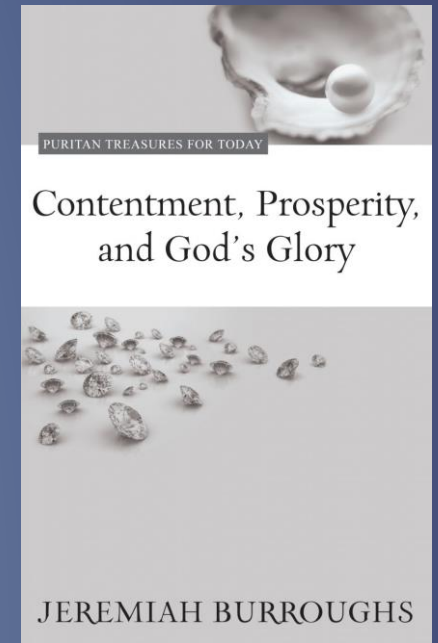
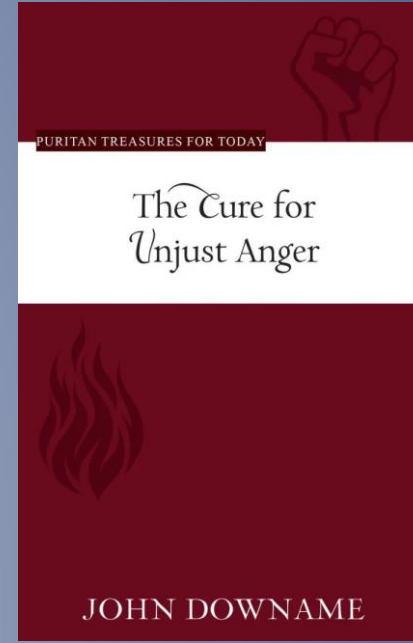
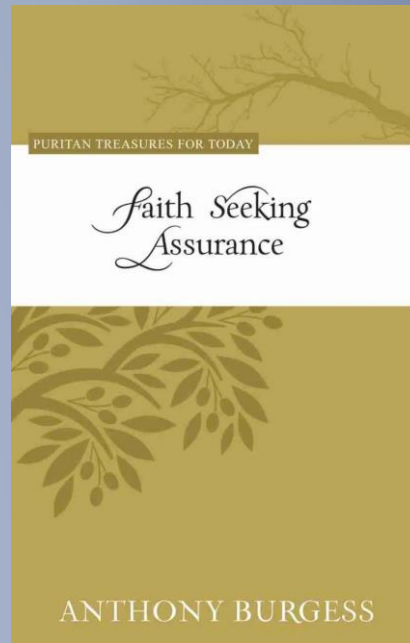
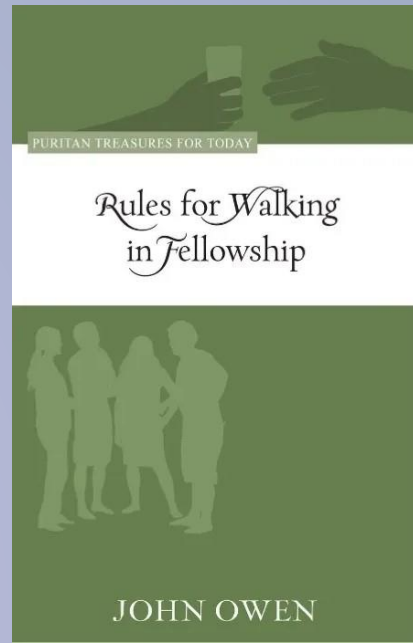
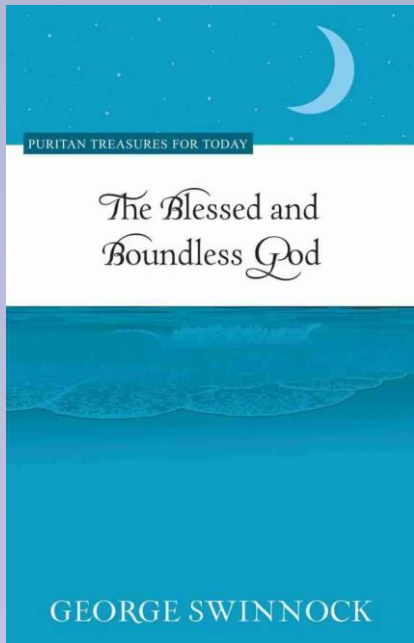
