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HOWARD HOTSON

PARADISE POSTPONED

Johann Heinrich Alsted
and the Birth of Calvinist Millenarianism

Paradise Postponed Johann Heinrich Alsted And The Birth Of Calvinist Millenarianism

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Paradise Postponed Johann Heinrich Alsted And The Birth Of Calvinist Millenarianism:

Paradise Postponed H. Hotson, 2013-03-09 This book provides a uniquely detailed case study of the origins of millenarianism within the vast opera of one of its earliest and most influential Calvinist exponents the Herborn encyclopedist Johann Heinrich Alsted 1588 1638 The young Alsted it emerges looked forward not to the millennium of Apocalypse 20 but to a brief final period of enhanced illumination described in a poorly understood central European tradition of astrological alchemical spiritualist and generally occult prophetic speculation It was the disasters following the Bohemian Revolt of 1618 which forced Alsted to recast these expectations as the more exclusively scriptural expectation of a literal millennium and the material for this revision was found in a protracted dispute over the millennium between senior theologians in Herborn and Heidelberg and a little known work on the conversion of the Jews by one of the figures most probably behind the composition of the Rosicrucian manifestos Based on study of the full range of Alsted s works his diverse sources and widely dispersed manuscript material the result is the first English book on 17th century continental millenarianism and the first monograph in any language exclusively devoted to the origins of the doctrine within mainstream Protestantism **Millenarianism and**

Messianism in Early Modern European Culture Matt Goldish, R.H. Popkin, J.E. Force, 2001-07-31 The influence of millenarian thinking upon Cromwell s England is well known The cultural and intellectual conceptions of the role of millenarian ideas in the long 18th century when so the official story goes the religious sceptics and deists of Enlightened England effectively tarred such religious radicalism as enthusiasm has been less well examined This volume endeavors to revise this official story and to trace the influence of millenarian ideas in the science politics and everyday life of England and America in the 17th and 18th centuries **The Restoration of the Jews: Early Modern Hermeneutics, Eschatology,**

and National Identity in the Works of Thomas Brightman Andrew Crome, 2014-05-07 This book offers the first detailed examination of the life and works of biblical commentator Thomas Brightman 1562 1607 analysing his influential eschatological commentaries and their impact on both conservative and radical writers in early modern England It examines in detail the hermeneutic strategies used by Brightman and argues that his method centred on the dual axes of a Jewish restoration to Palestine and the construction of a strong English national identity This book suggests that Brightman s use of conservative modes of literal exegesis led him to new interpretations which had a major impact on early modern English eschatology A radically historicised mode of exegesis sought to provide interpretations of the Old Testament that would have made sense to their original readers leading Brightman and those who followed him to argue for the physical restoration of the Jews to the Holy Land In doing so the standard Reformed identification of Old Testament Israel with elect Christians was denied This book traces the evolution of the controversial idea that Israel and the church both had separate unfulfilled scriptural promises in early modern England and shows how early modern exegetes sought to re construct a distinctly English Christian identity through reading their nation into prophecy In examining Brightman s hermeneutic strategies and

their influence this book argues for important links between a literal hermeneutic ideas of Jewish restoration and national identity construction in early modern England Its central arguments will be of interest to all those researching the history of biblical interpretation the role of religion in constructing national identity and the background to the later development of Christian Zionism This important study provides a new examination of Thomas Brightman s hermeneutical method particularly his ideas on the restoration of the Jews The author s thorough analysis of Brightman s approach also has more general and wider implications for understanding the development of English apocalyptic interpretation into the later seventeenth century Dr Warren Johnston Associate Professor of History Algoma University Andrew Crome s ground breaking study of Thomas Brightman offers a new and sometimes surprising account of the development of millennial thinking in and beyond early modern England This masterly account demonstrates the extent to which an emerging Zionism supported an emerging English nationalism while outlining the historical roots of some of the most important of contemporary geopolitical themes Professor Crawford Gribben Professor of Early Modern British History Queen s University Belfast This important study provides a new examination of Thomas Brightman s hermeneutical method particularly his ideas on the restoration of the Jews The author s thorough analysis of Brightman s approach also has more general and wider implications for understanding the development of English apocalyptic interpretation into the later seventeenth century Dr Warren Johnston Associate Professor of History Algoma University Ramism and the Reformation of Method Simon J. G. Burton,2024 Ramism and the Reformation of Method explores the popular early modern movement of Ramism and its ambitious attempt to transform Church and society It considers the relation of Ramism to Reformed Christianity and its development as a divine logic attuned to understanding both Scripture and the world In doing so it reveals how Ramists rejected the notion of a philosophy or worldview independent of God and sought to encompass everything under an overarching Christian philosophy indebted to Franciscan ideals The supreme goal of the Ramists was the remaking of the world in the image of the Triune God

