discussed and wrote on the issue of Islam while never personally meeting a Muslim (though apparently he did decline an audience with Suleiman).98

All apologetic work today ought to have as its goal the glory of God. The role of apologetics is not just to mock and dismiss others; it is also to set our own affairs in order. This is true at the national, church, and personal levels, that we might be able to "bring some to safety, or certainly to fortify our people with more sturdy arguments."99 The purpose of all apologetic writing and interaction should be "to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments."100

Martin Luther did not respond to the Turkish dilemma with a superficial dismissal or response. Instead he interacted with Islam in theological, pastoral, and apologetic ways. His boldness and zeal form a great model for all Christians today as we face an increasingly Islamic world.

100. Luther, "Preface to the Qur’an," in Henrich and Boyce, *Two Prefaces*, 263.

God and the Meaning of Human Suffering Based on Calvin’s Theological Perspective: A Theodicy

THIAGO MACHADO SILVA

Since Leibniz, and throughout history, scholars have studied theodicy; yet today there are still many scholars who are trying to explain the meaning of suffering.1 Kenneth Surin writes: "A long strand in the history of theology, stemming from Augustine via Aquinas and the Reformers to Schleiermacher and modern times, has addressed itself to the task of reconciling God’s omnipotence, omniscience, and benevolence with the existence of evil."2

Two major types of theodicies that attract many followers are the theodicy of “divine passibility” and the theodicy of “free will.” Divine passibility refers to divine suffering.3 The term “passibility” is "the

quality of being possible; capacity for suffering or sensation." This type of theodicy is about the suffering of God towards human suffering. It states that God is affected by our suffering and that He shares in our afflictions and this capacity to suffer with humanity is part of what it means to be God.

The second example is the free will theodicy. The term “free will” is defined as “the power of an individual to make free choices, not determined by divine predestination, the laws of physical causality, fate, etc.” This type of theodicy, “favoured by a number of prominent philosophic theists, claims that, contrary to God’s commands, humans misuse their free will and thereby cause the SOI [suffering of the innocent] known as ‘moral evil.’” Thus all human suffering is caused ultimately by human free choices.

John Calvin’s position on this question does not align with either of these explanations. Scholars have approached Calvin’s works on providence arguing against free will and also against divine possibility. They claim that evil and suffering do not just happen by chance or simply by the free choices of human beings. According to Calvin, God is the God of providence. He knows the past, present, and future. He is not only the Creator but also a wise governor and ruler of the world. Consequently, both our happiness and our pain are under God’s control.

Scholars have tried to connect Calvin’s doctrine of providence with human suffering, although few of them mention or relate it to the problem of theodicy. Basically, what has been said is that the interpretation of human suffering must begin with God and His sovereignty. As Theodore Minnema states, “[T]hrough all of human suffering God continues to make Himself known.” This is exactly what Calvin does when he approaches the book of Job. In fact, as Pieter C. Potgieter claims, “Calvin read Job as a book on the theme of providence.” Even though Calvin never attempted to develop a theodicy, his works—the Institutes, his sermons, and his commentaries—indicate a way of explaining the problem of evil and pain.

Among many scholars proposing different explanations for the problem of suffering, the question I will try to answer is: how does Calvin’s theological perspective explain the meaning of human suffering?
suffering? My goal is to construct a theodicy based on the works of John Calvin and to demonstrate that that theodicy provides a biblical explanation of the meaning of human suffering and helps us to better reconcile the three statements: God is omnipotent, God is good, and suffering is real.

**John Calvin's View of God**

To construct a Calvinist theodicy first requires a look at Calvin's view of God, His omnipotence and goodness, and then at the doctrine of divine providence. As everything in the theology of Calvin always starts with the knowledge of God, to develop a theodicy based on Calvin's writings, we must begin with God and His attributes.

