

Dr. Roger Green, Reformation to the Present,

Lecture 8, English Reformation

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This is Dr. Roger Green in his church history course, Reformation to the Present. This is session number eight, the English Reformation.

Let's pray, and then we'll get started.

Our gracious Lord, we stop at the beginning of another week to give you thanks. First, we give you thanks for yourself and the revelation of yourself in Christ and the ministry of all of that understanding through the Holy Spirit, not only in our personal lives but in the life of the church. So, we're grateful for that.

We do give you thanks for the vocation that you have granted to us by your grace, the vocation of students. And we pray that we'll be faithful to that vocation, diligent in that vocation, careful in that vocation, because by doing so, that brings honor to ourselves, but it brings honor to you as well and solidifies the calling in our lives in that way. So we do give thanks for that.

At the beginning of this week, we will give thanks for the week as it unfolds. May we see every measure of your grace in everything that we do, whether we're studying for exams, reading books, doing papers, or just in our everyday life here in the community? We pray that it will all be done for your sake and, thereby, for the sake of the kingdom.

So we do give you thanks for how the theology of the church unfolded during its history and kind of unwrapped during its history. And we thank those people who are so important in shaping it. So, help us be good teachers today and during this week. And we pray with students as they prepare for the first exam in this course. So we pray these things gladly in the name of Christ, our Lord. Amen.

Okay. We have a true believer who joined us. Hey Grant, how are you? We have only one whom we shall see is the state of his life today.

Okay. Oh, one just announcement. I'll try to make this at the end just so you remember, but good questions on Friday.

So, Wednesday, hand me some more, you know, do that good work again that you did. And then on Friday, we're at the lion's den, then Monday's the exam. So, one little thing about the questions on Wednesday: don't forget that article that we handed out on the first day, the intellectual appeal of the Reformation, which is in your reading schedule in terms of the daily reading schedule that is there.

So, but don't forget that because you don't want to let that slip by you. So, and that's on that first-hour exam. So, so, okay.

Good. I'm on page 12 of the syllabus. If it helps, we are moving in to another lecture now.

We finished, by the way, the response of the Roman Catholic Church. We also talked about those three responses, from more visceral to more measured. Then, we talked about the important decisions of the Council of Trent and the outcomes of the Council of Trent.

So, we're done with that. So that material is what's on the first hour exams, lectures one through three. So, the material we start now, even though we're scheduled to start it, that's not on this first-hour exam.

So, everything you need to study in terms of your notes is set for the week. So, this is lecture number four, which will start the second-hour exam. So, this is lecture four, the theology of Puritanism and the free churches and the expansion of Puritanism to the new world.

So, we're going to try to do those things. Now, I've got an outline here. I hope it'll help you.

Pages 12 and 13. It gets pretty complicated. So I hope the outline will be of help to you.

As I try to kind of work this out for you, this theology of Puritanism. Okay. So, what we're going to have to do first is look at England's religious history before Puritanism.

And we're going to give one an introduction to all of that. So, here are few remarks by way of introduction. First of all, please note that this is really a course in historical theology.

So, we're going to try to notice in the course how theology gets revealed in both secular and sacred history. But also, how does theology have an impact on that history? So there's a kind of circular, in a sense, circular, you know, kind of round the circle between theology and history and then history and theology. So this is all circular.

So, we want to keep that in mind. Also, notice that when it comes to the history of theology for this course, Christianity Reformation to the Present, sometimes the places change, the emphasis changes, and sometimes different places take the

leadership in the shaping of theology. So basically, we've seen Luther in Germany and Calvin in Switzerland, and those are the central places of the Reformation.

But now we're going to shift geographically, and we're going to see England, its importance, and what part England had to play in the Reformation. So, we want to notice that. Another thing you want to notice is that in this lecture, especially with the four monarchs that I'm going to mention here in the lecture, but in this lecture there was a pendulum shift constantly in England's Reformation time between Roman Catholicism and Protestantism.

And then it might go back to Roman Catholicism again and come back to Protestantism again. But it's kind of like a pendulum that's keeping going here in terms of this particular story. Okay.

One more thing by way of this number one. I'll try to keep this outline as clear as I can for you. But one more thing by way of number one introduction here.

Before the magnitude of the Reformation that we've been studying, before Luther and Calvin and we're going to come into what's happening in England, there was a pre-Reformation going on in various parts of Europe. For our purposes, the most important person in the pre-Reformation, the person kind of leading up to the Reformation, is John Wycliffe. There are the dates of John Wycliffe.

John Wycliffe was really critical of all of this, no doubt about that. He also led a protest movement in England before the Reformation. There are his dates, but also there's a title that's been given to him in the history of the church.

He's called the Morning Star of the Reformation. The Morning Star of the Reformation. And I love that.

