

# MODERN CHURCH HISTORY

17<sup>th</sup> – 20<sup>th</sup> Centuries

## I. The XVII Century

### A. Great Britain up to 1633

1. Beginning of role of James I (1603-1625)
  - a. End of Tudors; beginning of Stuart dynasty
  - b. “wisest fool in Christendom”
  
2. Millenary Petition to new James I – April 1603  
–1,000 Puritan ministers call for a reform council
  
3. Hampton Court Conference - Jan. 1604
  - a. Colloquy of 19 Anglican and Puritan leaders
  - b. King James, moderator, promises a few concessions  
– new Bible is only promise kept
  
4. Authorized Version — 1611

### Excursus on Earlier English Versions

- |               |  |
|---------------|--|
| pre-Norman    | 1) Early portions <ol style="list-style-type: none"><li>a) 650 — <u>Caedmon's</u> contemporary “Living Bible” = poetic paraphrase of narratives from creation, exodus, etc., gospels and Acts; based on stories heard from the Vulgate brought to Britain by Augustine.</li><li>b) 700 — <u>Venerable Bede</u> translated portions, like John, from Vulgate</li><li>c) 800's — King Alfred sponsored translation of many Psalms from Latin</li></ol> |
| Early English | 2) 1375 - John Wycliffe translated from Vulgate with helpers<br><p style="margin-left: 40px;">- opposition from Archbishop Arundel to the Pope: Wycliffe “that pestilent wretch, the son of the old serpent, who has completed his iniquity by inventing a new translation of the scriptures.”</p>   |

-1414 - National law banning reading of Bible:

“any who should read it in the mother tongue, should forfeite land, catel, lif, and godes, from theyre heyres forever, and so be condemned for heretykes to God, enemies to the crowne, and most errant traitors to the lande”

- later chapter divisions added for 1st time
- 170 extant copies from 1500s

Early mid-English 3) 1525-35 - William Tyndale = 1st English translation from the original languages

- used 2nd edition of Erasmus
- 300 printings smuggled into England part of first
  - most confiscated at the docks, e.g., printing from Cologne was consigned to the flames in England as “a burnt offering most pleasing to Almighty God.”
- simple and clear style made it popular
- didn't translate all of OT, only Pentateuch and Jonah
- only 2 extant fragments
- 85% of KJV is Tyndale

4) 1535 - Miles Coverdale, Greek and Hebrew scholar who had aided Tyndale on OT

- Bible unwittingly authorized by King Henry at request of churchmen
- based on Vulgate, Luther's German translation, and Tyndale

5) 1537 - Matthew's Bible

- “Thomas Matthew” = pseudonym for John Rogers who had inherited Tyndale's MSS
- printed on the continent; dedicated to and authorized by Henry for distribution
- Tyndale's dying prayers, in effect, answered
- OT based largely on Coverdale

6) 1539 - Great Bible

= Coverdale's revision of Matthew's Bible

- authorized by Henry who said, “in God's name, let it go abroad among our people!”
- copies to be placed in all churches where it was available to the people
- 2 editions had Bishop of London Tunstall's name and blessing on title page

7) 1540 - Taverner Bible (2 printings of this Greek scholar's work)

8) 1543 - After RC renewal leads to Six Articles, Parliament decrees no laboring man or woman should read any part of the Bible

8) 1560 - Geneva Bible

- English scholars, like Wm. Whittingham, fleeing Bloody Mary, work on a revision of the Great Bible, relying heavily upon Tyndale's version
- dedicated to Queen Elizabeth
- first edition with verses, and italics for supplied words
- many marginal notes, esp. on Reformation doctrine
- called "Breeches Bible," a Wycliffian throwback
  - Gen. 3:7, they "sewed fig tree leaves together and made themselves breeches."
- = Bible of Shakespeare and Puritans of old and new world

9) 1568 - Bishop's Bible

- authorized competitor vs. Geneva Bible = rush job

10) late 1500s - Authorized R.C. Version out of France

- NT from Rheims, 1562
- OT from Douay, 1610
- from Vulgate with comparison of Hebrew and Greek
- carried over Latinisms like, "give us this day our super-substantial bread"; "Jesus exanimated Himself" of Phil. 2:7
- was finally revised in 1700s to become more like KJV
- official RC Bible till 1960s



END EXCURSUS

4. a. King James translators

- 1) 47 scholars selected by James himself with suggestions by universities
  - a) experienced linguists
  - b) inherited 30 years of translating
- 2) general agreement in theology and plan of translation
- 3) devoted solely to the task for several years (1604-11)

b. James' instructions to translators

- 1) Bishop's Bible to be the basis of revision, but translators followed Geneva in key passages
- 2) use original languages; comparison with other versions except RC

- 3) to use recognized theological terms, not necessarily Latinisms or familiar Puritan terms
- 4) Style
  - a) language of early Elizabethan era
  - b) no attempt at “concordat” translation, e.g., translation of *agape* in NT
- 5) included Apocrypha in separate section after OT!

