

PRAYER

BIBLE

Proverbs 29:2 When the righteous are in authority, the people rejoice; But when a wicked man rules, the people groan.

YE OLE QUIZZE

1. Does the author of our textbook generally approve or disapprove of how King Edward VI's relatives ruled England during Edward's childhood? disapprove
2. Were King Edward VI and his relatives Protestant or Roman Catholic? Protestant
3. Who translated the New Testament from the original Greek into English in the mid 1520s?
4. What act of Parliament officially separated the Church of England from the pope in 1534?
5. Your textbook mentions that Bishop Latimer used his father's occupation to describe the change in the country's condition during the bishop's lifetime. What was his father's occupation? a farmer

OFFICIAL 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] for next time

READING ASSIGNMENT

"The Forgotten Translation" by Gary DeMar
<https://genevabible.com/introduction/>

LECTURE

Remember: I am working largely from what I learned from Dr. James Renihan and Dr. Keith Wrightson, and M.B. Synge, the author of our textbook.

King Henry VIII died 1547 (aged 56)

Edward VI ascended the throne

-from Queen Jane Seymour, born 1537; -9 1/2 years old at ascension

-Edward Seymour, the prince's uncle, made Duke of Somerset and Protector of the King

-reform minded; of sincere Protestant views

Archbishop Cranmer able to do more reform than before

Edward Seymour and his circle did much in a few years

-In 1547, Parliament was persuaded to repeal the heresy laws and the Six Articles (1539); no more burning of Protestants.

-They issued reformist injunctions for the removal of images and the obliteration of religious paintings by whitewashing them in the churches.

Synge: Processions were forbidden; new communion tables of wood were set up instead of the old stone altars. Images and pictures and precious manuscripts were destroyed; the plate and valuables of the churches were looted. Beautiful old painted windows, which could never be replaced, were smashed.

-A book of homilies was issued, official sermons of broadly Lutheran sympathy in their doctrine.

-agreed on among church leaders in 1542; published 1547

-Archbishop Cranmer worked on them and wrote five of the twelve

-In 1548, communion was allowed in 'both kinds'; that is, both bread and wine were administered to the laity in the Protestant style.

-in 1549 Cranmer issued a prayer book, and an act of uniformity to insist upon its use, which was at least half Protestant in doctrine.

-Edward by this time had emerged as a youth of pronouncedly evangelical Protestant beliefs and inclinations . . . He was often described as the 'young Josiah', a biblical figure, the young king who would bring true reform and cleansing of the church.

-in 1552 a further prayer book was issued, a revised prayer book, this one decisively and openly Protestant

-in 1553 by an emphatically Protestant statement of faith, the Forty-two Articles of Religion

-By 1553, the Church of England was clearly Protestant in doctrine and in forms of worship, centered on the English Bible and on the Prayer Book

-This was imposed by a powerful minority, not rising out of the will of the majority.

These things did not all go over smoothly with the general population! There were even open rebellions put down by the king's army. The nation had developed deep divisions over the reforms in religion.

Edward died of illness in 1553, right after the issuing of the 42 Articles.

- the Duke of Northumberland proclaimed as queen Lady Jane Grey, the nearest Protestant successor who could be named except Princess Elizabeth, who was left out because she was still stigmatized as illegitimate

- Mary raised support among gentry, formed an army, and marched on London

- Duke of Northumberland capitulated

- Mary became Queen

-Jane Grey and her husband were executed

Book of Homilies - 1547 - excerpts

Homilie on the Reading of Scripture

...there is no trueth nor doctrine necessarie for our iustification and euerlasting saluation, but that is (or may bee) drawne out of that fountaine and Well of trueth.

Therefore forsaking the corrupt iudgement of fleshly men, which care not but for their carkasse: let vs reuerently heare and read holy Scriptures, which is the foode of the soule (Matthew 4.4). Let vs diligently search for the Well of Life in the bookes of the New and Old Testament, and not runne to the stinking puddles of mens traditions (devised by mens imagination) for our iustification and saluation.

42 Articles - 1553 - excerpts

I. Of Faith in the Holy Trinity. There is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; and the maker and preserver of all things both visible and invisible. In unity of this Godhead there are three persons of one substance, power, and eternity: The Father, the Son, and the Holy Ghost.

II. That the Word, or Son of God, was Made a Very Man. The Son, which is the word of the Father, took man's nature in the womb of the blessed virgin Mary from her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together into one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried to reconcile his Father to us, and to be a sacrifice for all sin of man, both original and actual.

