

BAPTIST HISTORY

Lesson 3 - Roots in the Reformation

Recommended Reading: "Baptists Through the Centuries", Chapter 2

I. Introduction

- A. Appearance of unity within the medieval Catholic Church in the west
 - 1. Not without factions
 - a) East/West
 - b) Factions within west
 - 2. Sense of unity
 - a) Conciliar movement
 - b) Unified worship
- B. Clear disunity after the Reformation - "The age of the denomination had been born"
 - a) Lutherans dominated much of northern Germany and Scandinavia
 - b) The Reformed (John Calvin) initially made strong advances in France but fell back to Geneva, the Netherlands, Scotland, parts of Germany, Hungary
 - c) Church of England
 - d) Unitarianism in Transylvania
 - e) Anabaptists and Mennonites scattered throughout
 - f) Great diversity in England by the middle of the seventeenth century
 - (1) Anglicans
 - (2) Presbyterians
 - (3) Independents
 - (4) Quakers
 - (5) Particular, General, Seventh Day Baptists
- C. "At the opening of the sixteenth century the subsequent fragmentation would have seemed unlikely" (Bebbington, 9).
 - 1. The Catholic Church was not hopelessly corrupt
 - 2. Some reformation in monasteries
 - 3. Bishops were more responsible than in the past - anticlericalism was weak
 - 4. In England, kings were on good terms with the papacy
 - 5. People were involved in church life
 - 6. Preaching was invested with fresh importance in places
 - 7. Spirituality of Thomas a Kempis, Etc. (Bebbington, 9)
- D. Humanism
 - 1. Rediscovery of "classic works containing treasures of human knowledge"
 - a) Augustine rediscovered, for example
 - 2. Humanist learning also fostered the study of the text of scripture
 - a) In 1516 Desiderius Erasmus prepared new Greek and Latin editions of the New Testament
 - 3. It was this environment from which the Reformation sprang

II. The Continental Reformation

- A. Luther
 - 1. Angered by preaching of Johann Tetzel
 - 2. In 1517 posted 95 academic theses on the door of the castle church in Wittenberg, Germany
 - 3. Luther was a theologian in process - came into greater conflict with Pope
 - 4. Came to the doctrine of sola scriptura (scripture alone), not nuda scriptura (scripture by itself)
- B. Huldrych Zwingli
 - 1. Took the Reformation further in the Swiss city of Zurich
 - 2. Division with Luther over the Lord's Supper
 - 3. Philip Hesse attempt to reconcile the two in 1529 to no avail
- C. John Calvin
 - 1. Ministered powerfully from 1541 in Geneva, Switzerland
 - 2. John was a humanist lawyer by training
 - 3. Began writing the Institutes as early as 1536

4. Salvation by divine grace
5. Position on the Lord's Supper "midway" between Luther and Zwingli
6. Retained belief in infant baptism and the perpetual virginity of Mary
7. Church discipline viewed as a mark of a true church
8. Regulative principle of worship

III. The Reformation in England

- A. "Baptist were to be influenced by the major reformers on the continent, Luther, Zwingli, and Calvin, but their own traditions were to emerge from developments in England" (Bebbington, 13).
- B. Key factors:
 1. Lollards, inspired by John Wyclif, a 14th century scholar who denounced materialism
 - a) Wyclif thought people should have Bible in their own language
 - b) Appealed to the Bible as the charter of their beliefs
 - c) Rejected images, pilgrimages, prayers to saints
 - d) Showed contempt for clergy, which led them to reject sacrament of confession
 - e) Lollards did not start separate churches, but they did take to Luther's reformation once it arrived in England
 - f) "Lollardy did provide a program of diffuse religious dissent that anticipated aspects of the Reformation" (Bebbington, 13).
 2. Church state relations
 - a) Henry the VIII
 - (1) Catherine of Aragon - First wife, gave him only a daughter, Roman Catholic
 - (a) Henry feared this was judgment of God given that Catherine had been wife of older brother
 - (b) Pope refused to nullify the marriage
 - (c) Henry broke with papacy over the issue
 - (2) Anne Boleyn - Second wife, Protestant
 - (a) The church in Henry's dominions declared its independence under Henry's headship
 - (b) First Minister Thomas Cromwell & Archbishop of Canterbury Thomas Cranmer pressed forward with church reform
 - b) Edward the VI
 - (1) Intensified the Protestant cause
 - (2) Two Books of Common Prayer designed by Cranmer - the second, published in 1552, firmly Protestant
 - (3) England seemed as if it would lead the Protestant cause in Europe
 - (4) Edward died in 1553
 - c) Queen Mary I
 - (1) Daughter of Catherine of Aragon, Roman Catholic
 - (2) Two bishops, Latimer and Ridley, burned for heresy in Oxford
 - (3) Cranmer recanted but then returned to Protestantism and was burned, famously putting the hand that wrote the recantation into the flames first
 - (4) Many killings earning the Queen the title, Bloody Mary
 - (5) Many fled to continent and connected with reformers there
 - (6) In Geneva from 1557 they translated Bible into English with marginal notes from a Reformed perspective
 - (7) Mary died in 1558
 - (8) She did as much as her half-brother Edward to advance the Protestant cause by creating martyrs and exiles
 - d) Elizabeth I
 - (1) Mary's younger half-sister, daughter of Anne Boleyn, Protestant
 - (2) Consolidation of Reformed faith in England
 - (3) Thirty-nine Articles drafted in 1563
 - (4) Elizabeth was supreme governor of church and her chief minister
 - (5) Retained features of medieval religion in her settlement - Bishops, cathedrals
 - (6) Further reform was expected but never came
 - (7) Country was firmly Protestant, room for criticism from more fervent reformers

