

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC] NOTES.

Chapter 1 : Project MUSE - Teaching All Nations

The first catechism of the principles of religion --The second catechism of the principles of religion --The historical catechism for children and youth --A preservative from the sins and follies of childhood and youth --The catechism of the Assembly of Divines at Westminster, with explanatory [sic] notes.

Upon the Book of Dr. Bownd on The Doctrine of the Sabbath. Introduction to the United States Christian Magazine of Two Good Anecdotes [Re: Samuel Miller and Archibald Alexander]. Paul Helm, Eternal God: A Study of God Without Time, 2nd ed. The Christian Ministry in the Church: An Exegetical Study of Hebrews 4: The Practice of Lent and the Reformed Tradition. The Sabbath Day a Creation Ordinance. Pioneer Reformed Missionary to the Mohawks. Martyrdom, Mission and the Belgic Confession. An Introduction to Christian Belief. Jonathan Sarfati, The Genesis Account: Michael Horton, The Christian Faith: A Systematic Theology for Pilgrims on the Way. Horton, People and Place: Latin Text and English Translationâ€™Volume 1. The Covenant Of Works Revived: John Owen on Republication in the Mosaic Covenant. The Lord and His Messengers: Toward a Trinitarian Interpretation of Malachi 3: Francis Turretin and Barthianism: The Covenant of Works in Historical Perspective. Maintaining Orthodoxy in Trinitarian Theology. Guardian of American Orthodoxy. Getting the Trinity Right Then and Now. Baptism and the Benefits of Christ: Olevianus and the Old Perspective on Paul: Hill, From the Lost Teaching of Polycarp: According to the Custom of the Ancient Church: Recovering the Patristic Roots of Reformed Worship. Holy Communion in the Theology of John Knox. The Liturgical Nature of Ecclesial Ministry. Ulrich Zwingli and the Swiss Anabaptists: Sola Scriptura and the Reformation of Christian Worship. Coldwell, Chris and Andrew J. American Presbyterianism and the Religious Observance of Christmas. Coldwell, Chris and David C. Coldwell, Chris and Matthew Vogan. Two Large Presbyterian Works. The Confessional Presbyterian, volumes 1â€™10 â€™ Dropping the Subject, Again? Examining the Work of S. A Chronological Compilation and Analysis. Binding Bodies and Liberating Souls: Response to Benjamin Shaw. Tim Gallant, Feed My Lambs. Trueman, The Creedal Imperative. An Analysis of Open Theism. A Review and Analysis, 3. John Calvin on the Doctrine of Divine Revelation. A Mentor Commentary 7. Adams, Keeping the Sabbath Today? Reymond, The God-Centered Preacher: Developing a Pulpit Ministry Approved by God. An Apologetic Antidote to Mindless Christianity. Witmer, The Shepherd Leader. Delivuk, John Jack Allen. John Brown of Wamphray: Velema, Concise Reformed Dogmatics. Divine Action, Passion, and Authorship. Paul Helm, Calvin at the Centre. Surrejoinder to Kevin Vanhoozer. Debating the Federal Vision, 1. The Old Testament and the Comparative Method. A Critical Examination of N. Westminster Seminary California Distinctives? The Republication of the Covenant of Works. Heinrich Bullinger on Union with Christ and Justification. Gary Crampton, From Paedobaptism to Credobaptism: Law and Gospel in Covenantal Perspective. Venema, Accepted and Renewed in Christ. Response [to Cornelis P. Law and Gospel, with response by Michael S. Let the Families of the Lord Give Praise! John Calvin on Human Government and the State. Francis Makemie and the Meaning of American Presbyterianism. Longfield, Presbyterians and American Culture: Barry and Chris Coldwell. The Universal Visible Church. See under Dilday, Steven for Part 2. A Bibliography of Published Works. Living the Christ Centered Life. In Defense of the Descendit: Regulae de Observatione Sabbathi: The Abrahamic Covenant and the Kingdom of God. The Covenant of Creation and the Kingdom of God. Those Who Lead Worship. Reformed Catholic, Renaissance Man. Darwinism and the Reformed Theological Tradition. Peter Enns, Inspiration and Incarnation. Junius on the Morality of a Sabbath day. Vern Sheridan Poythress, Logic: An Exegetical, Canonical, and Thematic Approach. Geerhardus Vos, Reformed Dogmatics, 5 volumes. Bower, The Larger Catechism: A Critical Text and Introduction.

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC] NOTES.

Chapter 2 : The Confessional Presbyterian 11 () |

Add tags for "Dr. Watts' plain and easy catechisms for children, and Preservative from the sins and follies of childhood and youth;: to which is added the Shorter catechism of the Assembly of Divines at Westminster, with explanatory [sic] notes."

