

# Church History II

## (Pre-Reformation to Modern Day)

### Week 4 – Expansion, Puritans and Separatists

**Introduction:** Although the new world had been discovered in the late 15<sup>th</sup> century. The focus and intentionality in following it weren't evident until the 15-1600's, when Catholics and Protestants began to expand into the Americas, Africa, Asia, and beyond.

- I. A Whole New World
  1. Christianity in its many facets went abroad in and throughout the World
    - A. Often, what brought about the possibility for spiritual expansion was physical or economic growth into new and diverse markets. **PTQ**
      - i. The Portuguese are a good example of this.
      - ii. "Following the west coast of Africa, the Portuguese reached the southern tip of the continent in 1486 and named it the Cape of Good Hope. In 1495 Vasco da Gama continued around Africa in the direction of Asia and first sighted land on the western or Malabar Coast of India. It was a spot ideally suited to serve as a base of operations for Portuguese expansion in the Far East."<sup>1</sup>
      - iii. They went from Africa to India, to China, and to Japan by the 1540's<sup>2</sup>
      - iv. The Portuguese had no intention of taking large swathes of land; instead they just wanted access to lands via the seas, "So Portuguese ports sprang up along the coasts of West Africa, the Congo, and Angola; in India and Ceylon; in Brazil, Mozambique, and Malaya. In every trading settlement, little Catholic churches appeared."<sup>3</sup> **PTQ**
    - B. The question to answer was which way of faith was passed on across the world, and which was most effective at dealing with different cultures?
      - i. Both Adaptation and Conquest were used in spreading the message of Christianity across the world.
        - 1) One man who was known to have used both was Francis Xavier, who worked on behalf of Portugal.
        - 2) He began requesting an inquisition in India to deal with Muslims, but over time his views changed.
        - 3) Xavier, who had a lively ministry, saw many people come to faith in India, creating a small town of catholic influence, spent three years of ministry in Malaya and then went off to do ministry work in Japan. In Japan, specifically, Xavier realized that the people likely had several aspects of their previous way of life that could be easily kept. His work there was

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Bruce L. Shelley, *Church History in Plain Language*, ed. Marshall Shelley, 5th Edition (Grand Rapids, MI: Zondervan Academic, 2020), 331–332.

<sup>2</sup> Ibid., 332.

<sup>3</sup> Ibid.

significant but short lived and seemed to open his mind from the ideas of simple conquest to Adaptation.<sup>4</sup> **PTQ**

- ii. Adaptation – the idea that the Christian religion was to be brought into the culture that one was preaching to, so that they had a contextual basis for understanding Christianity. **PTQ**

1) The Portuguese in China.

- a) “Matthew Ricci (1552–1610). Ricci had studied mathematics, astronomy, and cosmology in Rome before heading for India. He seemed unusually prepared for work among the Chinese, so Valignani called Ricci to Macao and placed the burden of China on his shoulders.”<sup>5</sup> **PTQ**
- b) “Ricci used two clocks to gain imperial favor. He brought the clocks with him as gifts to the emperor. They pleased the monarch very much, but when they ran down, the Chinese experts had no idea how to restart them. Ricci’s skill in keeping them in working order gained the emperor’s warm approval and allowed Ricci to remain in the capital for ten years as an astronomer and mathematician. Under Ricci’s wise guidance, the Jesuit mission in Beijing took root and flourished. A number of notable families and scholars were baptized. At the time of Ricci’s death in 1610, the church numbered two thousand.”<sup>6</sup>
- c) “Ricci’s successor, Adam Schall, carried the scholarly work to an even higher level. He won the admiration of the Chinese scholar class by accurately predicting the time of an eclipse of the moon and became the director of the Imperial Astronomical Service. In 1650 Schall built a public church in Beijing and gained religious freedom for Christianity in the whole of the empire (1657). At Schall’s death there were almost 270,000 Christians in China”<sup>7</sup>

- iii. Conquest – The idea that Christianity’s job was to destroy idolatry across the world by any means necessary and that in doing so the people could forcibly die to the old religion and be baptized into Christianity. **PTQ**

1) The Spaniards

- a) Columbus, sailing for the Spanish, took several trips to the Americas and on his second trip found immense Gold in Haiti.
- b) This incurred a huge influx from the Spanish to send men to inspect and plunder the new world. “Within fifty years of the first sighting of San Salvador, the Spaniards had plundered and conquered the New World from California to the tip of South America. The work of these

<sup>4</sup> Shelley, *Church History in Plain Language*, 337-338.

