



Introduction

Why study history?

Dates of the Protestant Reformation

Medieval Background to the Reformation

Authority in Catholicism

Salvation in Catholicism

Sacraments

Purgatory

Merit

Relics

Indulgences

1342: Pope Clement VI issued papal bull *Unigenitus*, which stated that this surplus merit could be dispensed by the pope through indulgences that would partially or fully remit temporal punishment for the sins of the person who purchased the indulgence

1476: Pope Sixtus IV issued a further papal bull, *Salvator noster*, which stated that indulgences could be applied to the souls of the departed in purgatory

Three different “schools”

Thomism (“cooperation”)

Augustinianism (God’s sovereignty)

Nominalism (“do your best”)

Prior “Protestors”

John Wycliffe (d. 1384)

Jan Hus (d. 1415)

Problems within Catholicism

“Babylonian Captivity of the Church” (1309-1377)

“The Great Schism” (1378-1417)

Humanism and the Greek New Testament (1516)

The Question of Authority

Pope or Council or Teachers of the Church? Or Holy Scripture?

sola scriptura (“formal principle” of the Reformation)

sola fide (“material principle” of the Reformation)

I. Martin Luther (1483-1546)

“The Reformation is Luther and Luther is the Reformation” (James Atkinson)

Question: why Martin Luther?

Luther’s Life and Theological Development

Bible Professor

1512: professor of the Biblical Theology at Wittenberg

Luther’s lectures: Psalms (1513-1515); Romans (1515-1516); Galatians (1516-1517); Hebrews (1517-1518); Psalms again (1518-1521)

Struggle with Romans 1:17

Indulgences and Albert of Brandenburg

Johann Tetzel: “What are you thinking about? Why do you hesitate to convert yourselves? Why don’t you have fears about your sins? Why don’t you confess now to the vicars of our Most Holy Pope? . . . Why do you not take the example of Bartholomew, Stephen, and of other saints who gladly suffered the most gruesome deaths for the sake and salvation of their souls? You however do not give up great treasures; indeed you do not give even a moderate alms. They gave their bodies to be martyred, but you delight in living well joyfully. . . . Are you perhaps ashamed to visit the Cross with a candle and yet not ashamed to visit a tavern? Are you ashamed to go to the apostolic confessors, but not ashamed to go to a dance? . . . You should know that all who confess and in penance put alms into the coffer according to the counsel of the confessor, will obtain complete remission of all their sins. . . . Don’t you hear the voices of your wailing dead parents and others who say, ‘Have mercy upon me, . . . because we are in severe punishment and pain. From this you could redeem us with a small alms and yet you do not want to do so. . . . Why then are you so cruel and harsh that you do not want to save us, though it only takes a little?’”

95 Theses (October 31, 1517)

1. Our Lord and Master Jesus Christ in saying “Repent ye” [*poenitentiam agite*], etc., intended that the whole life of believers should be penitence.
2. This word *poenitentia* can not be understood of sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests.
50. Christians should be taught that if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes, than that it should be built up with the skin, flesh, and bones of his sheep.
82. Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls?

March 1518: Two Kinds of Righteousness

“proper” righteousness vs. “alien” righteousness

Augsburg debate with Cardinal Cajetan, August 1518

“His Holiness abuses Scripture. I deny that he is above Scripture.”

Harold Grimm: “The more Cajetan insisted upon the infallibility of the papacy the more Luther relied upon the authority of Scripture.”

Leipzig Disputation with Johannes Eck, July 4-16, 1519

“*Du bist ein Hussite*”

Three Treatises of 1520

1. *Address to the Christian Nobility of the German Nation*

2. *Babylonian Captivity of the Church*

A. Lord’s Supper

1st captivity of this sacrament is that the laity are denied it in both kinds, receiving only the bread

2nd captivity is the doctrine of transubstantiation

“it is real bread and real wine, in which Christ’s real flesh and real blood are present in no other way and to no less a degree than the others assert them to be under their accidents” (285)

“It is an absurd and unheard-of juggling of words to understand ‘bread’ to mean ‘the form or accidents of bread’” and the same thing of “wine.” “Why do they not also understand all other things to mean their ‘forms or accidents?’” (287)

It is possible in red-hot iron for the parts to be so mingled that every part is both iron and fire; why not also “that the body of Christ be contained in every part of the substance of the bread?”

B. Baptism

3. *The Freedom of the Christian*

Luther: although this was “a small book if you regard its size, it contains the whole Christian life in a brief form”

Thesis:

“A Christian is a perfectly free lord of all, subject to none.

“A Christian is a perfectly dutiful servant, subject to all.”

Faith

“Priesthood of all believers”

Papal order to recant: Exsurge Domine, June 1520

Began with the words: “Rise up. O Lord, for a wild boar has invaded your vineyard”

Excommunicated in January 1521

Tried at the Diet of Worms, April 1521

“Since your most serene majesty and your highnesses require of me a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the council, because it is clear that they have fallen into error and even into inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. [Here I stand. I cannot do otherwise.] God help me. Amen.”

“Captivity” at Wartburg Castle

German New Testament

Debate with Desiderius Erasmus (1524-25): Free Will vs. Bondage of the Will

Marriage to Katherine von Bora, 1525

The Marburg Colloquy, 1529

Justification by Faith Alone

“the summary of all Christian doctrine...the article by which the church stands or falls”

Smalcald Articles of 1537: “Nothing in this article [justification] can be given up or compromised, even if heaven and earth and things temporal should be destroyed....On this article rests all that we teach and practice against the pope, the devil, and the world. Therefore we must be quite certain and have no doubts about it. Otherwise all is lost, and the pope, the devil, and all our adversaries will gain the victory.”

Luther's “Breakthrough”

Luther's basic question was no longer whether he was a sheep or a goat, but whether God was herbivorous or carnivorous, a Deliverer or a Destroyer. (Philip Watson)

“I had certainly wanted to understand Paul in his letter to the Romans. But what prevented me from doing so was not so much cold feet as that one phrase in the first chapter: ‘the righteousness of God is revealed in it’ (Rom 1.17). For I hated that

phrase 'the righteousness of God,' which I had been taught to understand as the righteousness by which God is righteous, and punishes unrighteous sinners.

“Although I lived a blameless life as a monk, I felt that I was a sinner with an uneasy conscience before God. I also could not believe that I had pleased him with my works. Far from loving that righteous God who punishes sinners, I actually hated him....I was in desperation to know what Paul meant in this passage.

