THE PASTORAL COUNSELING OF RICHARD BAXTER

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Counseling is a vitally important discipline in the exercise of the pastoral duties. It is essential to maintain the spiritual health of individuals and families and can help restore damage that has been done through circumstances and sin. Despite the important role that counseling should play in the life of a church, many pastors feel under-equipped to perform this function with any consistency. Counseling is not an insignificant or menial pastoral rigor, but a necessary part of the pastoral obligation to equip, train, shape, disciple, rebuke, and admonish church members. Richard Baxter serves as an excellent example of the foundational theological apologetic for pastoral counseling. His was a virtuous model to which pastors can strive to attain.

In the local Baptist association where I serve, pastors have generally felt so overwhelmed and under-equipped by the counseling demands that the association has arranged for a Christian counselor to be available for one day each week. A professional Christian counselor from outside the area travels to the association office which maintains a setting for formal counseling sessions. Without providing any analysis as to the credibility or effectiveness of this arrangement, the fact that such a ministry is ongoing provides at least anecdotal evidence to the perceived need for counseling ministry assistance.

This article will consider the historical perceived need and function of counseling on the part of Puritans. It will specifically study Richard Baxter’s counseling views and practices as a way to gain insight into biblical counseling. The Puritans had a clear doctrinal foundation that led them to take their pastoral roles very seriously. Richard Baxter, in particular, believed his pastoral duties could not be performed satisfactorily apart from rigorous commitment to pastoral counseling.

The Theological Foundation of the Puritans

The Puritans took their devotion to God seriously. As such, they were especially committed to theological rigor and had a fully developed doctrinal foundation that influenced their church life. Puritan theology was robust in most areas, but certain doctrinal areas especially influenced their commitment to engage in pastoral counseling. Joel Beeke and Mark Jones clearly articulated, “Your theological basis determines your approach to counseling.” As such, the important theological doctrines of the Puritans impact the way they pursued and practiced pastoral counseling. The Puritan doctrines of man, Scripture, and sanctification played an integral role in the establishment and commitment to counseling their parishioners.

The Puritan View of Man

The Puritans understood the depraved position of man. Wrapped up in this doctrine of depravity was the understanding that man’s corruption guarantees sinful behavior. They strongly insisted upon the sufficiency of faith alone and grace alone for justification. Still, some Puritans perceived that dependence upon the grace of God alone to overcome ongoing sin was as naive.
Gerald Bray recognized that the Puritans believed, “A proactive approach to this was needed if the effects expected from a work of grace were ever to materialize.” The certainty of sin in people’s lives necessitates counseling. Because man’s greatest difficulty is sin, pastoral counseling must address that problem directly.

The Puritans advocated corporate counseling. They saw the pulpit as the place of the counselor, guiding the hearers with godly wisdom. As Kenneth Roth noted, “The Puritan pastor, in his application of Scripture, was known as a physician of the soul.” Still, corporate counsel was not solely given through preaching. The Puritans also advocated for the following up after the sermon with guided conversations called “godly conferences tending to the edification of all.” The focus of such gatherings was to penetrate the conscience so those persons present would have their wills moved to hate their sin. These small meetings could take place anywhere and could be made up of any kind of groups, but most often involved families.

Despite the strong hamartiological focus of the Puritans and their strong advocating of the doctrine of total depravity, they also strongly affirmed the value of man’s conscience and its usefulness to convict of sin. Puritans like Richard Baxter made a strong apologetic for the effectiveness of counseling because of man’s conscience. In his opening remarks of A Christian Directory, Baxter wrote,

> The eternal God having made man an intellectual and free agent, able to understand and choose the good, and refuse the evil; to know, and love, and serve his Maker, and by adhering to him in this life of trial, to attain to the blessed sight and enjoyment of his glorying the life to come, hath not been wanting to furnish him with such necessaries, without which these ends could not successfully be sought.

Puritans believed they could positively impact men through instruction by targeting the conscience. Roth argued that the Puritan doctrines of sanctification, repentance, and mortification are central motivators for seeking constant cure from the plague of besetting sins and “the cure for the majority of problems discussed in his [Baxter’s] Directory.” Furthermore, the Puritans believed “the conscience must constantly remind man of his duties as a human created in God’s image.” As such, every person can be rebuked and instructed in issues of moral behavior. This fundamental construct encouraged the Puritans to pursue the task of pastoral counseling as being effective despite the total depravity of man and sin’s devastating effects upon his whole constitution.