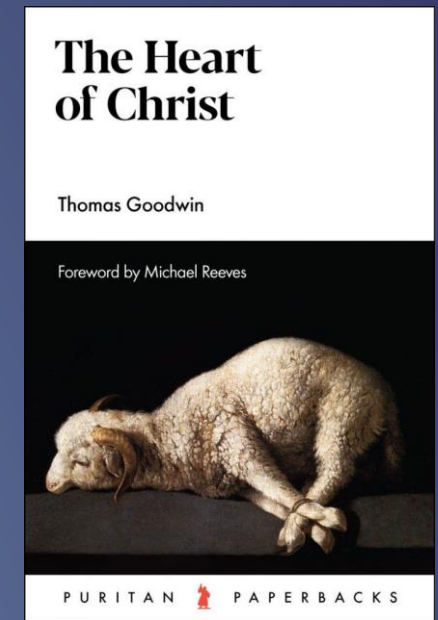
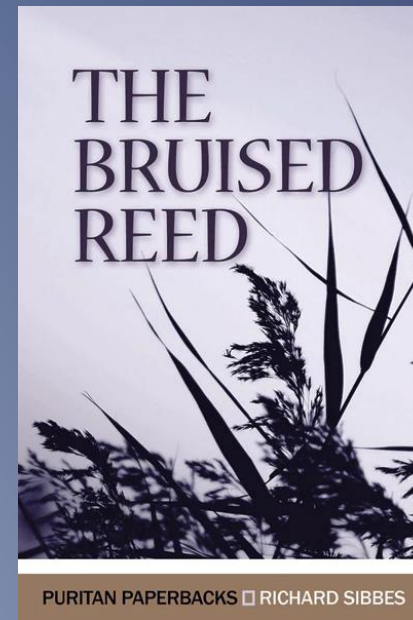
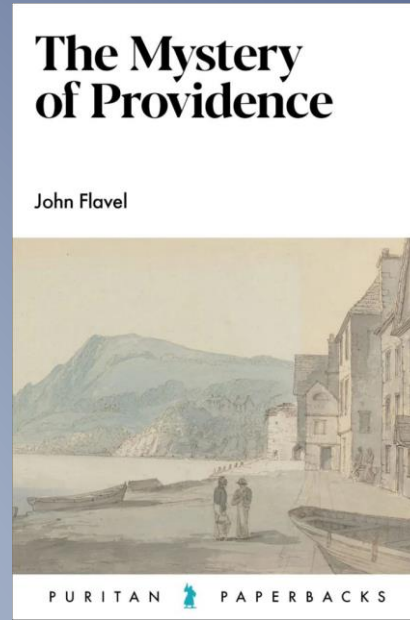
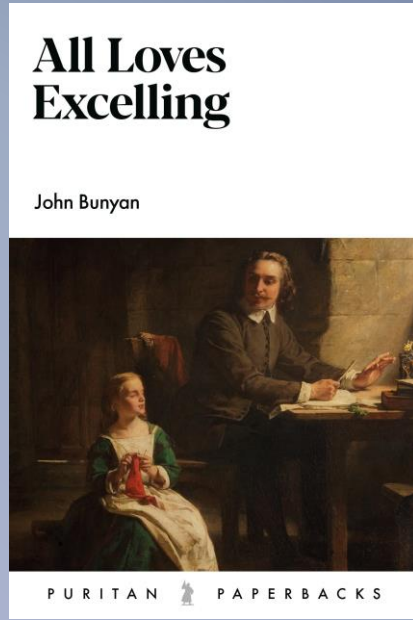
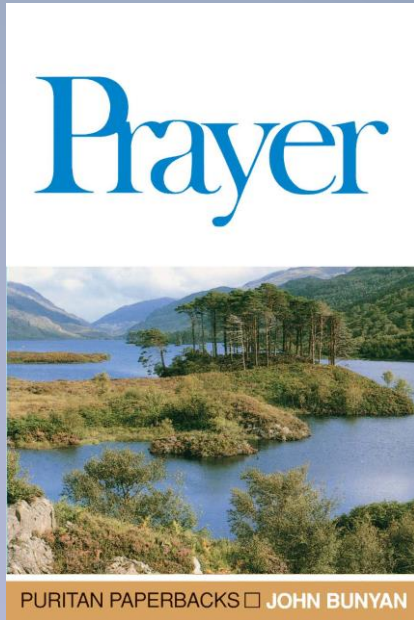


