

Puritanism Revolution Studies In Interpretation Of The English Revolution Of The 17th Century

Blown by the Spirit traces the story of the Antinomians, the most important puritan radical group of the English civil war. Most historians have been skeptical about the existence of this group, or any group like it. This book provides proof of the existence of the Antinomians as well as the important role they played in the pre-history of the English civil-war.

Puritanism and Revolution Studies in Interpretation of the English Revolution of the 17th Century Palgrave Macmillan

John Preston (1587-1628) stands as a key figure in the development of English Reformed orthodoxy in the courts of Elizabeth I and James VI. Often cited as a favorite of the English and American Puritans who came after him, he nevertheless stood as a bridge between the crown and the nonconformists. Jonathan D. Moore retrieves Preston from his traditional place as one of the "Calvinists against Calvin," provides a convincing argument for Preston's unique hypothetical universalism, and calls into question common misperceptions about Reformed theology and Puritanism.

"A tour de force that reconceptualizes literary history and repositions British literature to claim the imperial and trans-Atlantic origins of the British novel."--Carroll Smith-Rosenberg, author of Disorderly Conduct "A very exciting piece of work, with important implications for how we conceive projects in literary, intellectual, and cultural history. . . . It is sure to be a controversial study, but it will get serious attention, not just as a study of 'novels' and texts but as a provocative account of English history and of models for studying history."--J. Paul Hunter, author of Before Novels

In the mid-seventeenth century, persons on both sides of the Atlantic wishing to join a Puritan church had to appear before all of its members and tell the story of their religious conversion - in effect, to give convincing verbal evidence that their souls were saved. This book explores the testimonies of spiritual experience delivered by puritans in the mid-seventeenth century in order to qualify for membership of their local churches.

Scholarly investigation of English Puritanism has included descriptions of Puritan theology and preaching. The relationship between the two, however, has not been thoroughly investigated. This study focuses upon the relationship between the theology held by the puritan preacher and the content and delivery of his sermons.

This illuminating collection of essays assesses the 17th century, interpreting what used to be called The Puritan Revolution.

John Owen was a leading theologian in seventeenth-century England. Closely associated with the regicide and revolution, he befriended Oliver Cromwell, was appointed vice-chancellor of the University of Oxford, and became the premier religious statesman of the Interregnum. The restoration of the monarchy pushed Owen into dissent, criminalizing his religious practice and inspiring his writings in defense of high Calvinism and religious toleration. Owen transcended his many experiences of defeat, and his claims to quietism were frequently undermined by rumors of his involvement in anti-government conspiracies. Crawford Gribben's biography documents Owen's importance as a controversial and adaptable theologian deeply involved with his social, political, and religious environments. Fiercely intellectual and extraordinarily learned, Owen wrote millions of words in works of theology and exegesis. Far from personifying the Reformed tradition, however, Owen helped to undermine it, offering an individualist account of Christian faith that downplayed the significance of the church and means of

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grace. In doing so, Owen's work contributed to the formation of the new religious movement known as evangelicalism, where his influence can still be seen today. This work addresses the central constitutional issues that divided the American colonists from their English legislators: the authority to tax, the authority to legislate, the security of rights, the nature of law, and the foundation of constitutional government in custom and contractarian theory.

The 800th anniversary of Magna Carta falls in June 2015. In this work Dr Blick argues that this event should be the occasion for a reassessment of the past, present and future of the UK constitution. He draws on his experience as research fellow to the first ever parliamentary inquiry into the possibility of a written constitution for the UK. Dr Blick considers a series of English and UK historical texts from Anglo-Saxon times onwards, among which Magna Carta is the most prominent, which sought to set out arrangements for the governance of England and later the UK as a whole. He argues that they comprise a powerful tradition of written constitutional documents, and stresses the importance of the European dimension to their introduction and content. The author then considers the present nature of the UK constitution, describing the period of immense flux through which it has passed in recent decades, and the implications of this phase of change. Dr Blick identifies a need for a full written constitution for the UK as the next appropriate step. Finally, he discusses the democratic processes suitable to devising such a text, and what its contents might be. 'With this book Andrew Blick has made a major contribution to our understanding of how our system of government has worked in the past, how it is working – or not working – now, and what it could be in the future. Combing the centuries, he challenges many misconceptions and makes a powerful case for a written constitution. This volume is absolutely essential to anyone who wants to appreciate the real meaning of Magna Carta and why we should celebrate it.' Graham Allen MP, Chair, House of Commons Political and Constitutional Reform Committee 'Beyond Magna Carta brings together the utility of a road map with the fascination of a changing cartography of political thought – all part of the constitutional development of these islands from the Great Charter of 1215 to the confusing aftermath of the Scottish Referendum of 2014. It is a superb work of explanation capped by intriguing suggestions of future possibilities.' Lord Hennessy of Nympsfield, FBA, Attlee Professor of Contemporary British History, Queen Mary, University of London.