“At last, as I meditated day and night on the relation of the words 'the righteousness of God is revealed in it, as it is written, the righteous person shall live by faith,' I began to understand that 'righteousness of God' as that by which the righteous person lives by the gift of God (faith); and this sentence, 'the righteousness of God is revealed,' to refer to a passive righteousness, by which the merciful God justifies us by faith, as it is written, 'the righteous person lives by faith.' This immediately made me feel as though I had been born again, and as though I had entered through open gates into paradise itself. From that moment, I saw the whole face of scripture in a new light....And now, where I had once hated the phrase, 'the righteousness of God,' I began to love and extol it as the sweetest of phrases, so that this passage in Paul became the very gate of paradise to me.”

“Alien Righteousness”

“Extrinsically, the believer is righteous, through the alien righteousness of Christ; intrinsically, he is – and will remain – a sinner.” (Alister McGrath)

simul iustus et peccator (“at once righteous & a sinner”)

By Faith Alone (*sola fide*)

“Faith unites the soul with Christ as a bride is united with her bridegroom. As Paul teaches us, Christ and the soul become one flesh by this mystery (Eph. 5.31-32). And if they are one flesh, and if the marriage is for real – indeed, it is the most perfect of all marriages, and human marriages are poor examples of this one true marriage – then it follows that everything that they have is held in common, whether good or evil. So the believer can boast of and glory of whatever Christ possesses, as though it were his or her own; and whatever the believer has, Christ claims as his own. Let us see how this works out, and see how it benefits us. Christ is full of grace, life, and salvation. The human soul is full of sin, death, and damnation. Now let faith come between them. Sin, death, and damnation will be Christ's. And grace, life, and salvation will be the believer's.”

Necessity of Doing Good Works

Theology of Glory vs. Theology of the Cross

The Word of God and Preaching

“At each service a passage of Scripture is to be read and then interpreted. This is to be followed by the praying of the psalms and other prayers.”

“God uses the ordinary means of the reading and preaching of the Word by ministers of the gospel,” nonetheless the word “becomes inward when inwardly it is received and believed. This is the work of the Holy Spirit. It is through the Word that the Holy Spirit works.”

Engaging with God

Oratio (prayer), *meditatio* (on-going study of Bible), *tentatio* (struggles, despair, afflictions)

“I want you to know how to study theology in the right way. I have practiced this method myself ... Here you will find three rules. They are frequently proposed throughout Psalm [119] and run thus: *Oratio, meditatio, tentatio* (prayer, meditation, trial)”

Trials (*Anfechtungen*) are the "touchstone"

“They teach you not only to know and understand but also to experience how right, how true, how sweet, how lovely, how mighty, how comforting God's word is: it is wisdom supreme.”

“For as soon as God's Word becomes known through you," he says, "the devil will afflict you will make a real doctor of you, and will teach you by his temptations to seek and to love God's Word. For I myself ... owe my papists many thanks for so beating, pressing, and frightening me through the devil's raging that they have turned me into a fairly good theologian, driving me to a goal I should never have reached.”

“I sit here at ease, hardened and unfeeling—alas! praying little, grieving little for the Church of God, burning rather in the fierce fires of my untamed flesh. It comes to this: I *should* be afire in the spirit; in reality I am afire in the flesh, with lust, laziness, idleness, sleepiness. It is perhaps because you have all ceased praying for me that God has turned away from me ... For the last eight days I have written nothing, nor prayed nor studied, partly from self-indulgence, partly from another vexatious handicap [i.e., constipation] ... I really cannot stand it any longer ... Pray for me, I beg you, for in my seclusion here I am submerged in sins.” (July 13, 1521)

“For more than a week I have been thrown back and forth in death and Hell; my whole body feels beaten, my limbs are still trembling. I almost lost Christ completely, driven about on the waves and storms of despair and blasphemy against God. But because of the intercession of the faithful, God began to take mercy on me and tore my soul from the depths of Hell” (August 2, 1527)

“I myself 'knew a man' [II Cor. 12:2] who claimed that he had often suffered these punishments, in fact over a brief period of time. Yet they were so great and so much like hell that no tongue could adequately express them, no pen could describe them, and one who had not himself experienced them could not believe them. And so great were they that, if they had been sustained or had lasted for half an hour, even for one tenth of an hour, he would have perished completely and all of his bones would have been reduced to ashes.

“At such a time God seems terribly angry, and with him the whole creation. At such a time there is no flight, no comfort, within or without, but all things accuse. At such a time as that the Psalmist mourns, 'I am cut off from thy sight' [Cf. Ps. 31:22], or at least he does not dare to say, 'O Lord, . . . do not chasten me in thy wrath' [Ps. 6:1]. In this moment (strange to say) the soul cannot believe that it can ever be redeemed—other than the fact that the punishment is not yet completely felt. . . .

“All that remains is the stark-naked desire for help and a terrible groaning, but it does not know where to turn for help. In this instance the person is stretched out with Christ so that all his bones may be counted, and every corner of the soul is filled with the greatest bitterness, dread, trembling, and sorrow in such a manner that all these last forever.”
(*Explanation of the Ninety-Five Theses*)

What We Learn from Luther

Positives

- a. Bible central over tradition
- b. Justification by faith alone
- c. Focused on Christ

Negatives

- a. Still tied to tradition
- b. Normative principle of worship

A Beginning Reading List on Luther

1. *Martin Luther's Basic Theological Writings* (ed. Timothy Lull)
2. Martin Luther, *Three Treatises*
3. Roland Bainton, *Here I Stand: A Life of Martin Luther*
4. Timothy George, *Theology of the Reformers*

II. John Calvin (1509-64)

Introduction

“Reformed” or “Calvinist”?

“the church that is Reformed is always being reformed according to the word of God” (*ecclesia reformata semper reformanda secundum verbum dei*)

Education in Humanist tradition

Conversion

“First, when I was too firmly addicted to the papal superstitions to be drawn easily out of such a deep mire, by a sudden conversion He brought my mind (already more rigid than suited my age) to submission to Him. I was so inspired by a taste of true religion and I burned with such a desire to carry my study further, that although I did not drop other subjects, I had no zeal for them.

“I . . . wished to find myself a quiet hiding place—a wish which has never yet been granted for me; for every retreat I found became a public lecture room. When the one thing I craved was obscurity and leisure, God fastened upon me so many cords of various kinds that He never allowed me to remain quiet, and in spite of my reluctance dragged me into the limelight.

“I left my own country and departed for Germany to enjoy there, unknown, in some corner, the quiet long denied me.”

Institutes of the Christian Religion, 1536

Reformation in Geneva: Guillaume (William) Farel

Calvin: “Then Farel, who was working with incredible zeal to promote the gospel, bent all his efforts to keep me in this city. And when he realized that I was determined to study in privacy in some obscure place, and saw that he gained nothing by entreaty, he descended to cursing, and said that God would surely curse my peace if I held back from giving help at a time of such great need. Terrified by his words, and conscious of my own timidity and cowardice, I gave up my journey and attempted to apply whatever gift I had in defense of my faith.”