Because when you go out in the dark of night before dawn, and you see the morning star, then you know the sun is coming, you know, and so forth. That term that was given to John Wycliffe, the Morning Star of the Reformation, was a beautiful term for him. And so, in England, there was already something going on before the Reformation in England under this man by the name of John Wycliffe and others, of course.

He translated the Bible, was a preacher, and so forth. So, he's pretty critical of all this pre-Reformation stuff, no doubt about that. Okay, now, if you look at your syllabus, what we're going to do is see what's happening in England's religious history before Puritanism, leading up to Puritanism.

And it happens through four monarchs. And you're familiar with these monarchs, I'm sure. So, we're going to start with Henry VIII.

And you have probably talked about Henry VIII in a lot of courses. And those are the times I've got up there, the times of his rule. So, Henry VIII, 1521, was proclaimed by the Pope as the Defender of the Faith 1521 because he wrote a treatise in response to the workings of Martin Luther.

So here he is, the Defender of the Faith, the Roman Catholic Defender of the Faith. But it wasn't too long after that, in 1534, that Henry VIII technically broke off from the Roman Catholic Church. And now, what is that story all about? The break of Henry VIII from the Roman Catholic Church.

What went on there that, Jesse, remind us? He had another wife, who was his wife. Right, what he wanted to do was divorce his wife.

And he wanted to marry Anne Boleyn. And the church would not allow that. And so in 1534 or so, the break comes.

And he decides to break away from the Roman Catholic Church. In a technical kind of sense, he decides to break away. But his reasons are not theological.

His reasons are political reasons. And there was this kind of English ego, in a sense, that we're not going to let an Italian pope tell us what to do. So he makes an official break from the Roman Catholic Church.

And he pronounces himself the head of the Church of England. Okay, now what we want to take notice of is that, even though he was excommunicated from the church because of this action, he is still basically Roman Catholic in terms of his theology. He never really broke away from the kind of Roman Catholic theology.

So that was what he kind of practiced that all of his days. And he started to write what was called six articles, which were kind of summary articles. But when you read the six articles, you'll see that it's basically still Catholic theology.

What Henry VIII decided to do, however, was do away with the Catholic trappings, Roman Catholic trappings in England. And so he was pretty powerful in that. So what he did was destroy all the monasteries in England, which was a real tragedy because these beautiful monasteries, which had really been part of the cultural center of English life, are now destroyed.

He also destroyed the power of the Pope, monasteries, and so forth. But in a sense, even though he remained a traditional Catholic, the Catholic trappings of England were gone. In a sense, the Reformation began with Henry VIII.

So, it's a rocky beginning, no doubt about that, as he kind of remains Catholic. Nevertheless, some kind of reformation was initiated. OK, so that's Henry VIII.

So, we know him from other courses, and we're familiar with him from other courses. The trappings would especially destroy the monasteries and, therefore, prevent people from entering monasteries. And the monks in the medieval world were kind of the cultural leaders of the medieval world.

They're the ones who translated the Bible and made biblical texts and some great art and so forth. Many people went to the monasteries for religious worship and so forth. So that's what I mean by the trappings.

The monasteries, the priesthood, the monks, the artistic and the cultural leadership of the monasteries, and the monks are gone under Henry VIII. And he pronounces himself, as we said, he pronounces himself kind of the head of the Church of England. So, it was Catholic theologically, but it was not Catholic in terms of externally, I guess you could say.

Does that make sense? So, a lot of the external things by which people would have measured their Roman Catholicism, like the monasteries, are gone. They're leveled. This was a sad thing in English history because many of those monasteries were beautiful, beautiful monasteries, and he leveled them to the ground.

So, does that help, Jesse? So, in terms of the trappings. Are you also like... No, well, that's going to happen next under... There are people there who are moving in this direction, but that won't happen under Henry VIII. That's going to happen under the next monarch.

So, the next monarch will follow him. And take over, and that will be King Edward VI. So you can see when King Edward ruled there.

King Edward VI. Okay, now what happens is under Henry VIII, the pendulum is still in Catholicism, but it's beginning to shift. What happens with King Edward the... Did I say the VII? King Edward VI, as you can see from... What happened with King Edward VI was that the pendulum really swung over into the Reformation side.

King Edward VI, with his advisors, tried to really bring in some kind of Reformation principles into the Church of England. Now, he didn't have a long time to do this. You might remember from other courses, but King Edward VI died at the age of 16.

So, he didn't have a long time to do this. But there were certain things that took place under him. So, what I'm going to do is mention four things that took place under Edward VI that would identify the English Church and, in a sense, the Reformation life in the Church.

So, four things. Number one, images were removed from the churches under Edward VI. Now, why were the images removed from the churches? There were enough church people who felt that the images were too Roman Catholic.