The North-South divide in England is rooted in prehistory and attested throughout recorded time in widely varied sources. This book traces its development from earliest times and provides a corrective to the popular notion that the divide only originated with the Industrial Revolution. A major theme of the study is the development of northern consciousness, and the presence of Scotland across the northern border is seen as an important factor in shaping northern English identity, as well as the attitudes of southern kings and governments to the north.

Powerful preacher, political negotiator for New England in the halls of Parliament, president of Harvard, father of Cotton Mather, Increase Mather was the epitome of the American Puritan. He was the most important spokesman of his generation for Congregationalism and became the last American Puritan of consequence as the seventeenth century ended. The story begins in 1639 when Mather was born in the Massachusetts village of Dorchester. He left home for Harvard College when he was

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twelve and at twenty-two began to stir the city of Boston from the pulpit of North Church. He had written four books by the time he was thirty-two. Certain he was God's chosen instrument and New England God's chosen people, he disciplined mind and spirit in service to them both. Tempted to "Atheisme" and unbelief, afflicted early by nightmares and melancholy, then by hope and joy, he was a pioneer in recognizing the excitement of the new sciences and sought to reconcile them to theology. This well-wrought biography, the first of Increase Mather in forty years, draws on the extensive Mather diaries, which were transcribed by Michael Hall.

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This book provides an accessible account of the poet and politician Andrew Marvell's life (1621-1678) and of the great events which found reflection in his work and in which he and his writings eventually played a part. At the same time, considerable space is afforded to reflecting deeply on the modes and meanings of Marvell's art, redressing the balance of recent biography and criticism which has tended to dwell on the public and political aspects of this literary life at the expense of lyric invention and lyric possibility. Moving beyond the familiar terms of imitation and influence, the book aims at reconstructing an embodied history of reading and writing, acts undertaken within a series of complex physical and social environments, from the Hull Charterhouse to the coffee houses and print shops of Restoration London. Care has been taken to cover the whole of Marvell's career, in verse and prose, even as the book places the lyric achievement at the centre of its vision.

Riot, Rebellion and Popular Politics in Early Modern England reassesses the relationship between politics, social change and popular culture in the period c. 1520-1730. It argues that early modern politics needs to be understood in broad terms, to include not only states and elites, but also disputes over the control of resources and the distribution of power. Andy Wood assesses the history of riot and rebellion in the early modern period, concentrating upon: popular involvement in religious change and political conflict, especially the Reformation and the English Revolution; relations between ruler and ruled; seditious speech; popular politics and the early modern state; custom, the law and popular politics; the impact of literacy and print; and the role of ritual, gender and local identity in popular politics.

Innerworldly Individualism looks to colonial history, in particular, seventeenth-century New England, to understand the sources of modern nation building. Seligman analyzes how cultural assumptions of collective identity and social authority emerged out of the religious beliefs of the first generation of settlers in New England. He goes on to examine how these assumptions crystallized three generations later into patterns of normative order, forming the foundation of an American consciousness. Seligman uses sociological research grounded in early American history as his laboratory, and does so in a highly original way.

