

English Reformation & Puritanism (1520 - 1689)

Beginnings of English Reform

An English Bible – William Tyndale (1494-1536)

I defy the Pope and all his lawes. If God spare my life [for] many years, I will cause a boy that driveth the plough [to] know more of the Scripture, than thou doest.

Beginnings of the Anglican Church

“The Kings Great Matter”

Act of Supremacy (1534)

[the King is] The only Supreme Head on earth of the church of England...[including] full power and authority...to visit repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts, and enormities.

Thomas Cranmer (1489-1555)

Book of Common Prayer (1549,1552)

Almightie and most merciful father, we have erred and strayed from thy wais, lyke lost shepe. We have followed to much the devises and desires of our own hartes. We have offended against thy holy laws. We have left undone those things whiche we ought to have done, and we have done those things which we ought not to have done, and there is no health in us.

42 Articles (1553) then 39 Articles (1563)

11. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Interlude: Tumultuous Reigns & Reform

Henry VIII (1509-1547)

Edward VI (1547-1553)

Mary I (1553-1558)

Elizabeth I (1558-1603)

James I (1603-1625)

Charles I (1625-1649)

The Commonwealth (Declared 1649)

Oliver Cromwell, *Lord Protector* (1653-1658)

Richard Cromwell, *Lord Protector* (1658-1659)

Charles II (1660-1685)

James II (1685-1688)

William III (1689-1702) and Mary II (1689-1694)

The Puritans: Always Reforming

The Westminster Assembly (1643-1653)

Westminster Confession of Faith (1646)

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: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are

revealed in the Word; and that there are re circumstances concerning the worship of God, and the government o church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the several rules of the Word, which are always to be observed. (WCF 1.6)

Major Doctrines Affirmed

Dortian (“Five Point”) Calvinism

The Regulative Principle

Covenant Theology

Christian Sabbath

Devoted to God and Working For Reform

Richard Sibbes (1577-1635)

“We must neither bind where God looses, nor loose where God binds, neither open where God shuts, nor shut where God opens. The right use of the keys is always successful.”

John Owen (1616-1683)

I am going to him whom my soul hath loved, or rather hath love me with an everlasting love; which is the whole ground of all my consolation... I am leaving the ship of the church in a storm, but while the great Pilot is in it the loss of a poore under-rower will be inconsiderable. Live and pray and hope and waite patiently and doe not despair; the promise stands invincible that he will never leave thee nor forsake thee.

John Flavel (1627-1691)

The Providence of God is like Hebrew words – it can be read only backwards.

Conclusion