

History of the Reformation

Background for Baptist Theology

- Review

- John Knox

- Led the Reformation movement in Scotland
- Convinced of Reformation theology in 1540's
- Enslaved, exiled, and returned to Scotland 1550's
 - Huge influence of Calvin in Geneva 1556-1559
- Goal to reform the church of Scotland
 - Fiery preacher
 - Feared no man (especially Mary the Queen)



- Mary Queen of Scots

- Sent by Catholic mother to France to be raised
- Marries Francis II, but he died within months of becoming king
- Has to return to Scotland 1560
 - Catholic, but doesn't want to repeat Bloody Mary's pattern
 - Tries to woo Scottish noblemen, but John Knox is unmoved
 - The Catholic mass is idolatry
 - Knox opposed her marriage to her cousin
 - Son James is born 1566
 - Her husband is murdered and she marries the murderer
- Deposed and flees to England
 - Initially protected by Elizabeth I
 - Later arrested and beheaded for plot to assassinate Elizabeth I



- James VI of Scotland – age 1 - 1567

- Son of Mary Queen of Scots and Lord Darnley
- Later James I of England (KJV fame)
- Knox preached at his coronation
 - In a context of “the Divine Right of Kings”
 - Message of “Constitutional Monarchy”
 - Monarchy created by law and subject to a constitution
 - later becomes Great Britain standard and to this day
 - 1578 – in Scotland
 - 1688 – in England
- At Knox's death – an developed but unexecuted vision for Scotland

- Knox's last sermon Aug 1572

- The Sunday just following the St Bartholomew's Day massacre

- Knox died Nov 23, 1572

- Weak health since days of Galley slave

- The mantel of the Reformation in Scotland

- Andrew Melville (1545 – 1622)
- Great advances in the development of Presbyterianism

- Lasting Contributions of John Knox
 - Visionary ideals for Scotland:
 - The First Book of Discipline was a manifesto for a Christian commonwealth
 - Reformed Faith (Presbyterianism) as the basis for all of life
 - A far-seeing vision of universal education for children, universities
 - Vision of relief for the poor
 - Spearheaded rejection of the papacy without leaving the church subject to the monarch
 - He purified the church much more thoroughly than England experienced at the same time
 - Laid the theological foundations for the right of Christians to resist wicked rulers
 - The American Revolution was commonly called a Presbyterian revolution, as many of its leaders were Presbyterian, having imbibed the fiery Scottish sense of independence
 - WWII – Dutch resistance to Hitler and his invasion of the Low Countries

- Presbyterian Government
 - Knox – “the father of the Presbyterian Church”
 - Knox postulated elder (*presbuteros*) rule of the church (ala Calvin)
 - Elders selected by the members of the congregations
 - Teaching elders (pastors) are called by the congregations
 - Collectively, the elders form a presbytery in a district or parish, which then sends representatives to a national assembly
 - Rejected by Scottish Parliament in 1560 with 1st Book of Discipline
 - Put into place 1578 with 2nd Book of Discipline
 - Even though back-and-forth battle with Episcopal rule would continue until 1688
 - Presbyterianism will later include Calvinism, Covenant Theology
 - Westminster Confession of Faith (1646)

- Reformation in England
 - Henry VIII
 - Split with Church of Rome
 - Catholic structure/worship and King as the head
 - Edward VI
 - Moved the Church of England toward Reformation
 - Reformed rather than Lutheran influence
 - Thomas Cranmer, Martin Bucer and others
 - Lady Jane Grey
 - Brilliant, Protestant, but poorly politically connected
 - Only 9 days
 - Mary I
 - “Bloody Mary” – attempted to restore Roman Catholicism
 - Elizabeth I
 - Elizabethan Settlement – coexistence of Protestant episcopal structure with catholic-like ceremonies