Heaven Upon Earth Jeffrey K. Jue,2006-02-28 This book contributes to the ongoing revision of early modern British history by examining the apocalyptic tradition through the life and writings of Joseph Mede 1586-1638 The history of the British apocalyptic tradition has yet to undergo a thorough revision Past studies followed a historiographical paradigm which associated millenarianism with a revolutionary agenda A careful study of Joseph Mede one of the key individuals responsible for the rebirth of millenarianism in England suggests a different picture of seventeenth century apocalypticism The roots of Mede s apocalyptic thought are not found in extreme activism but in the detailed study of the Apocalypse with the aid of ancient Christian and Jewish sources Mede s legacy illustrates the geographical prevalence and long term sustainability of his interpretations This volume shows that the continual discussion of millenarian ideas reveals a vibrant tradition that cannot be reconstructed to fit within one simple historiographical narrative **Mystery Unveiled** Paul C.H. Lim,2012-09-27 Paul C H Lim offers an insightful examination of the polemical debates about the doctrine of the Trinity in seventeenth

century England showing that this philosophical and theological re configuration significantly impacted the politics of religion in the early modern period Through analysis of these heated polemics Lim shows how Trinitarian God Talk became untenable in many ecclesiastical and philosophical circles which led to the emergence of Unitarianism He also demonstrates that those who continued to embrace Trinitarian doctrine articulated their piety and theological perspectives in an increasingly secularized culture of discourse Drawing on both unexplored manuscripts and well known treatises of Continental and English provenance he unearths the complex layers of the polemic from biblical exegesis to reception history of patristic authorities from popular religious radicalism during the Civil War to Puritan spirituality from Continental Socinians to English anti trinitarians who avowed their relative independent theological identity from the notion of the Platonic captivity of primitive Christianity to that of Plato as Moses Atticus Among this book s surprising conclusions are the findings that Anti Trinitarian sentiment arose from a Puritan ambience in which Biblical literalism overcame rationalistic presuppositions and that theology and philosophy were not as unconnected during this period as previously thought *Mystery Unveiled* will fill a significant lacuna in early modern English intellectual history The Cambridge Companion to Puritanism John Coffey, Paul C. H. Lim, 2008-10-09 Puritan was originally a term of contempt and Puritanism has often been stereotyped by critics and admirers alike As a distinctive and particularly intense variety of early modern Reformed Protestantism it was a product of acute tensions within the post Reformation Church of England But it was never monolithic or purely oppositional and its impact reverberated far beyond seventeenth century England and New England This Companion broadens our understanding of Puritanism showing how students and scholars might engage with it from new angles and uncover the surprising diversity that fermented beneath its surface The book explores issues of gender literature politics and popular culture in addition to addressing the Puritans core concerns such as theology and devotional praxis and coverage extends to Irish Welsh Scottish and European versions of Puritanism as well as to English and American practice It challenges readers to re evaluate this crucial tradition within its wider social cultural political and religious contexts

