

An aerial photograph of a town, likely in Massachusetts, showing a grid of streets, numerous houses, and a large, prominent building complex in the center. A river or canal winds through the town. The text is overlaid on the image.

# Orthodoxies in Massachusetts

*Rereading American Puritanism*

Janice Knight

# Orthodoxies In Massachusetts

**Richard Archer**



## **Orthodoxies In Massachusetts:**

Orthodoxies in Massachusetts Janice Knight, 1994 Reexamining religious culture in seventeenth century New England Janice Knight discovers a contest of rival factions within the Puritan orthodoxy Arguing that two distinctive strains of Puritan piety emerged in England prior to the migration to America Knight describes a split between rationalism and mysticism between theologies based on God's command and on God's love A strong countervoice expressed by such American divines as John Cotton John Davenport and John Norton and the Englishmen Richard Sibbes and John Preston articulated a theology rooted in Divine Benevolence rather than Almighty Power substituting free testament for conditional covenant to describe God's relationship to human beings Knight argues that the terms and content of orthodoxy itself were hotly contested in New England and that the dominance of rationalist preachers like Thomas Hooker and Peter Bulkeley has been overestimated by scholars Establishing the English origins of the differences Knight rereads the controversies of New England's first decades as proof of a continuing conflict between the two religious ideologies The Antinomian Controversy provides the focus for a new understanding of the volatile processes whereby orthodoxies are produced and contested This book gives voice to this alternative piety within what is usually read as the univocal orthodoxy of New England and shows the political social and literary implications of those differences

**Orthodoxies in Massachusetts** Janice Knight, 1994 *The Spiritual Brotherhood* Paul Schaefer, 2011-01-01 During the late sixteenth and early seventeenth centuries a spiritual brotherhood formed among the Puritans shaped by the reforming activity and training of Cambridge These pastor theologians initiated a new emphasis within the established church stirring up a greater understanding of the Reformation doctrines of grace and preaching for conversion and Christian growth and piety In this study Paul Schaefer looks at six thinkers in this group who stand out because each was used as the human vehicle to bring the gospel to the next William Perkins Paul Baynes Richard Sibbes John Cotton John Preston and Thomas Shepard By examining their teaching on the relation between man's depraved nature and sovereign grace as well as the distinct but inseparable relation of justification and sanctification Schaefer demonstrates how the Puritan movement came to focus most intently on the cultivation of Reformed piety within the church

Table of Contents 1 Knowing the Times The Spiritual Brotherhood and Its Puritanism in Its Cultural Intellectual and Social Contexts 2 William Perkins The Good Fight of the Heart Redeemed 3 Paul Baynes Ministering to the Heart Set Free 4 Richard Sibbes The Union of the Heart with Christ 5 John Preston The Triumph of Grace on the Inclinations of the Heart 6 An American Epilogue Looking at Sola Gratia from Differing Angles Cotton and Shepard and Massachusetts's Antinomian Controversy Appendix Orthodoxies in Massachusetts

**Covenant of Redemption in the Trinitarian Theology of Jonathan Edwards** Reita Yazawa, 2019-10-11 Recently the immanent Trinity God as in himself has been criticized as abstract and impractical as opposed to the economic Trinity God in relation to the world Many scholars argue that the immanent Trinity is detached from the real life of believers and God's economic work of redemption and thus abstract and impractical

But is this assumption itself really true? What if the blueprint of God's work of redemption is already located in the immanent Trinity as the divine idea? What if Jonathan Edwards, arguably the American greatest theologian, expounds this doctrine as a vital driving force in his theology? Rediscovering the doctrine of the covenant of redemption will help us to see that the immanent Trinity actually is not abstract but highly practical, simply because the redemption of the believers hinges on the divine plan located there. This study is a fruit of the recent convergence of the resurging doctrine of the Trinity and the renaissance of studies of Jonathan Edwards.

*Virtue Reformed* Stephen Wilson, 2005-10-01. Much of the previous fifty years of scholarship on Jonathan Edwards (1703-1758) has circumscribed his ethical thought either within narrow interpretations of Calvinist theology or the philosophy of the moral sense. The mutually exclusive nature of each perspective has distorted the importance Edwards granted human abilities in the salvation process and the demanding moral standards he thought were uniquely defining of Christians. Building on new interest in Protestant scholasticism, Puritan precisionism, and virtue ethics, *Virtue Reformed* recalibrates the scholarly stalemate with a comprehensive rereading of both major published treatises and lesser-known discourses. The result is a fresh portrait of a fascinating eighteenth-century figure's struggle to be both a forwarder of the Reformation and a participant in the Enlightenment.

**Authorizing Experience** James Egan, 1999-04-05. The emphasis on practical experience over ideology is viewed by many historians as a profoundly American characteristic, one that provides a model for exploring the colonial challenge to European belief systems and the creation of a unique culture. Here Jim Egan offers an unprecedented look at how early modern American writers helped make this notion of experience so powerful that we now take it as a given rather than as the product of hard-fought rhetorical battles waged over ways of imagining one's relationship to a larger social community. In order to show how our modern notion of experience emerges from a historical change that experience itself could not have brought about, he turns to works by seventeenth-century writers in New England and reveals the ways in which they authorized experience, ultimately producing a rhetoric distinctive to the colonies and supportive of colonialism. Writers such as John Smith, William Wood, John Winthrop, Anne Bradstreet, Benjamin Tompson, and William Hubbard were sensitive to the challenge experiential authority posed to established social hierarchies. Egan argues that they used experience to authorize a supplementary status system that would at once enhance England's economic, political, and spiritual status and provide a new basis for regulating English and native populations. These writers were assuaging fears over how exposure to alien environments threatened actual English bodies and also the imaginary body that authorized English monarchy and allowed English subjects to think of themselves as a nation. By reimagining the English nation, these supporters of English colonialism helped create a modern way of imagining national identity and individual subject formation.

