

**Religious Currents and Cross-
Currents: Essays on Early Modern
Protestantism and the Protestant
Enlightenment**

Jan De Bruijn et al.

BRILL

Religious Currents And Crobcurrents Ebays On Early Modern Protestantism And The Protestant Enlightenment

I. M. Green



Religious Currents And Cross-Currents Ebays On Early Modern Protestantism And The Protestant Enlightenment:

Religious Currents and Cross-Currents Johannes Van Den Berg, 1999 The religious history of seventeenth and eighteenth century Protestantism was marked by a twofold movement On the one hand there were attempts to consolidate and if necessary to reaffirm the heritage of the Reformation on the other hand we meet a growing critical evaluation of the legacy of mainstream orthodox thought which could lead to a process of gradual renewal and reorientation but also to forms of more radical and controversial criticism Conservative as well as critical tendencies can be discerned in the religious landscape on both sides of the North Sea In spite of differences in the historical framework and spiritual culture the developments in Great Britain and on the Continent often present remarkable parallels and the water of the North Sea was not too deep for creative interaction This volume contains a number of essays which deal with various aspects of English and Dutch church history and theology in the seventeenth and eighteenth centuries Special attention is given to the problems surrounding the Calvinist doctrine of predestination to English Puritanism and its impact on the Netherlands to Jewish Christian relations and polemics in the seventeenth century to seventeenth century millenarianism in particular in the circle of the Cambridge Platonists to the attitude of Dutch Reformed theologians to the Church of England to eighteenth century English and Dutch orientalist studies and to the development of enlightened ideas in the circles of English and Dutch Protestantism [The ^AGerman Awakening](#) Andrew Kloes, 2019-05-03 The Awakening was the last major Protestant reform and revival movement to occur in Germany This book examines the Awakening as a product of the larger social changes that were re shaping German society during the early decades of the nineteenth century Awakened Protestants were traditionalists who rejected the changes that Enlightenment thought had introduced into Protestant theology and preaching But Kloes argues their efforts to spread their religious beliefs were only successful because of the new political freedoms and economic opportunities that the Enlightenment had introduced *The Religious Enlightenment* David Sorkin, 2018-06-05 In intellectual and political culture today the Enlightenment is routinely celebrated as the starting point of modernity and secular rationalism or demonized as the source of a godless liberalism in conflict with religious faith In *The Religious Enlightenment* David Sorkin alters our understanding by showing that the Enlightenment at its heart was religious in nature Sorkin examines the lives and ideas of influential Protestant Jewish and Catholic theologians of the Enlightenment such as William Warburton in England Moses Mendelssohn in Prussia and Adrien Lamourette in France among others He demonstrates that in the century before the French Revolution the major religions of Europe gave rise to movements of renewal and reform that championed such hallmark Enlightenment ideas as reasonableness and natural religion toleration and natural law Calvinist enlightened orthodoxy Jewish Haskalah and reform Catholicism to name but three such movements were influential participants in the eighteenth century s burgeoning public sphere and promoted a new ideal of church state relations Sorkin shows how they pioneered a religious Enlightenment that embraced the new science of Copernicus and Newton and the philosophy of

Descartes Locke and Christian Wolff uniting reason and revelation to renew faith and piety This book reveals how Enlightenment theologians refashioned belief as a solution to the dogmatism and intolerance of previous centuries Read it and you will never view the Enlightenment the same way