“Exile” in Strasbourg, 1538-41

Martin Bucer: psalm-singing

Commentary Writing

“lucid brevity”

Marriage to Idelette de Bure

Geneva, 1541-1564

Michael Servetus (1553)

The Institutes of the Christian Religion

Four major editions

1536, 1539, 1543-50, 1559

Structure?

Book 1: The Knowledge of God the Creator

18 chapters

Start with knowledge of God or of ourselves?

Piety

Scripture—self-attesting, word and Spirit must always work in tandem

The Trinity

Providence

Book 2: The Knowledge of God the Redeemer in Christ, First Disclosed to the Fathers under the Law, and Then to Us in the Gospel

17 chapters

The Fall into sin

The role of the Law—relationship of the Old Testament to the New Testament

Christ's Person—essential that he be fully God and fully man in order to be our Mediator

Three-fold office of Christ: Prophet, King, and Priest

How Christ acquires salvation for us

Book 3: The Way in which We Receive the Grace of Christ: What Benefits Come to Us from It, and What Effects Follow

25 chapters—longest of the books

How the Holy Spirit brings the salvation of Christ to us

Faith takes central place

The sum of the Christian life: self-denial and cross-bearing

Justification by faith

Christian freedom

Prayer

Predestination

Final resurrection

Book 4: The External Means or Aids by Which God Invites Us Into the Society of Christ and Hold Us Therein

20 chapters

Invisible and visible church

Form, governance, officers, and ministry of the church

Sacraments—baptism and Lord's supper
 Relationship between church and state

Two-Fold Knowledge of God

Piety

“I call ‘piety’ that reverence joined with love for God which the knowledge of his benefits induces. For until men recognize that they owe everything to God, that they are nourished by his fatherly care, that he is the Author of their every good, that they should seek nothing beyond him—they will never yield him willing service. Nay, unless they establish their complete happiness in him, they will never give themselves truly and sincerely to him.” (1.2.1)

“Here indeed is pure and real religion: faith so joined with an earnest fear of God that this fear also embraces willing reverence, and carries with it such legitimate worship as is prescribed in the law” (1.2.2)

The Bible

Accommodation and “baby talk”

“The same Spirit who has spoken through the mouths of the prophets must penetrate into our hearts to persuade us that they faithfully proclaimed what had been divinely commanded” (1.7.4).

Scripture is “self-authenticated.” That is, “it is sealed upon our hearts through the Spirit” (1.7.5). Further, “The word of God is like the sun, shining upon all those to whom it is proclaimed, but with no effect among the blind. Now all of us are blind by nature in this respect. Accordingly, it cannot penetrate into our minds unless the Spirit, as the inner teacher, through his illumination makes entry for it” (3.2.34).

“Let this point therefore stand: that those whom the Holy Spirit has inwardly taught truly rest upon Scripture, and that Scripture indeed is self-authenticated; hence, it is not right to subject it to proof and reasoning. And the certainty it deserves with us, it attains by the testimony of the Spirit. For even if it wins reverence for itself by its own majesty, it seriously affects us only when it is sealed upon our hearts through the Spirit. Therefore, illumined by his power, we believe neither by our own nor by anyone else’s judgment that Scripture is from God; but above human judgment we affirm with utter certainty (just as if we were gazing upon the majesty of God himself) that it has flowed to us from the very mouth of God by the ministry of men. We seek no proofs, no marks of genuineness upon which our judgment may lean; but we subject our judgment and wit to it as to a thing far beyond any guesswork” (1.7.5).

The Bible is True, Sufficient, and Clear

Word and Spirit

Providence (*from David Calhoun*)

A. More than Foreknowledge - Government (1.16.4)

B. More than Permission - Direction (1.16.8; 1.18.3; cf. also, 1.14,17; 3.23.8)

C. More than General - Particular (1.16. 5, 7)

D. More than Nature - Man (1.16.8)

E. Not Fate - Providence

F. Summary: God's providence is his watchful, effective, active, ceaseless, total, detailed, personal, loving, wise, and holy governing of this world.

Application of Providence

A. How Does God's Providence Work?

1. Sometimes through an intermediary; sometimes without an intermediary; sometimes contrary to an intermediary

2. But it is always God who works (1.16.2, 7)

B. What Does God's Providence Do?

1. Reveals "his concern for the whole human race" (1.17.1)

2. "But especially his vigilance in ruling the church" (1.17.1)

C. How Much Can We Understand?

1. Limited understanding (1.16.9; 1.17.1)

2. But not totally mysterious

3. So we must "cherish moderation" (1.17.1) and "reverently adore" (1.17.2)

D. What is the Effect of the Doctrine of God's Providence in Our Lives?

1. No easy, superficial optimism

2. No irresponsibility or imprudence (1.17.4-5)

3. But gratitude of mind for the favorable outcome of things; patience in adversity; and incredible freedom from worry about the future (1.17.7, 10)

The Problem of Providence

A. God Directs and Governs Everything (1.18.3)

B. God is not the Author of Sin; Man is Responsible (1.18.4)

1. We know that God uses evil without being the author of evil (1.17.5; 1.18.4)

2. We don't know how God uses evil without being the author of evil

C. God is Omnipotent (he directs everything); God is Good (he forbids sin). Does God Then have Two Wills?

1. God's will appears "manifold to us" (1.17.2) [preceptive will and decretive will]

2. But there is a single ("simple") will, even though there is a depth ("another hidden will" [1.17.2]) which we cannot fathom (cf. John Murray, p. 69)

D. Faith is necessary to believe both aspects.

Predestination

“We shall never be clearly persuaded, as we ought to be, that our salvation flows from the wellspring of God’s free mercy until we come to know his eternal election, which illumines God’s grace by this contrast: that he does not indiscriminately adopt all into the hope of salvation but gives to some what he denies to others” (3.21.1)

that “by which God adopts some to hope of life, and sentences others to eternal death” (3.21.5)

“We call predestination God’s eternal decree, by which he compacted with himself what he willed to become of each man. For all are not created in equal condition; rather, eternal life is foreordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestined to life or to death” (3.21.5)

“if anyone approaches us with such expressions as: ‘Why from the beginning did God predestine some to death who, since they did not yet exist, could not yet have deserved the judgment of death?’ let us, in lieu of reply, ask them, in turn, what they think God owes to man if He would judge him according to His own nature”

“Let the sons of Adam come forward; let them quarrel and argue with their Creator that they were by his eternal providence bound over before their begetting to everlasting calamity. What clamor can they raise against this defense when God, on the contrary, will call them to account before him? If all are drawn from a corrupt mass, no wonder they are subject to condemnation!” (3.23.3)

“I say with Paul that we ought not to seek any reason for it [reprobation] because in its greatness it far surpasses our understanding. . . . With Augustine I say: the Lord has created those whom he unquestionably foreknew would go to destruction. This has happened because he has so willed it. But why he so willed, it is not for our reason to inquire, for we cannot comprehend it.” (3.23.5)

