



*Semester 3, General Session 1*

Crown him with many  
crowns,  
the Lamb upon his  
throne.

Hark! how the heavenly  
anthem drowns  
all music but its own.

Awake, my soul, and sing  
of him who died for thee,  
and hail him as thy  
matchless king  
through all eternity.

Crown him the Lord of life,  
who triumphed o'er the  
grave,  
and rose victorious in the  
strife  
for those he came to save;  
his glories now we sing  
who died and rose on  
high,  
who died eternal life to  
bring,  
and lives that death may  
die.

Crown him the Lord of  
love;  
behold his hands and  
side,  
rich wounds, yet visible  
above,  
in beauty glorified;  
no angels in the sky  
can fully bear that sight,  
but downward bends  
their burning eye  
at mysteries so bright.

## Housekeeping:

- October 21 is next meeting.
- Primer on how MOW Works
- MOW+
  - Spiritual evaluation and inventory
  - Read a book each semester
  - Discipline and accountability
  - Weekly report in

# Church History 3: The Makings of the Modern Church

1600-Present

*Part 1*



# Continuing the Reformation

- Challenges of the new protestant church:
  - Geographical challenges (little understanding of vastness of world), colonialism, missions, etc.
  - Political challenges - the ideal of universal empire is fading, monarchs are trying to expand their reach. Divine right of kings.
  - Theological challenges - any number of churches are now springing up (catholic, lutheran, reformed, baptist, etc.). Understanding the fading of “one true church” mentality.
  - Cultural challenges - in Europe, the glue of society was religion. The decline of both protestantism and Catholicism influence in society.



# The Synod of Dort

- A very popular preacher/theologian in the Dutch Reformed Church began to challenge many of the basic concepts of the protestant reformation: Jacob Arminius.
- Arminius died in 1609, and most of the other protestant leaders feel relieved, believing his teaching would quickly fade. However, in 1610, 40 or so of his followers published what they called the “Remonstrance.” (The Remonstrants). A long document but at the heart of it were 5 objections to the Reformed positions: election, limited atonement, complete depravity, perseverance, and irresistible grace.
- The reformed church responded with a synod. Protestant delegates came from all over Europe. This was held in Dordrecht - so it was called the Synod of Dort (Dordt).
- After a number of discussions they separated in groups and responded to the Remonstrance - particularly the 5 objection. This is where we get “TULIP” aka, the “five points of Calvinism.”



# The “Five Points of Calvinism”

- What are these points?
  - Total Depravity - “radical depravity”
  - Unconditional Election
  - Limited Atonement - “particular redemption”
  - Irresistible Grace - “effectual calling”
  - Perseverance of the Saints
- Some notes:
  - Calvin didn’t write these - it’s called “calvinism” because John Calvin, more than any other reformer articulated and summarized the protestant faith.
  - They are not a summary of Calvinism - nothing is mentioned about ordinances, the trinity, church organization. If you want a summary of Calvinism, look to the confessions (Heidelberg Catechism, Westminster Confession, etc.).
  - We don’t summarize our faith with these 5 points, but these answers to Arminianism provide us an important framework for our understanding of the doctrine of salvation. The delegates felt that these answers should be accessible to all, and would encourage people in their faith. So they wrote, on a lay level, what has become known as the “Canons of Dort.”



# Scholasticism

- Protestant theology made its way to universities - and began a much more technical enterprise. Language and concepts from Aristotle were adopted and lent to the precision and technical defense of reformed truth. (Method).
- The pinnacle work of scholasticism is called “The Institutes of Elenctic Theology” by Francis Turretin. All the way to the 20th century, theology students were required to read this (Latin) text.
- Scholastics provided a depth and richness of theology, though, as we will see later in this semester, this mentality is rejected by most.







## The Puritans

- It could be argued that there was never and has never been a period of time with more driven dedication to the God of the Bible. In a 150-year span the puritans:
  - Resisted a King, were killed by another, and executed another.
  - Reshaped English society, founding England as a republic as well as republic colonies in New England.
  - Wrote extensive doctrinal treatises, several lengthy confessions of faith, catechisms, and many practical books.
  - Established a doctrinal centerpiece of the church and the English culture.
  - JI Packer - “The Spiritual Redwoods of the Church”
  - Spurgeon - “Let me have just one Puritan volume and my soul is fed.”