c. Translators organized into 6 companies

- 1) 2 each at Cambridge, Oxford, and Westminster
- 2) each company gets 1/6 of Bible to translate
- 3) 8 men in company translate independently and then synthesize over 2 ½ years

d. General excellence of the work

- 1) generally faithful to the text
- 2) produced in literary heyday
  - Mt. 27:44: KJV = “...cast in his teeth” vs. literal Greek, “reviled in same way”
- 3) large reservoir of faithful scholarship
  - available tools
  - fidelity of evangelical scholars
  - 80 years of immediate background
- 4) outdistanced Genevan Bible in 50 years
- 5) English mainstay for 350+ years

e. Present obsolescence of certain portions

- pronouns
- verb endings
- double conjugations
- awkward constructions
- lexical changes
- not to mention improvements in available mss and linguistic tools since its translation

5. relation of James to the churches

a. favorable to the small minority of RCs

- 1) unite the country
- 2) draw closer to RC Europe
  - a) proposes marriage of his son to Spanish princess
  - b) Charles ultimately marries Henriette Maria, bath-Henry IV of France

b. Gunpowder Plot blows up in his face, Nov. 1605

- 1) Guy Fawkes had placed 36 barrels of gunpowder in the basement of Parliament
- 2) many RCs purged

c. Archbishops of Canterbury under James I

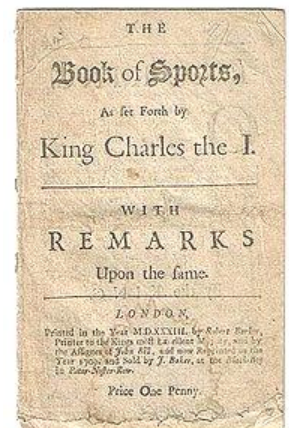
- 1) Richard Bancroft (1604-10)
  - a) intransigent foe of Puritanism
    - (1) sought reestablishment of episcopacy in Scotland
    - (2) many English take refuge in Holland
  - b) oversight of KJV
- 2) George Abbot
  - a) leader of 17 English Calvinists
  - b) strong Anglican with some Puritan sympathies
  - dissenting parties grow during time of divided High Church

d. James and foreign ecclesiastical affairs

- 1) attempts to impose episcopacy in Scotland
  - a) established 2 courts of High Commission under bishops
  - b) had Scotch bishops ordained by English bishops
  - c) re-introduced kneeling at communion, private sacraments, church festivals
- 2) sent 4 delegates to Synod of Dort, 1618-19
  - appeased RC's by giving some of them high office
- 3) refused aid to Protestants in 30 Years War

e. The "Book of Sports" 1619

- 1) attack on Puritan Sabbath, promoting old English Sunday activities like vaulting, archery, bowling, maypoles



2) pretext:

- a. "Sabbatarianism = a stricture that hindered conversion of RC's"
  - b. "led to dissolution and drunkenness of men instead of keeping them healthy for the militia"
- 3) read in churches under James and Charles I

6. Early reign of Charles I (1625-49)

- a. Character: pure, but weak; not as fickle, but not as skilled as his father
- b. Policy: more of the same, i.e., emphasis on absolute divine right
  - 1) Quasi-agency courts enforce his will
    - a) courts of high commission = ecclesiastical
    - b) star chamber = civil offenses
  - 2) clash with parliament
    - a) revenues
    - b) ca. 1622, Roger Manwaring asserts that refusal to pay taxes to God's representative puts the offender in jeopardy of damnation
  - 3) popular growth of Puritans

7. Rise of William Laud, Archbishop of Canterbury (1625-45)

- a. Charles' chief advisor, civil and ecclesiastical
- b. prior history as Dean of Gloucester, (1616) and Bishop of London (1618)
  - 1) strong anti-Calvinist, harsh vs. Puritans
    - 20,000 Puritans head for New England
  - 2) divine right of bishops
  - 3) proponent of Anglo-Catholic church
    - a) maintained "RCism a true church because it receives the Bible as standard and accepts the 2 main sacraments"
    - b) promoted policy favoring RCs on the continent
    - c) twice offered a cardinal's cap



8. Puritanism in America

- a. New England becomes new center of Puritanism in mid-1600s
- b. Plymouth Colony, 1620
  - 1) Scrooby and Dutch background (1608) of mobile Separatists under Pastor James Robinson
  - 2) Mayflower Compact

3) Leaders: Elder William Brewster and Gov'r William Bradford

c. Massachusetts Bay Colony

- 1) 20,000 Puritans surge in between 1630 and 1640
- 2) theocratic visions of men like John Cotton and the Mathers

B. Continental Europe in the early XVII century

1. historical overview

a. deterioration in France

- 1) murder of Protestant King Henry IV, 1610
- 2) rise of Cardinal Richelieu (ca. 1612-42)
  - a) “supremacy of monarchy in France, and France in Europe”
  - b) crushed opposition: Huguenots and nobility; when Rochelle falls in 1628, many Huguenots migrate to new world and to Protestant Europe



b. advances in the Netherlands

- 1) weak Spanish King Philip III, 1598ff.
- 2) 1609 -> independent Calvinistic state

c. 30 Years War consumes energies of HR Empire (1618-48)

