

PRAYER

QUIZ

1. What is the name of the petition presented to King James, claiming to be from 1,000 puritan ministers?
2. What year was that petition submitted to King James?
3. In that petition, it was asked that all ministers be required to perform a certain duty, and, if not able, to be removed and replaced, or to hire another minister to do that duty in the church. What was it? [preaching]
4. Name one of the three abuses of baptism which the petitioners asked the king to eliminate. [cross, interrogatories, administration by women]
5. What did the petitioners cite as an abuse of the wedding ceremony? [the ring]

TIMELINE

- 1509 King Henry VIII ascends the throne of England
- 1526 Tyndale's complete New Testament in English is printed
- 1534 The Act of Supremacy officially separates the Church of England from the pope
- 1547 King Edward VI ascends the throne
- 1553 Queen Mary I ascends the throne
- 1558 Queen Elizabeth I ascends the throne
- 1560 Geneva Bible is published
- 1588 Spanish Armada is defeated
- 1603 King James I ascends the throne
- 1604 In the Hampton Court Conference, King James agrees to a new Bible translation

BIBLE

1 Kings 12:6-7 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise me to answer these people?" (7) And they spoke to him, saying, "If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever."

LECTURE

Hampton Court Conference - so called because held at the Hampton Court palace near London
January 14-18 1603/1604

JRY: the following is excerpted and paraphrased from "The Hampton Court Conference" by Lawrence M. Vance

The Hampton Court Conference was held in January of 1604 at Hampton Court Palace near London, in response to the Millenary Petition. The Puritans desired a more complete reformation in the Church of England. Extreme Puritans rejected Prelacy (church government by bishops) outright, as well as the Book of Common Prayer; moderate Puritans merely objected to certain ceremonies, such as wearing the surplice (a white ministerial vestment), and making the sign of the cross (traced on an infant's forehead during baptism).

Ever wanting to be tolerant and a reconciler of religious differences, King James set a date for a conference in which the Puritans could state their case. The Hampton Court Conference can be seen as primarily an attempt by King James to settle the issue of Puritanism in the Church of England.

Beginning on a Saturday, the Hampton Court Conference was held on three days in January (14, 16, & 18) of 1604. It was held in a withdrawing room within the Privy Chamber. Here, a delegation of moderate Puritan divines met with the king and his bishops, deans (a church office below that of a bishop), and Privy Council (the king's advisors). Several of the men who attended the Hampton Court Conference were later chosen to be translators of the proposed new Bible. The participants on the first day were limited to the king, the bishops, five deans, and the Privy Council. Day two saw the Puritan representatives, two bishops, and the deans meet with the king and his Council. The third day was a plenary session.

Representing the Puritans at the Hampton Court Conference were Dr. John Rainolds (1549–1607), Laurence Chaderton (1537–1640), Dr. Thomas Sparke (1548–1616), and John Knewstubs (1544–1624).

-Rainolds was president of Corpus Christi College, Oxford...of whom it was said: "He alone was a well-furnished library, full of all faculties, of all studies, of all learning; the memory, the reading of that man were near to a miracle," acted as the "foreman" for the Puritan group.

-Chaderton was the master of Emmanuel College, Cambridge... He was a noted Latin, Greek, and Hebrew scholar, and also served as one of the translators of the future Bible. Chaderton preached to large crowds at Cambridge for nearly fifty years.

-Sparke was educated at Magdalen College, Oxford, where he earned four degrees. He had earlier represented the Puritans in a conference held at Lambeth Palace in December 1584.

-Knewstubs was educated at St. John's College, Cambridge. He was an ardent controversialist. At the Hampton Court Conference, he took special exception to the use of the sign of the cross in baptism and the wearing of the surplice, equating it with garments worn by the priests of Isis, for which he was rebuked by the king.

There were nine bishops in attendance at the Hampton Court Conference, led by John Whitgift, the aging Archbishop of Canterbury. The bishops of the Church of England were joined by nine deans.

On the first day of the conference the king and his Privy Council met with his bishops and five deans. In his opening remarks, the king contrasted England and Scotland: “For blessed be God’s gracious goodness, who hath brought me into the promised Land, where religion is purely professed, where I sit amongst grave, learned and reverend men, not as before, elsewhere, a king without state, without honour, without order, where beardless boys would brave us to the face.”