**The Omnipotence and Goodness of God**

The term *omnipotence* is "the quality of having unlimited or very great power."** In Calvin's theology, God is the one who has infinite and unlimited power. In the Bible, Job recognizes it: "I know that thou canst do everything, and that no thought can be withheld from thee" (Job 42:2). Paul writes to the Romans: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom 1:20). Moreover, God Himself declares, "Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27). Commenting on this verse of Jeremiah, Calvin writes that "God can surmount all obstacles without any labor. That our minds then may not be perplexed, rightly is set before us the power of God."** Concerning this attribute, the Bible teaches that God's power is infinite; with His power He rules and governs everything. When we look at Calvin's writings, we can confirm that his view of God is aligned with what Scripture reveals.

In Calvin's most important work, the *Institutes of the Christian Religion*, he begins his teaching observing that God is so powerful that He is able

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which he was led once to create all these things, and is now moved to preserve them, we shall find that is in his goodness alone.”17 The term “goodness” is “the quality of being good, in particular”;18 it suggests a vital moral quality.

Scriptural evidence for God’s goodness is copious, for example, in Psalm 107:1. In this command to praise we read: “O give thanks unto the LORD, for he is good: for his mercy endureth for ever.” Even Jesus replies to the rich young man: “Why callest thou me good? there is none good but one, that is, God” (Mark 10:18). And not only God is good, but His works are also good. In Psalm 119:68, for example, the psalmist declares, “Thou art good, and doest good; teach me thy statutes.” Moreover, Paul encourages the Christians in Philippi by writing that “he which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

For Calvin, therefore, amidst suffering, our hope dwells in the power and in the goodness of God. Calvin comments: “For as they [the Philippians] are tokens at once of his goodness, and of his fatherly benevolence towards us, what ingratitude were it to derive from this no confirmation of hope and good courage!”19 When we recognize God’s power, we should also “recognize that God has destined all things for our good and salvation.”20

Calvin believes that we cannot have the right view of God without discovering that He is the fountain and origin of all good.21 Although the term “theodicy” did not exist yet, Calvin’s view of God establishes two of the three statements of theodicy: God is omnipotent and God is good. This is how God the Father is revealed in the Bible and in the theology of Calvin.

Based on Calvin’s works, we can conclude that the first two statements of theodicy are biblical, true, and interconnected. However, there is still another statement that speaks about the existence of evil and suffering. We affirm that God is omnipotent and perfectly good; however, we cannot deny the existence of evil and suffering in our world that originated the moment Adam and Eve disobeyed and sinned against God (Gen. 3). How does God relate to human suffering? How are God’s attributes related to humanity and to all creation? Calvin’s doctrine of providence helps us to answer these questions.

Calvin’s Doctrine of Providence
The Westminster Confession of Faith agrees with Calvin when it states, “The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence.”22 The power and the goodness of God lead us to the doctrine of providence. Providence does not mean that God created everything and is now simply observing from heaven but that He governs all that happens on earth.23 Providence is “a watchful, effective, active sort, engaged in ceaseless activity,”24 the “protective care of God.”25 According to Calvin, providence means “not an unconcerned sitting of God in heaven from which He merely observes the things that are done in the world…. Providence, therefore, which we ascribe to God, pertains as much to His operating hands as to His observing eyes.”26

Calvin establishes a connection between who God is and the way He acts, between His attributes and His providence. The power and goodness of God indicate His action in the world and His care for creation.27 Because God is the almighty Creator of heaven and earth and of all humanity, by His goodness He takes care of His creation. Calvin writes that “governing heaven and earth by his providence, he so regulates all things that nothing takes place without his deliberation.”28

Many theodicies will claim that the reason for so much pain and suffering is because, upon finishing the creation of the world, God returned to heaven and is now watching from a distance, without intervening in our world. But according to Calvin, God is the Creator

17. Calvin, Institutes, 1.5.6.
21. Calvin, Institutes, 1.2.2.
23. Calvin, Institutes, 1.16.4.
24. Calvin, Institutes, 1.16.3.
28. Calvin, Institutes, 1.16.3.
and also the “everlasting Governor and Preserver.”