- 1) unfortunate rift between Lutherans and Reformed weakens opposition to emperor
- 2) loss of Austria, Bohemia, Bavaria to counter-Reformation

2. rise of Arminianism

a. Calvinists after Calvin in Geneva

- 1) Theodore Beza (d. 1605)
- 2) four generations of Turretins at Geneva College
  - a) Francesco arrived from Italy, 1592
  - b) Benedict, till 1631
  - c) Francois, 1650-87

*The Great Theology* = 4 vols. Reprinted in three vols. *Institutes of Elenctic Theology*

- d) Jean, 1697-1737 = ecumenist who opposed Calvinism of his fathers

b. controversies in Holland

1) roots of Arminianism (late 1500s)

a) republicans favoring state-controlled (Erastian) church

Erastus said, "There is no need for a church consistory where the state is Christian."

b) basically opponents of RCism, but resisting a confessional church

- summum bonum = freedom of conscience

-most were ministers having problems with predestination

2) Jacobus Arminius (a.k.a. Jakob Hermandzoon) (1560-1609)

a) student of Beza and early a Calvinist

b) Prof. at U. of Leyden after 15 years in pastorate

(1) sermon on Romans upset the congregation

- "better to have remained in RCs"

- "death in paradise would have been inevitable; God only has immortality" (Rom. 5,6)

- stressed freewill throughout Rom. 6-11

- "State = highest authority even in church matters," Rom. 13

(2) modified his Calvinistic views to hold to universal grace, freedom of the will, denial of reprobation, and dilution of original sin = semi-Pelagianism

(3) Arminius favored a "latitudinarian liberalism;" by nature, not a controversialist

"a faithful pastor... of rare scholarly abilities, a man of peace and sensitivity who against his will was always at war, a man eager to serve God... not free from a certain kind of duplicity... he always hid himself under the cloak of orthodoxy." – Praamsma in *Crisis in the Reformed Churches*, DeJong, ed.



c) opposed by Franciscos Gomarus (1563-1641)

- a strong super-lapsarian

- later headed OT revision of Dutch Bible

d) Arminius died (1609) in midst of heated controversy

3) Remonstrance of 1610, asking state for revision of church confessional statement

a) written by another Dutch student of Beza, Uytenbogaert

b) 5 Articles of dissent (i.e., the remonstrance)

(1) predestination based on foreknowledge

(2) Christ died for all men

(3) man is able to do good with God's grace

(4) grace can be resisted

(5) it is possible to fall from salvation

c) = anthropocentric vs. theo-centricity of Calvinism



“Arminianism was always most successful when its argument proceeded upon principles supplied by the moral consciousness of man.” –Frederic Platt (Wesleyan Methodist) cited in *Crisis in the Reformed Churches*, p.58

d) 1611: counter-remonstrance of the orthodox pastors

4) Call of the Synod of Dort, 1618-19

a) called by Estates General; 56 commissioners chosen by provincial synods

b) to try beliefs of Remonstrants

c) Oath of Synod:

“I promise before God, in whom I believe, and whom I worship, as being present in this place, and as being the Searcher of all hearts, that during the course of the proceedings of this Synod, which will examine and decide, not only the five points, and all the differences resulting from them, but also any other doctrine, I will use no human writing, but only the Word of God, which is an infallible rule of faith. And during all these discussions, I will only aim at the glory of God, the peace of the Church, and especially the preservation of the purity of doctrine. So help me, my Savior, Jesus Christ! I beseech him to assist me by His Holy Spirit!”

d) the only Reformed Synod of Quasi-ecumenical nature

Largely a council of the Dutch church, representatives came from England, Scotland, Germany

5) Decisions of Dort

a) affirmation of 5 points of Calvinism = ULTIP or Canons of Dort

b) 200 Remonstrants excluded from their pulpits

c) authorized revision of Dutch Bible

c. moderation of Calvinism in France: Amyrauldianism, or “hypothetical redemption”

1) Moses Amyraut (1596-1664)

a) lawyer turned theologian

b) troubled over sincerity of free offer of Gospel

2) universalism in the divine decree of salvation, but efficient only for those predestined to have faith

3. Reformed Churches in France

a. 1560 - strong at the end of Calvin’s life

b. 1595 - strong enough to resist oppression

c. 1598 - Edict of Nantes

d. 1610 - death of Henry IV

e. 1629 - Edict of Grace: Edict of Nantes affirmed, but Protestant garrisons ordered to disband

f. 1650 - no longer a state within a state, the Huguenots remain a strong French party

#### 4. Thirty Years' War

an extension of the counter-reformation, this world war pitted RCs vs Protestants, King vs. Nobles, and the French vs. the Hapsburgs

##### a. before the war

- 1) Peace of Augsburg, 1555, gives recognition to Lutherans
- 2) Book of Concord, 1580
- 3) Jesuit activity
- 4) Hapsburg happenings
  - a) Charles V (1519-56)
  - b) Ferdinand I (1556-64), brother of Charles
    - more mellow; elected King of Bohemia on condition of granting rights to the citizens
  - c) Maximilian II (1564-76) son of Ferdinand
    - majority Protestant constituency makes him more tolerant
  - d) Rudolph II (1576-1612)
    - Royal Charter gives equal rights to Protestants on a par with RCs
  - e) Matthew (1612-19) brother of Maximilian
    - strong RC, he cancels right of Bohemian nobles to elect next king; appointed Ferdinand of Styria as king on his deathbed
  - f) Ferdinand II (1619-37) = arch-RC Emperor