After relating that he did not call the conference “for any innovation, for we acknowledge the government ecclesiastical, as now it is, to have been approved by manifold blessings from God himself,” the king explained that the points upon which he desired to be satisfied could be reduced to three heads: (1) Concerning the Book of Common Prayer, and divine service used in the Church, (2) Excommunication in the ecclesiastical courts, (3) The providing of fit and able ministers for Ireland. In the Prayer Book, the king had questions about confirmation, absolution, and baptism. Regarding excommunication, the king was concerned about the manner in which it was done and the persons who did it. As for ministers for Ireland, the king deferred the matter to the last day of the conference. There was to be no question of a change in the government of the church, as James was later to state: “I approve the calling and use of bishops in the Church, and it is my aphorism, “No Bishop, no King.”

On the second day of the conference, the Puritan delegation, two bishops and the deans met with the king and his Council. Patrick Galloway and the two doctors of divinity, John King and Richard Field, were also in attendance. Prince Henry (who would die in a few years, leaving Charles as the king's only heir), then nine years old, sat on a stool beside his father the king.

The Puritan delegates had been instructed to propose some moderate reforms: the improvement of the clergy, the revision of the Thirty-Nine Articles, the abolition of offensive ceremonies, the correction of the liturgy, better regulation of the Sabbath, and the authorization of a new short catechism. There was no mention of any new translation of the Bible.

Dr. Rainolds began the day's session with four requests:

1. That the doctrine of the church might be preserved in purity according to God's word.
2. That good pastors might be planted in all churches to preach the same.
3. That the church government might be sincerely ministered according to God's word.
4. That the Book of Common Prayer might be fitted to more increase of piety.

He went on specifically to request that a new catechism be made, that errors be corrected in the Prayer Book, that the sign of the cross not be used in baptism, that changes be made in the words of the marriage ceremony (for which he was chided by the smiling king for speaking of marriage when he was but a single man), that articles sixteen, twenty-three, twenty-five, and thirty-seven in the Thirty-Nine Articles be amended, that "unlawful and seditious books be suppressed," that the Apocryphal books not be read in church, and, almost incidentally, that a new translation of the Bible be made. Twice he requested that the "nine orthodoxal assertions" of the Lambeth Articles be added to the Thirty-Nine Articles.

In discussing the manner in which theological disputes should be settled among the clergy, Rainolds mentioned the desirability of an episcopal synod where the bishop with his presbytery could make a determination of "such points before not decided." A presbytery was the wrong thing to mention, for James was from Scotland, and, shrewdly using the opportunity presented him by Rainolds to reinforce his idea of episcopacy being a safeguard to the monarchy, he quickly retorted: "If you aim at a Scottish presbytery, it agreeth as well with monarchy as God and the devil. Then Jack, and Tom, and Will, and Dick, shall meet and censure me and my council, and all our proceedings." The king then quoted for the second time his maxim, "No Bishop, no King," and concluded his words to Dr. Rainolds with: "If this be all your party hath to say, I will make them conform themselves, or else I will harrie them out of the land, or else do worse."

The third day of the conference was quite different than the first two. In addition to the Privy Council and the clergy, there were also present some knights, civilians, and ecclesiastical lawyers. The Puritans were called in at the close to hear the king's decisions. The king made a speech in which he touched on changes to be made – changes in the Book of Common Prayer, in the operation of the ecclesiastical courts, concerning ministers, including the planting of preachers in Ireland, and in controls on the importation of popish books. A list survives containing fifteen things “as shall be reformed in the Church,” one of which concerns a new translation of the Bible. After the bishops and the Privy Council were directed to form themselves into committees to implement the decisions made at the conference, the Puritan delegation was admitted and informed of them.

King James was interested in conformity. He insisted at the end of the conference that he “would have the bishops to govern and the ministers to obey.” Although most of the reforms decided on at the Hampton Court Conference had been mentioned in the Millenary Petition, the principal objections of the Puritans were ignored. The alterations made in the Prayer Book were in many respects considered to be matters of indifference to the Puritans. There was to be no great revision like that of the Second Prayer Book of Edward VI in 1552. The Jacobean Prayer Book of 1604 (the fourth) was therefore basically the same as the Elizabethan Prayer Book of 1559 (the third). A royal proclamation enjoining the use of the revised Book of Common Prayer was issued on March 5, 1604.