The Works of George Gillespie 2 vol. Gillespie was one of the Scottish commissioners to the Westminster Assembly. As Hetherington notes, "in all those debates no person took a more active part, or gained more distinction than George Gillespie," though he was the youngest man there. Furthermore, Hetherington calls him a "genius of the highest order," and writes that his work "dazzled and astonished his countrymen. A Dispute Against English Popish Ceremonies is a rare classic on Reformed worship, taking on all the arguments related to the use of man-made ceremonies in worship. Topics dealt with range from: Houston notes that in the Apostolic church "the government of the church was one and common wherever churches were planted. It was Presbyterian, and neither Prelatic, a system of monarchial despotism, nor Congregational, a system of popular democracy. It is never to be viewed as impracticable. This was the main design of the convocation of the Westminster Assembly. This book is full of faithful encouragement and is one of the best introductions to this topic we have seen. Wholesome Severity was written during the sitting of the Westminster Assembly and demonstrates why Gillespie is considered one of the most influential Divines of the seventeenth century. Eight distinctions are added for qualifying and clearing the whole matter. In conclusion, a moving brotherly appeal is addressed to the five Apologists Independents at the Assembly for choosing accommodation rather than toleration. This is classic Scottish covenanted Presbyterianism at its best, a work that can be read over and over with increasing profit! As with just about everything else Gillespie wrote, this book has been widely recognized as THE classic in its field. Gillespie writes carefully and clearly, in many respects resembling the better known John Owen in the clarity and power of his reasoning. It deserves, and will repay, the most careful study" The Church of Christ, vol. Beattie Memorial Volume, p. Though Rutherford is affectionately remembered in our day for his Letters, or for laying the foundations of constitutional government against the divine right of kings in his unsurpassed Lex Rex, his Free Disputation should not be overlooked " for it contains the same searing insights as Lex Rex. A sort of sequel aimed at driving pluralists and antinomians insane. Written against "the Belgick Arminians, Socinians, and other Authors contending for lawlesse liberty, or licentious Tolerations of Sects and Heresies," Rutherford explains the undiluted Biblical solution to moral relativism, especially as it is expressed in ecclesiastical and civil pluralism! Corporate pluralism being a violation of the first commandment and an affront to the holy God of Scripture. He also deals with conscience, toleration, penology punishment , and the judicial laws, as related to both the civil and ecclesiastical realms. Excellent sections are also included which address questions related to determining the fundamentals of religion, how covenants bind us, the perpetual obligation of social covenants with direct application to the Solemn League and Covenant and the covenant-breaking of Cromwell and his sectarian supporters , whether the punishing of seducing teachers be persecution of conscience, and much more. Samuel Rutherford was alarmed, or rather, I should say, he was horrified, for he neither feared the face of man or argument. He rushed to the rescue of the good old view It is not so easy to find a theoretical ground for toleration; and Rutherford has many plausible things to say against it. With the most perfect confidence, he argues that it is alike against Scripture and common sense that you should have two religions side by side. It is outrageous ecclesiastically, it is sinful civilly. He does not, however, take what I call the essentially persecuting ground. He does not hold that the magistrate is to punish religion as religion. Nay, he strongly maintains that the civil magistrate never aims at the conscience. The magistrate, he urges, does not send anyone, whether a heretic who is a soul murderer--RB or a murderer, to the scaffold with the idea of producing conversion or other spiritual result, but to strengthen the foundations of civil order. But if he gives so much power to the king, he is no lover of despotism withal: To vindicate this great doctrine is the object of another

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

book, the celebrated *Lex Rex*; of which it has been said by one competent to judge, that it first clearly developed the constitutionalism which all men now accept" *Theology and Theologians* In our day Francis Schaeffer, and numerous others, have critiqued many of the problems found in modern society, but most have spent little time developing explicitly Biblical solutions especially regarding the theoretical foundations that Rutherford addresses here. Furthermore, Rutherford and his writings were the enemies of all governments not covenanted with Christ. This book will give you a very clear picture as to why "the beast" civil and ecclesiastical has reserved his special hatred for such teaching. As Samuel Wylie noted "[t]he dispute, then, will not turn upon the point whether religion should be civilly established Not without the enabling power of the Holy Spirit -- that is for sure! In summary, this book answers all the hardest questions theologians and their wisest and best opponents have been asking for the last years and these answers are much more in depth than any we have seen in the last couple of millennia [less about a century to account for the apostles]. Furthermore, because of its uncompromising stand upon the Word of God, this book is sure to be unpopular among a wicked and adulterous generation. However, on the other hand, it is sure to be popular among the covenanted servants of King Jesus! This is one of the best books in the top five anyway for advanced study of the Christian faith. We have now obtained an easy-to-read, amazingly clear copy of this very rare, old treasure. A exceedingly rare *Covenanter* classic! These are deep waters and this title is recommended for those who have already developed some fair strength in swimming the strong theological currents of the second Reformation. Testifies to the received doctrine, government, worship, and discipline of the Church of Scotland in her purest reforming periods. It is not likely that you will find a more consistent working out of the principles of Calvinism anywhere. Deals with the most important matters relating to the individual, the family, the church and the state. A basic text that should be mastered by all Christians. This book is also free on the web at: *Sketches of the Covenanters* Stirring accounts of sacrifice and martyrdom for the Reformed Faith that will bring tears to eyes of all but the backslidden. Follows the chain of events which gave Scotland two Reformations and a Revolution. The history of great battles for Christ and His royal rights are recounted in this moving history book. Sheds much light upon the warfare with the dragon for true liberty. One of our best history books, highly recommended! Defends the inescapable necessity of creeds and confessions, while promoting a fully creedal church membership. Shows how the law of God obliges all Christians "to think the same things, and to speak the same things; holding fast the form of sound words, and keeping the ordinances as they have been delivered to us" Col. After laying some basic groundwork, this book proceeds to defend the six points of the "Terms of Ministerial and Christian Communion Agreed Upon by the Reformed Presbytery. Besides the obvious acknowledgement of the alone infallible Scriptures, the Westminster Standards, and the divine right of Presbyterianism, these points also maintain the perpetual obligation of our Covenants, National and Solemn League, the Renovation of these covenants at Auchensaugh in , and the Judicial Act, Declaration and Testimony emitted by the Reformed Presbytery. In short, this book sets forth adherence to the whole of the covenanted reformation, in both church and state, as it has been attained by our covenanting forefathers.