# Foundations

- William Tyndale - “If God spares my life, my desire is that plowboy would know more than the pope.”
  - A type of mind and spirit that seeks to know and have the Bible expressed in every area of life.
  - Tyndale translated the Bible into English and lost his life for it.
- John Knox
  - Knox preached to Edward VI
  - 1552 he challenged the prescribed Roman worship. Knox refused to kneel in taking communion.
  - 1553 he was forced to flee - pastored in Germany and he led the church to the regulative principle. Later he pastored in Geneva near Calvin.
  - Loyd-Jones maintains the first English Puritan church was there in Geneva.



## Early Years

- After Bloody Mary (Mary I, or Mary Tudor) had killed many protestants, Elizabeth I ascended the throne and attempted compromise between protestants and Catholics of England. “Protestant theology with Catholic worship.” Puritans like William Perkins, though, consistently insisted that the English church be purified of all the Parish residue. It was becoming clear that the preaching of these “puritans” was powerful and grounded in Scripture.
- These new “puritans” would talk about the primary means of grace as the pulpit and preaching of the word of God. Perkins would speak of “purifying” the pulpits of England.
- The preaching was also, plain, and understandable by the people. Many of them adopted what some of the reformers did - lectio continua - where they would preach through the books of the Bible. Many commentaries were produced.

# Puritanism Grows

- James I (VI of Scotland), raised as a Scottish Calvinist, so the Puritans were thrilled. When he came to the throne, 1000 puritans signed the Millenary petition for reform, asking for James to lead the church away from Catholic compromise. James rejected them, insisting they follow book of common prayer; and 90 of these puritans men were ousted.
- James I commissioned new translation, (rejecting the Geneva Bible and the study notes which rejected king as final supreme). King James Version is mostly a copy of Tyndale.
- King James also imposed the Church of England on the Church of Scotland. Scotland was reformed and didn't want it. But the Scottish general assembly reluctantly accepted it. (In this time the separatists left to find freedom of worship).
- Charles I came after James. He was married to Spanish woman, a catholic. Church of England became very Arminian. But the parliament was more reformed and the fight ensued. Charles I required all in church Scotland (Presbyterian) to submit to Anglican (very much a catholic style) worship.
- In 1639 a covenant was made among these Presbyterians who resisted this with the book of common prayer and the king over the church. The Scots who signed were called the Covenanters. CIVIL WAR - Puritan leader Oliver Cromwell wins in power.
- 1643 and following. Westminster produces four important docs. 121 ministers (many in parliament) were to set forth the statements (four docs): 1644 directory of Christian worship, 1647 confession, 1648 larger catechism, 1647 shorter catechism. Separatists were producing their own - Savoy, and London Baptist (1644).









# The Uprooting

- In 1660 parliament restored the monarchy. Charles II (son of Charles I) coronated. Puritans were promised freedom but soon were denied.
  - 1661 sediton act - anyone who defied the king's role over the church would be punished.
  - 1661 another act said no one not Anglican can have civil or military office.
  - 1662, Act of Uniformity restored the compulsory use of book of common prayer in all churches
- Every Puritan minister was stripped of ordination - 2000 puritans ejected from churches (1/5 of all Anglican pastors ejected). 1664 Conventical Act said all public worship that did not comply was illegal. In this time there was widespread persecution and imprisonment of many pastors (Bunyan, Baxter) next year the 5-mile act - puritan preachers not allowed to preach or even be buried within 5 miles. Second Conventical Act fined anyone not worshipping as Anglican or lending aid to puritans.





## Fading from the Scene

- James II was a strong believer in the divine right of kings. And so he felt he had full authority over the church. He attempted to find a compromise, but still very slanted against puritans.
- 1688 was the “Glorious Revolution” - puritans summoned William of orange to lead an invasion and secure it from catholic reign. Here he asserted Protestant religion in England then in Ireland. James II fled.
- 1689 William and Mary assumed the throne, passed toleration act. Puritans permitted again to worship as reformed Christianity.
- By the early 1700s, puritans and separatists were all over Europe and actually dominated the scene in the colonies of New England.







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