Other theodicies will claim that the principal reason for human suffering is free will and that God has nothing to do with it. However, this view also does not solve the problem of pain in the world. Calvin believed that “[a]s far as men are concerned, whether they are good or evil, the heart of the Christian will know that their plans, wills, efforts, and abilities are under God’s hand.” Calvin exhorts us in his commentary on Acts 20:32: “[W]e have aid enough in the power of God, so let us remember that none are strong in the Lord save those who, abandoning all hope and confidence of their own free will, trust and lean to him.”

We conclude that everything that happens in this world—good or evil, all human happiness and all human suffering—is under God’s providence. This is why Calvin claims that God does not merely permit certain things to happen, but “ordains all that comes to pass.” And if God ordains everything that comes to pass, Calvin’s doctrine of divine providence is a comfort for those who experience pain because “in times of adversity believers comfort themselves with the solace that they suffer nothing except by God’s ordinance and command, for they are under his hand.” It is not right or biblical to say that God is passive and inactive towards human suffering or that His

actions are limited, or even that His knowledge cannot include the future actions of humanity. If one of these statements were true, He would no more be God, for a limited God is not God at all.

Calvin’s doctrine of divine providence is relevant to the problem of human suffering. In times of affliction, it is better to trust in a God who is in control of everything even when we cannot understand it all than to trust in a God who has no control over evil and suffering in the world. The God who Calvin presents in his works is the One who governs and rules all creation with His providence. As Potgieter writes: “Faith in God’s providence must be sustained even if there is no obvious rationale for the troubles that assail us… The believer may, can and must put his trust in God’s providence.”

Calvin’s View of Human Suffering

Knowing that God is powerful and perfectly good, and that He providentially cares for and rules all creation, to the question of theodicy, “Calvin’s response is the response of Job: trust in God, sometimes despite circumstances, in the knowledge that he works all things to the good, even though we cannot comprehend that from our limited epistemic vantage.”

As a theologian, pastor, and preacher, Calvin’s goal was to teach what the Bible teaches. In his sermons on the book of Job, we can find his view of the meaning of human suffering. Therefore, in the second part of this essay, we are going to look mainly at Calvin’s sermons on Job to see, through the experience of Job, how God interacts with the reality of human suffering.

Lessons from Job

The Bible tells us who Job was in the first three verses of the first chapter:

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and

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29. Calvin, Institutes, 1.16.1.
30. Calvin believed that free will to choose good or evil belonged to Adam and Eve in the beginning of creation. He writes, “Adam could have stood if he wished, seeing that he fell solely by his own will.” (Institutes, 1.15.8). By saying no to God in Genesis 3, Adam and Eve lost their free will and it caused all the evil and suffering in the world. Consequently, today we do not have free will to choose to do what is good and to obey God for our own. “Man was far different at the first creation from his whole posterity, who, deriving their origin from him in his corrupted state, have contracted from him a hereditary taint.” (Institutes, 1.15.8). According to Calvin, we can affirm that suffering and evil are consequences of sin. However, it does not mean that every human suffering is a consequence of an individual’s particular sin, nor does it mean that God has nothing to do with human suffering.
31. Calvin, Institutes, 1.17.6.
34. Calvin, Institutes, 1.16.3.
36. Oliver D. Crisp, Calvin on Creation and Providence, 60.
five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. (Job 1:1–3)

This is Job, and the “story which is here written shows us how we are in the hands of God.” 37 Everything we have comes from God, who holds the power to give and take away what, how, and whenever He pleases.

Job was humble and righteous before God, and God blessed him in so many ways, until one day God allowed the devil to torment and afflict him. Job lost almost everything: family, wealth, and health. In the face of all the suffering and pain he was experiencing, the Bible tells us that “Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly” (Job 1:20–22). Four things are learned by Calvin’s sermons on Job.

First, Job was not judged and afflicted because of his sins. The Bible affirms that Job was blameless, upright, and, even when afflicted, did not blame the Lord. Calvin believes that “God does not always afflict men according to the measure of their sins; but that He has His secret judgments, of which He does not give us account.” 38

Not every suffering is a consequence of an individual’s sins.