They reminded them of Roman Catholicism. They didn't want to be Roman Catholic anymore. And so this is kind of a Catholic thing.

Let's get rid of the images in the church. Under Edward VI, this happened in most churches. Number two, the worship service is put into English, put into the vernacular.

The worship service in England under Edward VI is not done. The mass is not in Latin. The mass is in English. It's for the people, so the people can understand.

Well, this is not unusual. Luther wanted to worship in German, and Calvin wanted to worship in either French or German. So that's what's happening in England under Edward VI, okay? Number three, and we've already mentioned this before in terms of the Council of Trent.

But number three is priests were allowed to marry. So priests could marry. Now, remember we said the Council of Trent is going to come along and solidify the celibacy of the priest for the Roman Catholic Church.

But for the Church of England, priests were allowed to marry. And number four, the fourth thing is that there was a change in the liturgy. Because of the Roman Catholic influence up until this point, lay people or the laity or the everyday, the common people could only take the bread at communion service.

They could not take the wine at the communion service. Only the priest drank the wine. So, they could only take the bread.

What happens is communion is opened up for the laity, so they can now take the bread, which they could do anyway. But now they can take the wine as well. So now they feel the laity, there's a full participation in the communion service, which they weren't allowed to do when the churches were Roman Catholic.

So there are some pretty steps taken to move into Reformation ideas, no doubt under Edward VI. What also happened under Edward VI was that the leadership of the Church of England became very, very strong under him. And I'm going to mention three church leaders who really were pretty powerful here.

Okay, whoops, I'll put all three names down. Okay, the first was Thomas Cranmer. Now, he was pretty critical.

And what I've given you here are the dates of his life. But Thomas Cranmer, very important to take note of Thomas Cranmer. Thomas Cranmer was the Archbishop of Canterbury under Edward VI.

Thomas Cranmer helped to forward the cause of the Reformation in England as the Archbishop of Canterbury, as the most important person in the Anglican Church. So he's pretty important. And there is a picture of Thomas Cranmer here.

So, all right. Along with him was a man by the name of Nicholas Ridley. Now, Nicholas Ridley was a great scholar at Oxford.

And so, Nicholas Ridley could help boost the scholarship to the Church of England. So, he becomes a very important name during this time. A very, very important leader of the church during this time.

Okay, and the third was a man by the name of Hugh Latimer. And I've got his name and got his dates there, Hugh Latimer. Hugh Latimer was a great preacher during this time.

And at Oxford, Cambridge, and other places. But he was a great preacher. He was a great proclaimer.

He must have been very charismatic, I guess, in his preaching proclamation. Because that's what he became known for. So what you've got is a combination of three leaders who really forward the cause of the Reformation in a wonderful way.

So, you've got Cranmer as the churchman kind of, the church administrator in a sense, the Archbishop of Canterbury, moving things forward. And then you've got Ridley and Latimer. Ridley is a scholar.

Latimer is the preacher. So, lots of things are happening here with these three people. Now, what happens under Edward VI, with the leadership of these three people in England, a lot of people from Europe are attracted to what is going on in England.

They are coming to England to go to places like Oxford and Cambridge and to learn under these three men and others, but to learn and to learn about the Bible and the Reformation faith and so forth under these three people. So, there was a great flood of people coming into England during this time. They're free to do it because Edward VI, under his reign, wanted people to come and study the Bible and to study Reformation principles and so forth.

So, it's open. Now, the thing we want to take note of, and this is going to be important later on in this lecture, but the thing that we want to take note of is the people who came, the people who taught, like the three we've mentioned, and the people who came were basically of the Calvinist orientation of the Reformation. So they were Calvinists.

They were Calvinists rather than Lutherans, for example. So, in England, certainly at this early period of the Reformation, it is going to have a very Calvinistic flavor to it. The Reformation is going to have a very Calvinistic flavor to it.

So that's important to take note of because when we talk about the Puritans, we're going to be talking about people in England who took over this kind of Calvinistic understanding of Scripture and of the church and so forth. So that really becomes important. So that is Edward VI.

So a lot of things were happening under Edward VI. He was a Very important person, even though his reign was brief, but he had a lot of advisors around him who were really, in a sense, pushing the Reformation. Okay, so you may be familiar with Edward VI from other courses.

All right. The pendulum's going to swing. Along comes Queen Mary.

The pendulum's going to swing. Swing the other way. She was the... Queen Mary was the daughter of... Edward VI was the son of Henry VIII.

Queen Mary's daughter was Henry VIII's daughter by one of his wives. He had six wives, Catherine of Aragon. So, here comes Queen Mary, who is now taking over the monarchy.

All right. Now, what about Queen Mary? A couple of things about her. The first thing we want to say is, in terms of her personality, Queen Mary was a very... Evidently, anyway.

