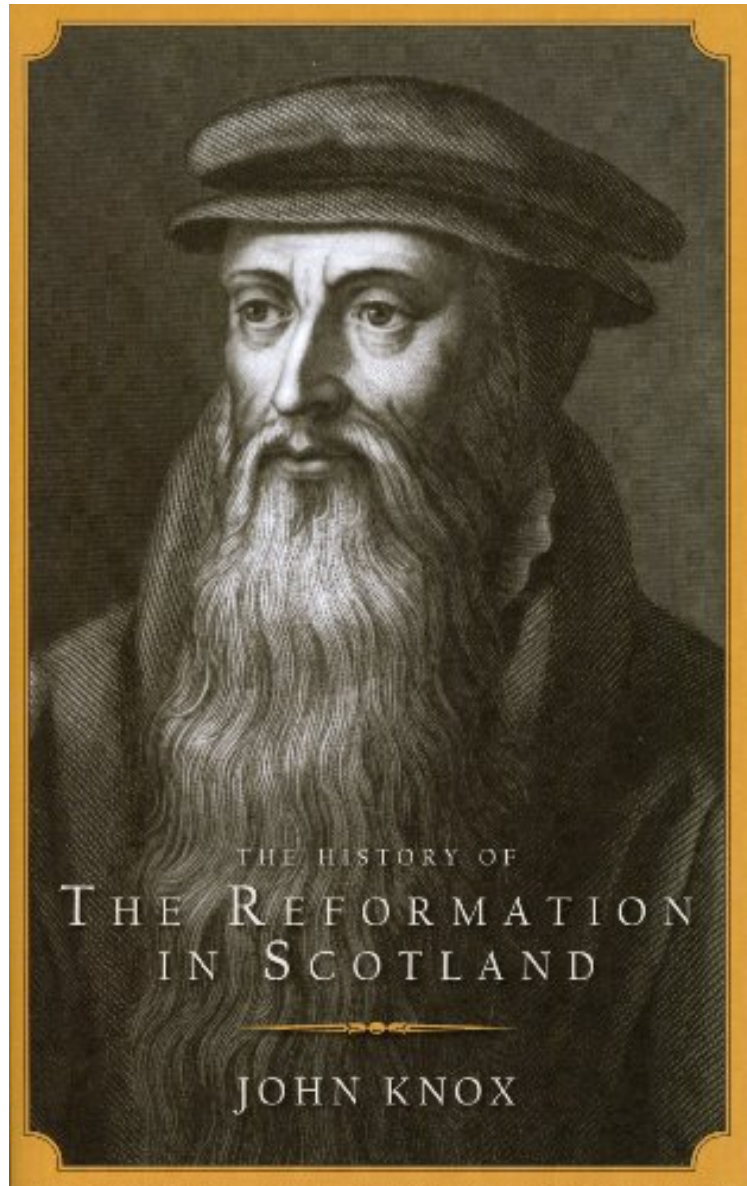


[FREE] History of the Reformation in Scotland

## History of the Reformation in Scotland

*John Knox*

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**John Knox : History of the Reformation in Scotland** before purchasing it in order to gage whether or not it would be worth my time, and all praised History of the Reformation in Scotland:

0 of 0 people found the following review helpful. Five StarsBy R. B. Mooreas promised8 of 9 people found the following review helpful. The foundation of Reformed political thoughtBy JacobJohn Knox writes like an Old

Testament prophet. He sees the hand of God guiding the nation of Scotland, alternately dispensing judgment and blessing. There is little doubt that Knox saw the Old Testament kings, particularly Josiah, as a model for civil society today (and there is little doubt Knox would have been fired from modern Reformed institutions). Far from holding to the modern Reformed "common grace" ethic, Knox viewed the Old Testament scriptures as a template for today (Knox, 32). Throughout the narrative Knox reveals many facets of an early, developing Reformed orthodoxy. Knox very clearly believed in the continuation of prophetic gifts. He notes that the proto-martyr Mr. George Wishart was "so clearly illuminated with the Spirit of Prophecy" that he was able to see what would happen to the realm afterwards (Knox, 52). Knox himself was said to have this gift, though Knox explains it as being so immersed in the Law of God and continually applying this knowledge to interpreting Providence (271 n.1). Perhaps this is what St Paul meant when he said seek earnestly the gift of prophecy. In Knox we also see--not surprisingly--a budding anti-Roman apologetics. Knox's narrative is focused on the idolatry of the Mass. Knox examines the way Romanists view the Mass: 1) Is Christ being offered to the Father for the sins of the Church? or 2) Is Christ merely being offered as a remembrance to God? If (1), then does not this action replace the office of Christ, which performed the once offering up of himself to God? But if (2), then does this not imply that God forgets stuff? In either case, Knox notes that believers are simply commanded to take the Supper in both kinds in remembrance of Christ's death (242ff). This is not as thorough as Calvin's view of the Supper, but Knox never claimed to have Calvin's polish. Having studied under Calvin, though, one can place Knox in the same trajectory. The sections of the book dealing with John Knox's views on resistance are the heart of the matter. Knox sees society as a nexus of interrelating covenants between prince, God, and the people. As a result of these covenants, no one's power is absolute. Contrary to some readings of Knox, he is not simply saying we should rebel against authority whenever we feel like it. Knox's examples provide us with resistance in the following cases: 1) protect the weak and oppressed (151), 2) defend the land against idolatry (167), and to defend the land against insane rulers (278; this is a corollary of point 1). In conclusion, both to the argument and the narrative, Knox tells Mary that authority comes from God, not the ruler and in response, we "do no sin who bridle the prince from striking innocent men in his rage" (316). Samuel Rutherford polished and perfected Knox's argument. The book alternates between a fine, cogent read and a scattered one. Knox's style is fairly easy to follow, and he occasionally writes with a rare power. The narrative, however, isn't so clear. He frequently alludes to very minor figures in local Scottish history and the reader is frequently lost. 4 of 5 people found the following review helpful. *The Reformer in His Own Words* By Chris Cole This is a record from John Knox himself of the events leading up to the Reformation of Scotland in 1560, and a short period afterward. It is written from the perspective of the Reformer himself, so it shouldn't be taken as an objective historical record. The emphasis is particularly on the political situation of Mary, her French mercenaries, and the hangers-on of her court, interspersed with her fiery meetings with Knox. It ends, however, before her abdication and the crowning of her son as James VI (and later James I of England). This edition is a facsimile reproduction of an edition originally published in 1898. However, unlike many facsimiles, this one is clear, with no missing or smeared pages. While the language and spelling are much updated from the Scots of Knox, it still contains some archaic and dialect terms. Some, but not all, are explained in a glossary. I would suggest adding a separate biography of Knox, such as *For Kirk and Covenant: The Stalwart Courage of John Knox* (Leaders in Action Series).

These pages breathe the spirit of excitement and expectation of an eyewitness and participant in the unfolding drama of the work of God in 16th century Scotland.