<sup>5</sup> Ibid., 339.

<sup>6</sup> Ibid., 340.

<sup>7</sup> Ibid.

courageous and brutal conquerors planted the word conquistadores in our vocabularies.”<sup>8</sup>

- c) It has often been said that the reasons behind the entrance into the new world were God, Gold, and Glory. **PTQ**
- d) “By 1521 Hernando Cortes, equipped with horses, armor, and gunpowder, had destroyed the great Aztec empire in Mexico, and by 1533 Francisco Pizarro had treacherously murdered Atahualpa, the monarch of the Incas, and brought the once mighty empire to its knees.”<sup>9</sup>
- e) Although this is not the way to spread Christianity, we would all agree, it is said when they came, they found people in abject wickedness.
  - For instance, fulfilling the most obvious Idolatry but even carrying out human sacrifices and cannibalism.<sup>10</sup> “In 1531 Bishop Zumárraga wrote from Mexico that they had destroyed more than five hundred temples and twenty thousand idols.”<sup>11</sup> **PTQ**
  - Some among the Spaniards recognized the wickedness in which the takeovers had happened and in the way the natives were being treated. Specifically, men like Bartholomew de Las Casas, who opposed the encomienda (the forced labor and subjugation of the indigenous peoples and, in return, giving them “religious education”). Although De Casas achieved some successful pronouncements from Spain, the Americas were a long way away, and they were often ignored. **PTQ**

## II. Should I Stay or Should I Go?

1. Puritans – These sought to purify the church not to break away from it. They tried to bring the truths addressed in the reformation and change the Anglican church from the inside. **PTQ**
  - A. Highlighted doctrines included
    - i. Personal conversion experience **PTQ**
    - ii. Covenant Theology – “Thanks to their study of the Bible and their reading of *The Book of Martyrs*, Puritans came to think of themselves as God’s new Israel. Most Christians in the seventeenth century believed that the Bible was God’s inspired Word and revealed will. The key to the Puritan view of the

<sup>8</sup> Shelley, [\*Church History in Plain Language\*](#), 332.

<sup>9</sup> Ibid.,

<sup>10</sup> Janice A. McLean-Farrell, [\*West Indian Pentecostals: Living Their Faith in New York and London\*](#) (New York, NY: Bloomsbury Academic, 2016), 22–23.

<sup>11</sup> Shelley, [\*Church History in Plain Language\*](#), 334.

- Bible and of themselves lay in their understanding of that fundamental biblical concept called covenant.”<sup>12</sup> **PTQ**
- iii. Study of the word – The puritan’s clearly focused on Bible study had a great deal of love for the Geneva
  - iv. Bible’s used by reformers – “Once printed during the early years of Elizabeth’s reign, the Geneva Bible’s numbered verses, lucid prose, improved scholarship, extensive prologues, and marginal notes gave it wide popularity. Until its eventual replacement by the King James Version (1611), it was the most widely distributed Bible in English and was the one the Puritans carried to America.”<sup>13</sup> **PTQ**
  - v. “The intention of living as Christ on earth – “In its stress on a disciplined nation under God and his laws, it contributed significantly to the national character of the American people.”<sup>14</sup>
- B.** Different phases or major times of Puritanism in England.
- i. “In its quest to reshape England, the Puritan movement passed through three rather clearly marked periods: First, under Queen Elizabeth (1558–1603) it tried to purify the Church of England along the lines of Calvin’s Geneva.”<sup>15</sup>
    - 1) Elizabeth allowed puritan preaching and ideas, she allowed dissent from thought, but did not allow the puritans to lead the church of England itself. She was committed to the via media.
  - ii. “Second, under James I and Charles I (1603–42) it resisted the claims of the monarchy and suffered under royal pressures designed to force conformity to a high-church style of Christianity.”<sup>16</sup>
    - 1) Puritan hopes to see Presbyterianism come into power in England especially through the Anglican church was not going to happen under James.
    - 2) His only real concession made to the Puritans was his willingness to authorize a New English Bible which we now know as the King James Bible.
    - 3) “The ceremonies, the prayer book, and the bishops of the Church of England were going to stay. And if the Puritans did not like it, they would still submit or, said the king, “I will drive them out of this land—or else worse.” With that threat the conference broke up.”<sup>17</sup>

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<sup>12</sup> Shelley, [\*Church History in Plain Language\*](#), 345.