But Queen Mary evidently was a very, very, very kind of bigoted woman. Very, very intolerant woman. And she was Roman Catholic to the core.

Now, that's not to say there aren't bigoted and intolerant Protestants because there are plenty of them, too. But right now, we're just talking about a woman who ascended to the throne, who happened to be a very bigoted, very intolerant Roman Catholic. So what Queen Mary is going to do is restore Roman Catholicism to England.

She's not going to allow this Reformation to move any further. It's done, as far as Queen Mary is concerned. It's over, as far as she's concerned.

England is going to become Roman Catholic again, just like she should have been all the time. And she's going to make sure that that happens. And it's strange that in her... The way she went about it, it really strengthened Protestantism rather than weakened Protestantism, but nonetheless.

So, the second thing we want to say about Queen Mary is that Queen Mary decided the only way to do this, the only way to strengthen Roman Catholicism in England is to put people at the stake. Start burning people at the stake. Gather up all of these leaders, all of these people who have come from Europe, and burn them at the stake.

So it's estimated, under Queen Mary, it's estimated that about 200 people were burned at the stake. So that's the way to handle this problem, as far as she was concerned. Okay, now three of them, of course, who were burned at the stake.

You can guess who the first three... Well, maybe they weren't quite the first three burned at the stake. But three of them burned at the stake, of course, were Cranmer, Ridley, and Latimer. No doubt about that.

Now, what happens is that this is a picture of Ridley and Latimer being burned at the stake because Cranmer wasn't burned at the stake until a year later. So, this is only a picture of Ridley and Latimer, who were burned at the stake. And as they were burned at the stake, Hugh Latimer... I wrote this down so I wouldn't forget it.

But this is what Hugh Latimer turned to Ridley. So, both of them... You can see the picture. Both of them are tied up to the central pole there, and the logs are there, and they're ready to turn on the heat here.

And here is what Latimer said to Ridley as they were tied up and waiting for the flames to shoot up. He said, "'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.'" So, you know, and then the flames roared up, and they died in flames.

But I love that. "'Be of good comfort 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.'" And then, a year later, Cranmer was burned at the stake.

But a total of 200 people were burned at the stake under this queen, Queen Mary. So, it was really a tough time. But in lighting the fire on these people, what they also did was, in a sense, she strengthened Protestantism without even knowing it because this martyrdom strengthened the church and so forth.

Have any of you been to Oxford? I don't know if we've had any folks who've studied at Oxford or have anybody been to Oxford. When you go to Oxford, there is a place on the street that marks the burning of the stakes of Ridley and Latimer. And also, there's a great statue.

When you come to Oxford, there's a great statue. Now, the statue is not quite accurate because the statue shows... It's huge. I can probably Google it and find it.

But it's a huge statue. But it's not quite accurate because it shows Ridley, Latimer, and Cranmer all tied to a stake and all being burned at the stake. Well, in fact, Cranmer wasn't burned at the stake until a year later.

But you get the point. So Oxford, the city of Oxford, and Oxford University have kept this incident alive with that statue and also with the memorial in the ground there. So this was pretty important.

And what happened with Queen Mary, by the way, God bless you, is that she died a very, very hated woman and a very feared woman, obviously, and a very hated woman. And people who weren't burned at the stake fled to Europe, back to Europe, because they didn't want to be burned at the stake. So they're out of there.

So that's Queen Mary. So, in Henry VIII, Roman Catholicism was neglected in a sense, but not theologically. But the Reformation started a little bit, but not really full force.

Edward VI, the pendulum swings, and what you've got is the Reformation coming in full force. Queen Mary, the pendulum swings back to Roman Catholicism. What you've got for a brief period of time is Roman Catholicism getting re-established.

Okay, so far so good. Now, what we do is we do Queen Elizabeth, Her Majesty Queen Elizabeth. And that's the time that she ruled.

Also, obviously, the daughter of Henry VIII, Queen Elizabeth. Okay, so what is Queen Elizabeth going to do? What she decides to do is look at the reign that she had from 1558 to 1603. So, this is a long reign, Queen Elizabeth I, Her Majesty.

Okay, what she decides to do, of course, is what? She decides to swing the pendulum the other way and restore Protestantism and Reformation principles in England once and for all. So that's her decision. As the queen, and she was able, really, to do that.

So, okay, she did it in a lot of ways, but I'm going to mention four. Four ways in which the Reformation got established in England. And Reformation theology, Reformation life, and so forth.

So, okay, number one, first way is that she replaced Catholic leaders in the church with Protestant leaders in the church. So, now, she didn't burn the Catholic leaders at the stake, but she wanted the leadership of the church to be Protestant and not Catholic. So that's number one.

