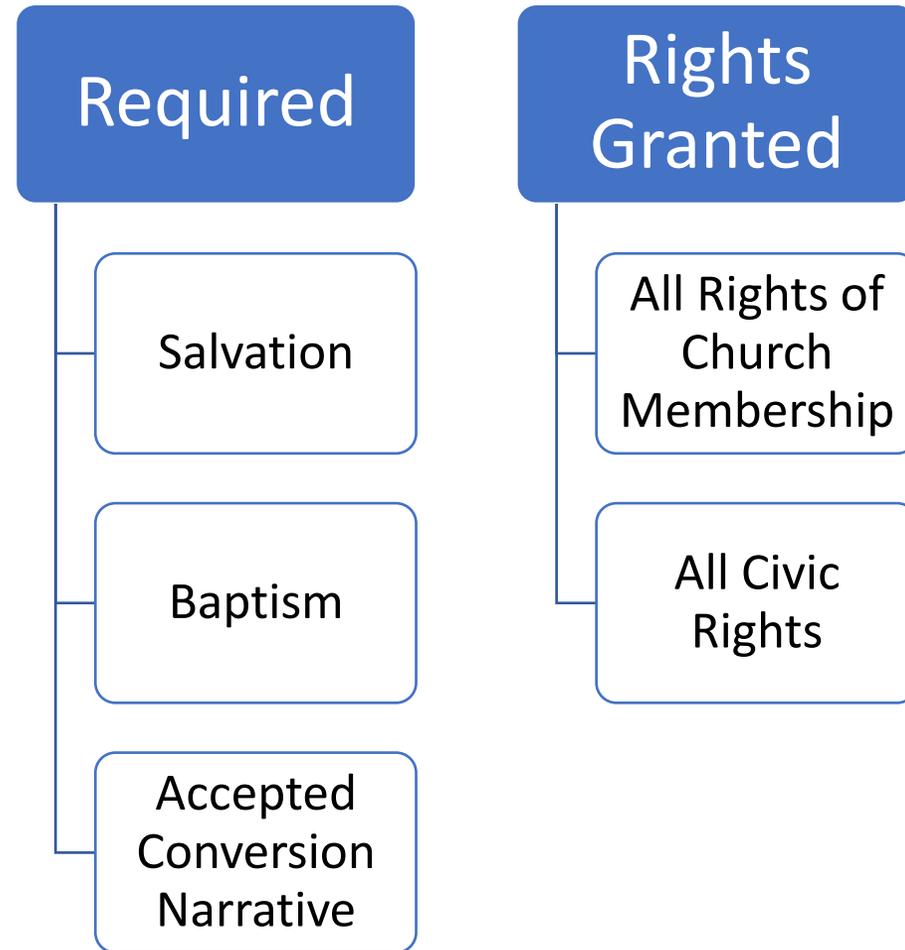
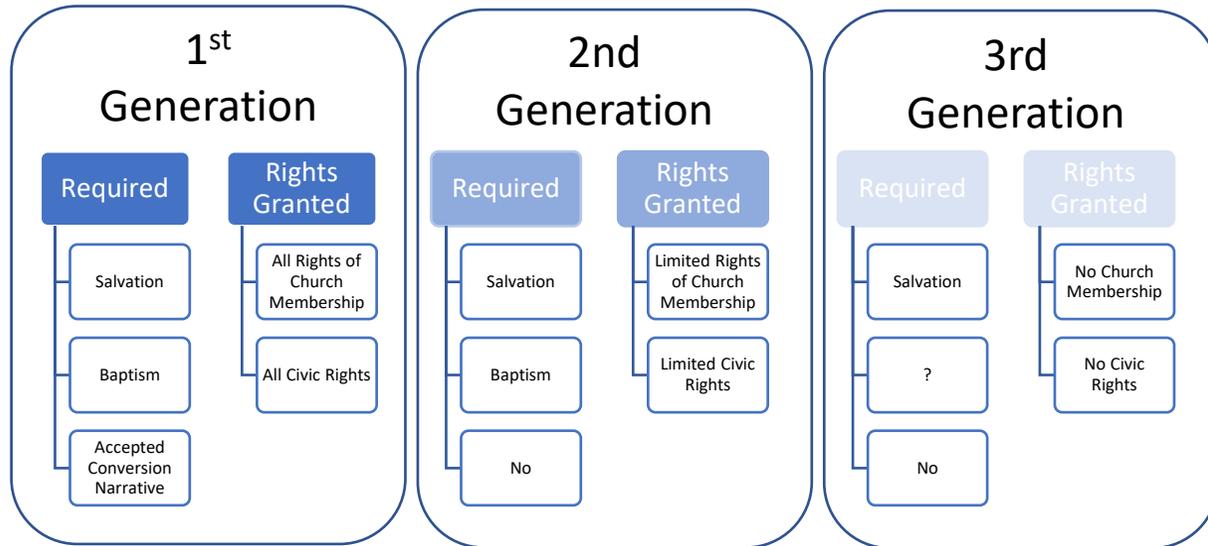