The king would use subscription to regulate nonconformity. The Convocation (the clerical Parliament) of the Anglican Church passed a series of 141 canons later in 1604. Canon 36 incorporated Whitgift's Three Articles of 1583 that required every minister to subscribe to the royal supremacy, the Book of Common Prayer, and the Thirty-Nine Articles of Religion. This was followed by another royal proclamation on July 16, 1604, in which ministers were given until November 30 of that year to conform to the rites and ordinances of the Church of England.

The only thing accomplished after the Hampton Court Conference that was of any lasting significance was the translation of the new Bible. It was on the second day of the conference that Dr. Rainolds proposed that a new translation of the Bible be undertaken. According to Barlow: “After that he [Rainolds] moved his majesty that there might be a new translation of the Bible, because those which were allowed in the reign of king Henry the Eight and Edward the Sixt were corrupt and not answerable to the truth of the original.”

Three examples were then given by Rainolds: “First, Galatians iv. 25. The Greek word susoichei is not well translated as now it is, bordereth neither expressing the force of the word, nor the apostles sense, nor the situation of the place. Secondly, psalm cv. 28, ‘They were not obedient;’ the original being, ‘They were not disobedient.’ Thirdly, psalm cvi. 30, ‘Then stood up Phinees and prayed,’ the Hebrew hath, ‘executed judgment.’”

The king replied that “he could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst.” But it was not the text of the Geneva Bible that bothered the king – it was the notes. After the Bishop of London added a caveat that no marginal notes should be added to Rainold’s new Bible, the king mentioned two passages in the Geneva Bible (Exo. 1:19 & 2 Chr. 15:16) where he found the notes to be offensive. The king then concluded: “Let errors, in matters of faith, be amended, and indifferent things be interpreted, and a gloss added unto them.”

And so the King James Authorized Version was born. The greatest achievement of the Hampton Court Conference may seem rather incidental in man’s eyes, but it is “in the sight of God of great price” (1 Pet. 3:4), as history has borne witness.

In a meeting of the king, bishops, and privy council after the Hampton Court Conference, the following was decreed: "That care be taken, that one uniform translation of the Bible be printed, and read in the church: and that without any notes."

Vance: In "A Note of Such Things as Shall be Reformed in the Church," written soon after the Hampton Court Conference (and thought to be written by the bishop of London, Richard Bancroft [1544-1610]), fifteen items are listed.

1. The Absolution shall be called the Absolution or General Remission of Sins.
2. The Confirmation shall be called the Confirmation or Further Examination of children's faith.
3. The Private Baptism, now by laymen and women, shall be called the Private Baptism by the ministers only; and all those questions in that baptism, which insinuate it to be done by women, taken away.
4. The Apocrypha, that hath some repugnancy to the canonical scripture, shall not be read; and other places chosen which either are explanations of scripture or suit best for good life and manners
5. The jurisdiction of the bishops shall be somewhat limited, and to have either the dean and chapter, or some grave minister assistant to them in ordination, suspension, degradation, &c.
6. The excommunication, as it is now used, shall be taken away both in name and nature. And a writ out of the chancery, to punish the contumacious, shall be framed.
7. The kingdom of Ireland, the borders of Scotland, and all Wales, to be planted with schools and preachers as soon as may be.
8. As many learned ministers, and maintenance for them, to be provided in such places of England, where there is want, as may be.
9. As few double-beneficed men and pluralities as may be; and those that have double benefices to maintain preachers, and to have their livings as near as may be one to the other.
10. One uniform translation of the Bible to be made, and only to be used in all the churches of England.
11. One catechism to be made and used in all places.
12. The Articles of Religion to be explained and enlarged. And no man to teach or read against any of them.
13. A care had, to observe who do not receive the communion once in the year; the ministers to certify the bishops, the bishops the archbishops, the archbishops the king.
14. An inhibition for popish books to be brought over: and if any come, to be delivered into their hands only that are fit to have them.
15. The high commission to be reformed, and reduced to higher causes and fewer persons; and those of more honour and better qualities.