<sup>13</sup> Ibid., 344.

<sup>14</sup> Ibid., 343.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.,346.

- 4) Both James and Charles, his successor, gave little credence to others in its realms, especially the Puritans and Parliament, and ended up creating so much dissension that a civil war actually became inevitable.
  - 5) "James had his theories about the divine right of kings; Charles was determined to put them into practice. No law and no parliament would restrain him. To make matters worse in the eyes of the Puritans, his wife, Henrietta Maria, was a French Roman Catholic princess."<sup>18</sup>
- iii. Third, during England's civil war and Oliver Cromwell's rule (1642–60) Puritans had a chance to shape the national church in England but failed because of their internal dissensions."<sup>19</sup>
- 1) King Charles, in trying to quell dissenters in his land, set up difficult archbishops like William Laud and tried to force the Presbyterians to submit to his rule. The Presbyterians essentially said, "Come and make us to which King Charles was forced to go to Parliament to create an army. When this happened, the Puritan-led parliament took the opportunity to have Laud beheaded. Thus, the Civil War was beginning. **PTQ**
  - 2) "It called to Westminster scores of Puritan theologians and assigned to them the creation of a new form of worship and a new form of church government for the Church of England. The Westminster Assembly, meeting from 1643 to 1649, produced the Westminster Confession of Faith to replace the Thirty-Nine Articles, as well as a Larger and Shorter Catechism for use in the churches."<sup>20</sup> **PTQ**
  - 3) "One of the towering figures of Christian history, a country gentleman named Oliver Cromwell (1599–1658). As a colonel in the Parliamentary forces, he proved to be a military genius. His regiment, known as Ironsides, was never defeated, in part because Cromwell instilled in his soldiers a sense of discipline and Christian mission."<sup>21</sup> **PTQ**
  - 4) Cromwell successfully led campaigns against Charles and managed to oust him for some time. King Charles attempted to take advantage of the two major factions in parliament, the Presbyterians and the Congregationalists (Baptists who hold to infant baptism). Successfully creating disunity there was another civil war in it the Presbyterians were removed, and King Charles was put to death.
  - 5) "Shortly after the king's execution, a portrait appeared, allegedly depicting his last hours. He was kneeling at a table; on it rested the Bible. The royal crown lay on the floor. In the king's right hand was a crown of thorns. His

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<sup>18</sup> Shelley, [\*Church History in Plain Language\*](#), 348.

<sup>19</sup> *Ibid.*, 343.

<sup>20</sup> *Ibid.*, 349.

<sup>21</sup> *Ibid.*, 350.

eyes were lifted to a crown of glory above. The widely distributed picture and its attendant sentiment unmasked Puritanism as no battlefield could. It changed Charles from a king executed by opponents of royalty into a martyr persecuted by fanatics. That is how many of the English chose to remember the Puritans.”<sup>22</sup> **PTQ**

- 6) The Puritans, after this point, were ousted from their churches, commanded not to preach, imprisoned, and were being worn down. One puritan minister who was imprisoned wrote one of the greatest works of fiction ever, and that is widely read today as an allegory to the Christian faith, John Bunyan's *The Pilgrim's Progress*.<sup>23</sup> **PTQ**
2. Separatists – These gave up trying to reform the church and broke off into their own individualized sects. **PTQ**
    - A. One of the notable groups of separatists “were in the village of Scrooby in northern England. Another was not far away at Gainsborough. By 1608 both congregations had moved to Holland for safety and freedom of worship. The Scrooby group settled at Leyden; the Gainsborough group found a home in Amsterdam.”<sup>24</sup>
    - B. After 10 years away from home, these men, led by pastor John Robinson, decided it made the most sense to enjoy the English life in a place where more freedom may be available, in the Americas.
      - i. “These returned to England, where they were joined by another group of like-minded pilgrims. In September 1620 a company of about a hundred souls set sail from Plymouth in a ship called the *Mayflower*. **PTQ**
      - ii. In November the crew sighted the rocky shore of New England. The Pilgrim Fathers stepped ashore at what we call Plymouth, Massachusetts.”<sup>25</sup>
    - C. Then a second group of separatists was led by John Smyth.
      - i. “The pastor of the Separatists, a Cambridge graduate named John Smyth, studied his Greek New Testament and discovered that the practice of baptizing babies never appeared in its pages.
      - ii. If babies were not included in the covenant of grace, only believers in Jesus Christ, then shouldn't churches be constituted by confession of faith rather than ties of covenants?
      - iii. Smyth and forty members of the Amsterdam congregation answered yes and were baptized upon the profession of their personal faith in Jesus Christ.