Religious Climate in New England Colonies

- Fervent religious life
- Rigorous and broadly exercised church/state discipline
- Church Covenants
 - 1st generation
 - 2nd generation
 - 3rd and subsequent generation



The Growing Problem



- Generational alienation
- Declining “visible church” membership
- Restricted reach of church discipline
- Decreased opportunities for civic participation
 - Blended church/state

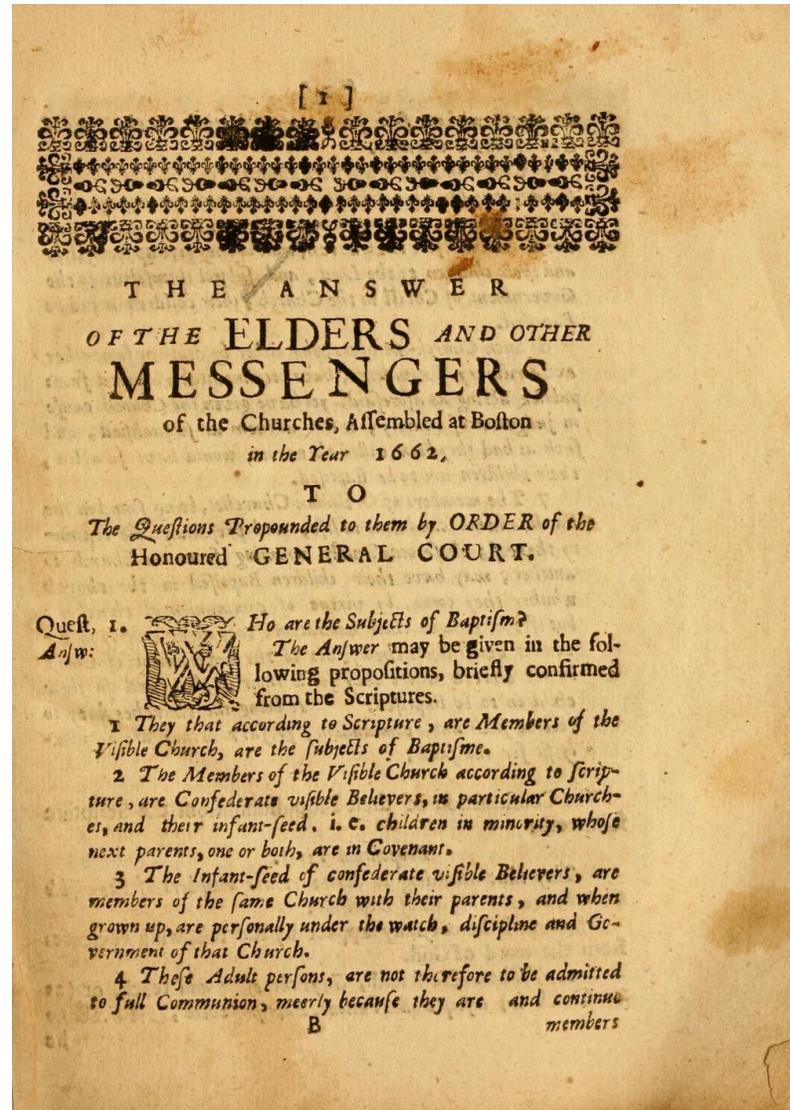
The “Half-Way Covenant”

- Early Congregationalists (Puritans) had become church members **only** after they had reported an experience of conversion acceptable to the church (approved conversion narrative) **even if they had been baptized as children**
 - **Many never reported a conversion experience**
 - They were still considered church members because they had been baptized (as infants, based on their parent’s church membership)
 - They were not admitted to the Lord’s Supper
 - They could not vote or hold political office
 - **Their children could not be baptized (because of their parent’s status)**

The “Half-Way Covenant” (1657/1662)

- The Half-Way Covenant was created by Solomon Stoddard and 17th century New England Congregationalists (Puritans) that allowed:
 - ***Children of “baptized” (as infants, based on their parent’s church membership) but unconverted church members to be baptized***
 - These children then became church members (could take the Lord’s Supper)
 - These children acquired political rights (voting)
 - These children were then expected to report their experience of conversion acceptable to the church (approved conversion narrative)
- ***The Great Awakening was a response to the Half-Way Covenant idea***

The Half-Way Covenant Solution (1662)



Propositions concerning the subject of baptism and consociation of churches, collected and confirmed out of the word of God, by a synod of elders and messengers of the churches in Massachusetts-Colony in New England. Assembled at Boston, ... in the year 1662. ..