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

Chapter 3 : PCA Historical Center : Research Library holdings on the Westminster Confession & Catechism

John Wallis, A Brief and Easie Explanation of the Shorter Catechism Presented by the Assembly of Divines in Westminster, to both Houses of Parliament, and By them Approved.

Early life[edit] He studied at Cambridge from August Goodwin rode 35 miles from Cambridge to Dedham to hear this Puritan preacher. In he was licensed a preacher of the university; and three years afterwards he became lecturer of Trinity Church, successor to John Preston , to the vicarage of which he was presented by the king in Dissenter[edit] Worried by his bishop, who was a zealous adherent of William Laud , he resigned all his preferments and left the university in ; he became a Congregationalist. He lived for some time in London, where he married the daughter of an alderman. In he fled to Holland to escape persecution. For some time was pastor of a small congregation of English merchants and refugees at Arnhem. He returned shortly after the inception of the Long Parliament. He ministered for some years to the Independent congregation meeting at Paved Alley Church, Lime Street , in the parish of St Dunstons-in-the-East , and rapidly rose to considerable eminence as a preacher. Puritan leader[edit] In he was chosen a member of the Westminster Assembly , and at once identified himself with the Independent party, generally referred to in contemporary documents as the "dissenting brethren" and was one of the authors of An Apologeticall Narration. He frequently preached by appointment before the Commons, and in January his talents and learning were rewarded by the House with the presidency of Magdalen College, Oxford, a post which he held until the Restoration of In December Goodwin attended the Whitehall Conference on the resettlement on the Jews, where he with fellow Independent Philip Nye argued for readmittance on the grounds that England was being punished by God for not readmitting the Jews, which was necessary for their conversion. He rose into high favour with the Protector, and was one of his intimate advisers, attending him on his death-bed. He was also a commissioner for the inventory of the Westminster Assembly, , and for the approbation of preachers, , and together with John Owen led a committee of six that drew up the Savoy Declaration , an amended form of Westminster Confession in From until his death, he lived in London, in the parish of St Bartholomew-the-Great , and devoted himself exclusively to theological study and to the pastoral charge of the Fetter Lane Independent Church. By the early s he was in poor health, and he eventually died on 23 February ["An Exposition of Ephesians, Chapter 1 to 2: He was buried in Bunhill Fields burial ground: Works[edit] The works published by Goodwin during his lifetime consist chiefly of sermons printed by order of the House of Commons. He was also associated with Philip Nye and others [6] in the preparation of the Apologeticall Narration In Goodwin published his treatise The Heart of Christ in Heaven towards Sinners on Earth, which was quickly reprinted, and translated into German. This work has been claimed to be an inspiration for the Roman Catholic devotion to the Sacred Heart. They have been reprinted at least 47 times. His collected writings, which include expositions of the Epistle to the Ephesians and of the Apocalypse , were published in five folio volumes between and , and were reprinted in twelve 8vo volumes Edin. A memoir, derived from his own papers, by his son Thomas Goodwin the Younger, Independent minister at London and Pinner , and author of the History of the Reign of Henry V is prefixed to the fifth volume of his collected works.

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES].

Chapter 4 : BAPTIST CONFESSION MAKING AND " Reformation Today

*The larger catechism agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland [See Notes Multiple Contributors] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

John Davenant , in his treatise on the death of Christ, notes that the church fathers and theologians of the Middle Ages contended that Christ died sufficiently for all, but efficiently, or effectually, for only the elect. Davenant points out that the doctors of the Reformed church from the beginning of the Reformation embraced this common sufficient-efficient theological distinction. Heinrich Bullinger states quite simply: Otherwise the Lord excludes no one but him who excludes himself by his own unbelief and faithlessness. For the death of Christ is set before all in the Gospel, and no one is excluded from it, but he who excludes himself. So the question arises, how do Reformed theologians relate the satisfaction of Christ to the redemption of the elect? The answer to this question is somewhat complex, as the variety of views defies a neat and tidy taxonomy. Nevertheless, Voetius offers a basic taxonomy of four chief views: Universal satisfaction for every person, believer and unbeliever alike the Remonstrants 2. Those who hold that Christ died solely for the elect William Ames, , and Franciscus Gomarus, Among the latter two views, a number of Reformed theologians employ the sufficient-efficient distinction, including Calvin , Turretin , Zanchi , Ursinus , and Herman Witsius Modern assumptions connect supralapsarianism with strict particular satisfaction. The minutes of the assembly contain some information about the debates over the extent of the satisfaction of Christ, though the record is at times spotty since the minutes fail to record entire speeches. Readers are left wondering what more was said. Nevertheless, on the morning of October 22, , the assembly began to debate the subject of the "redemption of the elect only, by Christ. The Remonstrance, or Arminian Articles , for example, states, "Christ, the Savior of the world, died for all and for every individual, so that he has obtained for all, by his death on the cross, reconciliation and remission of sins. This is a crucial identification because Calamy specifically aligns his own form of hypothetical universalism with the British delegation at Dort, not with the later views of Cameron and Amyraut. This admission reveals that there were at least two different types of hypothetical universalist positions, which for the sake of simplicity I call hypothetical universalism generally and the particular form Amyraldianism. The British delegation argued that the satisfaction of Christ was extended to "all adults," rendered human nature as potentially being redeemed, but in the end was only applied to the elect. Ursinus , for example, cites Ambrose , Augustine , Cyril of Alexandria ca. In as much as that price was paid for all, and will certainly promote all believers unto eternal life, yet is not beneficial unto all; because all have not the gift of fulfilling this condition of the gracious covenant. Christ therefore so dyed for all, that all and every one by the means of faith might obtaine remission of sins, and eternal life by vertue of that ransome paide once for all mankinde. But Christ so dyed for the elect, that by the merit of his death in special manner destinated unto them according to the eternal good pleasure of God, they might infallibly obtaine both faith and eternal life. Davenant , one of the British delegates to Dort, gives a fuller explanation of this position: For in this ordination of God, according to which the death of Christ is appointed and proposed as a cause of salvation to every living person, applicable by faith, there is contained less than in the real application, but there is contained something more than in the mere and bare sufficiency of the thing considered in itself, this conditional ordination being excluded, which regards every partaker of human nature. Davenant also contrasts his own view of ordained sufficiency with what he calls "bare sufficiency. For as if God should create any herb endued with such a virtue that it might heal anyone who labors under any disease whatever, and moreover should promise, that anyone who should use it should undoubtedly recover his former health, anyone would rightly conclude from thence, that this herb was a remedy for any disease, applicable, by the ordination of God, to all sick persons individually; but would not rightly infer that every individual would be infallibly cured by means of this remedy, because it would not be given to some that they should find this