IV. The Rise of Puritanism

- A. Term first heard in 1565
 - 1. Applied to those who saw the process of Reformation incomplete in England
 - 2. Sought to further purify the church from Catholic superstition
 - 3. The Puritans, or "precisionists" were not content to tolerate the arrangements made by Elizabeth
 - 4. "Puritans held that loyalty to scripture required additional steps of ecclesiastical change" (Bebbington, 16).
 - a) Power detestation of idolatry (Renumbering of 10 commandments from 1535)
 - b) Vestments controversy
 - (1) "Thirty-seven clergy in the diocese of London were suspended and those who remained firm were expelled from the ministry" (Bebbington, 17).
 - (2) Led to first wave of separation as these gathered for worship at Plumbers Hall
 - c) Thomas Cartwright of Cambridge argued for the equality of all ministers and the abolition of Bishops in 1570
 - d) "In 1572 an address to parliament called not only for the purification of the Prayer Book from abuses 'picked out of that popish dunghill, the mass book,' but also censured the bishops as 'antichristian and devilish'" (Bebbington, 18-19).
 - e) Desirous of a new system of discipline based upon the Scottish model.
 - f) The Church of England grew more inflexible

V. The Emergence of Separatism

- A. Persistent rigidity of the CoE led to frustration amongst the most dedicated Puritans
 - 1. They viewed the church as unreformed
 - 2. Some began to consider setting up churches outside the CoE
 - a) In 1582 Robert Brown published, *A Treatise of Reformation without Tarrying for Any*
 - b) John Greenwood, Henry Barrow, and John Penry arrested for propagating similar views and were executed in 1593 for treason
 - c) Francis Johnson argued that because Christ is prophet, priest, and also king of his church Christians are obligated to obey him for governing church
- B. Death of Queen Elizabeth in 1603
 - 1. Hopes were high that her successor, James VI of Scotland (who became James I of England) would institute the Presbyterian form of government he has accepted north of the border.
 - a) Hampton Court Palace 1604 - "No Bishop, no king"
 - b) He did commission the translation and publication of the Authorized or King James Version of the Bible published in 1610.
 - c) Puritans were disappointed
- C. Independents
 - 1. Counter movement in CoE in early 1600's towards more elaborate ceremony in worship leading to greater divide between CoE and Puritans/Separatists/Independents
 - 2. Birth of Broadmead Baptist Church
 - a) Read 12 steps on page 22

VI. Conclusion

- A. Read summary on page 23

Division of the Ten Commandments by religion/denomination

| Commandment | Jewish (Talmudic)* | Anglican, Reformed, and other Christian | Orthodox and other Christian | Roman Catholic, Lutheran** |
|---|--------------------|---|------------------------------|----------------------------|
| I am the Lord your God | 1 | preface | 1 | 1 |
| You shall have no other gods before me | | 1 | | |
| You shall not make for yourself an idol | 2 | 2 | 2 | |
| Do not take the name of the Lord in vain | 3 | 3 | 3 | 2 |
| Remember the Sabbath and keep it holy | 4 | 4 | 4 | 3 |
| Honor your father and mother | 5 | 5 | 5 | 4 |
| You shall not kill/murder† | 6 | 6 | 6 | 5 |
| You shall not commit adultery | 7 | 7 | 7 | 6 |
| You shall not steal‡ | 8 | 8 | 8 | 7 |
| You shall not bear false witness against your neighbor | 9 | 9 | 9 | 8 |
| You shall not covet‡ your neighbor's wife | 10 | 10 | 10 | 9 |
| You shall not covet‡ anything that belongs to your neighbor | | | | 10 |