**The Times and Trials of Anne Hutchinson** Michael Paul Winship, 2005. Anne Hutchinson was perhaps the most famous Englishwoman in colonial American history, viewed in later centuries as a crusader for religious liberty and a prototypical feminist. Michael Winship disentangles what really happened

from the legends that have misrepresented her for so long **Historical Journal of Massachusetts** ,1996 *The Virtue of the Saints* Stephen A. Wilson,1998 **Hanging Between Heaven and Earth** Scott D. Seay,2009 One of the most ritualized spectacles of colonial and early national New England public execution was intended to warn of the wages of sin reconcile the convict to both God and the community and demonstrate the cooperative authority of church and state The clergy played a central role in the ritual itself and provided one of the primary explications of it the execution sermon In his in depth study Seay analyzes just over 100 such sermons preached and published in colonial and early national New England After placing the execution sermon in its ritual and literary context he explores three interrelated themes human sinfulness the economy of conversion and the nature and function of civil government and outlines how theological explications of capital crime and its punishment changed over the course of 150 years Seay offers more than a description of the content of these sermons he explores how theological interpretations evolved in relation to larger cultural trends in early New England Seay concludes that as long as the Congregational church remained established executions were public public discourse was restricted to an educated elite and execution sermons remained the definitive word on crime and punishment The decades following the American Revolution however brought the slow disestablishment of the church the privatization of executions and the democratization of public discourse As a result of these cultural changes the execution sermon slowly lost its currency in New England and this genre of preaching simply disappeared This book will appeal to those interested in American History theology and the ministry **Jonathan Edwards, Religious Affections, and the Puritan Analysis of True Piety, Spiritual Sensation, and Heart Religion** Brad Walton,2002 *AB Bookman's Weekly* ,1994 **Amerikastudien** ,1991 All Manner of Error and Delusion Douglas Leo Winiarski,2000 **Puritans** John Eric Adair,1998 The group of people we now refer to as Puritans emerged early in the reign of Elizabeth I Encompassing a spectrum of religious and in many cases political beliefs those early Puritans were united by their desire to purify the Anglican Church Men like John Hampden and Sir William Waller provided the nation with a strong and vigorous leadership while increasingly the members of Cromwell s New Model Army subscribed to the subversive political and religious ideologies of groups such as the Diggers and Levellers Feared by many for their radical ideas and frustrated in their aims at home some Puritans led by the Pilgrim Fathers in 1620 reluctantly abandoned the mother church and set sail for America there to found a land of saints and a pattern of holiness to all the world In this book John Adair traces the origins of the Puritans in the religious and political turmoil of seventeenth century England and weaves a narrative of extraordinary vividness with the foundation of New England and the English Civil War as its double climax He concludes with a chapter exploring and assessing the Puritan heritage of the United States and its influence on the modern world This book will be essential reading for all students of seventeenth century British and American history or for anyone fascinated by Puritan ideas and the history and background of Protestant fundamentalism **Empire, Society and Labor** ,1997 *Godly Letters*

Michael J. Colacurcio, 2006 Colacurcio analyzes the works of first generation American Puritans focusing on this early literature of godly letters in rhetorical theological and political terms *The American Intellectual Tradition: 1630-1865*

David A. Hollinger, Charles Capper, 1997 The third edition of this uniquely comprehensive two volume anthology contains many of the most significant documents in American intellectual history It includes new selections from a diverse group of authors that cover Puritan theology communitarian thought racial ideology gender theory cultural criticism multiculturalism and postmodernism The extensive chronology has been revised and expanded to connect over a thousand important books essays and artistic works with events in American and European intellectual cultural and political history Section introductions and headnotes have been rewritten to provide updated bibliographical references and to incorporate new ideas from scholarly literature about selections This anthology makes readily available substantial selections from the writings of prominent American thinkers ranging chronologically from the Massachusetts Bay Colony in 1630 to the present Accessible to a wide range of students The American Intellectual Tradition is invaluable for courses in intellectual history and serves as an excellent supplementary text for classes in American history American studies and American literature Volume I to 1865 now offers new selections from John Cotton Mercy Otis Warren Henry C Carey Elizabeth Palmer Peabody and William Lloyd Garrison and includes writings of John Winthrop Anne Hutchinson Roger Williams Cotton Mather Jonathon Edwards Benjamin Franklin John Adams Thomas Paine Thomas Jefferson Charles Grandison Finney John Humphrey Noyes Sarah M Grimke William Leggett George Bancroft Catharine Beecher Ralph Waldo Emerson Margaret Fuller Henry David Thoreau Horace Bushnell Herman Melville John C Calhoun Louisa S McCord George Fitzhugh Frederick Douglass and Abraham Lincoln

The Unfinished Nation Alan Brinkley, 1997 **Fissures in the Rock** Richard Archer, 2001 A comprehensive examination of the diversity and unity of New England life in the 17th century

## Unveiling the Magic of Words: A Overview of "**Orthodoxies In Massachusetts**"

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