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

remedy, and others perhaps would not be willing to make use of it when it was found. But Calamy was not alone in the assembly; other divines also held this view. While there is some question about the exact nature of his influence, most signs point to James Ussher as the origin of this form of hypothetical universalism. Twisse based his views upon a number of passages of Scripture, such as Romans 5: We say that pardon of sinne and salvation of soules are benefites purchased by the deathe of Christ, to be enjoyed by men, but how? Not absolutely, but conditionally, to witt, in case they believe, and only in case they believe. So that we willingly professe, that Christ had both a full intention of his owne, and commandment of his Father to make a propitiation for the sinnes of the whole world, so faITe as thereby to procure both pardon of sinne and salvation of soule to all that doe believe. God ordains whatsoever comes to pass, yet in such a way that no violence is offered to the will of creatures, nor is the liberty or contingency of second causes taken away 3. Both Twisse and Calamy, as well as the British delegation to Dort, believed these formulations were in harmony with the Canons of Dort. The presence of hypothetical universalists at the assembly, however, does not automatically mean that the view was immediately accepted or sanctioned. As one can imagine, considerable debate ensued after Calamy made his initial remarks in favor of hypothetical universalism. Some accused him of holding to the Remonstrant view of universal satisfaction, but he parried the charge and further explained his views. Amyraut distinguishes between predestination to salvation and predestination to faith. The former is conditional, and the latter is absolute and the means by which the former is attained. But because the whole human race is incapable of fulfilling the required condition, owing to no defect in the decree but the hardness of heart and stubbornness of the human condition, God makes a second decree that is absoluteâ€”a decree to predestine the elect to faith. This particular construction, namely, conditional predestination, drew significant criticism from within the early modern Reformed world. However, at no time was it ever deemed as heresy, as one scholar has incorrectly labeled it. Alencon, Charenton, and Loudun Throughout the process Amyraut repeatedly swore his allegiance to the decisions of Dort and offered his defense within the sufficiency-efficiency framework, though the Synod of Alencon instructed Amyraut not to speak of a "conditional, frustratory, or revocable Decree. All Amyraldians were hypothetical universalists, but not all hypothetical universalists were Amyraldians. What were the exegetical reasons behind the advocacy of hypothetical universalism? While the assembly debated a number of texts, John 3: Calamy believed that John 3: Gillespie denied that the term world denoted a general philanthropy to all indiscriminately. But he qualified his remarks by adding that there was a twofold love of God: Rutherford identified three elements of the arguments offered by Calamy and others: Second, Rutherford argued that the love mentioned in John 3: And third, John 3: A number of commentators, including B. Warfield, A. Hodge, and John Murray, have maintained that the Standards leave no room for Amyraldianism. Gillespie specifically raised this issue in the debates: What about the other form of hypothetical universalism? The initial idea under discussion when this debate surfaced in the assembly was the following: This does not present a challenge to the hypothetical universalists, however, because the Confession states that only the elect are "redeemed by Christ," which is a point they would affirm, given that they typically distinguish between making satisfaction and applying it in redemption. We must, in the matter of our redemption, carefully put a distinction betwixt the satisfaction of Christ absolutely considered, and the application thereof to every one in particular: The Larger Catechism similarly states, "Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to believe in Christ according to the Gospel" q. Ussher appeals, for example, to John I must needs esteem it a great folly to imagine that he hath impetrated Reconciliation and Remission of sinnes for that world. I agree therefore thus farre with Mr. Aimes in his Dispute against Grevinchovius, That application and impetration, in this latter we have in hand, are of equal extent; and, That forgiveness of sinnes is not by our Savior impetrated for any unto whom the merit of his death is not applied in particular. These points in the Confession do not specifically advocate hypothetical universalism. In fact, the Standards lean in the direction of strict particularism, given the absence of the sufficiency-efficiency distinction. The Formula Consensus states: We can not approve the contrary doctrine of

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC] NOTES.