Bremen als Brennpunkt reformierter Irenik Leo van Santen, 2014-10-16 In *Bremen als Brennpunkt reformierter Irenik* zeigt Leo van Santen anhand der Biografie von Ludwig Crocius 1586-1655 wie dessen irenische Theologie zur Verstärkung von Reformierten und Lutheranern nicht so sehr dogmatisch bedingt war als vielmehr vom Bremer Stadtrat veranlasst wurde der an guten Beziehungen mit dem lutherischen Umland Interesse hatte Mit seiner Irenik kollidierte Crocius jedoch zunächst 1618-1619 als Bremer Delegierter während der Dordrechter Synode mit der von den calvinistischen Niederlanden geforderten strengen Orthodoxie die 1636 einen Kirchenstreit verursachte Die von Santen erstmals ausgewerteten Korrespondenzen die Crocius aus diesem Anlass und als Prorektor des Gymnasium Illustre zur Empfehlung von Studenten mit bedeutenden Reformierten wie Vossius in den Niederlanden führte bezeugen Bremens bislang wenig wahrgenommene vollwertige Stellung im frühneuzeitlichen europäischen Reformiertentum In *Bremen als Brennpunkt reformierter Irenik* Leo

van Santen demonstrates how Ludovicus Crocius's irenical theology meant to mediate between the Reformed and the Lutheran Churches was instigated by the Bremen municipal authorities who had an interest in good relations with the Lutheran surrounding area. Van Santen bases himself on the life of Crocius 1586-1655. With his irenicism however in 1618-1619 as Bremen delegate at the Synod of Dordt Crocius for the first time collided with the strict orthodoxy insisted upon by the Dutch Calvinists which led to an ecclesiastical conflict in 1636. The correspondence that Crocius as pro rector of the Gymnasium Illustre conducted on this subject with Reformed scholars such as Vossius in the Dutch Republic testify to Bremen's hitherto insufficiently recognized position in Europe's early modern Reformed world.

Christian Zionism and English National Identity, 1600-1850 Andrew Crome, 2018-06-01 This book explores why English Christians from the early modern period onwards believed that their nation had a special mission to restore the Jews to Palestine. It examines English support for Jewish restoration from the Whitehall Conference in 1655 through to public debates on the Jerusalem Bishopric in 1841. Rather than claiming to replace Israel as God's elect nation, England was chosen to have a special but inferior relationship with the Jews. Believing that God blessed those who bless the Jewish people, this national role allowed England to atone for ill treatment of Jews, read the confusing pathways of providence, and guarantee the nation's survival until Christ's return. This book analyses this mode of national identity construction and its implications for understanding Christian views of Jews, the self, and the other. It offers a new understanding of national election and of the relationship between apocalyptic prophecy and political action.

Platonism at the Origins of Modernity Douglas Hedley, Sarah Hutton, 2007-12-22 commentary but by selection and accretion. Those inspired by Plato form as intrinsic a part of Platonism as Plato himself. These are the so-called Neo-Platonists, a divisive latter-day term which implies discontinuity between Plato and his later followers to the disadvantage of the latter. In the process of its long course of development, Platonism has gathered a long tradition of interpreters whose contributions have been enriched by other philosophical strands, for example Stoicism, which is an important element in the philosophy of Plotinus. To this it must be added that so much of the impact of Platonism is indirect. The Platonism of many thinkers, especially in medieval times, was more often than not implicit rather than conscious borrowing. It derived not from the Platonic corpus, most of which was unknown at that time, but indirectly through Philo and theologians like Augustine and Origen. The combined effect of these factors is that the legacy of Platonism is rich, varied, and extensive but eludes the scope of focused enquiry. A further factor complicating assessments of Platonism in the modern era is polarisation in the historiography itself. Historians of modern philosophy, at least in the anglophone world, readily adopt a model which counterposes ancient and modern. Drawing on a division which the early modern philosophers themselves invoked, they employ an ancient/modern distinction as a principle for organising the history of philosophy.