We can also see this first lesson in John 9:1–3, where Jesus and His disciples saw a man blind from birth. The disciples asked Jesus, “Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” Commenting on this story of John 9, Calvin observes:

Sometimes, too, he does not look at their sins, but only tries their obedience, or trains them to patience; as we see that holy Job—a righteous man, and one that feareth God, is miserable beyond all other men; and yet it is not on account of his sins that he is sore distressed, but the design of God was different, which was, that his piety might be more fully ascertained even in adversity. They are false interpreters, therefore, who say that all afflictions, without any distinction, are sent on account of sins; as if the measure of punishments were equal, or as if God looked to nothing else in punishing men than to what every man deserves. 39

Returning to the story of Job, we see that even in our suffering, God works for our good. He has His mysterious good purposes, and we must agree with Calvin when he writes that “there is nothing better than to subject ourselves to God, and to suffer peaceably all that He sends us until by His pure goodness He deliver us.” 40

The second thing we learn from Job’s story is that even when the devil comes to afflict and hurt, he may only act according to the will and permission of God. Calvin supports, “[A]ll the same God releases the bridle to Satan that he may draw with him his servants, who make such assaults upon us as we shall see that Job endured.” 41 The devil had to ask for permission to act and touch Job’s life, and in Job 1:12 we read: “And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.” Ultimately, therefore, all human suffering comes from the hand of the almighty God.

Thirdly, the suffering of Job, according to Calvin, was used by God to teach him patience and humility. The Bible adds that Job “fell down upon the ground, and worshipped,” recognizing his human condition. 42 Moreover, when Job declares, “Naked came I out of my mother’s womb, and naked shall I return thither,” he shows that it is reasonable that God should dispose of what He has put in our hands, since it is His own; for when God sends us riches, it is not that He gives us His title, that He may no longer have lordship (as He ought to have), since He is the Creator of the world. For the word ‘Creator’ implies that He has done everything in such a way that all power and sovereign dominion must remains His. 43

According to Calvin, Job understood this reality and, despite all his suffering, submitted himself “to the good pleasure of God.” 44 Calvin writes that when bad things happen to us, we must acknowledge

38. Calvin, Sermons from Job, 5.
40. Calvin, Sermons from Job, 4.
41. Calvin, Sermons from Job, 5.
42. Calvin, Sermons from Job, 23.
43. Calvin, Sermons from Job, 26.
44. Calvin, Sermons from Job, 26.
that “since God has given us what is in our hands, He may claim it back and take it back when He wills. Furthermore, the final implication is added: ‘Blessed be the name of the Lord.’” Calvin states that Job is not wrong

in attributing that to God which, in another sense, could be imputed to the robbers only. For the patriarch, as if beholding with uplift eyes the things that are decreed on the throne of God in heaven, confesses that the Lord took away by the hands of the robbers those things which they could not have touched but by His authority and command. All this Job explains in the words which follow: “The Lord hath done whatsoever pleased Him.”

Calvin’s sermons on Job show us how to deal with human suffering knowing that God is powerful and good and has all authority and control in His hands. When we acknowledge this, we can bless the name of the Lord by “acknowledging His justice and His equity, and then by acknowledging also His grace and His fatherly goodness toward us.”

Fourthly, we learn from Calvin’s sermons on Job’s story that every circumstance in our lives is used by God for our good and for His glory, even when we don’t see anything good or we cannot understand what is happening. Calvin insists, “God does nothing without reason.” In the moments of suffering and pain, we should run humbly to God in prayer, recognizing our condition, asking for His grace, and believing “that nothing happens to us in this world except as He disposes; indeed, and to be certain that He disposes in such manner that everything always comes back to our salvation.”

In the last chapter of Job, Job says to God:

I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now

mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.” (Job 42:2–6)

God heard the prayer of Job (Job 42:9) and He “blessed the latter end of Job more than his beginning” (Job 42:12). Based on this fact, Calvin affirms, “God as our Maker supports us by his power, governs us by his providence, nourishes us by his goodness, and attends us with all sorts of blessings.”