##### b. preparation for WAR

- 1) Donauworth - free imperial city in southern Bavaria
  - a) annual Protestant rally provokes local RCs
  - b) 1607 - Duke of Bavaria (Maximilian) places Donauworth under the ban and declares it a RC state
- 2) 1608 - Evangelical Union forms as reactionary self-defense league
- 3) 1609 - Duke of Bavaria organizes Catholic League of princes

##### c. First phase of the war = Bohemian Phase (1618-23)

- 1) Bohemian Revolt vs. appointed RC king Ferdinand
  - a) nobles elected the rival, Frederick, Elector of Palatinate, (Heidelberg), to displace Ferdinand
  - b) Ferdinand as HREmperor massacres Bohemian Protestants at the Battle of White Mountain, 1620
    - (1) executions of all nobles; refugee movement drops popl. from 4 million to 1 million
    - (2) Jesuits oversee ban on Bibles and Prot. preaching; confiscate Protestant properties

- 2) Palatinate and electorship given to RC Duke of Bavaria
  - Spanish sack Heidelberg and carry off Reformation library to the Vatican
- 3) portion of Protestant Switzerland attacked at night and ruled with RC iron hand

d. Second phase of the war = Danish Phase (1625-29)

- 1) King Christian IV of Denmark enters the contest with British financial aid and Dutch help
- 2) exhausted Ferdinand commissions Duke Wallenstein to raise a new imperial army
  - 1626-29, northern Germany subjugated
  - 1629, Edict of Restitution = RC church lands secularized since 1552 to be returned to RC church
  - this, and defeats close to home, roused the Lutherans

e. Third phase of the war - Swedish Phase, (1630-35)

- \* 1) enter Gustavus Adolphus (1611-32), King of Sweden, the “Lion of the North”
  - a) grandson of Gustavus Vasa
  - b) “founder of modern warfare;” Napoleon called him one of the best 3 generals of all time
  - c) Richelieu also had bribed him to enter vs. the Hapsburgs
- 2) successes
  - a) 1630 - defeated Ferdinand under Tilly
    - plundered Bavaria
    - recaptured Prague
  - b) 1632 - Gustavus killed in battle, yet Prots. able to renegotiate terms of Edict of Restitution (1555) by 1635

f. Fourth phase = French Phase (1635-48)

- 1) Richelieu engages French vs. Hapsburgs after all other nations’ armies and economies are depleted
- 2) 1648 - after years of negotiation, a settlement is finally reached at Munster

g. Treaty of Westphalia, 1648

- 1) Holy Roman Empire loses ground
  - a) independence for Holland and Switzerland; king in Holland required by law to be a Calvinist
  - b) Sweden, France, and Prussia pick up territory
  - c) HREmpire remains a conglomeration of 300 decentralized territories
  - d) Bavaria to hold part of the Palatinate and an electorship, but Palatinate becomes sovereign again with a new 8th electorship
  - e) Protestants eradicated in Bavaria, Bohemia, and Austria after having been the majority

- 2) \*Calvinism becomes a *religio licita*; princes may elect to tolerate a plurality of religions in their province
- 3) 1624 becomes new cut-off date for determining control of church lands
- 4) \*treaty marks end of medievalism; papacy loses its political clout in European politics

## C. Great Britain — 1633-1660

### 1. Charles I and the Scottish Kirk

a. demanded return of church properties that James had given to Scotch nobles leads to resistance by nobles

b. attempted to impose Anglican liturgy which was becoming more and more Catholic under Laud

\* 1637 - church riot in Edinburgh (St. Giles Church) led by little old Jenny Geddes:  
 “Villain! [i.e., the reading bishop] Will you say mass in my ear?!”

-“This tumult proved the death-blow of the liturgy in Scotland”

\* c. 1638 - National Covenant signed in blood by 300,000 Scots

1) reaffirmed acts of Scottish Parliament establishing Presbyterianism

2) compact promising defense of their nat'l faith and also the king's majesty

3) origin of the name “Covenanters”

d. Bishops' Wars: Charles sent several armies to subdue the Scots; each was successively defeated

### 2. beginnings of the English Civil War, 1642

a. call of the Short Parliament (English), 1640

1) Charles needs money to finance invasions

2) king dismisses Parliament after 3 weeks of nasty resolutions vs. Charles and Laud

b. The Long Parliament (1640-60)

1) Scottish Army successfully invades England and forces Charles to indemnify the expenses of the occupation army

2) Charles forced to call new Parliament; grants concession that it cannot be dissolved without its own consent

3) controlled by Presbyterian Puritans

#### 4) ACTIONS:

- a) execution of Earl of Stratford for treason; he had obeyed the king in invading Scotland
- b) arrest of Laud; executed in 1646
- c) abolishment of Star Chamber and courts of High Commission
- d) later abolishment (1643) of episcopacy and exclusion of bishops from House of Lords giving control of both houses to the roundheads
- e) call of the Westminster Assembly (1643-49) to reform the CoE