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<sup>22</sup> Shelley, [\*Church History in Plain Language\*](#), 350–351.

<sup>23</sup> Sinclair B. Ferguson, *In the Year of Our Lord: Reflections on Twenty Centuries of Church History* (Orlando, FL: Ligonier Ministries, 2018), 177-178.

<sup>24</sup> Shelley, [\*Church History in Plain Language\*](#), 347.

<sup>25</sup> *Ibid.*

- iv. Smyth baptized himself by pouring water on himself and then baptized the other forty members of his congregation. The year was 1609. Thus they constituted the first English Baptist church"<sup>26</sup> **PTQ**
- v. Upon his time in America, he recognized that his mode of Baptism had not been valid in the fact that he had baptized himself; thus, he was baptized again by another group with similarly held beliefs and tried to encourage his congregation to be rebaptized as he felt his had not been legitimate. The church, for the most part, refused, and John eventually moved back to England, dying in Obscurity.

### III. The Times They Are a Changin.

1. One of the big changes that occurred during this time was the acceptance of religious differences.
2. This change did not come lightly. Originally, neither the reformers nor the Catholics appreciated nonconformity, which is why both groups tended to hold a heavy hand over others when they came into power.
3. "In the Peace of Augsburg (1555), both sides agreed to stop fighting only after adopting the territorial principle: the ruler in each region could decide the faith of his subjects, Lutheran or Catholic...It was a guarantee to a number of people the right to worship according to their consciences, but it also recognized the right of the prince to persecute those who didn't agree with him. It led to suffering and hardship for many innocent people whose only offense was religious dissent."<sup>27</sup> **PTQ**
4. Thus, fighting ensued in different countries between the Catholics and the Protestants, most often between the Catholics and Calvinists, as we saw last week in France, and also happened in the Netherlands.
5. Unfortunately, once this process had started, it became like the nursery rhyme Humpty Dumpty. Thus, eventually, instead of trying to put everything back together, the groups decided to try to make the best of where they were. The straw that somewhat broke the camel's back was the Thirty Years' War.
6. This war between Catholics and Protestants began as a sort of religious war and ended slightly differently.
7. "In the final years of the conflict, religion faded to insignificance. For the most part France and Spain, both nominally Catholic, struggled for political advantages in the Rhineland. When the swords fell silent, Germany lay ravaged. Ferdinand's dream of a revival of imperial authority there was gone, and in its place were three hundred independent states. Out of sheer futility, the religious zeal of Catholics and Calvinists cooled, and people began to question the territorial idea. Denominationalism was an alternative."<sup>28</sup> **PTQ**

<sup>26</sup> Shelley, [\*Church History in Plain Language\*](#), 347–348.

<sup>27</sup> *Ibid.*, 353.

<sup>28</sup> *Ibid.*, 355.

8. “The terms of peace, called the Peace of Westphalia (1648), reflect the passing of an age. Calvinism joined Lutheranism and Catholicism as a recognized expression of the Christian faith. Princes, if they chose, could, for the first time, allow Protestants and Catholics to coexist within their territories. And the pope was excluded from any interference in the religious affairs of Germany. Naturally Pope Innocent X condemned the treaty, but both Catholics and Protestants ignored his protests. After more than a thousand years, the state was free to transact its business as though the pope did not exist.”<sup>29</sup> **PTQ**
9. Denominationalism was articulated by Congregationalists along these terms.
- “First, since a person is unable to always see all of the truth clearly, differences of opinion about the outward form of the church are inevitable.
  - Second, even though these differences do not involve fundamentals of the faith, they are not matters of indifference. Every Christian is obligated to practice what he believes the Bible teaches.
  - Third, since no church has a final and full grasp of divine truth, the true church of Christ can never be fully represented by any single ecclesiastical structure.
  - Finally, the mere fact of separation does not of itself constitute schism. It is possible to be divided at many points and still be united in Christ.
  - Thus the denominational theory of the church looked for Christian unity in some inward religious experience—and allowed diversity in the outward expressions of that personal faith”<sup>30</sup>

