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# Unity in diversity : English puritans and the puritan reformation, 1603-1689

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PROPOSITIONS (Stellingen)

a. *The subject of the dissertation*

1. Downame is not the principal author of *The Summe of Sacred Divinitie* (1620) as many historians have believed. Instead the author seems to have been Sir Henry Finch, a Puritan lawyer, who was known to have published anonymously and is credited as being the author by the Puritan William Gouge.

   See Chapter 3, fn. 2.

2. Downame, Rous, and Crisp represent different streams of thought within Puritanism but are unequivocally united by a common ancestry and shared theological beliefs. Though different, they share more unities in their social, theological, and spiritual outlook, which is suggestive of the greater narrative of the Puritan Reformation.

3. The terms "Puritan" and "Puritanism," though difficult to assess and define, should be retained in academic discourse. The benefits arising from their use, such as providing a cohesive narrative in which to discuss their contributions, outweigh any confusion.

   Contra Conrad Russell, *The Causes of the English Civil War* (New York: Oxford University Press, 1990), 85; and Michael Finlayson, *Historians, Puritanism and the English Revolution: The Religious Factor in Politics Before and After the Interregnum* (Toronto: University of Toronto Press, 1983).

4. Mainstream Puritanism should be defined as a distinguishable variety of Reformed spirituality within a specific time frame (c. 1550-c.1758) which (1) emphasized a further or more thorough Reformation; and (2) practiced a distinctive style of piety and divinity characterized by an experiential emphasis on Reformed orthodox notions of covenant, predestination, assurance, justification and sanctification.

   Andrew Cambers, *Godly Reading: Print, Manuscript and Puritanism in England, 1580-1720* (Cambridge: Cambridge University Press, 2011), 11; Peter Lake, "Defining Puritanism—Again?", in *Puritanism: Transatlantic Perspectives,* ed. Francis Bremer (Boston: Massachusetts Historical, 1991), pp. 3-29; idem, *Moderate Puritans*, [1982], 279-92. Contra Patrick Collinson, *The Elizabethan Puritan Movement* (London, 1967); Nicholas Tyacke, *Anti-Calvinists: The Rise of English Arminianism, c. 1590-1640* (Oxford: Oxford University Press, 1987).

b. *Relating to the field of the dissertation*

5. Ironically, English Puritanism borrowed heavily from Roman Catholicism, especially in its casuistry and devotional culture, while at the same time expressing a robust anti-popery.

See James F. Keenan, S.J. "Jesuit Casuistry or Jesuit Spirituality? The Roots of Seventeenth-Century British Puritan Practical Divinity" in *Cultures, Sciences, and the Arts, 1550-1773* (Toronto: University of Toronto Press, 1999), 627-40.

6. The Puritans were eclectic readers and appropriators of antiquity and engaged numerous sources, both theological and philosophical, especially as the movement matured over the course of the seventeenth century. Thus Puritans were not anti-intellectualists favoring experience over intellect but sought to balance head and heart.

George McKenna, *The Puritan Origins of American Patriotism* (New Haven: Yale University Press, 2007), 211.

7. The English Revolution produced varieties of religious experience, such as the Quakers, which moved beyond Puritanism and contradicted its received orthodoxy because experience or 'the indwelling light' became their standard even above the Bible.

Adrian Davies, *The Quakers in English Society, 1655-1725* (New York: Oxford University Press, 2000), 16-17; G.F. Nuttall, *The Holy Spirit in Puritan Faith and Practice* (1947; reprint Chicago: The University of Chicago Press, 1992), 162. [See Davies, idem, for contemporary reports that in its most extreme representation Quakers set fire to Bibles at assemblies for worship as a testimony to the power of the Spirit within].

8. Puritanism endorsed joy and happiness and were not "killjoys" as portrayed by later Victorian authors, such as Nathaniel Hawthorne.

Leland Ryken, *Worldly Saints: The Puritans as They Really Were* (Grand Rapids: Zondervan, 1991), 1-22; John E. Smith, *The Works of Jonathan Edwards, Vol. 2: Religious Affections* (New Haven: Yale University Press, 1959), 240-48.

### c. *On other subjects of candidate's choice*

9. John Eaton used Luther's writings in his *The Honey-combe of Free Justification by Christ Alone* (1642) to advance his own antinomian beliefs. He focused on Luther's early magnifying of free justification and ignored Luther's later positive use of the law.

See title-page and marginalia in John Eaton's *Honey-combe of Free Justification by Faith Alone* (1642); Theodore D. Bozeman, *The Precisianist Strain: Disciplinary Religion and Antinomian Backlash in Puritanism to 1638* (Chapel Hill: The University of North Carolina Press, 2004), 191. Contra J. Wayne Baker, *"Sola Fide, Sola Gratia:* The Battle for Luther in Seventeenth-Century England," *The Sixteenth Century Journal,* XVI, No. 1 (1985), 124.

10. Thomas Aquinas and John Calvin held similar views on divine predestination and, as such, predestination should not be seen as a uniquely Reformed doctrine.

See Thomas Aquinas, *Summa Theologiae,* vol. 2, *The Mind and Power of God* (part I, ques. 14-26), ben. Ed. Thomas Gilby (Garden City: Image Books, 1969), Ia.23:2, 164. See also Brian Davies, *The*

*Thought of Thomas Aquinas* (New York: Oxford University Press, 1992), 166-69; Paul Helm, "Classical Calvinist Doctrine of God" in *Perspectives on the Doctrine of God: 4 Views* (Broadman and Holman, 2008), 16-22.

11. When studying early modern religion, one should investigate and incorporate insights from both intellectual and social historians, whereas in current practice these two fields tend to be isolationistic with studies of the Reformation being dominated by social and political historians who have little interest in theology.

    Carl R. Trueman, "The Theology of the English Reformers" in *The Cambridge Companion to Reformation Theology,* ed. David Bagchi and David C. Steinmetz (Cambridge: Cambridge University Press, 2004), 161.

12. Protestant scholastic theologians did not see reason as a contradiction of *sola scriptura* but rather as being illuminated by the Holy Spirit in the interpretation and defense of revelation. Thus, Protestant scholasticism should not be seen as a movement that placed reason above faith or contrary to spirituality, but rather as a movement that sought to understand the Christian faith and by doing so to advance spirituality.

    Willem J. van Asselt, *The Federal Theology of Johannes Cocceius, 1603-1669* (Leiden: Brill, 2001), 94-105; Carl R. Trueman and R. Scott Clark, eds. *Protestant Scholasticism: Essays in Reassessment* (Paternoster, 1999). Contra Jill Raitt, "European Reformations of Christian Spirituality, 1450-1700" in *The Blackwell Companion to Christian Spirituality,* ed. Arthur Holder (Malden: Wiley-Blackwell, 2011), 131.