All right, number two, she established two, what shall we say, two documents that became very important for the life of the church. Okay, and the first was called the Thirty-Nine Articles. Now, the Articles of Faith had been kind of being worked on before Elizabeth, but she really established the Thirty-Nine Articles of Faith, which became kind of the Articles of Faith for the Anglican church.

I don't know if any of you are Anglican. Maybe some of you are. You'd be familiar with the Thirty-Nine Articles of Faith. But the Thirty-Nine Articles of Faith become kind of the definitive of what the Anglican church believes theologically, and so forth.

She finally and fully established these in 1571. So that's the first document. The second document was if you're Anglican, you would be familiar with this, but the second document was the Book of Common Prayer.

Now, the Book of Common Prayer had been there; people had been at work with the Book of Common Prayer, but she made sure that the Book of Common Prayer was used in worship services to kind of guide the liturgy of the church. So those two things are very important. Thirty-Nine Articles, Book of Common Prayer, is the second way in which she established the Anglican church.

Okay, the third way in which she established the Anglican church was by taking upon herself the title of the Supreme Governor of the church. She's not the head of the Church of England because the Archbishop of Canterbury is the head of the Church of England. So she didn't like that term that her father had used as the head of the Church of England.

But she is the Supreme Governor. She established herself as the Supreme Governor of the Church of England. And so that became very important.

If you fast forward to today's church, to today's Anglican church, does the Archbishop of Canterbury get in by popular rule? Do people vote? About who's going to be the Archbishop of Canterbury? Do you know? Does anybody know what happened? How does the Archbishop of Canterbury become the Archbishop of Canterbury? The Archbishop of Canterbury is placed in that position by Her Majesty the Queen. So, because she's the governor of the church. So, it's not a democratic rule.

I mean, it's not a democratic vote to vote on who the Archbishop of Canterbury should be. It is the prerogative of Her Majesty who the Archbishop of Canterbury would be. So that really hasn't changed.

I mean, that began with Elizabeth, and that's still true. So that's number three. Number four.

She established the hierarchy of the Anglican church by which to run the Anglican church, with the Archbishop of Canterbury in charge. And so she established a kind of hierarchy. She also established the liturgy of the Anglican church.

Now, what we want to take note of is establishing the hierarchy and establishing the liturgy of the Anglican church. What we need to notice is that she took a middle ground between Catholicism, on the one hand, and Protestantism, on the other hand, especially the Calvinists. She took a middle ground between those two groups in a sense.

And as a matter of fact, she offended a lot of Calvinists because a lot of Calvinists thought... The Roman Catholics felt she was too Protestant. The Calvinists thought she was too Catholic. And she decided to take a middle ground, which she did rather... And she really kind of defended that kind of middle ground.

She defended that middle ground saying that it had three characteristics to it. So, she'd taken the middle ground, not Catholic, not Calvinist, middle ground, three characteristics. This church that I have established, Queen Elizabeth said, this church that I have shaped now, it has three characteristics.

Number one, it is scriptural. Number two, it is Catholic, by which she meant it is rooted in the orthodoxy of the early church. So, it's Catholic in the sense that it's traditional, rooted in orthodoxy.

And number three, of course, it is reasonable. So, it's very important to take note of those three things. It's biblical or scriptural, that it's Catholic, traditional, and that it's reasonable.

Because Anglicanism claimed that for a long time, a man by the name of John Wesley was going to come along in the 18th century, this doesn't have anything to do with now.

We'll talk about this when we talk about Wesley. He's going to come along in the 18th century, a good Anglican, and he's going to say, well, I'm going to add a fourth thing to this. I'm going to add scripture, tradition, and reason.

I'm going to add experience to this. So, he does, and we'll talk about that when we get to Wesley. But as far as Elizabeth was concerned, the Anglican church is now well established.

And it is really, in a sense, established. I mean, she really did set it up for what it is today. Now, there again, I don't know if we've got any Anglicans here.

I get to go to England a lot. And so, I know enough about England that Anglicans can be very evangelical. You can go into an Anglican worship service, and it can be guitars and singing and maybe a band and singing. It is very evangelical, with basically the sermon being the big thing.

You can go into other Anglican services in England, which are very liturgical. They almost look Roman Catholic in a sense. It's a mass with priests and so forth.

And you've got everything in between in Anglicanism. That's true in America, too. But that's the church that Elizabeth established.

OK, so the pendulum has now swung back to Reformation principles, and it's getting set to carry forth an English Reformation. Are there any? So, do we see how the pendulum... Do we understand what's happening here? Swinging back and forth, but finally established with Elizabeth I. Are we OK with that? Yep, OK. OK, let's follow the outline here.

B, the development of Congregationalism and the Baptists. So, the development of Congregationalism and the Baptists. This gets a little confusing.