“Let preaching, then, take its course that it may lead men to faith, and hold them fast in perseverance with continuing profit. And yet let not the knowledge of predestination be hindered, in order that those who obey may not be proud as of something of their own but may glory in the Lord. With reason, Christ says: ‘He who has ears to hear, let him hear’ [Matt 13.9]. Therefore, when we exhort and preach to those endowed with ears, they willingly obey, but in those who lack them is fulfilled what is written: ‘Hearing, they hear not’ [Isa 6.9].” (3.23.13)

According to Timothy George, sum up Calvin’s view in three words

Absolute “in the sense that it is not conditioned upon any finite contingencies, but rests solely on God’s immutable will”

Particular “in that it pertains to individuals and not to groups of people”

Double “that is, God to the praise of His mercy has ordained some individuals to eternal life, and to the praise of His justice has ordained others to eternal damnation”

Faith

Faith is Knowledge

Faith is Trust

Faith is Assurance

But faith struggles

Faith Triumphs

Faith is a Fountain of Good Works

Regulative Principle

“the divine will is the perpetual rule to which true religion is to be conformed” (1.4.3; 1.5.13)

“with regard to everything essential to church organization and practice, the commands and examples of the apostles are normative”

Colossians 2:20-23

Matthew 15:7-9: in vain do they *worship me*

“As the kingdom of Christ is a subject of pure revelation, it may justly be expected that every thing pertaining to its nature, and to the external organizations by which its principles are to be diffused among men, will be found in the inspired volume, in which that revelation is deposited. . . . The Scriptures are a sufficient rule of faith and practice. The principles of ecclesiastical polity are prescribed in them with all necessary comprehensiveness and clearness.” (J. L. Reynolds)

Calvin and Missions

“We miss in the Reformers not only missionary action, but even the idea of missions, in the sense in which we understand them today. And this not only because the newly discovered heathen world across the sea lay almost wholly beyond the range of their vision, though that reason had some weight, but because fundamental theological views hindered them from giving their activity, and even their thoughts, a missionary direction.” (Gustav Warneck, *History of Protestant Missions*, 8th ed., 9)

“Seeing God hath given us such a treasure and so inestimable a thing as his word is, we must employ ourselves as much as we can that it may be kept safe and sound and not perish. . . . First of all, let every man see he lock it up fast in his own heart. But yet it is not enough for us to have an eye to our own salvation, but the knowledge of God must shine generally throughout all the world and everyone must be partaker of it; we must take pains to bring all them that wander out of the way to the way of salvation”

“This is our duty, everywhere to make known among the nations the goodness of God” (*Sermons on Isaiah’s Prophecy of the Death and Passion of Christ*; on Isa. 12:4-5).

God “means that the work of this deliverance will be so excellent, that it ought to be proclaimed, not in one corner only, but throughout the whole world”

“Between 1555 and 1563 the ‘Register of the Company of Pastors’ records some 88 missionaries sent, but this is only a partial number for the registers are incomplete”

“In 1555 there were five organized Reformed churches in France; in 1559, the year the first national synod assembled in Paris, there were nearly 100; and by 1562 they numbered 2,150”

What We Learn from Calvin

1. Be committed to reading and understanding the Bible
2. Seek to live and act—individually and as a church—according to Scripture’s teaching
3. Love God with your intellect as well as with your affections
4. Follow the Bible wherever it leads you

A Beginning Reading List on Calvin

1. John Calvin, *The Institutes of the Christian Religion*
2. John Calvin, *A Reformation Debate: John Calvin and Jacopo Sadoletto* (ed. John Olin)
3. Timothy George, *Theology of the Reformers*
4. Paul Helm, *Calvin: A Guide for the Perplexed*
5. Herman Selderhuis, *John Calvin: A Pilgrim’s Life*

III. The English Puritans

Introduction

Definition

“The hotter sort of Protestants are called Puritans”

“Puritans were zealous Protestants who immersed themselves in Bible reading, sermon attendance, religious meetings, prayer and fasting, and who agitated for ‘further reformation’ in England. The Puritan subculture gradually became very diverse and included moderate supporters of episcopacy, Presbyterians, Independants, Separatists, Baptists, and Seekers” (John Coffey)

“A ‘Puritan’ was one who, politically, reacted against the *via media* of the Elizabethan Settlement in favour of a more thorough reformation in England; who, socially, promoted evangelism, catechism, and spiritual nourishment through the preaching and teaching of the Bible; who, theologically, held the views of Luther’s doctrine of faith (*sola fide*), Calvin’s doctrine of grace (*sola gratia*), and the Reformers’ doctrine of Scripture (*sola scriptura*); and who, devotionally, strove for personal holiness, a practical faith, communion with God, and the glory of God in all things.” (Brian Cosby)

The Character of an Old English Puritan, or Non-Conformist - John Geree (1646)

The Old English Puritan was such an one, that honored God above all, and under God gave every one his due. His first care was to serve God, and therein he did not what was good in his own, but in God’s sight, making the word of God the rule of his worship. He highly esteemed order in the House of God: but would not under colour of that submit to superstitious rites, which are superfluous, and perish in their use. . . . He made conscience of all God’s ordinances, though some he esteemed of more consequence. He was much in prayer; with it he began and closed the day. In it he was much exercised in his closet, family and public assembly. He esteemed that manner of prayer best, where by the gift of God, expressions were varied according to present wants and occasions; yet did he not account set forms unlawful. Therefore in that circumstance of the church he did not wholly reject the liturgy, but the corruption of it. He esteemed reading of the word an ordinance of God both in private and public but did not account reading to be preaching. He accounted preaching as necessary now as in the Primitive Church, God’s pleasure being still by the foolishness of preaching to save those that believe. He esteemed the preaching best wherein was most of God, least of man, when vain flourishes of wit and words were declined, and the demonstration of God’s Spirit and power studied: yet could he distinguish between studied plainness and negligent rudeness. He accounted perspicuity the best grace of a preacher: And that method best, which was most helpful to the understanding, affection, and memory. . . . The Lord’s Day he esteemed a divine ordinance, and rest on it necessary, so far as it conduced to holiness. He was very conscientious in observance of that day as the mart day of the soul. . . . The sacrament of baptism he received in infancy, which he looked back to in age to answer his engagements, and claim his privileges. The Lord’s Supper he accounted part of his soul’s food: to which he labored to keep an appetite. He esteemed it an ordinance of nearest communion with Christ, and so requiring most exact preparation. . . . He accounted religion an engagement to duty, that the best Christians

should be best husbands, best wives, best parents, best children, best masters, best servants, best magistrates, best subjects, that the doctrine of God might be adorned, not blasphemed. His family he endeavors to make a church, both in regard of persons and exercises, admitting none into it but such as feared God; and laboring that those that were borne in it, might be born again unto God. . . . He was a man of tender heart, not only in regard of his own sin, but others misery, not counting mercy arbitrary, but a necessary duty wherein as he prayed for wisdom to direct him, so he studied for cheerfulness and bounty to act. In his habit he avoided costliness and vanity, neither exceeding his degree in civility, nor declining what suited with Christianity, desiring in all things to express gravity. His own life he accounted a warfare, wherein Christ was his captain, his arms, prayers, and tears. The Cross his banner, and his word, *Vincit qui patitur* ["He conquers who suffers."]