LESSONS FROM CHURCH HISTORY



Week 10: Lessons from the Puritans

Puritan Resources in the KBC Bookstore

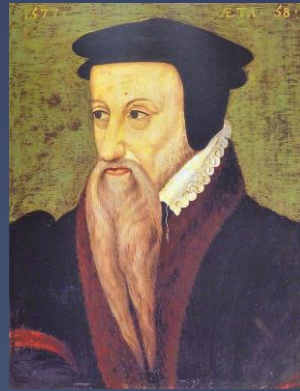


LESSONS FROM THE PURITANS

THE SYNOD OF DORT (1618-19)

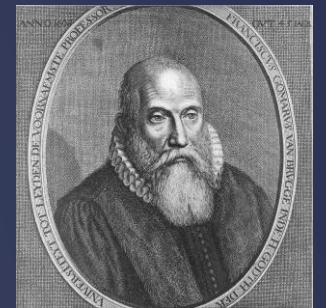


Jacobus Arminius (1560-1609)

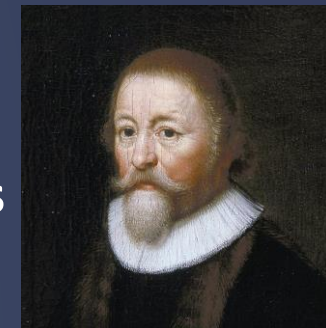


Theodore Beza

- Arminius was a Dutch theologian who studied under Theodore Beza (1519-1605), Calvin's successor in Geneva. He rejected Calvin's view of predestination. He began teaching at the University of Leyden in 1603 and came into conflict with Francis Gomarus (1563-1641).
- Arminius' views did not agree with the Dutch Reformed Church, but many government officials supported him while the clergy supported Gomarus.
- As the controversy heated up, Arminius suddenly died at age 49.
- The cause of Arminius was carried on by Simon Episcopius (1583-1643) and Hugo Grotius (1583-1645).



Francis Gomarus



Simon Episcopius



Hugo Grotius

LESSONS FROM THE PURITANS

THE SYNOD OF DORT (1618-19)



The Synod of Dort

- In 1610, 43 Dutch Arminians called the Remonstrants produced a document seeking toleration for their beliefs. In 1611, they and their opponents in the Dutch Reformed Church presented their views before the States-general. By 1617 the dispute was dividing the Dutch Republic.
 - Maurice, Prince of Orange, began to gain power at this time and he opposed the Remonstrants. He had the key leaders arrested and imprisoned (one was executed).
 - The States-general finally agreed to hold a synod to resolve the dispute.
 - 105 delegates met in Dort from 1618-19. 13 Remonstrants (including Simon Episcopius) attended but not as delegates. The synod devised 5 canons (points) in response to the Remonstrants' 5 beliefs. The Church and States-general accepted them.



The 5 Points of Calvinism (TULIP)

Total (Thorough) Depravity

Sin has enslaved and corrupted every person. Humans are spiritually dead. They are unable and unwilling to repent and believe apart from God's grace alone.

Unconditional Election

God chose the elect on the basis of His freedom and grace, not for anything seen in sinners.

Limited (Definite) Atonement

Christ's death provides atonement only for the elect, definitively paying the price for their sin and guaranteeing their salvation.

Irresistible (Efficacious) Saving Grace

Saving grace is irresistible and efficaciously saves the elect. The Holy Spirit regenerates the hearts of the elect, enabling them to repent and believe.

Perseverance of the Saints

God's grace preserves the elect and ensures they will persevere in faith till the end. None of the elect will finally fall away from the faith.

The 5 Points of Arminianism

Depraved but Free

Sin has infected every person, but their will is freed by prevenient grace. Humans are spiritually sick. With God's gracious help, they are able and may be willing to repent and believe.

Conditional Election

God chose the elect on the basis of their foreseen faith that is freely exercised if they so choose.

Universal (Unlimited) Atonement

Christ's death is a provisional atonement for the sins of the whole world which makes salvation possible for all but guaranteed for none.

Resistible (Provisional) Saving Grace

Saving grace is necessary but not sufficient to save sinners. It can be resisted and must be cooperated with by the free will of sinners.

Uncertain Perseverance of the Saints

God's grace cannot guarantee believers will not fall away from the faith. Not all will freely cooperate with God's grace to persevere in faith.