Seligman uses Max Weber's paradigm of sociological inquiry to explore how a

combination of ideational and structural factors helped to develop modern conceptions of authority and collective identity among New England communities. Seligman addresses a number of significant issues, including social change, the mutual interaction and development of process and structure, and the role of charisma in the forging of a social order. His book profoundly increases our understanding of the ideological and social processes prevalent in early American history as well as their contemporary influence on civil identity. Innerworldly Individualism uniquely intertwines sociological study with cultural history. It uses American history to develop and elucidate problems of broad theoretical significance. Seligman's argument is bolstered by a close examination of concrete detail. His book will be of interest to anthropologists, sociologists, political theorists, and historians of American culture.

The Reader's Guide to British History is the essential source to secondary material on British history. This resource contains over 1,000 A-Z entries on the history of Britain, from ancient and Roman Britain to the present day. Each entry lists 6-12 of the best-known books on the subject, then discusses those works in an essay of 800 to 1,000 words prepared by an expert in the field. The essays provide advice on the range and depth of coverage as well as the emphasis and point of view espoused in each publication.

1.i THE HISTORY OF BRITISH APOCALYPTIC THOUGHT The study of early modern Britain between the Reformation of the 1530s and the Wars of the Three Kingdoms of the 1640s has undergone a series of historiographical revisions. The dramatic events during that century were marked by a religious struggle that produced a Protestant nation, divided internally, yet clearly opposed to Rome. Likewise the political environment instilled a sense of responsible awareness regarding the administration of the realm and the defense of constitutional liberty. Whig Historians from the nineteenth century described these changes as a "Puritan Revolution." Essentially this was England's inevitable march towards enlightenment as a result of religious and political maturation. Subsequent Marxist historians attributed these radical changes to socio-economic factors. Britain was witnessing the decline of the medieval feudal system and the rise of a new capitalist class. Both of these early views claimed that brewing social, political and economic unrest culminated in extreme radical action. More recently, beginning in the 1980s, new studies appeared that began to challenge these old assumptions. Relying on careful archival research, many of these studies discarded the former conception of this period as "revolutionary", instead arguing that the Reformation was in fact a gradual and unpopular process. In Margo Todd (ed.) *Reformation to Revolution: Politics and Religion in Early Modern England* (London and New York, 1995), p. 1. S. R. Gardiner, *The First Two Stuarts and the Puritan Revolution* (London, 1876). Examines the variety of ways in which early Protestants responded to material shapes: icons, acoustic shapes of speech, material objects and the physical shapes of humans. Reveals how reactions to material shapes took violent forms

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as evidenced in the development of prejudice from Calvin and Luther to the Puritan immigrants of Massachusetts Bay.

This is a study of the histories of the English Civil War or some aspects of it written in England or by Englishmen and Englishwomen or published in England up to 1702, the year of the publication of the first volume of Clarendon's History of the Rebellion. By the terms of this definition, Clarendon is himself, of course, one of the historians studied. Clarendon's History is so formidable an achievement that all historians writing about the war before its publication have an air of prematureness. Nevertheless, as I hope the following pages will show, they produced a body of writing which may still be read with interest and profit and which anticipated many of the ideas and attitudes of Clarendon's History. I will even go so far as to say that many readers who have only a limited interest or no interest in the Civil War are likely to find many of these historians interesting, should their works come to their attention, for their treatment of the problems of man in society, for their psychological acuteness, and for their style. But while I intend to show their merits, my main concern will be to show how the Civil War appeared to historians, including Clarendon, who wrote within one or two generations after it, that is to say, at a time when it remained part of the experience of people still alive. A word is necessary on terminology.