Chronology

Henry VIII (r. 1509-47)

"King Henry VIII to six wives he was wedded, one died, one survived, two divorced, two beheaded"

1534: Act of Supremacy

Edward VI (1547-53)

Thomas Cranmer (Archbishop 1533-1556) and the *Book of Common Prayer* (1549 & 1552)

Mary Tudor (1553-1558)

Marian Exiles

Geneva Bible (1560)

Martyrs

Hugh Latimer: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust shall never be put out."

John Hooper: "True it is that death is bitter and life is sweet, but the death to come is more bitter and the life to come is more sweet. Therefore for the desire and love I have to the one, and the terror and fear of the other, I do not so much regard this death, nor esteem this life; but have settled myself through the strength of God's Holy Spirit, patiently to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of God's Word."

Thomas Cranmer

Foxe's Book of Martyrs

Elizabeth I (1558-1603)

The "Elizabethan Settlement" (1559)

Thirty-Nine Articles (1563)

A church "but halfly reformed"

Separatism

James I (1603-1625)

The “divine right of kings”

“No bishop, no king”

“Presbytery agrees as much with monarchy as God with the devil!”

Authorized (King James) Version of the Bible (1611)

Separatism

Congregationalists (or Independents), but Nonseparatist

Particular Baptists

Charles I (1625-1649)

William Laud (1573-1645)

“of all the prelates of the Anglican Church, Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. . . . He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal. Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up” (Thomas Macaulay)

Separatism

English Civil War (1642-51)

Westminster Assembly

Directory of the Public Worship of God (1644)

Confession of Faith (late 1646)

Shorter & Larger Catechisms (1647)

Cromwell’s Protectorate (1653-58)

Charles II (1660-1685)

Act of Uniformity (1662)

Great Ejection (1662)

First Conventicle Act (1664)

“Five Mile Act” (1665)

James II (1685-1688)

William (d. 1702) and Mary (d. 1694) (1688-1702)

Act of Toleration (1689)

Puritans of Note

Richard Greenham (1531-91)

“It is a greater thing in a Pastor to deal wisely and comfortably with an affected conscience, and soundly and discreetly to meet with an heretic, than to preach publicly and learnedly.”

“his masterpiece was in comforting wounded consciences. For, although Heaven’s hand can only set a broken heart, yet God used him herein as an instrument of good to many, who came to him with weeping eyes, and went from him with cheerful souls.” (Thomas Fuller)

William Perkins (1558-1602)

Perkins “had a rare felicity in speedy reading of books, and as it were but turning them over would give an exact account of all considerable therein. . . . He took strict notice of all passages, as if he had dwelt on them particularly; perusing books so speedily, one would think he read nothing; so accurately, one would think he read all” (Thomas Fuller)

Chart of Salvation (“ocular catechism”)

The Art of Prophesying

William Ames (1576-1633)

“a man may be *bonus ethicus*, and yet not *bonus theologus*, i.e. a well carried man outwardly, expressing both the sense and practise of religion in his outward demeanor: And yet not be a sincere hearted Christian.”

Non-Separating Congregationalism (semi-Separatism)

The Marrow of Theology

Richard Sibbes (1577-1635)

He “had an excellent and peculiar gift . . . in unfolding and applying the great mysteries of the gospel in a sweet and mellifluous [i.e., smooth, pleasant] way; and therefore was by his hearers usually termed *The Sweet Dropper*, sweet and heavenly distillations usually dropping from him with such a native elegance as is not easily imitated.” (Thomas Manton)

His sermons were “among the most brilliant and popular of all the utterances of the Puritan church militant” (William Haller)

“The Spiritual Brotherhood”

William Perkins—Paul Baynes—Richard Sibbes—John Cotton—John Preston—Thomas Shepard

“For God by the preaching of the gospel sets us at liberty. . . . Those, therefore, that are enemies of the dispensation of the gospel in the ministry, they are enemies to spiritual liberty; and it is an argument that a man is in bondage to Satan when he is an enemy any way of the unfolding of the word of God. . . . With the dispensation of divine truth Christ comes to rule in the heart; by the outward kingdom comes the spiritual kingdom. . . . Therefore those that would have the spiritual kingdom of God, by grace

and peace to rule in their hearts till they reign for ever in heaven, they must come by this door, by the ministry, by the outward ordinance” (Works 4:228)

Works

The Saint's Safety in Evil Times

The Bruised Reed and Smoking Flax

The Soul's Conflict with Itself and Victory over Itself by Faith

Humphrey Mills: “I was for three years together wounded for sins, and under a sense of my corruptions, which were many; and I followed sermons, pursuing the means, and was constant in duties and doing; looking for Heaven that way. And then I was so precise for outward formalities, that I censured all to be reprobates, that wore their hair anything long, and not short about their ears; or that wore great ruffs, and gorgets, or fashions, and follies. But yet I was distracted in my mind, wounded in conscience, and wept often and bitterly, and prayed earnestly, but yet had not comfort, till I heard that sweet saint . . . Doctor Sibbs, by whose means and ministry I was brought to peace and joy in my spirit. His sweet soul-melting Gospel-sermons won my heart and refreshed me much, for by him I saw and had much of God and was confident in Christ, and could overlook the world. . . . My heart held firm and resolved and my desires all heaven-ward.”

John Cotton (1584-1652)

Ecclesiology

The Keys of the Kingdom of Heaven, and the Power Thereof (1644)

The Way of the Churches of Christ in New England (1645)

The Way of Congregational Churches Cleared (1648).

“When the church of a particular congregation walketh together in the truth and peace, the brethren of the church are the first subject of church liberty, and the elders thereof of church authority; and both of them together are the first subject of all church power needful to be exercised within themselves, whether in the election and ordination of officers, or in the censure of offenders in their own body.”