#### \*Excursus on Westminster Assembly

##### A. Calling

1. Acted as religious council advising Parliament on church reformation
  - a. would reexamine Elizabeth's 39 Articles
  - b. had no inherent power to make lasting changes in the church
2. Scotland in collusion
  - a. Parliament needed Scotch army vs. royalists
  - b. 1643 - Parliament agrees to Scottish Solemn League and Covenant which would preserve Presbyterian Church in Scotland and reform the English church "after the form of the best Reformed churches."
3. 121 divines called with 30 M.P.'s, and 5 Scotch theologians meeting at St. Margaret's church, Westminster.
  - a. Of these 121, only 60-80 participated and 20 men did most of the work.
  - b. The assembly was made up of a few pious Anglicans, many Presbyterians, and five Congregationalists affectionately known as "the dissenting brethren."

##### B. Integrity and conduct of the Assembly

1. careful loyalty to Scripture

Weekly Vow: "I do solemnly promise and vow, in the presence of Almighty God, that in this assembly wherein I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God."

2. lengthy standing prayer opened and closed each session; regular spontaneous prayer

3. monthly day of prayer and fasting

4. much learning; 10 already had their own parish catechisms (see the BPC website for a few)

Richard Baxter: “The divines there congregated were men of eminent learning, godliness, ministerial abilities and fidelity; and being not worthy to be one of them myself, I may the more freely speak the truth, which I know, even in the face of malice and envy, that as far am I as able to judge by the information of all history of that kind, and by any other evidences left us, the Christian world, since the days of the Apostles, had never a synod of more excellent divines.”

5. fearlessness

a. Charles I proscribed the Assembly, threatening defrocking and other persecutions

b. Charles II targets Westminster members after the Restoration

#### C. Problems of the Assembly

1. urgency, yet need for deliberate caution

2. squabbles over insufficient remuneration

3. long-winded speakers

4. absenteeism

#### D. Deliberations of the Assembly

1. by 1644, revision of 39 Articles is scrapped for a whole new confession

2. Plan of attack

a. development followed structure of Archbishop Ussher's Irish Articles, but the content of the Scottish standards and covenantal theology of Coccius (d. 1669)

b. Westminster Confession becomes model for most later English-speaking confessions

1) 1689: Old London Confession = Baptists

2) 1742: Philadelphia Confession = American Baptists

3) 1658: Savoy Confession = Congregationalists

### 3. Production

- a. Form of Government, 1644: Presbyterian system based on biblical model to replace failed episcopacy of CoE. Presbyterianism was the official church gov't of England by 1648 before being quashed shortly by Cromwell
- b. Directory of Worship, 1644
- c. Larger Catechism for Pulpit exposition
- d. Confession of Faith - 4 drafts over 2 years
- e. Shorter Catechism for children, 1648

END Excursus

### 3. Progress of the War

- a. divided public opinion of those supporting Parliament
  - 1) Scottish factions
    - a) engagers (compromise with Charles I for his religious concessions)
    - b) non-engagers
  - 2) English society
    - a) country squires like Cromwell: "more representation with less taxes"
    - b) Puritans - largely educated middle class
    - c) independents (Separatists)
      - "levellers"
      - "diggers"
    - d) lower class RCs = 5% of people who favor royalty
- b. emergence of Oliver Cromwell (1599-1658)
  - 1) Puritan (rather, an Independent) country gentleman
    - a) Member of 1628, Short, and Long Parliaments
    - b) championed rights for common man
  - 2) origins of the New Model Army
    - a) Cromwell won eastern England with his local cavalry regiment
    - b) commissioned by Plt. to reorganize the army after 7 years of losses to royalists

- c) style and strategy
- d) routed Prince Rupert's forces, 1644-45
  - 1) called Cromwell "Old Ironsides;" lost a son but never a battle
  - 2) Charles I tries diplomatic lies on all sides; wanders in disguise until surrendering to Scots
- 3) Demise of Charles I
  - a) king entered secret league with Scots, 1647
  - b) Rump Parliament, after Col. Pride's Purge
    - (1) cleared equivocating parliament of all but 50 (of the 200) members who were of independent church persuasion
    - (2) Parliament condemns Charles I
  - c) Charles I executed Jan. 1649 in London
    - an act not popular with the masses
    - Cromwell subdues Scotch and Irish rebellions



- \* 4. The Commonwealth, 1649-60
  - a. decline of Parliament
    - 1) "Rump Plt." dissolved
    - 2) "Barebone Parliament"
      - a) comprised of "best ministers of the land"
      - b) shortly dissolved
    - 3) Cromwell governs as Lord Protector, 1653ff
  - b. Cromwell's difficulties
    - 1) popular opposition
      - a) martial law
      - b) taxation without Plt.
      - c) deep-seated desire for a king
    - 2) ecclesiastical opposition
      - a) inherent problem of promoting independence
      - b) Presbyterians and Episcopalians had momentum
    - 3) foreign affairs challenges
      - a) resentment of regicide by European monarchies
      - b) ended war with Holland over mercantilism
      - c) stopped papal persecution of Waldenses
      - d) expropriated Jamaica from Spaniards
    - 4) declining health