So, I've divided between one and two Congregationalism, and then two will be the Baptists, and they'll continue on to the next page. But we're going to deal first with Congregationalism, and I'm going to mention the theology of the Puritans. OK, so first of all, let's give a definition of the Puritans.

The Puritans were people who... Well, the word purify. OK, so there it comes from the word purify. The Puritans were people who were... They wanted to purify the Anglican Church.

They didn't want to leave the Ang... They didn't intend to leave the Anglican Church, but they didn't want to purify the Anglican Church, and they wanted to purify the Anglican Church after Calvinistic principles of church order. So, they brought these principles from John Calvin, and they wanted to kind of, in a sense, enforce those within the Anglican Church. And so, they were looking for the support of Parliament in order to do this, even though Her Majesty Elizabeth I, for example, wasn't up to do this at all.

OK, long story short here. I mean, this gets really... Oops, sorry. This gets really complicated.

So, I'm going to make your life less complicated. I think I am. Yeah, oh, right.

OK, long story short. The Puritans' main interest was ecclesiology. The main interest of the Puritans was the doctrine of the Church.

OK, now that's a good place to kind of think for just a minute. Ecclesiology, doctrine of the Church. When you look at the Church from the Reformation to the present as we're doing, one thing you want to keep asking yourself is, what are the major discussions going on in the life of the Church? What are the major theological discussions going on that are going to shape the direction of the Church? That's one thing you want to always ask yourself because we're going to move theologically from one discussion to another.

OK, so, for example, during the Reformation, what were a couple of major discussions during the Reformation that the Reformers thought were really, really important? Salvation, justification by faith, and then I've mentioned a second that I think was pretty important, and that was assurance. Assurance. The assurance of the believer, and so forth.

Now, what's happened is that we're coming into this time in English religious life, and it's not that those issues weren't important. They're still important, but as a matter of fact, ecclesiology now takes center stage for the theological discussions. So one kind of builds on the other, in a sense.

But these people are very concerned about the doctrine of the Church. So if the Reformation was, I mean, obviously, this is simplifying things, but if the Reformation was concerned about the doctrine of justification and assurance, the Puritans are concerned about ecclesiology, the doctrine of the Church. OK, now, with the doctrine of the Church, there are two kinds of arguments they're having with the Anglican Church and with Queen Elizabeth I and so forth.

The first argument is an argument over liturgy. Long story short is that the Puritans if they were going to purify the Anglican Church, they want a much simpler liturgy. They felt that the liturgy of the Anglican Church was still Roman Catholic.

You've still got priests, you've still got garments, robes, you've still got incense, you've still got the Mass, and they felt that liturgy was much too Roman Catholic. We've got to get to a simplified liturgy, and where would they say they're going to find that simplified liturgy? What's going to be the authority for them saying, we want a simplified liturgy? The Bible. The Bible is going to be their authority.

So, they feel the liturgy has become too much, kind of overgrown with a lot of things that we don't need in the liturgy. So, liturgy is going to be number one. And the second thing is church polity.

Okay, so what is church polity? What is church polity? What do we mean when we say church polity? Okay, church polity, that's how you govern the church. It's how you run the church. And they did not like the hierarchical system of the Anglican Church, where you've got an Archbishop of Canterbury, and then you've got priests, and then you've got laity, and so forth.

They don't like that. Now, why don't they like that? Why don't they like that? Because why? What's their authority for saying we don't like this hierarchical system? The Bible. You won't find this in the Bible, as far as they're concerned.

You won't find this in the Bible, this hierarchical system. This is Roman Catholic. This is not biblical.

And what they wanted in terms of church polity was much more; they wanted the church to be run much more by the laity. Or they wanted the church to be run much more by the congregation. And so, eventually, eventually, they are going to evolve into a movement called Congregationalism.

But that takes a little bit of time. When it comes to the Puritans, we need to remember that they were people who stayed within the Anglican Church. These are not people who initially left Anglicanism.

We're going to stay within the Anglican Church. We're going to battle this thing out in Parliament. We're going to try to simplify this liturgy a little more.

We're going to try to get the government more simplified after biblical norms. But we're not going to leave the Anglican Church. So, you need to remember that about the Puritans.

That's pretty important. So, when it comes to the development of Congregationalism, first of all, the theology of the Puritans really revolves around those two movements. So, we need to take note of that.

So, okay. B, English Independent Movement. So there's an English Independent Movement that is going along side by side with the Puritan Movement in the Church.

So, we need to kind of take note of that. Okay. Now, that English Independent Movement.

The English Independent Movement has begun, and we'll give you some names here. It really began with two men named Brown and Harrison. Okay.

Brown and Harrison. Very interesting. The history of these two men is very interesting.

These two... And notice the dates. Here we are. You know, we're still at the time of Queen Elizabeth and then on, moving on and so forth.

And one died a lot earlier than the other. But Brown and Harrison. What is going on with Brown and Harrison? Well, the Puritans are people who stay in the Church.