John Owen: “I fixed on one to take under peculiar consideration and examination, which seemed most methodically and strongly to maintain that which was contrary, as I thought, to my present position. This was Mr. Cotton’s book of the Keys. . . . I was prevailed on to receive that and those principles which I had thought to have set myself in an opposition unto.” (Works 13:222-23)

John Bunyan (1628-1688)

“One day, as I was passing in the field, this sentence fell upon my soul: Thy righteousness is in heaven; and methought withal I saw with the eyes of my soul, Jesus Christ, at God’s right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was a-doing, God could not say of me, He wants my righteousness, for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ Himself, the same yesterday, today, and forever. Now

did my chains fall off my legs indeed. I was loosed from my afflictions and irons; my temptations also fled away. Now I went home rejoicing for the grace and love of God. I lived for some time very sweetly at peace with God through Christ. Oh! methought, Christ! Christ! There was nothing but Christ that was before my eyes. I saw now not only looking upon this and the other benefits of Christ apart, as of His blood, burial, and resurrection, but considered His as a whole Christ! It was glorious to me to see His exaltation, and the worth and prevalency of all His benefits, and that because now I could look from myself to Him, and would reckon that all those graces of God that now were green in me, were yet but like those cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunk at home! Oh, I saw that my gold was in my trunk at home! In Christ my Lord and Saviour! Now Christ was All.” (*Grace Abounding*, paragraphs 229-32)

The Pilgrim's Progress from This World, to That which Is to Come (1678)

“That’s exactly what I want to do . . . to be rid of this heavy burden. But I can’t get rid of it on my own, and I don’t know of any man in our country who can take it off my shoulders, so I’m headed in this direction as I told you for that very purpose: to get rid of my burden.”

“A serious-looking man named Goodwill came to the gate. ‘Who is there?’ he asked. ‘And what do you want?’ Christian hung his head. ‘It is me – a poor burdened sinner. I come from the City of Destruction but am going to Mount Zion so I may be delivered from the wrath to come. I have been told, sir, that this gate leads to my destination. Are you willing to let me enter?’ ‘I am willing with all my heart,’ said he. With that he opened the gate.”

“At the top of the hill stood a cross, and a little below at the bottom was a stone tomb. In my dream, just as Christian came up to the cross his burden loosened from his shoulders and fell off his back. It tumbled and continued to do so down the hill until it came to the mouth of the tomb where it fell inside and was seen no more.”

“Formalist and Hypocrisy also arrived at the foot of the hill. They paused to consider the hill and how steep and high it was, as well as the fact that there were two alternative ways to go. They assumed that these two easier ways would meet up with the narrow way on the other side of the hill and decided to each choose one of the alternative roads. The name of one of those roads was Danger and the name of the other Destruction. So one turned to take the way called Danger, which led him into vast woods and the other took the way to Destruction, which led him into a wide field full of dark mountains where he stumbled and fell, never to rise again.”

“‘I certainly admire your attitude,’ Talkative said. ‘For you speak with conviction; and I might add, what else is so pleasant and so profitable as to talk about the things of God? For instance, if a man delights in such wonderful things as that, what could be more pleasurable to talk about than the history or mystery of such things? Or if a man loves to talk about miracles, wonders, or signs, where else will he find such things so delightfully recorded and so sweetly penned as in the Holy Scripture?’ ‘That is true,’ Faithful admitted, ‘but the real purpose of such discussion is that we should be benefited by such things in our talk. That should be our intended focus.’”

John Owen (1616-1683)

The John Calvin of England

The Death of Death in the Death of Christ (1647)

The Mortification of Sin in Believers (1656)

Communion with God the Father, Son, and Holy Ghost (1657)

Discourse on the Holy Spirit (1674)

Westminster Confession of Faith (1646)

Ch. 1, Of the Holy Scripture

4. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the Word of God.
6. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture.

Ch. 8, Of Christ the Mediator

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

Ch. 12, Of Adoption

1. All those that are justified, God vouchsafeth, in and for his only Son, Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry Abba, Father; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

Ch. 14, Of Saving Faith

2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself speaking therein: and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.
3. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

Ch. 18, Of the Assurance of Grace and Salvation

1. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.
2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

What We Can Learn from the Puritans

1. J. I. Packer's *Knowing God* and *Quest for Godliness*

2. In God's providence, the Puritans never "won"; this is probably why they focused more on
 - a. essentials of the Christian life
 - b. essentials of being "born again" (because they were outsiders and not in control of denominational structure)

Joseph Alleine, *A Sure Guide to Heaven* & Richard Baxter, *A Call to the Unconverted*

E.g.: Daniel Burgess, "Wherein may we more Hopefully attempt the Conversion of Younger People, than of Others?"

"Doctrine: Present conversion is the duty of youths and children, even the very youngest that are come to understanding. Or thus:--

"It is not for young men and maidens, for school-boys and girls, or very children in hanging-sleeves, to put off their conversion to God so much as a minute or an hour."

"1. That these young folk are really bound to convert presently.

"2. That they are singularly engaged and encouraged by God so to do; and are advantaged more for it than older people are, and than they themselves can be when they are older."

"Reason 1. You are commanded, as truly as the oldest people living, to turn to God presently.—Therefore it is your duty. . . . He calls you, the youngest of you; and as expressly and frequently, and more frequently, than he calls old people." (553)

"Reason 2. You are threatened just as old people be, if you turn not unto God presently.—Therefore it is your duty. Sirs, as you are not lawless, so neither are you less under the menaces and threats of the Lawgiver than other folk be." (554)

"Reason 3. You have the promises of as good things as the oldest people have, if you do convert presently.—Therefore it is your duty. . . . Consider ye here, God promises

you spiritual, temporal, and eternal blessings; and the very same that he promises to converts of the fullest age.”

“Young people, whatever is done by old adders, pray, do not you stop your ears! I would fain have this day to be your coronation-day; so it will be, if it be your conversion-day.”

3. A Beginning Puritan Reading List:

John Bunyan, *The Pilgrim's Progress*

Richard Sibbes, *The Bruised Reed and the Smoking Flax*

Thomas Watson, *A Body of Divinity*

John Owen, *The Mortification of Sin in Believers*

The Westminster Confession of Faith (aka the 1689 Confession)

IV. Early English Baptists

Introduction

Not from the Anabaptists, but from the English Separatist tradition

Problem doctrines of the Anabaptists

Separatists' 1596 *Confession*:

1. Christ's church on earth should be governed "by such officers and laws as he hath prescribed in his Word," and no other
2. Every Christian believer had the right and duty to covenant together with others likeminded as a member of a congregation so governed
3. Every congregation had power to appoint its own leaders
4. It also had power to accept or reject members and to discipline them, when necessary, however eminent they were
5. Final power lay with the whole body of the congregation, under the guidance of the Spirit and the Word, and not with any individual members, even those appointed to leadership positions

Baptists' Contribution to Church History

"The most fundamental contribution which Baptists made to Christian theology was a new vision for the visible Church" (William Brackney)

Early English Baptists "assumed that the Bible . . . provided the final and authoritative teaching for all necessary matters concerned with the true nature and constitution of the Church." Therefore, they also presupposed "that in the apostolic age the Church was organised and constituted according to one pattern and that the New Testament provided enough evidence of that pattern to enable those who came after to reconstruct it" (B. R. White)

Baptists are the "only thorough Reformers)

Regenerate Church Membership: "The Baptist Mark of the Church" (John Hammett)

I. Baptism

"On the day of the saints Philip and James (May 1), in 1523, two men, Ulrich Zwingli and Balthasar Hubmaier, stood by the moat of Zurich and discussed the topic of baptism. Both were educated men, pastors who had broken with the Roman Catholic church. Both were championing the Bible as the sole source of Christian truth and practice. And both, according to Hubmaier's account, agreed that day that the practice of infant baptism should be discontinued.

