

**History of the RPCNA**  
**Fresno Reformed Presbyterian Church**  
**Sunday School, September 14, 2014**  
**Week 2 → Scotland's 2<sup>nd</sup> Reformation & the Covenants**

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- I. Review
- II. Overview of Scottish/British Royalty
- III. Presbyterianism vs. Prelacy
  - a. Andrew Melville
  - b. General Assembly vs. King James
- IV. Scotland's 2<sup>nd</sup> Reformation
  - a. From James I to Charles I
  - b. The St. Giles Riot and Revolution in Scotland
  - c. The National Covenant
  - d. Charles vs. the Covenanters
  - e. The Solemn League & Covenant
  - f. Westminster Assembly
- V. Next week
  - a. Restoration of Charles II
  - b. Conflict between Stewart Dynasty & Scottish Covenanters
  - c. Persecution of the Covenanters

**FRPC Sunday School – History of the RPCNA – Quotes for Week 2**

1. “Andrew Melville was not only a man of great courage, but a man of great learning. His boldness and uncompromising spirit caused him to be summoned, in 1584, to appear before the Privy Council to answer for what were alleged to be treasonable speeches and prayers. Melville appeared before the council, protested against their summons, and boldly claimed the right of freedom of speech and the autonomy of the Church in spiritual matters.” – J.G. Vos

2. “Melville was one of a group of ministers sent to confer with the monarch. The king had a mind of his own about the government of the Church and was not inclined to make any concessions. Melville took the king by the sleeve and told him to listen to what the ministers had to say, and addressed him thus: ‘Sire, there are two kings and two kingdoms in Scotland; there is King James the head of this commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give you all obedience; but again I say you are not the head of the Church; you cannot give us that eternal life, which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that Church of which you are a member. Sire, when ye was in your swaddling-clothes, Christ reigned freely in this land, his ministers and servants did then freely in his name what they ought to do; and now, when ye are come to the kingdom, will ye take it upon you to make encroachments?’” – J.G. Vos
3. “Parliament sat behind closed doors. All the anti-prelatic acts of the General Assembly were declared to be treason. Parliament confirmed the king’s ‘royal power over all states and subjects within this realm.’ It was declared unlawful for the General Assembly to meet without the royal consent. The ministers must acknowledge the bishops as their superior officers. The nobility and gentry yielded to these measures, but the ministers opposed them.” – J.G. Vos
4. “When the General Assembly met in Glasgow on the 8<sup>th</sup> of June, 1610, it proved to be a packed court. King James sent letters to the several Presbyteries directing them whom to send as commissioners to the Assembly. When the assembly met, bribery was freely used to influence the members in the King’s favor. The Earl of Dunbar came from London with a large quantity of gold coins called “angels,” from which circumstance the Assembly of 1610 was called the “Angelical Assembly”. These coins were distributed to the commissioners, ostensibly to defray their traveling expenses, as some had come from long distances. But Row records that “some near Glasgow, who voted the King’s way, got the wages of Balaam; while some gracious ministers in the North, who voted negatively, got no gold at all.’ In the end the King’s proposals were carried, with but five negative votes...The Parliament in 1612 ratified the acts of the General Assembly...The Parliament also declared that the King was the only lawful supreme ruler in Scotland, in all matters, both ecclesiastical and temporal. This Act of Parliament gave full legal sanction to Episcopacy in Scotland.” – J.G. Vos
5. “It became apparent that James’ ruling passion was the complete union of his two kingdoms. As a necessary step toward this end, he set about de-Presbyterianizing Scotland and making its church a northern counter-part of the Church of England. This program involved two features primarily; the setting up of a bench of bishops with diocesan powers, and the introduction of Episcopalian practices into public worship. In 1610, therefore, a completely Episcopal system was introduced into Scotland; in 1612 the Estates obediently ratified the new order of church government.” – J.D. Douglas
6. “When the government of the Church had thus been changed and its ritual modified, the king again for a space lay low, content with this exercise and recognition of his supremacy. While he still showed his adherence to the Divine Right idea, he ruled the Church through General Assemblies, thus showing lip-service to the generally recognized machinery of legislation. James knew his own strength, and never quite overstepped the mark in all his dealings with Scotland...It had been James’ boast that he ‘knew the stomach’ of his Scottish Subjects.” – J.D. Douglas
7. “Devil cause you colic in your stomach, false thief; dare you say the Mass in my ear?” - Jenny Geddes
8. “The book of canons required explicit acknowledgment of the royal supremacy; it swept away the remaining framework of the Presbyterian Church, at which James VI had been chipping sporadically for years; transferred full power to the bishops; threatened excommunication on those who for biblical reasons