Suffering and pain are still real and afflict us often, as they afflicted Job. But a human’s response should be Job’s response: humble ourselves in worship under the powerful hand of God and believe that He will accomplish His good purposes through this time of pain and affliction, knowing that “God has just reason which we are not able to see at first glance, but let us wait in patience, and we shall know that God will make such afflictions to do us good and that they tend to a good end.”

According to Calvin, therefore, the purpose of suffering is to instruct those who receive it—to make them draw near to God in humility, because God is not watching us from a distance and we do not seek God by our own free will. Calvin writes: “The natural obstinacy and depravity of all men are alike; so that no man will take upon himself the yoke of obedience to God voluntarily and willingly.” God calls us closer to Him by allowing troubles, diseases, adversities, and pain.

**Constructing a Theodicy from Calvin’s Works**

Calvin’s teaching is that God in His providence allows some pain and suffering to accomplish His good and perfect purposes. But perhaps the many evil events in this world—disasters, misery, and suffering—or all the personal afflictions and agonies that have impacted your life and your family make it impossible to imagine a powerful and good God allowing all of it. “Human suffering, tragedy and sorrow, untimely death, natural disasters, and all the shocking events

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47. Calvin, *Sermons from Job*, 29.
which almost daily bewilder us—how is it possible to reconcile those painful realities of life with the omnipotence and goodness of God?

The Westminster Confession of Faith’s article on the omnipotence of God agrees with Calvin’s understanding, “God from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass.” In other words, God is omnipotent.

Concerning the goodness of God, the Westminster Confession is also aligned with Calvin’s view when it states: “It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.” God is good; He does what is perfectly good and He has His good purposes.

However, the problem of theodicy becomes personal when we experience suffering and pain in our own lives. We have to deal with questioning why God allows so much trouble and hurt. Based on the experience of Job, for example, and our own experience, we can affirm that, despite the power and the goodness of God, suffering and evil are real and afflict us all the time.

According to Calvin’s theological perspective, the power and the goodness of God and the existence of human suffering in this world are connected and must not be separated. The power of God leads us to His goodness, which, in turn, leads us to His providential care of creation. This vital truth teaches us that all our lives and everything that happens to us are in the hands of our almighty God. The attempt of theodicy to reconcile the three statements—God is omnipotent, God is good, and suffering is real—is accomplished by Calvin’s view of God and of human suffering because he deals with this problem in connection with the doctrine of divine providence. Writing about the secret providence of God, he affirms:

Wherefore, these mighty works of God, exquisitely perfect, according to every bent of His will, are such that, in a wonderful and ineffable way, that is not done without the will of God which

is even done contrary to His will, because it could not be done at all, unless He permitted it to be done; and yet, He does not permit unwillingly, but willingly. Nor, as the God of goodness, would He permit a thing to be done evilly, unless, as the God of Omnipotence, He could work good even out of the evil done.

Herman Bavinck also acknowledges that we, as Christians, struggle against the kingdom of darkness, “but Jesus is Lord and Satan’s power and influence are subject to God’s providence. Our lives, and the ends of our lives, are not in Satan’s hand but in God’s.” This reality is clear in Job’s story. Job’s life was in God’s hand, and our lives today are also in God’s hand.

Joel Beeke, writing about Calvin’s theology, asks, “What comfort would you have if God were not sovereign over your trials? Would Job have been comforted by believing that the suffering he underwent was beyond God’s control?” Beeke goes on to conclude that “denying God’s sovereignty over our sufferings makes God impotent and robs us of the comfort that our heavenly Father knows how to discipline us far better than our earthly fathers, for His own glory and our profit, as Hebrews 12:5–11 affirms.” God has His own purposes in allowing suffering and evil things. By His providence, all the suffering “serves not only as punishment but also as trial, as chastisement, and as nurture.”