Brown and Harrison decide we cannot stay in the Church any longer. We have got to become independent. We have got to leave the institutional Church.

Today, in our day and age, people do that every day and just start their own little group. And we don't think anything of it. But in that day, this was a major, major heretical movement as far as the Church was concerned.

So, Brown and Harrison, long story short on Brown and Harrison, is they completely separated themselves from the Anglican Church and started an independent movement, which is very simple in terms of their worship. It's very simple. It's very simple.

These are lay people, basically. They had been Anglican priests, or at least Brown had been an Anglican priest. But basically, they think of themselves as lay leaders.

It's very simple in terms of liturgy. It's very simple in terms of polity. Now, do you think that they were welcomed in England? No, absolutely not.

They're hounded out of England. So, they are driven out of England. They cannot stay in England.

If they do, they're going to probably be burned at the stake. So long story short, and this you may not know, but they've got to go somewhere. Where are we going to go? Where are we going to take our little group of believers, independent? They don't believe they should stay in the Church.

It's heresy to stay in the Church. Where are we going to go? There was a place of refuge in that world, in that kind of late 16th century, early 17th-century world, that allowed religious independents and religious people, people of faith, and people of no faith, to find refuge in their country. Does anybody know where that was? Yeah.

That was the Netherlands. The Netherlands was the place of refuge. And that's where these people head.

They head to the Netherlands, and they find refuge there. And now that's a long story. The group this particular independent group, by the way, was called the Brownists.

But anyway, this particular independent group eventually died out. But there were other independent groups similar that were able to kind of keep going. But the Netherlands was the place of refuge.

Everybody found refuge in the Netherlands, no doubt about that. So, okay. So that's the background to that English independent movement.

So, okay. Let me stop there. You've got to have five seconds today.

So, take five seconds. Just rest, stretch. Now, we have six true believers today.

So, we only have one apostate today. So that's a good thing, you know. But just rest, stretch.

Talk to me about the week. You have a lot of exams this week. Anybody? You have a lot of exams.

You have exams next Monday on the day that we're doing exams. Does anybody else have two exams that day? So that's your only exam. That's a good thing, isn't it? That's a good thing.

You have one on Tuesday. Okay, all right. So we're doing okay, are we? So we're rolling along and everything.

Are you doing okay in your courses and everything? Yeah, I hope so. Bless your hearts. Okay, resting for five seconds.

All right, okay. Well, let's come, let's bring these people to America. Number two, B2.

Let's get these independents coming to America. Here, we need to talk about the pilgrims coming to America. Okay, all right.

Who are the people who came to America? Who are these people who left Plymouth, England, and came to America in 1620? Well, these people are separatists. These people are independents. They have left the Anglican church.

What they need now is kind of a place of refuge. So, they get on the Mayflower and cross the seas. So, we're going to talk about their two most important leaders in just a minute.

I'll get them down here. Brewster William Bradford. Before I do, who of you have been to Plymouth plantations? Raise your hand if you've been down to Plymouth.

One, two, three, four, five. Has anybody else been to Plymouth? You guys haven't been to Plymouth? Okay, when you get a chance, you got to go to Plymouth. You got to see the rock.

It's about this big. So, it's not a tiny rock. They had to build a thing around the rock because tourists were chipping away pieces of the Plymouth rock on which the pilgrims landed.

And so, they finally had to say, kind of the tourists chipping away with a hammer, pieces of the rock. So they built a thing around it. And then, if you go into the Plymouth plantation village, did you guys go into the village as well, into the 17th-century village? If you go into the village, don't be dismayed because they're only going to talk to you in 17th-century language and 17th-century issues and so forth.

They're going to force you to live back in the 17th century when you go into the village and see the homes and so forth. And that's just part of the whole thing. It's really wonderful.

So, I remember years ago, there was a fellow from Japan who came here. And he was studying. Actually, he was studying Puritan history and everything, but he desperately wanted to see Plymouth plantations. And so they asked me if I'd take him down.

So, I did, took him down. Ted and Peter Stein would know. Peter Stein and I took this fellow down to Plymouth plantations.

And so we walk into the plantations, and they said to him, 17th-century people, that they were, where are you from? He didn't know very much English, just a little here and there. But he said, where are you from? He said I'm from Tokyo, Japan. And they said, of course, oh, we never heard of that.

Where's Tokyo? I've never heard of Tokyo. So he didn't quite get it, that they're back in the 17th century and they're only going to talk in that. So he was pretty offended the first few houses we went to because nobody knew where Tokyo was.

Then, finally, I got through to him what was going on here. He finally saw what is happening. So he was okay from then on.

He wasn't offended when people said they had never heard of Tokyo. But at the first house we went into, he was really offended that they didn't hear about Tokyo. But you guys have been, so you need to go to Plymouth Plantations.

