

But #4, The First Third of the Reign of Charles I - 1625. He reigned from 1625 to 1649. We are only looking now at the first third of his reign - a period which continued the situation we've looked at - under his father, James I - a situation ~~which~~ where you have the king - - we mentioned that didn't we - I'll review this for one second: #4 The First Third of the Reign of Charles I - I want to ~~reiterate~~ mention the fact that Charles tried to reign as an autocratic ruler, and tried to reign without Parliament at all <sup>and</sup> ~~and~~ this, you might say, "For an autocratic ruler, why did he need Parliament?" But it was an established custom in England, which had gradually grown up, that all money for the sovereign had to be voted by Parliament. and did, for a number of years, And so Charles tried to get along without Parliament, /and when he finally found it necessary to get more money than he could raise other ways, and called Parl<sup>o</sup> together, then began the next big movement which we look at when we return to England.

We go on then go B - which I mentioned at the end of the last hour: Continental Europe During the First Half of the 17th Century. Now the first half of the 17th century is quite distinct from the second half on the continent, just as each of the thirds is in England - as far as ~~church~~ church history is concerned.

No. 1 is The Rise of Arminianisms. We already under #3 - under A, noted how James sent several representatives from England to the Synod of Dort. We didn't say much about the Synod of Dort, ~~now~~ that being on the continent. Now we will look at the events looking up to the Synod of Dort. So, /under #1, The Rise of Arminianism, a. The successors of Calvin. We notices last semester that Calvin and Luther agreed on their theology. There were only two points of difference: one of those was on the Lord's Supper. And on that Calvin was about half way between Luther and Zwingli. And it was Luther's great detestation of Z<sup>o</sup>'s view that caused the sharp break between the followers of Luther and the followers of Calvin. The other was that Calvin developed the doctrine of common grace, which Luther had not ~~at~~ denied, but had not developed. But the great doctrines of the sovereignty of God, of the necessity of divine grace for salvation, of the <sup>predestination</sup> ~~predestination~~ unto life of those who are to be saved; these great Biblical doctrines were held equally by Calvin and Luther. If anything, Luther was stronger on predestination and on