- a) no personal ambition for power
- b) Son Richard named as successor

c. Religion under the Protectorate

- 1) greatest degree of toleration to date
  - a) room for Jews, Anabaptists, and Quakers
  - b) no tolerance for RC exercise of religion
  - c) toleration was contrary to Anglicans and Presbyterians, but flourished under the counsel of Cromwell's Latin Secretary, John Milton
  
- 2) Triers: 29 gov't overseers responsible for inspecting credentials of candidates and criticisms of all ministers

d. leading lights of the era

1) John Owen (1616-83)

- a) Calvinist Independent
- b) Vice-Chancellor of Oxford
  - one of greatest systematic theologians of all time - blend of the devotional with scholarship
- c) Cromwell's religious advisor

2) Richard Baxter (1615-91)

- a) self-educated scholar/pastor
  - (1) Amyraldian Independent
  - (2) Books
    - *Saints Everlasting Rest*
    - *The Reformed Pastor*
- b) early a chaplain in New Model Army, he later opposed Cromwell (for regicide and usurpation) and the Scots (Solemn League and Cov't)
- c) settled in wicked royalist town of Kidderminster; reformation in eight years thru preaching and visitation
- d) ejected as non-conformist after he welcomed return of Charles II

3) John Milton (1608-74)

- a) classical education at Cambridge
- b) Latin Secretary and advisor under Protectorate
- c) under the Restoration
  - "Areopogetica" – 1644, essay on education, freedom of press
  - other essays favoring tolerance and divorce
  - "Paradise Lost" – 1667
  - "Paradise Regained" – 1671

e. end of the Commonwealth

- 1) Richard, in the midst of political instability, resigns in 1658 after 9 months
- 2) The Restoration in 1660
  - a) Scots reestablish the Long Parliament
  - b) Charles II recalled from France
    - (1) no guarantees of religious freedom
    - (2) promises of tax concessions and no reprisals without Parliamentary approval
  - c) Charles II calls a new, royalist Plt.
    - (1) Puritan churches and preaching shut down
    - (2) ebb in morality and religion

D. Continental Europe during the latter XVII Century

1. development of Age of Reason

a. influence of men like

1) Isaac Newton (d.1717)

Arian from Cambridge

Bible was like a garden to him; gave Bibles to the poor

2) Rene Descartes (d. 1650)

Jesuit trained

extended geometric model to all areas of learning

used methodical doubt to establish certainties

“I think, therefore I am.”

b. growing toleration of and insulation of the church that was becoming either “intellectualized or pietized”

2. RC gains solidified

a. Bohemia, Austria, Bavaria thoroughly subjugated

b. Hungary (HR Empire) tolerates the Reformed church (a quarter of which remained Reformed till WWII)

c. France: Uniformity of religion

- 1) achieved by Richelieu and Mazarin
- 2) 1660 - Louis XIV calls for strict interpretation of Edict of Nantes; pressures on Huguenots
- 3) 1685 - Revocation of Edict of Nantes (est. 1598)
  - a) 2 months to convert while troops quartered in homes
  - b) 300,000 flee France, risking stiff penalties

### 3. Jansenism: conservative counterattack vs. Jesuit counter-Reformation

#### a. Cornelius Jansen (1585-1638)

- 1) Bishop of Ypres, Belgium
- 2) disciple of Augustine
  - a) wanted to defeat Protestantism with their own weapons
  - b) “evangelical, but not Protestant; Catholic, but not Jesuitical” per his 1640 work, *Augustinus*

#### b. Beliefs

- 1) revived attacks vs. semi-Pelagianism of RCs
  - a) obedience comes only through special grace which is irresistible
  - b) particular atonement of the elect
- 2) excise all church teachings and customs not divinely sanctioned
  - a) undercut hierarchical claims of Counter-Reformation
  - b) Jansenists were basically anti-Papal

#### c. Results

- 1) brought open attack from Jesuits
  - a) French king made leaders revoke five points of Calvinism
  - b) military attack on stronghold at Port Royale
- 2) condemned by papal Bull “Unigenitus” (“one source”)
- 3) isolated largely to France and Belgium; separate church in Holland

#### d. Blaise Pascal (1623-62)

- 1) *Pensees* (“Thoughts”) published posthumously
  - a) opposed pure rationalism of Descartes
  - b) evidentialist: God of the scripture validated by prophecies, miracles, and self-authentication of Scripture; yet conceded that rational proofs are insufficient: “faith enlightens reason”
  - c) God is known only through faith, a gift from God Himself
- 2) *Provincial Letters*



- a) Jansenist, satirical attack on casuistry of Jesuits
  - b) salvation by grace
- 3) Paschal's wager about man's destiny

	<b>God Exists</b>	<b>God Does Not Exist</b>
Wager for God	Gain All: Heaven	Status Quo: Boring
Wager vs. God	Misery: Hell	Status Quo: Fun