Who were the Puritans, and why are they important? What can we learn from them today? The Puritan movement began in England during the sixteenth century and continued all the way into the early eighteenth century. Although the Church of England was formed as a result of the Reformation, the Puritans believed it needed much more reform. Puritan Heroes is a beautifully illustrated book that gives the reader an idea of what the Puritan movement was about and offers a glimpse into the lives of more than twenty of its most well-known leaders (among them William Perkins, Richard Sibbes, Thomas Goodwin, Anne Bradstreet, and Jonathan Edwards). The book concludes with ten important lessons readers can learn from the Puritans and study questions to help them retain these fascinating stories and assist them in applying the lessons to their lives. It also features a bibliography to encourage further study in greater depth, as well as a glossary and timeline to help readers understand historical context. Written for children and young people, it will prove a suitable introduction to the Puritans for adults as well. Table of Contents: 1. Who Were the Puritans? 2. Richard Greenham: Puritan Pioneer 3. William Perkins: Father of Puritanism 4. William Ames: Calvinist and Congregationalist 5. Richard Sibbes: Warm Heart 6. John Cotton: New England Leader 7. Thomas Hooker: Connecticut Founder 8. Jeremiah Burroughs: Gem of Contentment 9. Thomas Goodwin: Swallowed by God's Love 10. John Eliot: Apostle to the Indians 11. Thomas Shepard: God's Story 12. Thomas Brooks: Soul Servant 13. Anne Bradstreet: Pilgrim Poet 14. Richard Baxter: God's Pen 15. John Owen: God's Navigator 16. Christopher Love: Presbyterian Martyr 17. John Bunyan: Traveler and Prisoner 18. John Flavel: Providence's Servant 19. John Howe: Living Temple 20. Joseph Alleine:

God's Arrow 21. Matthew Henry: Bible Commentator 22. Jonathan Edwards: In the Hands of a Loving God

With a focus on the political elite, Sadeghi-Boroujerdi analysis the intellectual and political trajectory of post-revolutionary Iranian reformism.

"Ryken's *Worldly Saints* offers a fine introduction to seventeenth-century Puritanism in its English and American contexts. The work is rich in quotations from Puritan worthies and is ideally suited to general readers who have not delved widely into Puritan literature. It will also be a source of information and inspiration to those who seek a clearer understanding of the Puritan roots of American Christianity." -Harry Stout, Yale University "...the typical Puritans were not wild men, fierce and freaky, religious fanatics and social extremists, but sober, conscientious, and cultured citizens, persons of principle, determined and disciplined excelling in the domestic virtues, and with no obvious shortcomings save a tendency to run to words when saying anything important, whether to God or to a man. At last the record has been put straight." -J.I. Packer, Regent College "Worldly Saints provides a revealing treasury of primary and secondary evidence for understanding the Puritans, who they were, what they believed, and how they acted. This is a book of value and interest for scholars and students, clergy and laity alike." -Roland Mushat Frye, University of Pennsylvania "A very persuasive...most interesting book...stuffed with quotations from Puritan sources, almost to the point of making it a mini-anthology." -Publishers Weekly "With *Worldly Saints*, Christians of all persuasions have a tool that provides ready access to the vast treasures of Puritan thought." -Christianity Today "Ryken writes with a vigor and enthusiasm that makes delightful reading-never a dull moment." -Fides et Historia "Worldly Saints provides a valuable picture of Puritan life and values. It should be useful for general readers as well as for students of history and literature." -Christianity and Literature

In the seventeenth century, in England, a remarkable number of small religious movements began adopting demonstratively Jewish ritual practices. They were labelled by their contemporaries as Judaizers. Why did this happen? Was it an excrescence of over-exuberant biblicism? Was it a by-product of the Protestant apocalyptic tradition? Was it a response to the changing status of the Jews in Europe? In *Jewish Christians in Puritan England*, Aidan Cottrell-Boyce argues that Puritan Judaizing was in fact an expression of another aspect of the Puritan experience: the need to be recognized as a 'singular,' positively distinctive, and Godly minority. Members of the Church of England until the mid-16th century, the Puritans thought the Church had become too political and needed to be 'purified.' While many Puritans believed the Church was capable of reform, a large number decided that separating from the Church was their only remaining course of action. Thus the mass migration of Puritans (known as Pilgrims) to America took place. Although Puritanism died in England around 1689 and in America in 1758, Puritan beliefs, such as self-reliance, frugality, industry, and energy remain standards of the American ideal. *The A to Z of Puritans* tells the story of Puritanism from its origins until its eventual demise. This is done through a chronology, an introduction, a bibliography, and several hundred cross-referenced dictionary entries on important people, places, and events. This illuminating collection of essays assesses the 17th century, interpreting what used to be called "The Puritan Revolution," the ideas which helped to produce it and resulted from it, and the relations between these ideas and the political events of the day.

