

Christian Life, Faith, and Ministry
Dr. Lynn Thrush

References:

The Story of Christianity, Justo Gonzalez (S)

Protestant Christianity, 2nd ed., Dillenberger and Welch. (PC)

The Puritans

1. Given the name “Puritans” because they insisted on the need to “purify” the Church by a return to biblical religion. S. p.150
 - a. not a single group
 - b. drew inspiration from Calvin, Zwingli, other Swiss reformers, Anabaptists. S. p.151
2. James, son of Mary Stuart: James I of England/James VI of Scotland was a homosexual. S. p.152
3. King James Version of the Bible, 1611, a result of the conference gathered at Hampton Court in 1604. He died in 1624.
4. Out of civil war during the reign of Charles I, 1625-1649, Parliament convoked a body of theologians to advise on religious matters – the Westminster Assembly. Their Confession became one of the fundamental documents of Calvinistic orthodoxy. S. p.159
5. Oliver Cromwell was a Puritan – believed every decision ought to be based on the will of God (personal and political). S. p.159
6. Though Puritans were united in opposition against the king, they were deeply divided among themselves. S. p.160
7. Charles beheaded on Jan. 30, 1649 by Parliament. S. p.161
8. Presbyterians wanted a national church; independents saw this as tyranny. S. p.161
9. Charles II – restored episcopacy and Book of Common Prayer. S. p.162
10. Puritan ideal influenced John Bunyan and John Milton: *Pilgrim’s Progress*, and *Paradise Lost* respectively. S.p.163
11. Reflections
 - a. Puritanism marked by an intense experience of the living God, nourished exclusively by the Bible. PC. p.91
 - b. Most predestinarian and activist religion. PC. p.92
 - c. Justification is to be followed by actual holiness. PC. p.93
 - d. Predestination was not a doctrine of security for the Puritan. PC. pp.93-94
 - e. Loyalty to God meant that nothing in this life deserved final allegiance. PC. p.96
 - f. Joy is acceptable provided it is purposeful! PC. p.96
 - g. Puritans provided the spiritual foundation for a democratic society. PC. p.97
 - h. PC. notes that the spirit of the writings of the Puritans was vital and living, while the Westminster Confession was formal. PC. p.103

- i. Puritanism and special destiny. PC. p.106

Theologies and Orthodoxies of the Time

1. Catholic Orthodoxy
 - a. Gallicanism – opposed centralized church under papal authority. S.pp.164-165
 - b. Ultramontes defended authority of pope. S. p.165
 - c. Febronianism – final authority rests in the council of bishops. S. p.165
 - d. Jansenism, similar to Calvinism, condemned by pope. Blaise Pascal converted at age 31. S.p.167
 - e. Quietism – total passivity before God. Some names: Molinos, Madame Guyon, Fenelon, and Victor Hugo’s character. S. p.170
2. Lutheran Orthodoxy
 - a. Melanchthon insisted on need for good works. He spoke of collaboration among Spirit, Word, and human will. S.pp.173-174.
3. Reformed Orthodoxy
 - a. The most faithful expressions of Calvinism: the Synod of Dort, and the Westminster Assembly.
 - b. Jacobus Arminius – training had been thoroughly Calvinistic. S. p.179
 - c. Arminius, in refuting Koornhert, believed Koornhert to be correct. S.p.179
 - d. Gomarus, with his strict view of predestination, clashed with Arminius. S. pp.179-180
 - e. Mostly Arminius was a strict Calvinist. S.p.180
 - f. Remonstrance/Remonstrants. S.p.180
 - g. Upshot of Synod of Dort – TULIP. S. p.182
 - (1) T – total depravity
 - (2) U – unconditional election
 - (3) L – limited atonement
 - (4) I – irresistible grace
 - (5) P – perseverance of the saints
4. Rationalism
 - a. Descarte. S.p.186f.
 - b. Empiricism. S.p.189f.
 - c. Deism. S.p.190
 - d. Hume – critique of rationalism. S. pp.191-192
 - e. Voltaire – an enemy of all fanaticism. S. p.192
 - f. Kant – demolished easy rationalism. S. p.195
5. Spiritualists
 - a. Boehme – wrote down visions. S. p.197, and his books gained admirers

- b. George Fox – tremblers/quakers. Spent six years in prison, and by the time of his death his followers were numbered by the tens of thousands. S.p.201
- c. William Penn – Puritan, Huguenot, Quaker. Allowed for religious tolerance. S. p.202
- d. Swedenborg – he believed his revelations were the second coming of Christ. S. p.203

The Wesleyan Revival

1. German Pietism

- a. Spener – sanctification. S.p.206
- b. Francke – University of Halle became a center for the training of missionaries. S.p.208
- c. The Moravians – impact on John Wesley. S.p.209

2. Wesley

- a. His mother’s influence
- b. Joined a religious society at Oxford. S.p.211
- c. Failure and spurned love in America.
- d. Experience with God at Aldersgate. Charles had had such three days prior.
- e. Wesley’s organizational genius. Well described in *John Wesley’s Class Meeting: A Model for Making Disciples*. D. Michael Henderson, Evangel Publishing House. 1997. (There may be a newer edition as well.)

3. Wesley’s theology

- a. The intimate experience of the empowering presence of Christ. PC. p.118
- b. Perfection – “full devotion to Christ,” “simplicity of intention,” “purity of affection.” PC. pp.118-119
- c. Sin is the failure to live in the fullness of that presence. PC. p.119
- d. Activity emerges out of grace – thoroughly in the Reformation tradition. PC. p.119
- e. Said George Whitefield, “My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in class and thus preserved the fruit of his labours. This I neglected, and my people are a rope of sand.” (Quoted by Byron Lambert from, Stephen Tomkins, *John Wesley*, Eerdmans, Grand Rapids, 2003, p.128.)