

PRAYER

QUIZ

1. What 17th-century king ascended the throne of England as a Roman Catholic? James II
2. Were the Seven Bishops who petitioned the king against the 1688 declaration of indulgence found guilty of sedition, or not guilty? not guilty
3. What year was the Second London Baptist Confession first published? 1677
4. Multiple choice: Who were the authors or editors of the Second London Baptist Confession?
 - a. Kiffin and Keach
 - b. Coxe and Collins
 - c. Spilsbury and Knollys
5. According to our author, is there any substantial theological difference between the first and second London confessions? no

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
- 1611 Authorized or King James Version is published
- 1625 King Charles I ascends the throne
- 1628 The Petition of Right Is Passed
- 1640 The Long Parliament Convenes
- 1642 The English Civil War begins
- 1643 The Westminster Assembly convenes
- 1644 The First London Baptist Confession is published
- 1653 Oliver Cromwell is appointed Lord Protector
- 1658 Oliver Cromwell dies
- 1660 King Charles II ascends the throne in the Restoration
- 1677 The Second London Baptist Confession is published
- 1685 King James II ascends the throne
- 1689 King William III and Queen Mary II ascend the throne in the Glorious Revolution**
- 1689 Baptists hold a general assembly in London**

READING ASSIGNMENT

Synge: "William III and the Revolution Settlement"

BIBLE

1 Timothy 1:13-14

LESSON - Second London Confession

1677 the religion expressed by the Westminster Assembly is corrected and published
1689 adherents to that true religion meet openly and legally to endorse their confession

April 11, 1689 William and Mary crowned King and Queen

May 24, 1689 Act of Toleration received royal assent

- allowed places of worship and teachers/preachers

- required oaths of allegiance

- did not repeal provisions of the Test Act

September 3-11, 1689 Baptist General Assembly put forth the confession of our faith

The general assembly was not called solely, or perhaps even primarily, to endorse the Confession, but for strengthening the churches in a weak condition.

we the pastors and elders of the several churches, in and about London, did meet together, and seriously take into our consideration the particular states of the baptized churches among our selves, and after a long Persecution, finding the churches generally under great decays in the power of godliness, and defects of gifts for the ministry . . . many of their ministers being deceased, many have ended their days in prison, many scattered by persecutions to other parts, from a due sense in these things, did, by a letter dated July 28, 1689, write to all the aforesaid churches throughout England and Wales, to send their messengers to a general meeting at London, the third of September, 1689.

There were 157 messengers from 105 churches.

The assembly spent the first day in prayer.

The second day principles were laid down for their cooperation.

The assembly had no power over the churches, but was a cooperation to help each other. Whatever counsel was agreed to would be proved out of the scriptures.

There was a great agreement in the assembly, with very little conflict.

And now, Brethren, in the first place, with no little Joy we declare unto you how good and gracious the Lord hath been to us, in uniting our Hearts together in the Spirit of Love, and sweet Concord, in our Debates, Consultations, and Resolves, which are sent unto you, there being scarcely one Brother who dissented from the Assembly in the Sentiments of his Mind, in any one thing we have proposed to your serious Considerations, either in respect of the cause of our Witherings, nor what we have fixt on as a means of Recovery to a better state, if the Lord will.

There was rejoicing over how the Lord had brought the Baptist churches through the persecutions since the Restoration, but concern over apparent lack of love for Christ and zeal for His church.

in the second place, be it known unto you that we all see great cause to rejoice and bless God, that after so dismal an hour of sorrow and persecution, in which the enemy doubtless designed to break our churches to pieces . . . the Lord was pleased to give such strength and power in the time of need to bear up your souls in your testimony for Jesus Christ, that your spirits did not fain under your burdnes in the time of your adversity

Yet nevertheless we fear Christ may say, "I have somewhat against you, because you have left your first Love." We are persuaded one chief cause of our decay is for want of holy Zeal for God, and the House of God. . . The spirit of this world we clearly discern is go too much into the hearts of most members of our churches, all seeking their own, and very few the things of Jesus Christ.

There was concern over the churches' neglect of the Ministry.

Thirdly, we cannot but bewail that great evil, and neglect of duty in many churches concerning the ministry.

in that some churches, thought they have Brethren qualified for the Office of Pastors and Deacons, yet omit that sacred ordinance of ordination. Those who have failed herin, we desire would in the fear of God lay it to heart, and reform

in neglecting to make that Gospel-provision for their maintenance, according to their abilities, by which means many of them are so incumbred with worldly affairs, that they are not able to perform the duties of their holy calling, in preaching the gospel, and watching over their respective flocks.

There was concern over the churches' neglect of the Lord's Day.

Fourthly, we find cause to mourn that the Lord's Day is no more religiously and carefully observed, both in a constant attendance on the Word of God in that church to whom members do belong, and when the publick worship is over, by a waiting on the Lord in family duties, and private devotion.

The assembly recommended some remedies to the churches.

They called for money to be given initially and on a regular basis for the support of pastors whose churches were not able to give enough money for it.

They called for a day of fasting and repentance in the churches.

They gave answers to the questions of faith and practice raised.

There were some important questions of theology and practice.

Question: Whether it be not the duty of all Christians and churches of Christ, religiously to observe the Lord's day, or first day of the week, in the worship and service of God, both in public and private.

It is concluded in the affirmative: because we find that day was set apart for the solemn worship of God by our Lord Jesus and his holy apostles through the infallible inspiration of the Holy Spirit. [Then 8 reasons are given from the scriptures.]

Narrative of the Proceedings

The assembly expressed gratitude to God for the change of government.

And we do, with great thankfulness to God, acknowledge his special goodness to these nations, in raising up our present king William, to be a blessed instrument in his hand, to deliver us from popery and arbitrary power . . .

The assembly endorsed the 1677 Confession.

recommend to their perusal the confession of our faith, which we own, as containing the doctrine of our faith and practice

First Baptist Church of Charles Town, SC

1699 - retirement of pastor William Screven, who had been "a member of one of the West Country churches" (Renihan article)

1742 Philadelphia Confession printed

1767 Charleston association adopted

1812 Charleston association printed