Based on the biographies of some three hundred people in each city, this book shows how such distinguished Boston families as the Adamses, Cabots, Lowells, and Peabodys have produced many generations of men and women who have made major contributions to the intellectual, educational, and political life of their state and nation. At the same time, comparable Philadelphia families such as the Biddles, Cadwaladers, Ingersolls, and Drexels have contributed far fewer leaders to their state and nation. From the days of Benjamin Franklin and Stephen Girard down to the present, what leadership there has been in

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Philadelphia has largely been provided by self-made men, often, like Franklin, born outside Pennsylvania. Baltzell traces the differences in class authority and leadership in these two cities to the contrasting values of the Puritan founders of the Bay Colony and the Quaker founders of the City of Brotherly Love. While Puritans placed great value on the "calling" or devotion to one's chosen vocation, Quakers have always placed more emphasis on being a good person than on being a good judge or statesman. Puritan Boston and Quaker Philadelphia presents a provocative view of two contrasting upper classes and also reflects the author's larger concern with the conflicting values of hierarchy and egalitarianism in American history.

Starting in the 1530s with John Bale, English reformers found in the apocalyptic mysteries of the Book of Revelation a framework for reinterpreting the history of Christianity and explaining the break from the Roman Catholic Church. Identifying the papacy with antichrist and the Roman Catholic Church with Babylon, they pictured the reformation as a departure from the false church that derived its jurisdiction from the devil. Those who took the initiative in throwing off the Roman yoke acted as instruments of God in the cosmic warfare against the power of evil that raged in the latter days of the world. The reformation ushered in the beginning of the end as prophesied by St. John. Reformers and Babylon examines the English apocalyptic tradition as developed in the works of religious thinkers both within and without the Established Church and distinguishes the various streams into which the tradition split. By the middle of Elizabeth's reign the mainstream apocalyptic interpretation was widely accepted within the Church of England. Under Charles I, however, it also provided a vocabulary of attack for critics of the Established Church. Using the same weapons that their ancestors had used to justify the reformation in the first place, reformers like John Bastwick, Henry Burton, William Prynne, and John Lilburne attacked the Church of England's growing sympathies with Romish ways and eventually prepared parliamentarians to take up arms against the royalist forces whom they saw as the forces of antichrist. Scholars of sixteenth- and seventeenth-century intellectual history will welcome this closely reasoned study of the background of religious dissent which underlay the politics of the time.

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Each volume of the Dictionary of World Biography contains 250 entries on the lives of the individuals who shaped their times and left their mark on world history. This is not a who's who. Instead, each entry provides an in-depth essay on the life and career of the individual concerned. Essays commence with a quick reference section that provides basic facts on the individual's life and achievements. The extended biography places the life and works of the individual within an historical context, and the summary at the end of each essay provides a synopsis of the individual's place in history. All entries conclude with a fully

annotated bibliography.

Kirstie McClure offers a major reinterpretation of John Locke's thought that is important not only for the light it sheds on Locke, but also for the questions it raises about liberalism and rights-based theories of politics. Sensitive to the range of interpretative and political issues that Locke's work raises, McClure's analysis is impressive for its balance and subtlety, and for her command of the enormous literature on Locke. Between the Restoration and the Glorious Revolution, between *Two Tracts on Government* of 1660 and *Two Treatises on Government* of 1690, Locke subjected the idea of civil power to increasing scrutiny. In one generation, he moved from supporting order for its own sake to defending resistance, and ended with a profoundly modern epistemology. McClure suggests that Locke's concepts of government by consent, equality, rights, and the rule of law were embedded in his theistic cosmology. While Locke may well have been a constitutionalist, his theoretical concerns were far broader than any legal or constitutional interpretation of his work might suggest. To make this claim, she explains, is to deny neither the significance of "rights" nor the importance of institutions and consent in Locke's theoretical production. Rather, it is to insist that such themes are merely parts of a more comprehensive theoretical project, the focus of which, bluntly stated in the *Second Treatise*, was "to understand Political Power right."

Well-known to students of history as a leading political figure during the English Civil War and beyond, Vane is presented in this book as a formidable and articulate thinker. Author David Parnham sees Vane as a fascinating occupant of the rich intellectual world of the mid-seventeenth century.

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