**Conclusion:** Interestingly, the idea of forced or coerced territories did not end in America. Factional states and cities based on where someone lived were still very common. Interestingly, this ended up failing in America as well because there was an insufficient passing along of the faith into the next generation. Christianity eventually ended up becoming more nominal as everyone was allowed to believe what they wanted as long as it was Christian.

#### Puritans

NAME	DATES	EDUCATION	DENOM.	WRITINGS	FACTS
THOMAS CARTWRIGHT	1535–1603	Cambridge	Presby	<i>Holy Discipline</i>	Lost teaching post at Cambridge for advocating presbyterianism. Spent time in Geneva. Was imprisoned several times for defense of Puritanism.
HENRY JACOB	1563–1624	Oxford	Cong.		Was part of Brownist movement. Became a member of John Robinson’s church in Leyden.

<sup>29</sup> Shelley, [Church History in Plain Language](#), 355–356.

<sup>30</sup> *Ibid.*, 361.

					Founded first permanent Congregational church in England at Southwark.
OLIVER CROMWELL	1599–1658	Cambridge	Cong.		Was a member of Parliament from 1628. Led Parliamentary army during Civil War. Became Lord Protector of England after execution of Charles I. Refused proffered crown in 1656.
THOMAS GOODWIN	1600–1679	Cambridge	Cong	Sermon collections	Became a Separatist through influence of John Cotton. Moved to the Netherlands after harassment by Archbishop Laud. Led Congregationalists at Westminster Assembly. Became an advisor to Cromwell.
JOHN MILTON	1608–1674	Cambridge	Cong	<i>Areopagitica</i> <i>Paradise Lost</i>	Was a Puritan poet and pamphleteer. Decided against Anglican ministry because of Archbishop Laud. Was in government service under Cromwell. Was forced into retirement by Restoration. Held unorthodox views, including Arianism.
RICHARD BAXTER	1615–1691		Anglican	<i>The Saints' Everlasting Rest</i> <i>The Reformed Pastor</i> <i>A Call to the Unconverted</i>	Took mediating position in political and theological disputes of his day. Briefly served as chaplain to Charles II.
JOHN OWEN	1616–1683	Oxford	Cong	<i>The Epistle to the Hebrews</i> <i>The Death of Death in the Death of Christ</i>	Entered Oxford at age 12; received master's degree at age 19. Supported Parliamentary cause in Civil War. Served as chaplain to Cromwell. Became vice-chancellor at Oxford.

JOHN BUNYAN	1628–1688		Baptist	<i>Pilgrim's Progress</i> <i>The Holy War</i> <i>Grace Abounding to the Chief of Sinners</i>	Was a tinker by trade. Fought in Parliamentary army. Became a Baptist preacher in Bedford. Was imprisoned for 12 years after Restoration.
JOHN FLAVEL	c.1630–1691	Oxford	Presby	<i>Treatise on the Soul</i> <i>The Methods of Grace</i>	Was a pastor at Dartmouth until forced out by Clarendon Code. Returned to pastorate in 1671.
JOHN HOWE	1630–1706	Cambridge Oxford	Anglican	<i>Blessedness of the Righteous</i>	For many years was pastor at Great Torrington. Became a chaplain to Oliver and later Richard Cromwell. Was among more irenic of the Puritans.
JOSEPH ALLEINE	1634–1668	Oxford	Presby	<i>An Alarm to the Unconverted</i>	Was imprisoned in 1663 for singing psalms and preaching to his family in his own home.
MATTHEW HENRY	1662–1714	By father at home	Presby	<i>Matthew Henry's Commentary</i>	Originally studied law. Served as pastor at Chester, 1687–1712. Wrote six-volume devotional commentary still widely used. <sup>31</sup>

<sup>31</sup> Robert C. Walton, [Chronological and Background Charts of Church History](#), Revised Edition, ZondervanCharts (Zondervan, 2018), 63.

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