#### 4. Revival of Quietism

a. Second Catholic reform movement = pietistic RC reaction vs carnage of 30 Years War and religious dogmatism

b. leaders

1) Miguel de Molinos (d. 1697)

a) wrote *A Spiritual Guide*

b) called for perfect union with God through the annihilation of the will

2) Madame Guyon of France (d. 1717)

a) background: trained in a convent, she became most introspective after her father forced her to marry an invalid

b) achieved "unitave" state with God

- "God-me" replaced "self-me"

- followed by revelations

c) called for "interior church," a call that landed her inside the Bastille

3) Bishop Fenelon (d. 1715): missionary of Jesuits to the Huguenots whom he tried to convert through a mix of oratory, threats, and open bribery. He got enamored by Madame Guyon, a relationship that brought papal condemnation and his ultimate acquiescence.

c. doctrines

1) passive contemplation of the divine while waiting for God to break into one's consciousness

2) disregard of spiritual exercises and even of one's own salvation

3) "mystical death"

#### 5. Pietism in Germany

a. Principles

- 1) Reform of pastoral methods: saw dogma as useless (but see John 7:16,17); stressed pastoral visitation
- 2) Regeneration was its dominant theme within the lifeless orthodoxy of the state Lutheran church
- 3) The struggle against personal evil emphasized subjective introspection which often degenerated into morbid preoccupation
- 4) Reason (in the form of dogmatic theologians and rationalistic free-thinkers) was condemned leaving Pietism a rather sterile theological force and probably contributing to its decline after 1750
- 5) It emphasized communal responsibility in the Church

b. Leaders

1) Philip Jakob Spener (1635-1705)

- a) Lutheran scholar who emphasized personal concern in catechizing
- b) Published *Pia Desideria* (1675) which advocated reforms that would give more life to worship and advance personal Lutheran piety
- c) organized “centres of fellowship,” but was against Separatists who would establish churches independent of the State Church

2) University of Halle (1694)

- a) Founded to promote Pietism
- b) connected with other institutions: orphanage, press, dispensary, Bible institute, and various other schools
- c) under leadership of Spener and his associate August Hermann Francke (1663-1727), a student of the Bible and Theology who became a dominant figure at Halle after suffering persecution in many church circles
- d) in 1729, King Frederick William I of Prussia required all candidates for the ministry to spend at least 2 years at Halle — there were 1,200 students a year at the height of the school’s usefulness

c. missions emphasis

1) pioneered in the promotion of Protestant Missions (as sending Muhlenberg to America)

2) Count von Zinzendorf (1700-1760) and the Moravians

- a) von Zinzendorf was reared in the Pietist circles; (Spener was his god-father and he studied under Franke at Halle)
- b) in 1722, he opened an asylum at Herrnhut for Moravian refugees fleeing Hapsburg religious persecution and became their bishop

- c) the community, coming to be known as the “Moravian Brethren” moved with one mind toward the missionary task and by 1800 had established missions in every part of the world. (Zinzendorf has been called the greatest German evangelical since Luther)

### 3) Church of the Brethren

- a) founded by Alexander Mack, a wealthy miller from the Palatinate
- b) influenced by Pietists, this group was strongly missionary-minded rejecting both state churchism and pure individualism
- c) distinguished by the adoption of trine immersion of believers and a pacifist witness (Taufers)
- d) fled to Pennsylvania for religious freedom (1719-29); dying out in Europe

### d. Critique of Pietism (waning in influence by 1750)

#### 1) Achievements

- a) John Albert Bengel (1687-1752) combined the personal warmth of Pietism with scholarly attainments (see his *Gnomon* on the New Testament) to gain great respect at Wurttemberg in the theological school
- b) Pietism went throughout the entire life of the church
- c) it stimulated education devising new theories and methods of instruction
- d) it advanced German nationalism by stressing the German language in education, distrusting French influences, and giving the poorer and common people new personal respect
- e) it created more religious toleration

#### 2) defective results

- a) tended to undermine Lutheran orthodoxy
- b) paved the way for humanism and universalism with its emphasis on the subjective process

## E. Era of English Restoration and Revolution (1660-1714)

### 1. King Charles II (1630-85) returns from France in 1660

- a. secret RC; conspired in 1670 with Louis XIV to attack Holland and reintroduce RCism into England
- b. invited by Presbyterian Parliament
- c. Declaration of Breda (1660)
  - 1) promised religious toleration for “tender consciences”
  - 2) perpetrators of the regicide to be punished
- d. Charles gives free hand to Parliament till full power secured

## 2. persecution of Puritans (and Quakers)

### a. Act of Uniformity, 1660

- 1) accepted only Episcopal ordinations; ordinations after 1640 rejected
- 2) repudiated Solemn League & Covenant with Scotland
- 3) clergy must swear without equivocation to Anglican Prayer Book
- 4) clergy must abjure any right of resistance to the authorities
- 5) 2000 ministers turned out of their churches

### b. Corporation Act bars Puritans from public office, 1661

### c. Conventicle Act: punishment for attending non-establishment services

### d. 5 Mile Act bars non-establishment preaching within 5 miles of town

– John Bunyon (1628-88)