XI. Of the Justification of Man. Justification by only faith in Jesus Christ, in that sense as it is declared in the Homily of Justification, is a most certain and wholesome doctrine for Christian men.

XIII. Of Purgatory. The doctrine of school authors concerning Purgatory, pardons, worshipping and adoration as well of images, as of relics, and also invocation of saints, is a fond thing vainly feigned and grounded upon no warrant of scripture, but rather repugnant to the word of God.

XXV. Men Must Speak in the Congregation in Such Tongue as the People Understand. It is most seemly and most agreeable to the word of God that in the congregation nothing be openly read or spoken in a tongue unknown to the people, the which thing S. Paul did forbid...

XXVI. Of the Sacraments. Our Lord Jesus Christ has knit together a company of new people with Sacraments, most few in number, most easy to be kept, most excellent in signification, as is Baptism, and the Lord's Supper. The Sacraments were not ordained by Christ to be gazed upon or to be carried about, but that we should rightly use them. In such only as worthily receive the same, they have a wholesome effect and operation, and yet not that of the work wrought, as some men speak, which word, as it is strange and unknown to Holy Scripture, so it engenders no Godly, but a very superstitious sense. They that receive the Sacraments unworthily purchase to themselves damnation, as Saint Paul says.

XXIX. Of the Lord's Supper. Transubstantiation, or the change of the substance of bread and wine into the substance of Christ's body and blood cannot be proved by holy writ, but is repugnant to the plain words of Scripture, and has given occasion to many superstitions. Forasmuch as the truth of man's nature requires that the body of one and the self-same man cannot be at one time in diverse places, but must needs be in some one certain place, the body of Christ cannot be present at one time in many and diverse places. Because (as Holy Scripture does teach) Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not, either to believe or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper. The Sacrament of the Lord's Supper was not commanded by Christ's ordinance to be kept, carried about, lifted up, or worshipped.

XXX. Of the Perfect Oblation of Christ Made Upon the Cross. The offering of Christ made once forever is the perfect redemption, the pacifying of God's displeasure, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which, it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables and dangerous deceits.

11. Justification by only faith in Jesus Christ . . . is a most certain and wholesome doctrine for Christian men. We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings.

23. The Romish doctrine . . . concerning purgatory, pardons, worshipping and adoration as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

24. It is a thing plainly repugnant to the Word of God . . . to have public prayer in the Church, or to minister the sacraments in a tongue not understood of the people.

29. Transubstantiation, or the change of the substance of bread and wine into the substance of Christ's body and blood cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture

Mary I (1553-58)

-devoutly Roman Catholic (mother Spanish, remember?)

-1553 Parliament repealed Act of Uniformity

-1554 married Prince Philip of Spain (future King Phillip II)

Reversed reforms under Henry VIII and Edward

-1554 papal jurisdiction restored

-Cardinal Reginald Pole returned from Italy to be Archbishop of Canterbury

- many protestant ministers removed

- many protestants fled to continent, about 800 ministers "Marian Exiles"

-notably to Geneva, where they were 2% of population

-Calvin granted them use of hall where he gave lectures

-John Knox first pastor

- then William Whittingham
- were able to consult all the reformed scholarship up to that time, including Calvin and Beza personally
- produced *Geneva Bible*
 - with annotations including “resistance theory”
 - mostly the work of William Whittingham
- developed presbyterianism, which was taken back to England and Scotland
- Oxford and Cambridge purged of protestants
- 1554 Heresy Act - Synge: The heresy laws of Henry IV and Henry V became again the laws of the land; and these laws sanctioned the fearful punishment of heretics by burning at the stake.
- 1555-58 over 300 people burned at the stake
 - Synge: Mary in particular was very bitter against heretics, and insisted on carrying out executions even when the bishops and others who had to try those accused of heresy advised her to exercise clemency.
 - Bishops Latimer and Ridley burned at Oxford 1555
 - “Be brave, Master Ridley”
 - Archbishop Cranmer 1556
 - He was the one who had proclaimed her mother’s marriage invalid, and so her illegitimate; he also married her father to Anne Boleyn
 - This identified the Roman Catholic religion, in the minds of young English people, with harsh persecution.

Mary died 1558, age 42

Elizabeth I proclaimed queen November 17, 1558, age 25, and reigned until she died at age 70

-Elizabethan settlement