Church and School in Early Modern Protestantism Jordan Ballor, David Sytsma, Jason Zuidema, 2013-08-08 A great deal of scholarship has too often juxtaposed scholasticism and piety resulting in misunderstandings of the relationship between Protestant churches of the early modern era and the theology taught in their schools But more recent scholarship especially conducted by Richard A Muller over the last number of decades has remapped the lines of continuity and discontinuity in the relation of church and school This research has produced a more methodologically nuanced and historically accurate representation of church and school in early modern Protestantism Written by leading scholars of early modern Protestant theology and history and based on research using the most relevant original sources this collection seeks to broaden our understanding of how and why clergy were educated to serve the church Contributors include Yuzo Adhinarta Willem van Asselt Irena Backus Jordan J Ballor J Mark Beach Andreas Beck Joel R Beeke Lyle D Bierma Raymond A Blacketer James E Bradley Dariusz M Bryko Amy Nelson Burnett Emidio Campi Heber Carlos de Campos Jr Kiven Choy R Scott Clark Paul Fields John V Fesko Paul Fields W Robert Godfrey Alan Gomes Albert Gootjes Chad Gunnoe Aza Goudriaan Fred P Hall Byung Soo Paul Han Nathan A Jacobs Frank A James III Martin Klauber Henry Knapp Robert Kolb Mark J Larson Brian J Lee Karin Maag Benjamin T G Mayes Andrew M McGinnis Paul Mpindi Adriaan C Neele Godfried Quaadtvielig Sebastian Rehnman Todd Rester Gregory D Schuringa Herman Selderhuis Donald Sinnema Keith Stanglin David Steinmetz David Sytsma Yudha Thianto John L Thompson Carl Trueman Theodore G Van Raalte Cornelis Venema Timothy Wengert Reita Yazawa Jeongmo Yoo and Jason Zuidema

Protestantism and Progress Ernst Troeltsch, 2013-08-31 Ernst Troeltsch focuses his Protestantism and Progress on two main areas First he centers on the intellectual and religious situation from which the significance and the possibilities of development possessed by Christianity might be deduced This leads to an engaging historical investigation regarding the spirit of the modern world Troeltsch argues that the modern world can only be understood in the light of its relation to earlier epochs of Christian civilization in Europe He notes that for anyone who holds the opinion that in spite of all the significance that Catholicism retains the living possibilities of development and progress are to be found on Protestant soil the question regarding the relation of Protestantism to modern civilization becomes of central importance Troeltsch also distinguishes elements in modern civilization that have proven their value from those which are merely temporary and lead nowhere He gives the religious ideas of Christianity a shape and form capable of doing justice to the absoluteness of religious conviction and at the same time considering them in harmony with what has actually been accomplished towards solution of the practical problems of the Christian life A new introduction by Howard Schneiderman brings this monumental work into the twenty first century and explains why its ideas are more important than ever one hundred years after its original publication

God in the

Enlightenment William J. Bulman, Robert G. Ingram, 2016-04-25 We have long been taught that the Enlightenment was an attempt to free the world from the clutches of Christian civilization and make it safe for philosophy. The lesson has been well learned. In today's culture wars both liberals and their conservative enemies inside and outside the academy rest their claims about the present on the notion that the Enlightenment was a secularist movement of philosophically driven emancipation. Historians have had doubts about the accuracy of this portrait for some time but they have never managed to furnish a viable alternative to it for themselves for scholars interested in matters of church and state or for the public at large. In this book William J. Bulman and Robert G. Ingram bring together recent scholarship from distinguished experts in history, theology, and literature to make clear that God not only survived the Enlightenment but thrived within it as well. The Enlightenment was not a radical break from the past in which Europeans jettisoned their intellectual and institutional inheritance. It was to be sure a moment of great change but one in which the characteristic convictions and traditions of the Renaissance and Reformation were perpetuated to the point of transformation in the wake of the Wars of Religion and during the early phases of globalization. The Enlightenment's primary imperatives were not freedom and irreligion but peace and prosperity. As a result, Enlightenment could be Christian communitarian or authoritarian as easily as it could be atheistic individualistic or libertarian. Honing in on the intellectual crisis of the late seventeenth and early eighteenth centuries while moving from Spinoza to Kant and from India to Peru, God in the Enlightenment takes a prism to the age of lights. Protestantism and Progress Ernst Troeltsch, 1912 Protestant Theology and Modernity in the Nineteenth-Century Netherlands Arie L. Molendijk, 2021-12-24 Protestant Theology and Modernity in the Nineteenth-Century Netherlands examines how Dutch Protestant thinkers and theologians met the challenges of the rapidly modernizing world around them. It shows that the nineteenth century saw theology fundamentally transformed and reinvented in a variety of ways. Enlightenment values were fiercely attacked by orthodox Pietists but embraced by modern theologians. Positions were not fixed and theologians had to work hard to maintain their intellectual integrity. Jewish Isaac da Costa converted to Christianity and fulminated against the Zeitgeist. Allard Pierson, who in his youth had been under the spell of Da Costa, resigned from his ministry and adopted an agnostic stance. Abraham Kuyper modernized theology and politics by laying the foundations of pillarization, the segmented social structures based on differences in religion and worldview of Dutch society. Abraham Kuenen revolutionized the study of the Old Testament and Protestant theologians made ground-breaking contributions to the emerging science of religion. This book used in-depth studies of a small number of significant and influential Protestant thinkers to analyse how they addressed specific modern transformation processes such as political modernization, the pluralization of world views, and the emergence of critical historical scholarship. It also considers the significant Dutch contribution to the historical critical study of the Bible and the emergence of the modern comparative study of religion. **Reformation, Religious Culture and Print in Early Modern Europe** Arthur der Weduwen, Malcolm Walsby, 2022-09-26 Anyone who has studied the history of the Reformation