"But the discussion by the moat was only a snapshot, and a poignant one, for Zwingli would go on to become a ferocious persecutor of those who rejected infant baptism as well as the originator of a unique theological defense of infant baptism. Hubmaier, for his part, would continue to question infant baptism, eventually taking the decisive step of 'rebaptism' – though for him and his party what their opponents called 'rebaptism' was not rebaptism but simply true baptism – and would become the first systematic defender of the practice of 'believer baptism' in the Reformation period. As Zwingli and Hubmaier diverged theologically, their personal rift became total. Several years after the conversation by the moat, Hubmaier was stretched on a rack in Zurich, with Zwingli's knowledge and compliance. Shortly thereafter, in 1528, Hubmaier met his death at a stake in Austria." (Jonathan Rainbow)

The Medieval Legacy

Augustine: The church is the “mother” who offers her “maternal mouth for her children . . . for they cannot as yet with their own hearts believe unto righteousness, nor with their own mouths confess unto salvation.”

“alien faith”

Peter Lombard: “infused faith”

Martin Luther

“Unless faith is present, or comes to life in baptism, the ceremony is of no avail.”

Faith “permits no one else to take its place”

“Who should receive baptism? The one who believes is the person to whom the blessed, divine water is to be imparted.”

“In baptism the infants themselves believe and have their own faith”

“When the baptizer asks whether the infant believes, and it is answered ‘Yes’ for him, and whether he wants to be baptized, and it is answered ‘Yes’ for him . . . therefore it must also be he himself who believes, or else those who answer must be lying when they say ‘I believe’ for him.”

Ulrich Zwingli

Key: Covenant and Circumcision

“In this matter of baptism—if I may be pardoned for saying it—I can only conclude that all the doctors have been in error from the time of the apostles. This is a serious and weighty assertion, and I make it with such reluctance that had I not been compelled to do so by contentious spirits, I would have preferred to keep silence. . . . At many points we shall have to tread a different path from that taken either by ancient or more modern writers or by our own contemporaries.”

Just as “the Hebrews’ children, because they with their parents were under the covenant, merited the sign of the covenant, so also Christians’ infants, because they are counted within the church and people of Christ, ought in no way to be deprived of baptism, the sign of the covenant.”

First London Baptist Confession (1644)

39. BAPTISM is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord’s Supper.

Matt.28:18,19; John 4:1; Mark 16:15,16; Acts 2:37,38, 8:36,37, etc.

40. THAT the way and manner of dispensing this ordinance, is dipping or plunging the body under water; it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ.

Matt.3:16; Mark 15:9 reads (into Jordan) in Greek; John 3:23; Acts 8:38; Rev.1:5, 7:14; Heb.10:22; Rom.6:3,4,5,6; 1 Cor.15:28,29. The word baptizo signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty).

41. THE person designed by Christ to dispense baptism, the Scripture holds forth to be a disciple; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel.

Isa.8:16; Eph.2:7; Matt.28:19; John 4:2; Acts 20:7,11:10; 1 Cor.11:2, 10:16,17; Rom.16:2; Matt.18:17.

Second London Baptist Confession (1689)

Chapter 28 - Baptism and the Lord's Supper

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution. They are appointed by the Lord Jesus the only lawgiver and are to be continued in his church to the end of the age.

Matthew 28:19, 20; 1 Corinthians 11:26.

2. These holy appointments are to be administered only by those who are qualified and called to administer them, according to the commission of Christ.

Matthew 28:19; 1 Corinthians 4:1.

Chapter 29 - Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ. To those baptized it is a sign of their fellowship with him in his death and resurrection, of their being grafted into him, of remission of sins, and of submitting themselves to God through Jesus Christ to live and walk in newness of life.

Romans 6:3-5; Colossians 2:12; Galatians 3:27. Mark 1:4; Acts 22:16. Romans 6:4.

2. Those who personally profess repentance toward God and faith in and obedience to our Lord Jesus Christ are the only proper subjects of this ordinance.

Mark 16:16; Acts 8:36, 37; Acts 2:41; Acts 8:12; Acts 18:8.

3. The outward element to be used in this ordinance is water, in which the individual is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

Matthew 28:19, 20; Acts 8:38.

4. Immersion, or dipping of the person in water, is necessary for this ordinance to be administered properly. *Matthew 3:16; John 3:23.*

Redeeming Grace Church

The Ordinances

We believe that the Lord Jesus Christ has committed two ordinances to the local church: baptism and the Lord's Supper. We believe that Christian baptism is the immersion of a believer in water into the name of the triune God. We believe that the Lord's Supper was instituted by Christ for the commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ.

2. Regenerate Church Membership

First London Baptist Confession (1644)

33. JESUS Christ hath here on earth a spiritual kingdom, which is His Church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel, being baptized into that faith, and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their head and king.

Matt.11:11; 2 Thess.1:1; 1 Cor.1:2; Eph.1:1; Rom.1:7; Acts 19:8,9,26:18; 2 Cor.6:17; Rev.18:4; Acts 2:37,10:37; Rom.10:10; Matt.18:19,20; Acts 2:42, 9:26; 1 Pet.2:5.

34. TO this Church He hath made His promises, and giveth the signs of His covenant, presence, acceptation, love, blessing, and protection. Here are the fountains and springs of His heavenly graces flowing forth to refresh and strengthen them.

Matt.28:18, etc.; 1 Cor.11:24, 3:21; 2 Cor.6:18; Rom.9:4,5; Ps.133:3; Rom.3:7,10; Ezek.47:2.

Second London Baptist Confession (1689)

Chapter 26 - The Church

2. All people throughout the world who profess the faith of the gospel and obedience to God through Christ in keeping with the gospel are and may be called visible saints, as long as they do not destroy their own profession by any foundational errors or unholy living. All local^a congregations ought to be made up of these.

