Cold War Theology: A controversial religious image of King James VI & I in England and on the Continent in 1603

A former student of James Cameron’s, Ian Hazlett contributes a paper very much in the spirit of his teacher. It considers the afterlife of the King’s (or Negative) Confession, commissioned by James VI of Scotland in 1581 as a clear statement of his Calvinist credentials. By the time he gained the crown of England in 1603 however, his evolving religious views meant it had become a document he sought to distance himself from. Both Protestant and Catholic propagandists and publishers, keen to give a particular picture of the theological sympathies of the new English king, subsequently produced a surprisingly varied selection of versions of the Confession. These sources and what they can tell us about the theology and politics of the day are considered here for the first time in a scholarly study.

Citation

Publication
Theology in Scotland

ISSN
1465-2862

Type
Journal article

Rights
This is an open access article published in Theology in Scotland. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 License (http://creativecommons.org/licenses/by-nc/4.0/).
http://creativecommons.org/licenses/by-nc/4.0/
James VI, king of Scotland © Private Sammlung. Postage stamp depicting the puritans boarding the Mayflower in 1620 © Private Sammlung. When Elizabeth I died, James VI of Scotland (James Stuart) came to the throne, he was known as James I of England and VI of Scotland; in this way, Scotland and England were united at last. As he had been brought up a Calvinist, the English Calvinists had hopes of England becoming Presbyterian but they were soon disappointed when he converted to Anglicanism. As he had complete power in the realm of religion, it was a temptation to also have complete power in politics. Cold war theology: a controversial religious image of King James VI & I in England and on the Continent in 1603. View/Open. Hazlett_2012_TIS_Cold.pdf (339.8Kb). Date. 01/06/2012. Author. Hazlett, Ian. By the time he gained the crown of England in 1603 however, his evolving religious views meant it had become a document he sought to distance himself from. Both Protestant and Catholic propagandists and publishers, keen to give a particular picture of the theological sympathies of the new English king, subsequently produced a surprisingly varied selection of versions of the Confession. These sources and what they can tell us about the theology and politics of the day are considered here for the first time in a scholarly study. Citation. Hazlett, I. (2012). When King James acceded to the throne of England in 1603, he intended to continue the policy of peace he had managed to establish between the religious factions and the nobility in Scotland. It was with this in mind that he wanted the House of Commons to draw up a treaty of union between England and Scotland. The same was true of the policy of reconciliation that he launched to smooth over the politico-religious divergences blighting his new kingdom and continental Europe. First of all, he strove to split off the moderate Puritans from the radicals.
by incorporating them into Cite this Item. He became King James I of England, Wales and Ireland but Scotland remained a separate country. The King James Bible. One achievement of King James’ reign was a new translation of the Bible into English. This translation is known as the ‘King James Version’ or the ‘Authorised Version’. It was not the first English Bible but is a version which continues to be used in many Protestant churches today. During the reigns of Elizabeth I and James I, many people in Ireland opposed rule by the Protestant government in England. There were a number of rebellions. The English government encouraged Scottish and English Protestants to settle in Ulster, the northern province of Ireland, taking over the land from Catholic landholders. These settlements were known as plantations.