHTENMENT AND ROMANTICISM MAKE POSITIVE CONTRIBUTIONS TO WESTERN SOCIETY

- Transportation
- Medicine
- Economics
- Government / Democracy/ Individual Liberty
- Art & Music

THIS COMES WITH A DOWNSIDE

- The Enlightenment
 - Emphasis on rationality and de-emphasis of dogma and miracles results in the concept of a distant, disengaged God (Deism)
 - Dependence on “Reason” alone leads some away from God entirely
- Romanticism
 - Focus on the individual, the personal, and the subjective results in God being buried by one’s inner feelings

Results of the Enlightenment and Romanticism

“The 300 years of modern paganism, or secular humanism, is probably the most creative, the most liberated, the wealthiest, the most dehumanizing, and the most murderous civilization in the history of our species.”

– Chaim Potok, Jewish Author and Rabbi, 1929-2002

*Faces along the bar cling to their average day:
The lights must never go out,
The music must always play,
All the conventions conspire
To make this fort assume the furniture of home;
Lest we should see where we are,
Lost in a haunted wood, children afraid of the night
Who have never been happy or good.*

– W.H. Auden from the poem September 1, 1939

“Pascal was right... Man’s conquest of nature by science and technology, despite its spectacular success, has not made us happier, has not made us wiser, and has not made us holier.”

– Peter Kreeft, from Christianity for Modern Pagans

*The **grass** withereth, the flower fadeth: but the word of our God shall stand for ever.*

– **Isaiah 40:8**

BACK-UP SLIDES

Issue from Class – Isaac Newton

“Isaac Newton was a devout Christian who spent a great deal of his time studying his Bible and writing commentaries on books like Daniel”

– Dr. David Calhoun, Lesson 22 Reformation and Modern Church History, 1998

MULTIPLE ARTICLES ABOUT NEWTON ON ANSWERS IN GENESIS PAGE

posted links to two of them on the class web page

- Sir Isaac Newton – A Creation Scientist Profile - 6/1/1990
 - Deep belief in God
 - Conviction that scientific investigation leads to greater knowledge of God, the Creator of the universe
 - Recognized by peers for knowledge of the Bible
 - Intended to become a minister
 - Devout Christian – disagreed with some teachings of the Anglican Church
 - He loved God and believed God’s Word
- The Misplaced Faith of Isaac Newton – 2/25/2018 (Based on work of Rob Iliffe)
 - Passionately religious – wrote more on theology than science
 - Took rationality beyond the Reformers – study nature, reject human conjecture & imagination
 - Believed in God as creator, Jesus as Messiah (who was resurrected), Christian morality
 - Rejected Trinity - Arianism