The contemporary view of man largely supposes man’s inherent goodness. Because the idea of inherent goodness in man is completely counter to the Puritan view of man, modern counseling is also very different than the counseling of the Puritans. While modern counseling is focused on healing a person’s emotional pain, Puritan counseling was driven by confronting man’s spiritual sickness by targeting the conscience with truth. The former is dominated by introspection and discussion, while the latter focuses on conviction and instruction. Black argues that the Puritans maintained, “Parish ministers were endowed with episcopal authority with respect to discipline.” This authority gave the minister additional motivation for the congregant because to refuse the minister’s counsel could result in being expelled from the church.

While both perspectives of the human being produce an incentive to counseling, the Puritan view drives the objective of counseling to be something that resembles spiritual discipline and disciple-making, and is, therefore, a uniquely Christian practice. While the secular world can engage in something resembling counseling, it cannot be as effective as biblical
pastoral counseling because of the absence of targeting the real need and the lack of discipline that is coupled with Christian counseling.

The Puritan View of Scripture

The Puritans had a very high view of Scripture. The Puritans assumed that Scripture has absolute authority over a person’s life. The goal of a Christian’s life is to conform oneself to Scripture. Because conforming to Scripture is far from an easy task, persons benefit greatly from having someone guide them using godly, biblical counsel.

The Puritans are in the direct line of the Reformation. As such, the Puritan ideal was tied to the Reformation refrain of *sola Scriptura*. This reliance upon Scripture for authority in every area of life, “continued and advanced the formal principle of Protestantism: *sola Scriptura.*,“10 Ultimately, every attempt to target the conscience and offer effective counsel for an individual must rely on Scripture. Once the conscience receives the counsel offered through Scripture, Scripture more aptly shapes the mind; the life, then, is more completely transformed.11 This constant attention to Scripture and its effects created a reciprocal relationship that was vital. Scripture is an inherent necessity for daily life.12 The Puritan devotion to and reliance upon the Scriptures to apply God’s truth to a transformed life of holiness cannot be understated.

Truly, the Scripture is the primary friend of a counselor guiding someone in need of spiritual assistance. All the modern counseling practices would have been completely useless to the Puritan pastor because there was an absolute trust in the sufficiency of Scripture. All a pastor needed was the Scriptures. As Ken Sarles said, “As far as the English Puritans were concerned, every conceivable psychological need could be met and every imaginable psychological problem could be solved through a direct application of biblical truth.”13 The Puritans “believed the Word of God in Scripture to be comprehensive enough to cover every basic human condition and need, and knew their Scriptures well enough to apply, with responsible authority, the available salve to the exposed sore.”14 The sufficiency of Scripture is an obviously practical doctrine as applied to the subject of counseling.

The Puritan View of Sanctification

The Puritan view of sanctification is critical to understanding their resolve to provide godly counsel to parishioners. They taught God’s grace was initially given in justification and then extended throughout the life of a believing person. The Puritans understood that God’s grace not only is powerful enough to forgive sin, but also to transform one’s life. Still, the transformed life required effort.

The Christian life should be marked by forgiveness. Forgiveness is not just a declaration, but is an all-consuming practice of giving and receiving forgiveness, which means dealing with sin must be done inter-personally rather than in isolation.15 Forgiveness requires relationships, patience, and the hard work of reconciliation. Such focus on forgiveness is not designed to soften the hard necessity of confrontation and discipline. Gerald Bray pointed out, “The English Puritans, for example, were convinced that a stricter church discipline ought to be applied in order to discourage sinful behavior.”16 Sanctification requires constant attention that mandates personal pastoral attention far exceeding a regular weekly sermon.

For the Puritans, the central theme of the pure life was of constant subject. Richard Baxter was focused on this cause. In studying Baxter’s teachings, William Black identified the a clear procedure for church discipline that began with counseling and concluded in expulsion if holiness was not sought. Black believed this method was “the controversial core of his pastoral agenda.”17 This subject was a constant topic of conversation, as evident by how they came to be known as “Puritans.”
In many ways, the strong Puritan focus on sanctification is so dominant that some contemporary theologians have charged certain Puritans with blurring the line between justification and sanctification. This emphasis created two potential pitfalls. The blurred line produced a dangerous obscurity by some preachers on the relationship between faith and works. The emphasis also fashioned a theological practice that opened the door to the charge of legalism.