condemned the Liturgy, and on those who rejected Episcopacy. All was done in striking defiance of the known wishes of most of the people, and under the control of the king, the English, and an ecclesiastical system which the entire country was increasingly learning to dislike.” – J.D. Douglas

9. “By the National Covenant of 1638, Scotland renewed the national renunciation of Popery, pledged adherence to Presbyterianism, and showed King Charles I that he was not above the law, and that so long as he observed the law of the land, he could count on the loyalty of the Scottish people. It has sometimes been held that the National Covenant was illegal and treasonable; but even a casual examination of the Covenant is sufficient to show that it was, in one of its aspects, an appeal from the tyranny of the King to the law of the land.” – J.G. Vos
10. “Charles at first pretended to yield, but wrote to Hamilton...his appointed commissioner...’I give you leave to flatter them with what hopes you please; your chief end being now to win time, until I be ready to suppress them...I will rather die than yield to those impertinent and damnable demands.’ The Covenanters were not to be denounced as traitors until the King’s fleet had set sail for Scotland. It is not surprising that no reconciliation was ever effected with a monarch who could resort to such blatant subterfuge.” – J.D. Douglas
11. “Charles had no money for a war. The English Parliament could have made him a grant, but no English Parliament had met for ten years – the result of the King’s determination to be sole ruler. He did now call the Short Parliament, but it refused the necessary supplies and he dissolved it after three weeks.” – J.D. Douglas
12. “During the debate on church discipline, the Presbyterians found themselves opposed by the two other parties – the Independents and the Erastians. The former, who held what was adjudged to be the untenable position that the Church had no power of excommunication, soon retired from the debating floor. The Erastians, though admitting such a power, placed it in the hands of the civil authority. One of their leaders, ‘the learned Selden,’ held forth at great length with a staggering display of minute rabbinical lore, striving to demonstrate that Matthew 18:15-17, the passage under dispute, contained no warrant for ecclesiastical jurisdiction, but concerned the ordinary practice of the Jews in their common civil courts. Even the most erudite and able of the divines present were in no hurry to encounter such a formidable opponent. Samuel Rutherford [author of *Lex Rex*], the story goes, turned to Gillespie and said: ‘Rise, George, rise up, man, and defend the right of the Lord Jesus Christ to govern by His own laws, the Church which He hath purchased with His blood.’ With every appearance of reluctance Gillespie rose, gave first a summary of the previous speech, stripping it of all its cumbrous learning and reducing it to simple language. Then steadily, point by point, he completely refuted it, proving that the passage in question could not be interpreted or explained away to mean a mere reference to a civil court, and that the Jews both possessed and exercised the right of spiritual censures. The effect of Gillespie’s speech was so great as not only to convince the Assembly, but also to astonish and confound Selden himself...The Erastian leader is reported to have exclaimed in bitter mortification: ‘That young man, by this single speech, has swept away the learning and the labor of ten years of my life.’” – J.D. Douglas
13. “The Westminster Assembly itself really belongs to English rather than Scottish Church history, yet the Church of Scotland cooperated in the enterprise at the time, and the work of the Assembly has had far greater permanent effects in Scotland than in England. The chief doctrinal standards of all branches of Scottish Presbyterianism down to the present day were formulated by the Westminster Assembly of Divines.” – J.G. Vos