^aparticular (*rendered "local" throughout this chapter*) *1 Corinthians 1:2; Acts 11:26. Romans 1:7; Ephesians 1:20–22.*

5. In exercising the authority entrusted to him, the Lord Jesus, through the ministry of his Word, by his Spirit, calls to himself out of the world those who are given to him by his Father. They are called so that they will live before him in all the ways of obedience that he prescribes for them in his Word. Those who are called he commands to live together in local societies, or churches, for their mutual edification and the fitting conduct of public worship that he requires of them while they are in the world.

John 10:16; John 12:32. Matthew 28:20. Matthew 18:15–20.

6. The members of these churches are saints by calling, visibly displaying and demonstrating in and by their profession and life their obedience to the call of Christ. They willingly agree to live together according to Christ's instructions, giving themselves to the Lord and to one another by the will of God, with the stated purpose of following the ordinances of the Gospel.

Romans. 1:7; 1 Corinthians 1:2. Acts 2:41, 42; Acts 5:13, 14; 2 Corinthians 9:13.

7. To every church gathered in this way, conforming to Christ's mind as declared in his Word, he has given all power and authority that is in any way necessary to conduct the form of worship and discipline that he has instituted for them to observe. He has also given them commands and rules to use and carry out that power rightly and properly.

Matthew 18:17, 18; 1 Corinthians 5:4, 5; 1 Corinthians 5:13; 2 Corinthians 2:6–8.

8. A local church, gathered and fully organized according to the mind of Christ, consists of officers and members. The officers appointed by Christ are overseers or elders, and deacons. They are to be chosen and set apart by the church called and gathered in this way, for the distinctive purpose of administering ordinances and for carrying out any other power or duty Christ entrusts them with or calls them to. This pattern is to be continued to the end of the age.

Acts 20:17, 28; Philippians 1:1.

12. All believers are obligated to join themselves to local churches when and where they have the opportunity. Likewise, all who are admitted to the privileges of a church are also subject to the discipline and government of it, according to the rule of Christ.

1 Thessalonians 5:14; 2 Thessalonians 3:6, 14, 15.

Redeeming Grace Church

The Church

We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to a lost world.

Significant Early English Baptists

1. John Bunyan

2. William Kiffin (1616-1701)

Part of group that started Particular church in 1638

1640 – led group to plant a new church; was its pastor until its death

A Sober Discourse of Right to Church-Communion (1681)

The practice of open communion and open membership “destroys Order and flatly contradicts the Practice of the Primitive Christians”

The “right Gospel Order” is laid down in Acts 2.41-42, where believers are first baptized, then “received into Church-fellowship,” and only then share in the Lord’s Table

3. Benjamin Keach (1640-1704)

Singing controversy

Keach “was the first to introduce the regular singing of hymns into the normal worship of an English congregation” (Hugh Martin)

Secular children are “generally taken with verse, and are much addicted to learn such songs and ballads which generally tend to corrupt youth; and ‘tis a shame to godly Christians they should suffer their children to learn many of them”

“‘tis evident there are more Precepts that injoin all Men to sing the Praises of God in the Old Testament, than there are for them to pray unto him”

“Is not the Essence of Preaching in our Spirits, as much as the Essence of Singing is there?
And are we not as capable in our Spirits to worship God, in all other Ordinances,
without the Verbal or Vocal Instruments of the Body, as well as in Singing without the
Voice, by your Argument?”

Justification by Faith Alone

Westminster Shorter (and Keach’s) Catechism: “Justification is an act of God’s free grace,
wherein He pardons all our sins, and accepts us as righteous in His sight, only for
the righteousness of Christ imputed to us, and received by faith alone.”

J. I. Packer:

1. Every man faces the judgment seat of God, and must answer to God for himself. The church cannot shield him from this
2. Every man is a sinner by nature and practice, a nonconformist so far as God’s law is concerned, and therefore can only expect God’s wrath and rejection
3. Justification is God’s judicial act of pardoning the guilty sinner, accepting him as righteous, and receiving him as a son
4. The source of justification is grace, not human effort or initiative
5. The ground of justification is Christ’s vicarious righteousness and blood-shedding, not our own merit
6. The means of justification, here and now, is faith in Jesus Christ
7. The fruit of faith, the evidence of its reality, is a manifested repentance and a life of good works

Richard Baxter’s deficient view

NeoNomianism

Keach’s response: *The Marrow of Justification* (1692); *The Display of Glorious Grace, or the Covenant of Peace Opened* (1698), and at least four in between

“Christ’s righteousness, i.e., his active and passive obedience, is we affirm, the matter of justification, or the material cause; and as it is imputed to us, also the formal cause thereof”

Baptists and the Modern Missions Movement

Hyper-Calvinism

Antinomianism

Non-invitation system

Eternal justification

Andrew Fuller (1754-1815)

1791, “The Danger of Delay”: “We wait for we know not what. . . . We pray for the conversion and salvation of the world, and yet neglect the ordinary means by which these ends have been used to be accomplished. It pleased God, heretofore, by the foolishness of preaching, to save them that believed. . . . And how shall they preach except they be sent? Ought we

not, then, at least try, by some means, to convey more of the good news of salvation to the world around us, than has hitherto been conveyed?”

The Gospel Worthy of All Acceptation, or The Duty of Sinners to Believe in Jesus Christ (1785; 1801)

Thesis: “faith in Christ is the duty of all men who hear, or have the opportunity to hear, the gospel”

Jonathan Edwards’s *Freedom of the Will* (full title: *A Careful and Strict Enquiry into the Modern Prevailing Notions of that Freedom of Will: Which is Supposed to be Essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame*)

William Carey (1761-1834)

1791: *An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen*
“means”

1792: “Expect great things from God, attempt great things for God.”

1793: Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen

“Well I have God, and his Word is sure; and the Superstitions of the Heathen were a Million times more deeply rooted – and the Examples of Europeans, a Million times Worse than they are; if I were deserted by all, and persecuted by all. Yet my hope, fixed on that sure Word will rise superior to all obstructions, and Triumph over all trials; God’s Cause will triumph, and I shall come out of all trials as Gold purified by fire.”

What We Can Learn from Early Baptists

1. Love the local church—be committed as a member to it—and be very concerned with how it’s organized and run according to Christ’s commands in his word
2. Be baptized
3. Be evangelistic and missions-minded

Beginning Reading List on Baptists

1. Michael A.G. Haykin, *Kiffin, Knolly and Keach: Rediscovering our English Baptist Heritage*
2. Anthony L. Chute, Nathan A. Finn, and Michael A.G. Haykin, *The Baptist Story: From English Sect to Global Movement*
3. William L. Lumpkin, *Baptist Confessions of Faith*
4. Mark E. Dever, ed., *Polity: Biblical Arguments on How to Conduct Church Life* (pdf on 9marks.org)
5. John S. Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology*
6. Thomas R. Schreiner and Shawn D. Wright, eds., *Believer’s Baptism: Sign of the New Covenant in Christ*
7. Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South, 1785-1900*