Puritans in the mold of Richard Baxter attacked with ferocity persons they felt were erring on the side of antinomianism. One example of this attack was Baxter’s charge against John Owen and others. He said their erroneous view of justification unduly influenced their doctrine of sanctification. Baxter accused Owen and others of “Believing eternal justification or the view that justification proceeds faith from eternity as the very pillar of antinomianism.”18 While this charge appears to be unfounded, it highlights Baxter’s desire to protect the doctrine of sanctification from views commonly labeled as hyper-Calvinism.

The Counseling Principles of Richard Baxter

Richard Baxter ministered in this larger context of Puritan theology. In many ways Baxter was a theological anomaly from many of the other Puritans. Beeke and Jones pointed out, “Baxter thought he could affirm the canons of Dort, but he did not have the same sympathy for the Westminster documents.”19 Baxter’s emphasis on repentance, holy living, and the work of the Spirit in sanctification fueled his particular emphasis on pastoral counseling. Sanctification became the focus of Baxter’s theology and pushed him to develop an intricate practical theology and system of casuistry.20

Baxter spent great effort engaging his parishioners’ lives. He was known to intervene in ethical, moral, and spiritual issues that were deeply personal in the lives of others. This invasion on the part of Baxter had clear results. Kenneth Latourette mentioned, “Baxter had a noted record as a pastor during the Commonwealth in reforming morals and religion within his parish.”21 In this sense, Baxter maintained a very Puritan mindset toward pastoring despite his theological distinctiveness.

Baxter’s View of Counseling

Baxter’s methodology of counseling was quite simple. His goal was to help lead people by counsel to be more Christ-like. Baxter said of his ministry, “I will mention to counsel those that would do good, to do it speedily, and with all their might.”22 This task was most important as a pastor because theology was intended to be thoroughly practical. If theology is not practical it is pointless. Therefore, Baxter set out to convince people that it would “solve practical cases of conscience, and the reducing of theoretical knowledge into serious Christian practice, and promote a skillful facility in the faithful exercise of universal obedience, and holiness of heart and life.”23 Baxter was relentless in his pursuit of practical theology in the church.

Baxter obviously viewed counseling as an essential need in the people’s lives. He based such thinking on the theological foundation of his Puritan mindset. Grounded on the premise that all people are sinners, Baxter knew all people need correction and guidance. Baxter noted that man’s sin nature not only made counseling necessary, but actually contributed to man’s desire to avoid giving and receiving counsel: “Our slothful flesh is backward, and weary of such labor.”24 Based on the conviction that the Bible is the Word of God, Baxter possessed a clear source of authority that could be referenced in dispensing advice. Based on the confidence that God was at work in people, he maintained a certain amount of confidence that there would be success through faithful, biblical, pastoral counseling.
Baxter engaged in pastoral counseling primarily in two ways. He saw the sermon as corporate counseling, while home family meetings involved private counseling. Whether corporate or private, the objective was the same: to alter behavior away from sin and toward greater Christ-likeness. The method he employed to pierce the conscience and bring the erring way back was always the same; he pointed to the surety of the Bible. When considering his counseling of people who found themselves in desperation, Baxter said:

I have had multitudes of people come to me for counsel in deep melancholy, some for their bodies and some for their minds, and I scarce remember two of them, but they were strongly tempted to deny Christ and Scripture, and many to question whether there were a God. Many that, being very godly, were well grounded before, and many that, were worldlings, and never minded it much before: yet now they are assaulted with these blasphemous temptations. All these sorts, that are capable of receiving advice, I would entreat to consider of the evidence given in, by which it is manifest that our religion is most certain, and Scripture most true.25

As was the case with the Puritans at large, Baxter’s reliance upon the authority, sufficiency, and infallibility of the Bible gave him confidence and developed his methodology in pastoral counseling. The objective was not to invent ideas, but to apply biblical principles to the Christian life. Crises in a person’s life involved a lack of faith in the character and promises of God. Therefore, the counselor’s best tactic was to remind people of the promises of Scripture and teaching them to lay hold of those promises.