The Sabbatean Prophets Matt Goldish, 2009-06-30 In the mid-seventeenth century Shabbatai Zvi, a rabbi from Izmir, claimed to be the Jewish messiah and convinced a great many Jews to believe him. The movement

surrounding this messianic pretender was enormous and Shabbatai's mission seemed to be affirmed by the numerous supporting prophecies of believers. The story of Shabbatai and his prophets has mainly been explored by specialists in Jewish mysticism. Only a few scholars have placed this large scale movement in its social and historical context. Matt Goldish shifts the focus of Sabbatean studies from the theology of Lurianic Kabbalah to the widespread seventeenth century belief in latter day prophecy. The intense expectations of the messiah in Christianity, Judaism and Islam form the necessary backdrop for understanding the success of Sabbateanism. The seventeenth century was a time of deep intellectual and political ferment as Europe moved into the modern era. The strains of the Jewish mysticism, Christian millenarianism, scientific innovation and political transformation all contributed to the development of the Sabbatean movement. By placing Sabbateanism in this broad cultural context, Goldish integrates this Jewish messianic movement into the early modern world, making its story accessible to scholars and students alike.

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Reviews of this book

Goldish looks at the Jewish messianic surge of the 17th century which culminated with the Sabbatean movement and places it in a broader multidimensional context. He has produced a well written scholarly addition and modification to the literature.

Paul Kaplan
Library Journal

Poetry, Politics and Promises of Empire Christof Ginzler, 2009-04-29 This interdisciplinary study examines the poetic and political representation of the Palatine Marriage in London in 1613 by analysing the vast number of English and Neo Latin festive nuptial poetry and prose written on the occasion of the marriage of Count Palatine Frederick V 1596-1632 and Princess Elizabeth Stuart 1596-1662, stylised and represented as heroes and paragon figures of Protestant Europe. Taking a literary and cultural studies approach, the study explores courtly representational modes used to convey the propagandist and prophetic messages of the marriage, suggesting that the nuptial union follows a heavenly plan and fulfils the hopes of the formation of a pan Protestant empire and a future bulwark against the imminent threats of Catholic Habsburg. In this respect, the study aims to provide an alternative perspective on Britain, Europe and militant pan Protestantism.

Germany and the Holy Roman Empire Joachim Whaley, 2012 In the first single author account of German history from the Reformation to the early nineteenth century since Hajo Holborn's study written in the 1950s, Dr Whaley provides a full account of the history of the Holy Roman Empire. Volume I extends from Maximilian I to the Peace of Westphalia.

Religious Diaspora in Early Modern Europe Timothy G. Fehler, 2015-10-06 This collection of essays looks at the shared experience of exile across different groups in the early modern period. Contributors argue that exile is a useful analytical tool in the study of a wide variety of peoples previously examined in isolation.

Memory Dmitrii Vladimirovich Nikulin, 2015 In recent decades, memory has become one of the major concepts and a dominant topic in philosophy, sociology, politics, history, science, cultural studies, literary theory and the discussions of trauma and the Holocaust. In contemporary

debates the concept of memory is often used rather broadly and thus not always unambiguously For this reason the clarification of the range of the historical meaning of the concept of memory is a very important and urgent task This volume shows how the concept of memory has been used and appropriated in different historical circumstances and how it has changed throughout the history of philosophy In ancient philosophy memory was considered a repository of sensible and mental impressions and was complemented by recollection the process of recovering the content of past thoughts and perceptions Such an understanding of memory led to the development both of mnemotechnics and the attempts to locate memory within the structure of cognitive faculties In contemporary philosophical and historical debates memory frequently substitutes for reason by becoming a predominant capacity to which one refers when one wants to explain not only the personal identity but also a historical political or social phenomenon In contemporary interpretation it is memory and not reason that acts in and through human actions and history which is a critical reaction to the overly rationalized and simplified concept of reason in the Enlightenment Moreover in modernity memory has taken on one of the most distinctive features of reason it is thought of as capable not only of recollecting past events and meanings but also itself In this respect the volume can be also taken as a reflective philosophical attempt by memory to recall itself its functioning and transformations throughout its own history

Unity in Diversity Randall J. Pederson, 2014-08-14 *Unity in Diversity* presents a fresh appraisal of the vibrant and diverse culture of Stuart Puritanism provides a historiographical and historical survey of current issues within Puritanism critiques notions of Puritanisms which tend to fragment the phenomenon and introduces unitas within diversitas within three divergent Puritans John Downname Francis Rous and Tobias Crisp This study draws on insights from these three figures to propose that seventeenth century English Puritanism should be thought of both in terms of Familien hnlichkeit in which there are strong theological and social semblances across Puritans of divergent persuasions and in terms of the greater narrative of the Puritan Reformation which united Puritans in their quest to reform their church and society