those who affirm that of His own intention, by His Own counsel and that of the Father who sent Him, Christ died for all and each upon the impossible condition, provided they believe; that He obtained for all a salvation which, nevertheless, is not applied to all, and by His death merited salvation and faith for no one individually and certainly *proprie et actu*, but only removed the obstacle of Divine justice, and acquired for the Father the liberty of entering into a new covenant of grace with all men. Crossway, , Rouwendal does this, following Voetius to some degree. This line of thought argues that the hypothetical universalists went further or departed from the classic sufficient-efficient theology and intent. This claim has problems given the diversity of HU positions, and the fact that all HU advocates saw themselves in continuity with the sufficient-efficient distinction. Indeed, it was the limited satisfaction advocates who self-consciously felt the need to depart from or qualify the original Lombardian formula and theology. The language used was actually conditional decree, and the language of conditional decree was adopted by English HU advocates such as Davenant and Baxter. What many, though not all, of the English HU proponents disliked was any ordering of the decrees *e. Twisse* was an exception in that he nested his version of HU within a supralapsarian schema. This is a common mistake due to a superficial reading of secondary source literature. Indeed, so also the mistake which suggests Amyraut himself outlined such an ordering, when he, in fact, did not. If one reads the Preface to the Consensus, Turretin and his co-writers did believe that Amyraut was within the pale of Reformed orthodoxy, they just strongly disagreed with him. Edward Brewster, , 2. Paul to the Colossians, trans. Hamilton, Adams, and Co. Benedict Aretius, *Commenntarii in Epistolas D. Le Preux*, , *Excudebate Matthaeus Harnisius*, 3: *Johannem a Waesberge*, ; cf. John Dykstra Eusden ; Grand Rapids: Baker, , 1. John and The First Epistle of John, ed. Ollver and Boyd, , comm. Muller, *Christ and the Decree: Comprehending a Complete Body of Divinity*, 2 vols. William Crookshank ; Escondido: The den Dulk Christian Foundation, , 2. Bartel Elshout, 4 vols. *Soli Deo Gloria*, , 1:

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

Chapter 5 : OF UNIFORMITY IN RELIGION, WORSHIP OF GOD, AND CHURCH GOVERNMENT by Geo

Full text of "The Shorter Catechism of the Westminster Assembly of Divines; being a facsimile of the first edition, which was ordered to be printed by the House of Commons, 25th November, ;".

There is no new theology. There are new books published every month. The Works of John Bond available in old English: Salvation in a mystery: As it was laid forth in a discourse given at Margarets in Westminster, before the Honourable House of Commons, at their monthly fast, March By John Bond, B. A member of the Assembly of Divines. Published by order of the Commons House. The Parliaments and Londons preparation for His Majesties return. With the manner how many Parliament men, with the Lord major, and aldermen are to congratulate his Majesty. With the manner likewise how many petitions are to be delivered unto him, and the substance of th same. As also the true relation, how the With the certain time prefixed when he doth return. Composed and published by Iohn Bond. By Iohn Bond, Cantabrid: Coules, and are to be sold at their shops in the old Baily, [] 4. Englands reioycing for the Parliaments returne. Declaring the kingdomes happinesse in their councells, and their iustice in their consultations against papists, Arminiasme, and popish superstition. Composed by Iohn Bond, Cantabrid. Bates, and are to bee sold at his shop in the old Bail. A doore of hope, also Holy and loyall activity. Two treatises delivered in severall sermons, in Excester. By Iohn Bond, Bachelour of the Lawes, and lecturer in the same city. The poets recantation, having suffered in the pillory. VVith a penitent submission of all things, that have beene written against the King and state. In an humble petitionary description, obsequiously commended to the honorable and high court of Parliament. The downfall of old common-counsel-men. Being their great repulse at Guild-Hall last Friday by the committee, who extruded the old out of their corrupted offices, and elected new in their places. First, shewing their manifold corruptions, and unequall taxations, which they imposed chiefly on their poor parishioners, and connived on the rich, which hath been too common an abuse used by them. Then exactly describing, how they oftentimes robbed the poore of their due, and detaining the charity of other men from them, have put it up in their own purses. Lastly, shewing the manner of their arreignment at Guild-Hall, with the cause of their downfall, and the others vprising. Eglesfield, and are to be sold at his shop, at the sign of the Mary-gold in Pauls Church-yard, As it was laid forth in two severall sermons, at two publike fasts, for the five associated westerne counties. By Iohn Bond B. Eglesfield, and are to be sold at his shop, at the signe of the Marigold in Pauls Church-yard, Biography of John Bond: John Bond was a Calvinistic puritan divine. He was a member of an old Dorsetshire family which settled in that county in the reign of Henry VI, but was born at Chard, in Somersetshire Ep. His father was Dennis Bond [q. He took his B. After leaving Cambridge he was for some time a lecturer at Exeter, and then succeeded his old master, White, as minister of the Savoy. In he became a member of the Westminster Assembly of divines, and in December succeeded to the mastership of the Savoy. In the same year, Selden having declined the mastership of Trinity Hall, Dr. King was chosen by the fellows: Three years later he was made professor of law at Gresham College, London, and in became assistant to the commissioners of Middlesex and Westminster for ejecting scandalous ministers and schoolmasters He was appointed vice-chancellor of Cambridge University in , but lost his preferments at Cambridge and London on the Restoration. He retired to Dorsetshire, where he died at Sandwich, in the Isle of Purbeck, and was buried at Steeple on 30 July He is thought by some to be identical with the John Bond who was member for Melcombe Regis in the last parliament of Charles I, recorder of Weymouth and Melcombe Regis in and subsequently a recruiter in that district for the Long parliament Hutchins, Dorsetshire, ed. For further study see: Bliss , , ii. Ship and Hodson, , i.