- Baptist organizer supporting the Commonwealth
- spent 12 years in jail for preaching



## \* 3. Persecution of the Scots: The Killing Times (1660-88)

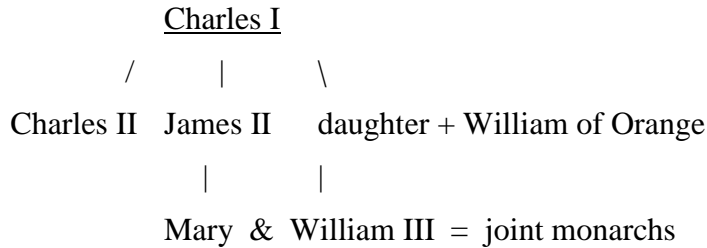
- a. signatories of the National Cov't to be tried for treason
- b. compulsory Episcopal church attendance
- c. conventicles banned, 1670
- d. death for those refusing to take an oath when being questioned on conventicles or their submission to C.E.
- e. see Jacques Purves' *Fair Sunshine*

## 4. King James II (r. 1685-88)

- a. as Duke of York, open RC before coronation
- b. crushes anti-Catholic rebellion promoting Charles II's illegitimate son, Lord Monmouth
- c. growing alarm at his attacks on CoE
  - 1) open national resistance to his attempt to condemn leading Bishops for not reading in the churches his Declaration of Indulgence allowing Romanists private masses
  - 2) 1688, alarm over birth of James' first son by his ardent RC wife; fear that Protestant daughters Mary or Anne by first marriage would not inherit throne

- 3) RCs appointed to leading positions in gov't and army which was having an open season on Scottish believers

5. William and Mary (1688-1702)



\* a. Glorious Revolution of 1688

- 1) Parliament invites William of Orange to the throne
- 2) bloodless invasion
- 3) death of “divine right” of kings
- 4) James II allowed to escape vs. execution like his father

b. Act of Toleration, 1688

- 1) dissenters who registered and subscribed to Articles of Religion could preach
- 2) penal acts vs. dissenters went unenforced
- 3) CoE becomes latitudinarian in demanding conformity to authority, but also in doctrine
- 4) Puritanism waning in England
  - a) discredited by excesses (?) of Protectorate
  - b) most had been harried out of the land

6. John Locke's contributions (1690)

a. *Second Treatise of Government*

- 1) men have inherent, “natural” rights like collective authority and self-rule
- 2) men voluntarily set up government over themselves by means of a social “contract”
- 3) justified English Revolution (and later American)

b. *Essay Concerning Human Understanding* (1690)

- 1) empirical philosophy vs. Cambridge Platonists and Descartes
- 2) “tabula rasa,” a Pelagian anthropology that strikes at original sin



c. *Reasonableness of Christianity* (1695): while supporting much of traditional Christianity, he revealed Deistic tendencies

## 7. Other Religious Trends in Enlightenment England

### a. Deism

With Puritanism and established religion waning at the beginning of the 18th Century, Deism of the late 1600s became the designer religion of the intelligentsia.

#### 1) A product of its times

Deism was the child of the age of reason. It served as a transitional understanding of God between the times of the Reformation/medieval Catholicism and modern anti-supernaturalism. It originated in England, especially among the upper classes, and spread to the continent.

A religion of reason (man's reason and impressions are the measure of God, not vice-versa), Deism "...set forth a system of belief in a transcendent God who left His creation after He had created it to be governed by natural laws discoverable by reason. God thus became an 'absentee God'" (Cairns, 1st edition, p. 408).

#### 2) Key tenets of Deism: 1) a benign creator, 2) the basic goodness of mankind, and 3) the omnipotence of the state (the common mind/reason of men).

#### 3) Key leaders

##### a) Lord Herbert of Cherbury, Father of Deism (d. 1648)

His five elements of religions

- i. God exists
- ii. it is our duty to worship Him
- iii. worship is virtuous
- iv. man needs to repent of his sins
- v. there are rewards and punishments in the next life

##### b) David Hume (1711-1776). Hume denied God's miracles and anything supernatural in the natural world.

One of the sad fruits of Deism was its influence on the leading thinkers of the French Revolution, J.J. Rousseau, Voltaire, and Diderot. T. Jefferson, B. Franklin, and Tom Paine in America were also Deists.

### b. Growing mysticism in England: the Quakers

#### 1) Quakers were a reaction against

- a) Deism and a cold, mechanical worldview growing out of the age of reason
- b) Abuses of established religion

2) George Fox (1624-1691)

Son of a Presbyterian minister; he gave up on organized Christianity when another Presbyterian minister failed him in the advice George was seeking as a youth

3) “Society of Friends”

Was established by Fox as a reaction against institutional Christianity. When Fox was called before a judge for his anti-establishment activities, he warned the judge to “tremble before the Word of the Lord.” Out of that occasion the Society was given the derisive name of “Quakers” by the judge.

4) Beliefs

a) Opposition to institutional church. No sacraments or established clergy

b) “Inner Light;” Mystical experience of the individual given weight over Scripture

c) “Feeling the medium” A democratic expression where the majority sentiment of the group prevails over one individual’s judgment