The Reformation Diarmaid MacCulloch, 2005-03-25 *The Reformation and Counter Reformation* represented the greatest upheaval in Western society since the collapse of the Roman Empire a millennium before The consequences of those shattering events are still felt today from the stark divisions between and within Catholic and Protestant countries to the Protestant ideology that governs America the world's only remaining superpower In this masterful history Diarmaid MacCulloch conveys the drama complexity and continuing relevance of these events He offers vivid portraits of the most significant individuals Luther Calvin Zwingli Loyola Henry VIII and a number of popes but also conveys why their ideas were so powerful and how the Reformation affected everyday lives The result is a landmark book that will be the standard work on the Reformation for years to come The narrative verve of *The Reformation* as well as its provocative analysis of American culture's debt to the period will ensure the book's wide appeal among history readers

Some New World Peter Harrison, 2024-04-18 In his famous argument against miracles David Hume gets to the heart of the modern

problem of supernatural belief We are apt says Hume to imagine ourselves transported into some new world where the whole form of nature is disjointed and every element performs its operation in a different manner from what it does at present This encapsulates observes Peter Harrison the disjuncture between contemporary Western culture and medieval societies In the Middle Ages people saw the hand of God at work everywhere Indeed many suppose that belief in the supernatural is likewise fundamental nowadays to religious commitment But dichotomising between naturalism and supernaturalism is actually a relatively recent phenomenon just as the notion of belief emerged historically late In this masterful contribution to intellectual history the author overturns crucial misconceptions myths about secular modernity challenging common misunderstandings of the past even as he reinvigorates religious thinking in the present *A Companion to the Premodern Apocalypse* Michael A. Ryan, 2016-02-15 The final book of the New Testament the Apocalypse has been controversial since its initial appearance during the first century A D For centuries after theologians exegetes scholars and preachers have grappled with the imagery and symbolism behind this fascinating and terrifying book Their thoughts and ideas regarding the apocalypse and its trials and tribulations were received within both elite and popular culture in the medieval and early modern eras Therefore one may rightly call the Apocalypse and its accompanying hopes and fears a foundational pillar of Western Civilization The interest in the Apocalypse and apocalyptic movements continues apace in modern scholarship and society alike This present volume *A Companion to the Premodern Apocalypse* collates essays from specialists in the study of premodern apocalyptic subjects It is designed to orient undergraduate and graduate students as well as more established scholars to the state of the field of premodern apocalyptic studies as well as to point them in future directions for their scholarship and or pedagogy Contributors are Roland Betancourt Robert Boenig Richard K Emmerson Ernst Hintz L szl Hubbes Hiram K mper Natalie Latteri Thomas Long Katherine Olson Kevin Poole Matthias Riedl Michael A Ryan *The Reformation of Common Learning* Howard Hotson, 2020-12-24 Ramism was the most innovative and disruptive educational reform movement to sweep through the international Protestant world in the latter sixteenth and early seventeenth centuries During the 1620s the Thirty Years War destroyed the network of central European academies and universities which had generated most of this innovation Students and teachers fleeing the conflict in all directions transplanted that tradition into many different geographical and cultural contexts in which it bore a wide variety of interrelated fruit Within the Dutch Republic post Ramist method played a crucial role in the rapid assimilation of Cartesianism into a network of thriving young academies and universities From England to east central Europe the tradition was no less important in accelerating the reception of Baconianism In the easternmost outpost of the Reformed world in Transylvania the displaced tradition generated a final flourishing of philosophical innovation which exercised a formative influence on the young Leibniz The failure of all of these efforts to assemble the fruits of this tradition into an encyclopaedic synthesis marks a major watershed in Western intellectual history *The Reformation of Common Learning* brings together all of these aspects of the tradition in a manner

which roots them in deeper historical developments and relates a series of far flung and poorly understood developments together in new ways

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