LESSONS FROM THE PURITANS THE WESTMINSTER ASSEMBLY (1618-19)

- Parliament was at war with Charles I and wanted to bring further reform to the Church of England's beliefs and practices, so they called an assembly of 121 pastor-theologians ('divines') to forge new documents.
- They met for nearly 6 years from 1643-49 in the Jerusalem Room of Westminster Abbey.



- for 2 years, they met from 9am to 2pm Mon. thru Fri. From 1645 onward they met less and less, until 1648, they met only once a week. Overall, they had 1163 sessions.

LESSONS FROM THE PURITANS

THE WESTMINSTER ASSEMBLY (1618-19)

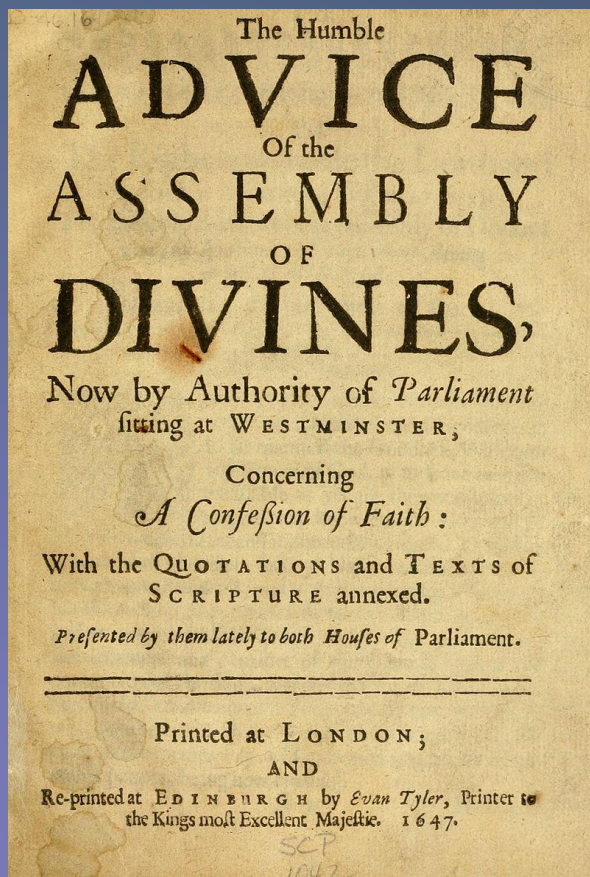
- The Assembly consisted mainly Presbyterians, but included Episcopalians, Congregationalists, and 2 Erastians (advocating total govt. control of the church).
- Several delegates came from Scotland after the two countries signed the Solemn League and Covenant in 1643. Irish delegates were invited but did not attend.
- Debates over the form of church government were fierce, but the Presbyterians prevailed with Parliament.



- The most sensitive, unresolved issue was over church discipline. Parliament could not accept that the church determined excommunication. As a result, Scotland accepted the Westminster Standards, but England never did.
- The Assembly produced 5 documents: (1) Confession of Faith; (2) & (3) Larger & Shorter Catechisms; (4) Directory of Public Worship; and (5) Form of Church Government.

LESSONS FROM THE PURITANS

THE WESTMINSTER ASSEMBLY (1618-19)



- The Westminster Standards (especially the Confession of Faith) has had more influence on Biblical/ Evangelical doctrine than any other document in church history.

WCF Articles:

- | | | |
|--------------------------------|---|---|
| 1. Holy Scripture | 15. Repentance | 25. The Church |
| 2. God and the Trinity | 16. Good Works | 26. The Communion of
the Saints |
| 3. God's Eternal
Decree | 17. Perseverance of
the Saints | 27. Sacraments |
| 4. Creation | 18. Assurance of Grace
and Salvation | 28. Baptism |
| 5. Providence | 19. Law of God | 29. Lord's Supper |
| 6. Fall, Sin and
Punishment | 20. Christian Liberty
and Liberty of
Conscience | 30. Church Censures
(Church Discipline) |
| 7. God's Covenant
with Man | 21. Religious Worship,
and Sabbath Day | 31. Synods and
Councils |
| 8. Christ the Mediator | 22. Lawful Oaths and
Vows | 32. The State of Men
After Death and of
the Resurrection
of the Dead |
| 9. Free Will | 23. Civil Magistrate | 33. The Last Judgment |
| 10. Effectual Calling | 24. Marriage and
Divorce | |
| 11. Justification | | |
| 12. Adoption | | |
| 13. Sanctification | | |
| 14. Saving Faith | | |