the book and communication will have come across or been influenced by Andrew Pettegree's contributions to these fields. The forty-four essays in this Festschrift and its companion volume have been commissioned to cover the broad scope of Pettegree's areas of interest and expertise and to reflect and build upon them. The pieces written by forty-three scholars based at over thirty institutions are organised around nine key themes ranging from the intersections of religion and print to the history of book collecting, the periodical press and pioneering book historical research methodologies. This first volume contains nineteen essays. Together with the second volume, *The Book World of Early Modern Europe: Essays in Honour of Andrew Pettegree*, Volume 2 it offers a wide-ranging survey of the state of current scholarship on religion, printing and media change in early modern Europe. Contributors to this volume: Riccardo Bavaj, Flavia Bruni, Arthur der Weduwen, Alastair Duke, Bruce Gordon, Brian Hanson, Mack Holt, Richard Kirwan, Katell Lavant, Ian Maclean, Guido Marnef, Jonathan Reid, Alec Ryrie, Grant Tapsell, Margo Todd, Natale Vacalebri, Arjan van Dijk, Malcolm Walsby and Elise Watson.

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The Catholic Enlightenment Ulrich L. Lehner, 2016 Whoever needs an act of faith to elucidate an event that can be explained by reason is a fool and unworthy of reasonable thought. This line spoken by the notorious 18th-century libertine Giacomo Casanova illustrates a deeply entrenched perception of religion as prevalent today as it was hundreds of years ago. It is the sentiment behind the narrative that Catholic beliefs were incompatible with the Enlightenment ideals. Catholics many claim are superstitious and traditional, opposed to democracy and gender equality and hostile to science. It may come as a surprise then to learn that Casanova himself was a Catholic. In *The Catholic Enlightenment* Ulrich L. Lehner points to such figures as representatives of a long overlooked thread of a reform-minded Catholicism which engaged Enlightenment ideals with as much fervor and intellectual gravity as anyone. Their story opens new pathways for understanding how faith and modernity

can interact in our own time Lehner begins two hundred years before the Enlightenment when the Protestant Reformation destroyed the hegemony Catholicism had enjoyed for centuries During this time the Catholic Church instituted several reforms such as better education for pastors more liberal ideas about the roles of women and an emphasis on human freedom as a critical feature of theology These actions formed the foundation of the Enlightenment's belief in individual freedom While giants like Spinoza Locke and Voltaire became some of the most influential voices of the time Catholic Enlighteners were right alongside them They denounced fanaticism superstition and prejudice as irreconcilable with the Enlightenment agenda In 1789 the French Revolution dealt a devastating blow to their cause disillusioning many Catholics against the idea of modernization Popes accumulated ever more power and the Catholic Enlightenment was snuffed out It was not until the Second Vatican Council in 1962 that questions of Catholicism's compatibility with modernity would be broached again Ulrich L. Lehner tells for the first time the forgotten story of these reform-minded Catholics As Pope Francis pushes the boundaries of Catholicism even further and Catholics once again grapple with these questions this book will prove to be required reading