- Protestants in England
 - **Conformists** –
 - claimed that “more than earthly authority” was given to head of state and of church (High church)
 - **Non-Conformists** – reform the church from within
 - **Puritans** –
 - Originally within Church of England – wanted full Calvinistic reformation in England
 - Wanted to see Church of England reorganized on presbyterian grounds rather than episcopal lines
 - Englishmen who had fled from Bloody Mary’s persecution
 - Returned to England with a renewed zeal gotten from Geneva
 - **Separatists or Dissenters**
 - Repudiated State church – favored “gathered church”
 - Church = those who have responded to the call of Christ
- **Puritans**
 - Puritanism became a way of life (a Christian pilgrimage)
 - Emphasis on personal regeneration
 - Personal sanctification
 - Household prayers
 - Strict morality
 - Bible (interpreted in spirit of early continental reformers [Bullinger & Beza]) is only source of doctrine, liturgy, polity, personal religion
 - 1558 – Exiles began returning from Geneva with hope of reforming the Church of England
 - Pick up where they’d left off with Edward VI
 - 1559 – 1593 – governing classes became more Protestant
 - 1559 – Puritans disappointed that Elizabeth chose diocesan episcopate rather than Reformed episcopate
 - Parliament pressed for further reformation
 - Name “Puritans” came into use since they wanted to purify the church
 - Also known as “Precisian”
 - Elizabeth would have none of restructure along Presbyterian lines
 - 1593 – Act against Puritans
 - Required attendance and participation in Church of England services at least once per month
- **Separatists, or Dissenters**
 - Repudiated State church – favored “gathered church”
 - Doubted that Church of England was scriptural
 - Church = those who have responded to the call of Christ
 - Leader was Robert Browne
 - 1582 – “Reformation without Tarrying for Any”
 - “The church planted or gathered is a company or number of Christians or believers, which, by a willing covenant made with their God, are under the government of God and Christ and keep His laws in one holy communion.”
 - Later known as **Congregationalists/Independents**
 - Given up hope of reforming the Anglican Church from within
 - Church is not subject to bishops or magistrates
 - Ordination is in hands of the whole church

- Separatists (cont.)
 - Persecuted by both Mary and Elizabeth
 - Death penalty for preaching separatism
 - Endured invectives from both Conformists and Puritans
 - Sought religious freedom in Holland
 - By 1603 (accession of James I) only one Separatist church remained, in Gainsborough, in charge of pastor John Smyth
 - 1605 – that flock fled to Amsterdam
 - John Robinson’s congregation at Leyden – from which Pilgrims set off in 1620 on the Mayflower
 - Both Puritan and Separatist

- Baptists
 - John Smyth – associated with but did not join another English Separatist group in Amsterdam
 - Thomas Helwys, an old friend, joined with him
 - 1608/09 – came to believe that, since most members were baptized as infants, his Separatist Church was invalid
 - Came to a new understanding of the church as a company of believers, and the necessity of believer’s baptism
 - Baptised himself, then Helwys
 - On the basis of confession of faith
 - Always bothered by self-baptism, sought Mennonite association
 - Helwys was hesitant because of Mennonite view of Christology
 - Understood baptism by immersion through this group
 - Smyth also gradually moved from his understanding of Calvinistic predestination to Arminianism and Universal Salvation
 - Smyth died 1612, before he could be received by the Mennonites
 - His last book was a plea for full liberty of conscience in religion
 - Necessary to ‘reconstitute’ the church rather than “reform” it
 - Early Baptist Emphases
 - Personal conversion
 - Baptism to those confessing faith
 - Mode was pouring. Not immersion yet
 - Mutual covenanting among believers
 - Separation of Church from State
 - 1612 – Helwys leads the new pro-Arminian, pro-Anabaptist, separation of Church/State back to London
 - Thoughts of cowardice from “running from persecution” rather than “taking a stand for Christ”
 - Made great efforts to try to convince King James that Baptists were loyal subjects and not heretics
 - 1613 – Helwys arrested, jailed, dies in jail 1616(?)
 - 1625 – **General Baptists**
 - Term comes into common usage
 - Strongly anti-Calvinistic

- **Particular Baptists**
 - Reject any relationship to John Smyth
 - Independent Churches – did not necessarily leave Church of England – even though driven to “separate”
 - 1616 – Henry Jacob – led a small independent congregation
 - Constant discussion about meaning of baptism
 - 1633 – a number withdrew and formed a separate congregation which adopted believer’s baptism
 - Historians date 1st Particular Baptist congregation to 1638
 - May 1640 – Council of Independent congregations in London
 - Called to adjudicate question of child baptism
 - Result – new congregation created under leadership of William Kiffin
 - 1643 – Kiffin organized seven congregations together
 - 1644 – Issued London Confession of Faith
 - Signed by 15 Particular Baptist leaders
 - Pre-dates Westminster Confession (1646)
 - 2nd Edition issued 1646
- Baptist Issues
 - Scripture alone, not decisions of Churches or States
 - Persecution for conscience sake is anti-Christian
 - Atonement
 - General vs Particular
 - Eternal security
 - Baptism
 - Infant vs Believer’s
 - Pouring vs Sprinkling vs Immersion
 - Congregational Polity
 - Lord’s Supper