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.]

Chapter 6 : John Bond () | A Puritan's Mind

Larger catechism agreed upon by the Assembly of divines at Westminster, (Phil., Hogan,), by Westminster Assembly () (page images at HathiTrust) Illustrations of the shorter catechism for children and youth / (Philadelphia: Presbyterian Board of Publication, c), by Jonathan Cross and Westminster Assembly ().

For the first time a representative meeting of such churches nation-wide was possible. After recounting the many items of business transacted, the report of the proceedings states, almost as a postscript, for the satisfaction of all other Christians that differ from us, in the point of baptism, to recommend to their perusal the confession of our faith, which we do own, as containing the doctrine of our faith and practice; and do desire that the members of our churches respectively do furnish themselves therewith. This statement of faith has played a significant role in Baptist life since its first appearance. It is therefore fitting that we should commemorate its anniversary and particularly appropriate that we should do this in London. This evening we are concerned with the subject of confession making and need to concern ourselves with the events which led to the publication of the Confession in *The Political and Religious Background*. After repeated failures to work with a Parliament, Charles managed to govern without one for eleven years from He was supported by his chief religious advisor, William Laud, from archbishop of Canterbury. Parliament soon found itself at war with the King. In the following year the London Particular Baptists issued their first confession of faith, partly to explain their teachings to a general public whose understanding of Baptists beliefs was at best confused and at worst jaundiced. It was also intended to be an instrument of instruction for the Baptist congregations themselves. In the ensuing years civil war culminated in the rule of Oliver Cromwell, during which period independent religious groups enjoyed a liberty unprecedented in England, and churches multiplied. These halcyon days ended in with the restoration of the Stuart monarchy in the person of Charles II. Nonconformists then faced over a quarter of a century of persecution which varied in intensity from time to time and from place to place. It was during this period of persecution that the Particular Baptists issued their second confession in *The overthrow of James II in the Glorious Revolution of* made possible the passing of the Toleration of Act of which granted a restricted freedom of worship for orthodox dissenters. Strictly their existence was illegal, but the confusion of the times afforded them a fair degree of liberty. They were however the objects of considerable suspicion. Suspicions of a subversive attitude towards civil government arose because of fears which went back much earlier to memories of Anabaptist involvement in revolution in Munster in Germany in the s. Memories of those events continued to haunt orthodox Baptists for over a century. The Content of the Confession The Confession consists of 53 articles and is a full statement of the Particular Baptists position although it is not so detailed as the Second Confession. Its compilers were careful to distance themselves from the Anabaptists. Later editions stated that it was lawful for a Christian to hold civil office and also to take oaths, both of which had been questioned among the continental Anabaptists. The First London Confession was unequivocal in its Calvinism. The five points all have a place in its statements. Belief in Particular Redemption did not inhibit the preaching of the gospel. Article 25 states, That the tenders of the Gospel to the conversion of sinners is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, but onely and alone the naked soule, as a sinner and ungodly to receive Christ as crucified, dead and buried, and risen again, being made a Prince and a Saviouyr for such sinners. It was also the first of the Baptist confessions to insist on immersion as the correct mode and so reflected a recent innovation in English Baptist practice. Baptisms before appear to have been administered by effusion. This statement of strict communion was strengthened in a separately issued Appendix to the Confession written by Benjamin Cox. Twenty six of its fifty three articles clearly derive from this earlier statement. There are obvious points of difference. The Separatists were paedobaptists, and, as has already been shown, the Baptists were careful to affirm their distinctives at this point. The Separatists accorded a more significant position to the ministry. Since the first London Particular Baptist Church, located in Wapping