Baxter’s understanding that he was counseling from the pulpit was not unique to him. The idea of pulpit counseling was a common view among the Puritans as they held strongly that the Word of God brings about a holiness of life. To this end, Baxter was aggressive and probing in the pulpit. In fact, Beeke and Pederson note that many parishioners “… were initially offended by his forceful preaching.”26 Still, Baxter thought if he did his job well in the pulpit, the pulpit could serve as preventative counseling before crisis.27

Baxter was quite specific in the way he encouraged people to prepare to receive the counsel from the pulpit. Even before the service started, persons should ask themselves, “Where are you spiritually, where have you been the last week, and what particularly needs attention in terms of repentance and reformation, as well as making new commitments, new plans, and new resolves for a closer walk with the Lord?”28 Baxter expected people to come to church prepared to be rebuked and edified. Not preparing oneself for the counseling of the pulpit ministry would diminish its effectiveness.

The other way in which Baxter engaged in pastoral counseling was counseling privately house by house. Baxter saw what many other Puritans believed to be a prevailing problem within the society. His people needed more focused attention in instruction of the Scriptures than a weekly sermon could offer if they were to progress in sanctified living. He knew families needed to be shown the importance of a father’s leading the family in Bible reading and private devotion to the Word.29 This effort consumed much of Baxter’s time. Some people criticized him about spending too much time in this endeavor. Baxter quickly rejected such rebuke and maintained that such counseling was necessary to his role as pastor.30 Baxter’s dedication to this task consumed him.

Neither Baxter, nor the Puritans as a whole, viewed counseling like many in our contemporary culture. In today’s thinking, counseling is something done to help a person find
release or acceptance. Counseling today is seen primarily as an activity that allows someone a safe place to vent frustrations, secrets, and fears in order to deal with emotional strife. Tim Keller opined, “Most modern evangelical counselors simply lack the firmness, directness, and urgency of the Puritans.” Contemporary counseling is a cathartic method to defeat struggles and find one’s true self. It is a focus on introspection and acceptance.

In the modern mind, the one being counseled dominates the counseling session. The person doing the talking is the patient, while the counselor is viewed as a non-judgmental ear. Counseling is a place where people being counseled can feel safe to express themselves. The one being counseled talks, while the one doing the counseling listens. Furthermore, contemporary counseling has been largely removed from pastoral duties and has been transplanted to counseling professionals who are trained in techniques and modern psychology. Counseling is largely viewed as a secular profession that requires secular practitioners – or at the very least a uniquely dedicated position within the church.

This contemporary view of counseling would have been foreign to the mind of Richard Baxter. As Beeke and Jones pointed out, “The Puritan casuist was not primarily worried about a person’s self-esteem. He was far more concerned about the person’s relationship to the triune God.” Baxter saw counseling as something that was confrontational and instructive. In many ways, Baxter viewed counseling in the exact opposite way as modern philosophy suggests. To Baxter, the counselor talked and the one being counseled listened. Counseling was a time of instruction. The one being counseled had a clear role: confess, repent, and obey. As Baxter explained,

I would persuade him, to study and live upon the essential doctrines of Christianity and godliness, incomparably above them all. And that he may know that my testimony is somewhat regardable, I presume to say that in this, and as much gainsay my natural inclination to subtlety and accurateness in knowing, as he is like to do by his if he obey my counsel: and I think, if he lived among infidels and enemies of Christ, he would find, that to make good the doctrine of faith and life eternal were not only his noblest and most useful study, but also that which would require the height of all his parts, and the utmost of his diligence, to manage it skillfully to the satisfaction of himself and others.

Many people in today’s culture would bristle at Baxter’s approach as being overly intrusive and brash. However, Baxter thought it necessary to interject himself into the family life of his parishioners.

One of the necessary understandings in pastoral counseling involves the topic of confidentiality. Trust is important whenever counseling is undertaken and confidentiality must be honored. Baxter understood the importance of confidentiality. Baxter was committed to strict confidentiality when he discussed his parishioners’ personal lives. The only two people with whom Baxter discussed people’s personal issues were his assistant pastor, who often made house visits with him, and his wife. Baxter would sometimes keep sensitive issues from his wife, especially those matters that uniquely “compelled confidentiality.” It is interesting to note the sensitivity with which he desired to share issues with his wife, yet kept away matters that were confidential.