S I N N E R S

In the Hands of an

Angry GOD.

A S E R M O N

Preached at *Enfield*, July 8th 1741.

At a Time of great Awakenings; and attended with remarkable Impressions on many of the Hearers.

By *Jonathan Edwards*, A.M.

Pastor of the Church of CHRIST in *Northampton*.

Amos ix. 2, 3. Though they dig into Hell, thence shall mine Hand take them; though they climb up to Heaven, thence will I bring them down. And though they hide themselves in the Top of Carmel, I will search and take them out thence; and though they be hid from my Sight in the Bottom of the Sea, thence I will command the Serpent, and he shall bite them.

B O S T O N: Printed and Sold by S. KNEELAND and T. GREEN. in Queen-Street over against the Prison. 1741.

<https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1053&context=etas>

“There is nothing that keeps wicked men at any one moment out of Hell, but the mere pleasure of God.”

Edwards' Ten "Considerations"

1. God may release wicked men into Hell at any given moment
2. The wicked deserve to be released into Hell. Divine justice does not prevent God from allowing the destruction of the wicked at any moment
3. The wicked, at this moment, suffer under God's condemnation to Hell.

Edwards' Ten "Considerations"

4. The wicked on earth -- at this very moment – suffer a sample of the torments of Hell. The wicked must not think, simply because they are not physically in Hell, that God (in whose hand the wicked now reside) is not – at this very moment – do not bear the fierceness of His wrath
5. At any moment God shall permit him, Satan stands ready to fall upon the wicked and seize them as his own

Edwards' Ten "Considerations"

6. If it were not for God's restraints, there are, in the souls of wicked men, hellish principles reigning which, presently would kindle and flame out into hellfire
7. Simply because there are not visible means of death before them at any given moment, the wicked should not feel secure
8. Simply because it is natural to care for oneself or to think that others may care for them, men should not think themselves safe from God's wrath

Edwards' Ten "Considerations"

9. All that wicked men may do to save themselves from Hell's pains shall afford them nothing if they continue to reject Christ
10. God has never promised to save us from Hell, except for those contained in Christ through the covenant of Grace.

Arminianism	Calvinism	
Semi-Pelagian	Augustinian	
<p align="center">Synergistic</p> <p>Salvation is accomplished as man and God cooperate. Divine Grace and the human will work together for salvation to happen.</p>	<p align="center">Monergistic</p> <p>Salvation is wholly the work of the Holy Spirit in regeneration. Mankind possesses no inclination toward the Gospel in his natural state and needs Divine Grace to be enabled to believe.</p>	
<p align="center"><i>Free Will or Human Ability</i></p> <p>Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature.</p>	<p>T</p> <p>Total Depravity</p>	<p align="center"><i>Total Inability or Total Depravity</i></p> <p>Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not--indeed he cannot--choose good over evil in the spiritual realm.</p>
<p align="center"><i>Conditional Election</i></p> <p>God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will.</p>	<p>U</p> <p>Unconditional Election</p>	<p align="center"><i>Unconditional Election</i></p> <p>God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man.</p>
<p align="center"><i>Universal Redemption or General Atonement</i></p> <p>Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins.</p>	<p>L</p> <p>Limited Atonement</p>	<p align="center"><i>Limited Atonement or Particular Redemption</i></p> <p>Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners.</p>
<p align="center"><i>The Holy Spirit Can be Effectually Resisted</i></p> <p>The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work.</p>	<p>I</p> <p>Irresistible Grace</p>	<p align="center"><i>Irresistible Grace or Effectual Calling</i></p> <p>In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ.</p>
<p align="center"><i>Falling from Grace</i></p> <p>Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ--that once a sinner is regenerated, he can never be lost.</p>	<p>P</p> <p>Perseverance of the Saints</p>	<p align="center"><i>Perseverance of the Saints</i></p> <p>All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.</p>