It's really a wonderful thing to see. And then you go on the Mayflower, by the way. I got to get back to my lecture.

But you go on the Mayflower, and it's tiny, isn't it? You wonder how 120 people could fit on that ship. And it's a disastrous crossing the ocean in that world, treacherous. So it's pretty important.

So anyways, okay. All right, so that's the pilgrims kind of coming over here. Okay, we do want to mention two people here who came over.

And we want to mention William Brewster and William Bradford. Just important to take note of their names here. Okay, William Brewster.

William Brewster was the elder. It's what he called himself, the Elder William Brewster. Where did he get that name from, by the way? These people are what? Where did he get that name, Elder, from? The Bible, right, the Bible.

So, he's an elder. And he's kind of the spiritual leader of these independents, these separatists. And they are Congregationalists, kind of.

And so, he's the elder. And then, of course, William Bradford is the political, if you want to call him the political leader, right, 120 people or so. But he's kind of the political leader.

And technically, he's the first governor of the Commonwealth. And they land in Plymouth Rock. And they land in Plymouth.

They established a kind of congregationalism or independence here in this country. So, the pilgrims coming to America are very, very important to the story. Okay, now, if you're following the narrative, look at C on page 12.

Now, we need to just mention Puritan immigration to America and the shaping of American congregationalism. So now we've got to get the Puritans over here. So if you'll just hold on with me while we get the Puritans here, we'll do okay.

Okay, first of all, about the Puritans. 1628 is a high point for Puritan immigration over here to the states. Now, remember, we're not talking about separatists now.

We're not talking about independence. We're not yet talking about Congregationalists. We're talking about people in the Church of England who are coming over to this new world.

So 1628 becomes kind of a high point of their time coming over here. And these people, or the beginning of their time coming over here, are really bringing with them Puritan ideas and Calvinist ideas into this new world. Now, let me mention a couple of leaders here that you'll be familiar with.

John Cotton is very, very important. John Cotton became the leader of the Puritan community in Boston. I teach a course in American Christianity.

American Christianity, we try to do a lot of theology in the course and everything. But we take field trips into Boston. One of the things I showed them was John Cotton's home, the site of John Cotton's home, as he was the leader of the community in Boston.

So he's very, very important. And that home, the site of his home is out off the beaten track. So even if you've done the Freedom Trail, you're not going to see the site of the home of John Cotton because it's off the trail and so forth.

So you need to know where some of these kind of sites are. John Cotton came over and became the leader of Boston. Richard Mather comes over and he is the leader in Dorchester.

Now, Dorchester in these days, Dorchester is part of greater Boston. But in that time, Dorchester was a separate community. So, Mather is the leader there.

And then, Thomas Hooker becomes the leader of the Puritan community in Hartford. Is anybody from Hartford? I need to look at your cards. Is anybody from Hartford? Okay.

Getting from Boston to Hartford, leading a group of people from Boston to Hartford. Today, you drive, and it takes. You know, what does it take? An hour and a half or something to drive to Hartford. Well, in those days, of course, Hartford was in the wilderness.

So to lead a group of people from Boston through the wilderness, through the woods, through the forests to Hartford and establish a community in Hartford was no easy task. But he did so and became the leader of the Puritan community in Hartford. And if you ever go to Hartford, there is the Hooker Church in Hartford.

It's the fourth church on the site. The original Puritan church was on that site. This is the fourth church built on that site.

But he and all his family are buried behind the church. So those are the three people who came over to lead the Puritan community. So, okay.

Now, what we want to notice about all three of them is that these are clergymen in the Church of England. These are people who are ordained to the ministry, in a sense, in the Church of England, in the English-established church. These are Calvinists, but they have no interest in separating from the Church of England, even though they do believe in a congregational structure.

But also, the thing that we forget, I'm sorry to say, is they did not like those pilgrims down there in Plymouth. Because what were the pilgrims in Plymouth? The pilgrims were separatists. They were independents.

They were people who left the Anglican Church. These people are Puritans. Their idea is to stay within the Anglican Church and try to reform it from within.

So, there actually was not a very good neighborly relationship between the people in Plymouth and the Puritans in Boston, Dorchester, Hartford, and other places. Now, eventually, they will kind of come together, and we'll have to see how that's done. But initially, the Puritans were very, very suspicious of these separatists.

So, because we're talking about two different kinds of people in terms of relationship to the Anglican Church. So, okay. Have a good day, and we will see you.

Don't forget, on Wednesday, give me the questions. Don't forget to include the intellectual appeal of the Reformation in at least, maybe one question of your three. Probably should be from that and from the text.

And then on Friday, we'll lecture and then Friday we'll meet in Lyons and again, get you ready for the exam.