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

emerged from Separatist Independency, it is not surprising to find the doctrinal roots of the Confession in Separatism. Confessional Revision The Confession appeared at a time of great theological debate. Many critics were agreeably surprised to discover how close the Particular Baptists were to Puritan orthodoxy. A vigorous opponent of the Baptists was Dr Daniel Featley, who had been involved in public debate with a group of Baptists in Southwark in *Dedicating* his book to Parliament he warned that the Baptists would soon bring all the evils of continental Anabaptism to England. In recent years there have been suggestions that the First London Confession differs from the Second Confession in its teaching on the Law of God. Certainly its teaching is not so developed as that of the later Confession which devotes a whole chapter to the Law. Had the First Confession been antinomian, critics like Featley would have been quick to detect any movement away from the mainline Reformed teaching. There is no hint of different laws for the Old Testament saints and the New. Both of these statements are taken from the Separatist Confession of with minor verbal differences. The statements of are surely the embryonic points which were to be developed and elaborated in the Second London Confession. This was submitted to the House of Commons. Featley had objected to the fact that there was no reference to a Christian magistrate and so the omission was rectified. In the light of threats of religious uniformity which were being pressed by Presbyterians, a stronger statement on religious liberty was included. The Calvinism of the Confession was strengthened. Lumpkin suggests that this was the result of the efforts of two former clergymen, Benjamin Cox and Hanserd Knollys, both of whom had become Baptists. On the other hand both W. Third and fourth editions of the Confession appeared in and , by which time the Particular Baptists had won for themselves a place in the life of the nation and could be seen to be orthodox believers. For the time being their Confession sufficed to explain their beliefs. This anonymity is not surprising as Baptists and other Nonconformists were suffering persecution in the reign of Charles II. It was however this Confession which was to be recommended to the Particular Baptist Churches by the General Assembly of 1. The Antecedents of the Second London Confession The edition of the Confession was preceded by an important Introduction which explained that the London Confession of [] was out of print and that few copies were to be obtained. They decided, it best to follow their example, in making use of the very same words with them both, in those articles which are very many wherein our faith and doctrine is the same with theirs. And this we did, the more abundantly to manifest our consent with them both, in all the fundamental articles of the Christian religion, also with many others whose orthodox confessions have been published to the World, on behalf of the protestants in diverse nations and cities; and also to convince all that we have no itch to clog religion with new words, but to readily acquiesce in that form of sound words which hath been, in consent with the holy scriptures, used by others before us. It was also intended to heal a serious rift within Calvinistic Baptist ranks. Before the latter issue is considered it is needful to consider the documents from which it drew. In fact 69 turned up and the average daily attendance was between 60 and Later eight commissioners from Scotland were appointed. These could debate but not vote. The early debates were concerned largely with matters of church government and in this area the Presbyterians won the day. Their system was proposed to Parliament. It was however never fully implemented in England, although the Westminster pattern was accepted in Scotland. More important for our study was the Confession of Faith. However a proposed ecclesiastical unity between the three kingdoms of England, Scotland and Ireland demanded something more. Both the Thirty-Nine Articles and the old Scots Confession had been drawn up in the heat of the Reformation struggle and neither had been scrutinised by a body such as the Assembly of Divines. In Archbishop Whitgift had compiled the Lambeth Articles to strengthen the teaching of the Thirty-Nine Articles on predestination and to check incipient Arminianism. The Lambeth Articles were never accorded official status in England, although Archbishop Ussher made use of them in the Irish Articles of These Irish Articles appear to have been consulted in the deliberations of the Westminster Assembly. Preliminary work on the Confession was entrusted to a committee of the Assembly in the Midsummer of Full-scale debates on the details began in July and about a year later the Confession was substantially finished in its first draft. Clearly this was no hasty composition. On 25th September the first 19 chapters reached the House of Commons and the rest was handed

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

over on 4th December. Parliament demanded that proof texts be affixed and sent it back. It returned to Parliament with the necessary proofs in April. It was approved in its entirety in Scotland. The earlier statements about the Bible, God and the accomplishment and application of salvation were left untouched. The Westminster divines included a small group of Amyraldians: Calamy, Seaman, Marshall and Vine, but they were not able to modify the statement on the decree. The procurator or chairman, William Twisse, was a supralapsarian, as was Samuel Rutherford. The majority of the divines, however, were infralapsarians. The final edition of the Confession concentrated on those areas of common agreement and did not attempt to legislate on the finer points of difference in this area. Warfield however considered that the final shape of the Confession was forged in the experience of these men as preachers and pastors. In the prosecution of their work as practical pastors protecting and indoctrinating their flocks, the Divines had acquired an intimate acquaintance with the prevailing errors and a remarkable facility in the formulation of Reformed doctrine in opposition to them, which bore fruit in their Confessional labours. The main source of their Confessional statements was, thus, just the Reformed theology as it had framed itself in their minds during their long experience in teaching it, and had worked itself out into expression in the prosecution of their task as teachers of religion in an age of almost unexampled religious unrest and controversy. The proceedings opened with a discussion as to whether to amend the Westminster Confession or to produce a new one. With the exception of John Owen all of these men had been members of the Westminster Assembly. The revised confession or Declaration of Faith and Order as it was to be called was unanimously approved by the whole Synod which adjourned on 12th October after 12 working days. There are however a few differences. A completely new chapter on the Gospel and its gracious extent is added and becomes chapter 20 – it is a mistake to suppose that this chapter was added by the Baptists in Toleration in matters non-essential is taught in chapter 32 there is a long section of 30 paragraphs on the congregational order of churches. This teaches the independence of local churches, arguing that under Christ all church power is invested in the local church which is able to carry out all acts of church authority including the discipline of members and the calling and ordination of ministers. It recognised the calling of synods to deal with differences between churches and to consider matters of common concern. Such synods have no church power or authority over the separate churches. In the s the Particular Baptists felt an urgent need to consolidate their position.

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

Chapter 7 : calendrierdelascience.com calendrierdelascience.com - calendrierdelascience.com

Notes of Debates and Proceedings of the Assembly of divines and other commissioners at Westminster, Feb. to Jan. A Treatise of Miscellany Questions: wherein many Useful Questions and Cases of Conscience are Discussed and Resolved,