Baxter’s View of the Pastor

Baxter took his role as pastor very seriously. He knew the pastor must be serious and watchful because he had direct charge over the souls of his parishioners. This commitment to
exceed the qualification of an elder is set against the backdrop of a time in which ministers were criticized for falling well short of the biblical standards of the office. Due to the relationship between the church and the state, ministerial positions were often political appointments more than religious callings. This environment surly heightened Baxter’s sensitivity to this need.

He viewed the pastoral duties as requiring constant focus upon his parishioners and their lives. The Puritans maintained, “The credible pastor-counselor is one who listens well, who encourages a troubled person to divulge his problems, then counsels the person scripturally, practically, faithfully, and realistically, on how to live.” Pastoring in this manner should not be done casually and pastoral counseling could not be done passively. Baxter did not wait for people to come to him. He went to the people.

Knowing that such commitment consumed much time, he prioritized his schedule around visiting with families in their homes. He did not engage in this activity with his leftover time, but scheduled everything else around his home meetings. When tempted to be discouraged by the overwhelming work of pastoral counseling, Baxter declared, “I have but a little while to live, and therefore must work while it is day.” Baxter begged people to make use of this vital counseling ministry:

If it be in your power, live under a judicious, faithful, serious, searching, powerful minister; and diligently attend his public teaching, and use his private counsel, for more particular directions and application, for the settling and managing the affairs of your souls; even as you take the advice of physicians for your health, and of lawyers for your estates, and tutors for your studies.

Clearly, Baxter believed the responsibility for pastoral counseling fell on both parties. The pastor was a fool to not give himself to this labor. The parishioner was wise to take advantage of this watch-care ministry of the soul.

Baxter viewed the family as the cornerstone of discipleship. Baxter was convinced that “fathers and mothers should be faithful servants and make use of their family life for His glory.” In the family, children truly learned how to grow into mature disciples of Christ as the parents modeled it before their eyes. The parent’s job was to display an example for the children, to teach the children about spiritual disciplines, and to discipline the children when they needed correction. All of these parental duties were essential to proper spiritual growth and was part of pastoral counsel. Baxter taught, “The plain, few necessary doctrines commonly contained in catechisms, and to direct in matters of necessary practice.” In effect, it was important that Baxter could counsel the father to be the counselor for his family.

Baxter would devote large portions of his time in pastoral ministry to family counseling. He would meet with families in their homes, ask questions, and provide instruction and resources. He would ask questions about sin, behavior, and habits. He would also teach the catechism. This pattern was taught to the father with the intention that it would be repeated with the children. Here we see Baxter’s emphasis on counseling was quite intimate and personal. He reserved two days each week to the task of discipling families in their home. He also took along an assistant to help him in counseling the family. To Baxter, this activity was necessary to instruct and shape the families under his care.

This intensive family counseling providing everything from books and resources for the family to use in family worship to dealing with parenting and discipline issues with children. His visits involved such bluntly personal discussions that “few families went without some tears or
seemingly serious promises for a godly life.” 41 The task of pastoral counseling was not easy, but it was necessary for spiritual growth and health.

The Results of Baxter’s Ministry

In many ways, what Baxter referred to as counseling was what would be called discipleship in today’s terminology. Whatever it is called, Baxter was actively engaged in giving people counsel needed to convict, correct, and instruct in such a way that people’s lives were changed. Baxter’s dedicated counseling ministry had a lasting impact that produced profound results.

Baxter could not imagine a way to perform his pastoral obligations without pastoral counseling. The visits helped steer families on the right path and benefited the entire church both qualitatively and quantitatively. While much attention was given to counseling from the pulpit, counseling in the home produced the most impact. As he contemplated the results of his ministry Baxter concluded, “Some ignorant persons, who have been so long unprofitable hearers, have got more knowledge and remorse of conscience in half an hour’s close disclosure, than they did from ten years’ public preaching.” 42

Many persons have pointed to Baxter’s intense attention to his people as a factor that the church at Kidderminster saw immediate and significant growth. The church grew so rapidly that “five galleries had to be added.” 43 The community at large also experienced evident growth. Beeke and Pederson recounted, “When Baxter came to Kidderminster scarcely one family on each street were among the 800 families that honored God in family worship. By the end of his ministry in 1661 there were streets on which every family did so.” 44 Little other plausible explanation can be offered for such widespread acceptance of family worship. Baxter’s dedication to meet with families in their homes and counsel them to the importance of the faithful practice influenced each aspect of the church’s growth.