When we go through times of suffering, we tend to doubt the power and the goodness of God asking, Where is God? The biblical answer must be, “God is with us in the deepest valley of suffering. God is sovereign, but the throne from which he rules over the events that affect our lives is a throne of grace.” Even when we see only darkness at the moment, we must trust that it is the providence of God that is guiding us. Calvin declares in his Institutes that “ignorance

55. Westminster Confession of Faith, 3.1.
56. Westminster Confession of Faith, 4.1.
60. Joel Beeke, Calvin on Sovereignty, Providence, and Predestination, 85.
61. Herman Bavinck, Reformed Dogmatics, 384.
of providence is the ultimate of all miseries; the highest blessedness lies in the knowledge of it.”

We wonder, “How can God allow pain and suffering to achieve His good and perfect purposes?” However, the better question is, How can we judge what God can do or not as if His attributes could be compared to ours? How can we fit the infinite, all-powerful, and perfectly good God inside our limited minds? Or, as Paul asks his readers in Romans 9:20–21, “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” My only concern is to construct a theodicy that does not limit God and His attributes, and I believe Calvin’s works help us do that. Such a theodicy considers the reality of sin, but also considers the unlimited omnipotence and the infinite goodness of God and His providence. As Calvin himself writes, “If the things which are done in the world, are done without God’s purpose, understanding, mind, and will, in what does God exceed mortal man? In what is the adorable God higher and greater than man?”

Conclusion
As we have seen, the attempt to reconcile the three statements of theodicy can be accomplished successfully when we approach it with a Calvinistic theological perspective. This approach helps us to deal biblically with the existence of suffering and pain without doubting God’s power and goodness.

We should look at human suffering with Calvin’s perspective of God and without limiting His attributes, because a limited God is not God anymore. He rules and governs all creation with His providential and protective hands, and He acts according to His own perfect, good purposes. With a clear vision of God and His providence, we can better explain the meaning of human suffering. It is all in God’s hands, and this is our comfort.

63. Calvin, Institutes, 1.17.11.
64. Calvin, The Secret Providence of God, 332.

“Everywhere, Always, by All”:
William Perkins and James Ussher on the
Constructive Use of the Fathers

COLEMAN M. FORD

Contrary to recent assertions, witnesses attest to the foundational place of patristic sources in forming the Puritans’ religious identity. Such witnesses point to a patristic consciousness inherent in their theology and practice. Church fathers did not simply belong to conforming Laudian Anglicanism and its following generations; the Fathers belonged to the church which is properly catholic, who profess the catholic faith and adhere to properly catholic doctrine. The use of early church sources from various Puritan divines not only hints at this conception, it makes it explicit. Puritans did not “reject the appeal to the patristic legacy” and, as will be shown, called upon the early church as an authority in matters of doctrine and practice.

In discussions regarding the relationship between early modern British history and the early church, much of the conversation centers on the apprehension of church fathers among the greater English reformation church, particularly within Laudian Anglicanism and its trajectory into the following century. Such an apprehension, as the

1. Ann-Stephane Schäfer, Auctoritas Patrum: The Reception of the Church Fathers in Puritanism (Frankfurt am Main: Peter Lang, 2012), 20. Schäfer goes on to state that Puritan authors “deny that the church fathers could function as arbiters in theological disputes as claimed by Roman Catholics and Church of England clergymen.” While she acknowledges the deep influence of patristic sources, she attributes this to a general orientation of Christian antiquity upon the confessional identity within the seventeenth-century Church of England. While it is true that there was a general orientation among English clergy regarding Christian antiquity, it does not necessarily follow that Puritans rejected the legacy of the Fathers simply because Roman Catholics and Laudian Anglicans over-emphasized their authority.

2. B. D. Spinks, Sacraments, Ceremonies and the Stuart Divines: Sacramental Theology and Liturgy in England and Scotland 1603–1662 (Burlington, Vt.: Ashgate, 2002), 81. Spinks suggests describing these Laudians as “Patristic Reformed Churchmen.”