Richard Vines " A leader among the Westminster Puritan divines. There is no new theology. There are new books published every month. The Works of Richard Vines available in old English: Together with a fourth sermon [on 2 Cor. July 18, , being the day of publike thanksgiving for the. Victory obtained against Prince Rupert. Biography of Richard Vines " Richard Vines " , puritan divine, was born at Blaston, Leicestershire, about He was educated at Magdalene College, Cambridge, where he graduated B. He was an excellent Greek scholar. About he became schoolmaster at Hinckley, Leicestershire, where John Cleveland , the cavalier poet, was among his scholars, and owed much to his training. On the death of James Cranford he was presented to the rectory of Weddington, Warwickshire, and instituted on 11 March "8. Having gifts as a preacher, he conducted a weekly lecture at Nuneaton, which was largely attended, and attracted hearers from distant places, among them being Samuel Clarke " , afterwards his intimate friend. Owing to the disturbed state of his county, he took refuge in Coventry early in , with other puritans, and took part in the daily lecture there. Nominated a member of the Westminster assembly by the ordinance of 12 June , he went up to London, and was placed in the rectory of St. Clement Danes, vacant by the sequestration of Richard Dukeson, D. Robert Devereux, third earl of Essex , was his parishioner. In June he was invited by the civic authorities to the vicarage of St. At the Uxbridge conference 30 Jan. In the Westminster assembly Vines was placed on the committee 12 May for drafting the confession of faith. He agreed with Baxter in objecting to lay elders as church governors. The parishioners of St. Lawrence Jewry immediately called him to be their minister, and he was allowed to hold the living; the parishioners rebuilt the vicarage-house for him, at a cost of l. He was chosen also as one of the weekday lecturers at St. His preaching dealt little in polemics, except against the baptists. About a year before his death he suffered acute pain in the head, and his sight suddenly failed him. He was buried on 7 Feb. Vines published nothing but single sermons "7 on state or civic occasions, including the funeral sermon for Essex After his death were published 1.

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

Chapter 8 : Thomas Goodwin - Wikipedia

John Bond () An English Puritan, and member of the Westminster Assembly. Today, many Christians are turning back to the puritans to, "walk in the old paths," of God's word, and to continue to proclaim old truth that glorifies Jesus Christ.

At the same time, in accordance with the then current educational philosophy, it was designed to provide a basic catechism in the Christian religion. It was the most widely used school text in 18th century colonial America. Origins and background Crucial to the Protestant Reformation was the idea that the individual needed no intermediary to stand between him and the experience of God. In order that this idea be implemented in practice, it was necessary for the individual Christian to be able to directly access the word of God, or the Bible , and this, in turn, required that he know how to read. Thus, early on, education in basic literacy skills became an important part of the Christian life for Protestants. In turn, the function of education was seen as to enable the Christian to read the Bible and other sacred writings. Education thus became important to the Christian life and a strong connection between education and religion became established. The danger inherent in the Protestant idea that man fronts directly with God individually is that each man would then develop his own religion with a multiplicity of creeds , beliefs and sects resulting. In the years and decades following English settlement in New England , sundry different sects did in fact develop. During these years, several different catechisms were drawn up by as many different congregations in the Massachusetts Bay Colony with a resulting multiplicity of sects and schism. As a result, there was a real danger that, with no common religious sentiment, there would be a lack of unity necessary for the foundation of a true Commonwealth. Gradually, however, over the course of the 17th century, in the interests of establishing a basic unity in the colony, the Westminster Confession , drawn up by Presbyterians at the Westminster Assembly in England in , was adopted by most of the congregations in New England. This Confession consisted of a longer and a shorter catechism and it afforded a basis of unity throughout the Bay Colony. Meanwhile, over the years, beginning as early as the 16th century, a number of Church primers which contained statements of faith, or catechisms, were published. The word primer originally referred to a primary hence the name manual of church service and consisted of various prayers , hymns , and a catechism into the creed and doctrine of the church. The word was in use in this fashion by A. In order to teach the reading and writing of the language , separate books, called A B C s were issued. Sometime in the late 16th century, the first combined books appeared, with the alphabet the A B C simply prefixed to the catechism and other church service material. Contents of the New England Primer The following is a summation of the contents of the earliest known copy printed of the New England Primer. The title page reads: For the more easy attaining the Reading of English. The catechism referred to is the Westminster Confession , adopted by the Westminster Assembly in in England. The A B C and Syllabarium Following a brief exhortation to the student "Children obey your Parents in the Lord, for this is right", among other moral injunctions , the Primer begins with a page which presents the alphabet in lower case letters, which is then broken into vowels and consonants, followed by certain double letter combinations, and then an Italick sic alphabet, both upper and lower case. There follows an example alphabet consisting of upper case and lower case English letters. The alphabet section closes with regular upper case letters. Then comes what was usually called a syllabarium, to which four pages are devoted. First, there are Easie Syllables for Children consisting of two letter syllables arrange in five columns, one for each of the vowels a e i o and u. No pronunciation guide or markings are given, so these syllables can represent more than one sound for example, a short a and a long a indifferently. There follows a listing of words of one syllable 68 total , two syllables 8 in number , three syllables 10 , four syllables 9 , and five syllables 9. The multisyllabic words are presented in two columns with the first column showing the syllabic division and the second column the word itself. No pronunciation or accentuation is indicated. This type of section, common in primers and all editions of the New England Primer, could be thought of as a nascent speller, a type of school book which, in later years, would present the same type of material, greatly

DOWNLOAD PDF THE CATECHISM OF THE ASSEMBLY OF DIVINES AT WESTMINSTER, WITH EXPLANATORY [SIC NOTES.

expanded and more systematically arranged. But the New England Primer did not rely in the main, or much at all, on the alphabet or speller method of teaching young children to read and, in fact, in many of the variant versions of the Primer which were published over the years, this section was abridged even from this very short presentation. The illustrated alphabet and alphabet of lessons Next in order comes an alphabet illustrated by crude wood-cuts with the alphabet letters being used in words beginning with the letter in question and contained in doggerel verse, as, for example:

Chapter 9 : Richard Vines (1692) | A Puritan's Mind

Shorter catechism: agreed upon by the Assembly of Divines at Westminster with the assistance of the commissioners from the Church of Scotland.; Church of Scotland. Solemn acknowledgement of public sins, and breaches of the covenant: and a solemn engagement to all the duties contained therein..;