Baxter was so concerned with the idea of providing counsel that he spent a great part of his ministry writing a huge work dedicated to providing counseling advice. He wanted more people to reference it and continue to help others beyond his death. In an appeal to the readers of A Christian Directory one finds the passion with which Baxter was committed to this work and its effectiveness:

I encourage them by my testimony that by long experience I am assured, that this practical religion will afford both to church, state, and conscience, more certain and more solid peace, than contending disputers, with all their presences of orthodoxy and zeal against errors for the truth, will ever bring, or did ever attain to. 45

However, Baxter was concerned not just in providing help to the average congregant. In writing A Christian Directory, he acknowledged that his audience was not so much the average layman, but the minister who needed help in learning how to counsel his flock. In describing his purpose for writing A Christian Directory, Baxter listed his primary objective: “That the younger and more unfurnished sort of ministers, might have a promptuary at hand, for practical resolutions and directions on the subjects that they have need to deal in.” 46 At almost 1,000 pages in volume one alone, Baxter was willing to be very detailed involving the issues that require pastoral counsel.

The impact of Baxter’s ministry has been of a monumental importance in present ministry. Without doubt, the focused attention on holy living and the Puritan devotion to moral life accountability offer great encouragement to pursue and promote holiness. The Puritans as a
whole, and Baxter in particular, serve as helpful examples for pastors today who seek to help guide their people toward a Christ-like life.

Conclusion

Richard Baxter was a well-rounded pastor. He worked hard at preaching and teaching, but gave amazing attention to his church members. No matter how much time was needed in the study, Baxter made sure that his dedicated time to meet and counsel was unobstructed, whether with church members individually or as families. Richard Baxter serves as a model pastor for pastors of today who are seeking to honor Christ by shepherding their people well.

The lessons to be learned from Baxter are significant. First, pastors who neglect their duty to watch over men’s souls by not seeking to engage them and offer guidance are abdicating their God-given responsibility. To counsel from the pulpit is certainly mandatory, but it is insufficient on its own to fulfill the pastoral mandate from Christ. Pastors who do not engage their people on a personal level do a disservice to the office in which they serve. Like Baxter, a pastor will need to enlist help from assistants because one man cannot do the task alone. When possible, a staff of pastors should be committed to the task of providing adequate soul-care to the church through pastoral counseling.

Secondly, church members should desire pastoral visits, but not simply to sit and converse about peripheral issues. The pastoral meeting should be intense, personal, spiritual, and instructive. The pastor is not called to visit persons in their homes to talk about the weather or the progress of their gardening. Rather, the pastoral visit is to be purposeful and spiritually specific. Only when the weightier matters have been sufficiently addressed should other time be given to lighter subjects.

Thirdly, special time and attention from pastors should be given to instructing men how to shepherd their homes. Baxter committed much of his counseling time to men – husbands and fathers who needed to be shown how to take responsibility for the discipleship and counseling of their families. Baxter taught them how to lead in family worship, teach theology through a catechism, and engage in loving rebuke and admonishment. Pastors today must seriously commit themselves to investing in fathers and husbands so they might be the shepherds of their families.

Finally, pastors should feel completely sufficient to handle most counseling matters. Granted, situations arise when professional counseling is needed, but, in most cases, people simply need to be shown the Bible and instructed in submission to its commands and trusting upon its promises. Trusting Scripture and obeying its indicatives would resolve most erring problems in people’s lives. No one is better equipped to shepherd people’s souls than the pastor.

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8 Joel Beeke and Mark Jones, A Puritan Theology: Doctrine for Life, 913.
10 Greg Allison, Historical Theology (Grand Rapids: Zondervan, 2011), 93.
11 Ibid., 137.
12 Ibid., 157.
14 Joel Beeke and Mark Jones, A Puritan Theology: Doctrine for Life, 941.
19 Joel Beeke and Mark Jones, A Puritan Theology: Doctrine for Life, 2.
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28 Joel Beeke and Mark Jones, A Puritan Theology: Doctrine for Life, 925.
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34 Joel Beeke and Randall Pederson, *Meet the Puritans*, 65.
39 Ibid., 414.
40 Joel Beeke and Randall Pederson, *Meet the Puritans*, 63.
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43 Joel Beeke and Randall Pederson, *Meet the Puritans*, 64.
44 Ibid., 64.
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