

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

James 3:1 - Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. (ESV)

Outline

- Thoughts on “Puritans” & “Puritanism”
- “The Tree” Analogy of Puritanism in England
 - Roots
 - Blossoms
 - Withering & Breaking
- Puritan Doctrine, Liturgy, Thought

Thoughts on “Puritans” & “Puritanism”

“Puritanism: The haunting fear that someone, somewhere, may be happy.”

– H.L. Mencken, A Mencken Chrestomathy

“The important task of literature is to free man, not to censor him, and that is why Puritanism was the most destructive and evil force which ever oppressed people and their literature: it created hypocrisy, perversion, fears, sterility.”

– Anais Nin, The Diary of Anais Nin

“Nothing evokes the prurient like puritanism.”

– Christopher Moore, Practical Demonkeeping

“The value we [demons] have given to that word [Puritan] is one of the really solid triumphs of the last 100 years. By it we rescue annually thousands of humans from temperance, chastity, and sobriety of life”

– C.S. Lewis, The Screwtape Letters

“The cheerful old Puritans”

– J.I. Packer

Roots - The 16th Century

- Puritan Objectives (originally within the Church of England)
 - Push reform toward greater perfection in worship and church discipline
 - Establish righteousness in the culture
 - Convert all to a vigorous evangelical faith
- Conflict within the Refugee Church in Frankfurt
 - Richard Cox – The church should have the face of the English Church
 - John Knox – “The Lord granted to have the face of Christ’s Church”
 - John Hooper – early champion of the Regulative Principle
- Geneva Bible (1560 & 1599) – based on William Tyndale’s work
 - Marginal notes setting forth Calvinist and Puritan teaching
 - Used on the Mayflower and at Westminster

“The Lord granted to have the face of Christ’s Church”
- John Knox

Roots the 17th Century



James VI/ I
1566 - 1625

- Disappointment with Queen Elizabeth
- Disillusionment with James VI/I (crowned 1603)
 - Puritan Millenary Petition presented to James on the way to London
 - King's mom was a Roman Catholic
 - King prefers bishops and tolerates no divergence in the church or state
 - King James Bible 1611
- Despair with Charles I (crowned 1625)
 - Charles is a chip off the old block
 - Charles marries a Roman Catholic
 - Archbishop of Canterbury Laud, an Arminian, persecutes Puritans in England and offends Scots by mandating the use of the Anglican Book of Common Prayer
 - 1620's – 30's Many Puritans leave England
 - Civil War 1642-1651 (Westminster Assembly convened during this period)
 - Parliamentarians/Puritans/Roundheads defeat Royalists
 - Charles I executed January 30, 1649



Charles I
1600 - 1649



King James Bible – 1611
Bodleian Library, Oxford
University



William Laud
1573 - 1645

Blossoms

- The Commonwealth 1649 – 1660 a Period of Puritan Ascendancy
 - Puritans become the Ruling Class in England
- Cromwell – the Lord Protector
 - Gentleman Farmer, MP, Cavalry Leader, Leader of Parliament, Lord Protector
 - Honest, Humble before the Lord
 - Championed Liberty and Equality



Oliver Cromwell
1599 - 1658



Cromwell Statue
at Parliament

“Lord, though I am a miserable and wretched creature, I am in covenant with You through grace, and I may, I will, come to You for Your people, pray for the people of England. Teach those who look too much on Your instruments to depend more on Yourself. Let people not look to me and the Parliament but to You as their guide and their help.”

- Oliver Cromwell

Blossoms



John Milton
1608 - 1674

- Poet and Scholar
- *Paradise Lost, Paradise Regained, Samson Agonistes*
- Great writing, tinged of Arianism and Arminianism

“The last person to read everything that has been published”

– A Milton Biographer



Richard Baxter
1615 - 1691

- Preacher, Pastor at Kidderminster
- *The Reformed Pastor, A Call to the Unconverted, The Saints’ Everlasting Rest*
- Caution - Neonomianism

“If the ministers in England had sinned only in Latin then I would have admonished them in Latin”

– Richard Baxter



John Owen
1616 - 1683

- Theologian, Westminster Divine
- *Death of Death: in the Death of Jesus Christ, The Savoy Declarations*

“It is unnecessary to say that Owen is the prince of Divines. To master his works is to be a profound theologian.”

- Charles Spurgeon



John Bunyan
1628 - 1688

- Tinker of Bedford
- *Pilgrim’s Progress, Grace Abounding to the Chief of Sinners*

“Pilgrim’s Progress is the Westminster Confession with people in it”

- Anonymous

Withering & Breaking

What Went Wrong?

- Division in the Puritan Ranks
 - Good at pointing out what was wrong with others, hard time getting along with each other (e.g., Presbyterians vs. Independents on subject of National Church)
 - All or nothing – found it difficult to compromise
 - Division in the ranks
 - ❑ Baptists (?) – believer baptism
 - ❑ Levelers – golden rule, level social hierarchy, extend who can vote, freedom of religion
 - ❑ Diggers – Levelers on steroids, abolish private property
 - ❑ Fifth Monarchists – Saw HRE as 4th Empire in Daniel, pushed for more radical religious reform to establish the everlasting 5th Empire (Cromwell did not go along)
 - ❑ Quakers – the inner light (people capable of living perfect life), no class distinctions, pacifism,
- Excessive Mixture of Religion and Politics
 - Desire to represent Christ over culture – Good!
 - Civil / political intrigue, questionable war in Ireland – Not so good!
- 1660 – The Restoration -- Charles II crowned King
- 1662 – The Act of Uniformity (to the Anglican way) and the Great Ejection (of non-conformers)
- 1689 – The Glorious Revolution & Toleration

Puritan Doctrine, Liturgy, Thought

Topic	Anglicans	Puritans
Theology	Reformed – 39 Articles of Religion (Later used as source at Westminster Assembly) Flexible	Reformed, Grace Focused, Law focused (how we live in service to God in gratitude for His grace (legalism?))
Liturgy	Very concerned with liturgical consensus Book of Common Prayer Stress beauty in worship Church Architecture	Biblical Worship Regulative Principle – no vestments, crosses, pictures, organs, candles, feast days, etc.
Church Government	Episcopal Tight tie with state (monarchy)	Presbyterian – National church (like Scotland) Independents – Local, a national church is tyranny
Mindset	Broad, Inclusive Devout, Learned, Cultured, Moderate	Thorough, detail oriented

“Law oriented without falling into legalism”

- J.I. Packer