The Modernist Impulse in American Protestantism William R. Hutchison, 1982 *The Enlightenment and religion* S. J. Barnett, 2013-07-19 This book offers a critical survey of religious change and its causes in eighteenth century Europe and constitutes a challenge to the accepted views in traditional Enlightenment studies Focusing on Enlightenment Italy France and England it illustrates how the canonical view of eighteenth century religious change has in reality been constructed upon scant evidence and assumption in particular the idea that the thought of the enlightened led to modernity For despite a lack of evidence one of the fundamental assumptions of Enlightenment studies has been the assertion that there was a vibrant Deist movement which formed the intellectual solvent of the eighteenth century The central claim of this book is that the immense ideological appeal of the traditional birth of modernity myth has meant that the actual lack of Deists has been glossed over and a quite misleading historical view has become entrenched An electronic edition of this book is freely available under a Creative Commons CC BY NC ND licence **The Old Protestantism and the New** Brian

Gerrish, 2004-11-11 A study of the fundamental religious ideas of the Reformation and their relationship to liberal Protestantism Print and Protestant in Early Modern England I. M. Green, 2000 **Christianity's Dangerous Idea** Alister McGrath, 2007-09-25 The dangerous idea lying at the heart of Protestantism is that the interpretation of the Bible is each individual's right and responsibility The spread of this principle has resulted in five hundred years of remarkable innovation and adaptability but it has also created cultural incoherence and social instability Without any overarching authority to rein in wayward thought opposing sides on controversial issues can only appeal to the Bible yet the Bible is open to many diverse interpretations Christianity's Dangerous Idea is the first book that attempts to define this core element of Protestantism and the religious and cultural dynamic that this dangerous idea unleashed culminating in the remarkable new developments of the twentieth century At a time when Protestants will soon cease to be the predominant faith tradition in the

United States McGrath's landmark reassessment of the movement and its future is well timed Replete with helpful modern day examples that explain the past McGrath brings to life the Protestant movements and personalities that shaped history and the central Christian idea that continues to dramatically influence world events today Schleiermacher and Palmer Justin A. Davis, 2019-09-11 Twenty first century Protestantism is radically different from the Protestantism of the Reformation The challenges of modernity affected all aspects of Christianity and the more successful attempts to combat these challenges came about as a result of two rather different yet similar theologians in the nineteenth century This work provides an exhaustive look at Friedrich Schleiermacher the father of modern liberal Protestantism and Phoebe Palmer the mother of the Holiness movement The trend of liberalism is to strip away all but what is essential to Christian life while the Holiness movement sought to make all of life applicable to the Bible and God While these two movements may appear contradictory they are grounded in a shared source of experiential Protestantism commonly known as Pietism and develop their theological systems from this starting point This study includes not only their theologies but also biographies that introduce the reader to these two luminaries Liberalism and holiness as created by Schleiermacher and Palmer lay the foundation for Pentecostalism fundamentalism neo orthodoxy and the interdenominational movements of the nineteenth century Only from this vantage can we understand the modern Protestant mindset **Protestant Modernism, Or, Religious Thinking for Thinking Men** David Clarence Torrey, 1910 **Enlightenment and Modernity** Wayne Hudson, 2015-09-30 The writers known as the English deists were not simply religious controversialists but agents of reform who contributed to the emergence of modernity This title claims that these writers advocated a failed ideology which itself declined after 1730 It argues for an evolution of their ideas into a more modern form Protestants in an Age of Science Theodore Dwight Bozeman, 2012-12-01 Since Princeton College and Princeton Seminary were major radii of Realist influence the conservative Presbyterianism headquartered there is an ideal choice for a case study in the American impact of Baconianism Presbyterian thinkers already committed to a synthesis of Protestant religion and Newtonian science were afforded with additional means of elaborating a doxological version of natural science and of defending it against naturalism and other enemies of Christian faith Originally published in 1977 A UNC Press Enduring Edition UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print These editions are published unaltered from the original and are presented in affordable paperback formats bringing readers both historical and cultural value

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