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this volume deals with the federal theology of johannes cocceius who lived in the seventeenth century 1603 1669 german by birth he taught at bremen franeker and leiden where he was professor of theology 1650 1669 as foremost biblical interpreter he sought to formulate a covenant theory which described all of human history by introducing the structure of consecutive covenants or foedera the book poses a surprising alternative to the readings of earlier scholarship on cocceius by its careful presentation of the pneumatological components of the doctrine of covenants cocceius federal theology was of considerable importance in the theological and political history of europe and the united states and formes the framework for much of the reformed theology in the past three centuries

lee bedient sich der historischen exegese um zu erklären wie sich die reformierte bundestheologie entwickelt hat diese exegetische methode zeigt die schwächen

aktueller dogmatischer erklärungen zum ursprung der bundestheologie auf und liefert dabei neue einsichten zur lehre vom bund der reformatoren hin zu den quellen warf neue fragen zu der bedeutung der biblischen begriffe vom bund berith und diatheke auf und führte zu der entwicklung einer eher technischen lateinischen terminologie die zwischen foedus testamentum und pactum unterschied in diesem kontext erlangte auch die beziehung zwischen den testamenten wieder mehr bedeutung hebräer 7 10 versammelte diese verschiedenen lehrmeinungen um sich die im laufe der zeit zu einem dezidierten theologischen bundestopos wurden der hebräerkommentar von johannes cocceius von 1659 spiegelt beide interpretationsanliegen wider er bedient sich typisch föderaler terminologie die erst im laufe des 16 jahrhunderts eingang in den sprachgebrauch der theologen gefunden hatte cocceius betont sowohl eine testamentarische kontinuierität als auch den soteriologischen bruch er spricht von zwei formen der rechtfertigung eine vor und eine nach christus Über die untersuchung der älteren hebräerkommentars von cocceius sticht die hohe bedeutung der testamentarischen beziehungen in cocceius denken hervor dadurch stellt sich heraus dass seine bundestheologie stärker als bislang angenommen in den entwicklungen des 16 jahrhunderts wurzelt ferner treten die zentralen kontinuieritäten in der reformierten bundestheologie stärker hervor

this is a sequel to richard muller s the unaccommodated calvin oup 2000 in the previous book muller attempted to situate calvin s theological work in their historical context and to strip away various twentieth century theological grids that have clouded our perceptions of the work of the reformer in the present book muller carries this approach forward with the goal of overcoming a series of nineteenth and twentieth century theological frameworks characteristic of much of the scholarship on reformed orthodoxy or what might be called calvinism after calvin

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

daniel kalaj d 1681 was a polish reformer of hungarian background born in little poland malopolska and trained in franeker friesland under some of the most brilliant reformed theologians of seventeenth century europe such as cocceius and cloppenburg kalaj s ministry in the reformed church of little poland was abruptly interrupted when catholic authorities wrongly accused him of spreading then outlawed arianism calling him a calvinarian kalaj became the first polish protestant minister to receive a sentence of capital punishment as a result of the new anti toleration law issued in 1658 against arians under the false pretext of military treason during the second northern war 1655 1660 he escaped the axe by fleeing to lithuania and later to gdańsk where he wrote his best known work a friendly dialogue between an evangelical minister and a roman catholic priest the friendly dialogue is both kalaj s own personal defense and a

compendium to polish reformed doctrine and has a strongly irenic disposition in contrast with many reformed thinkers of his day kalaj is capable of communicating reformed doctrine in a friendly and peaceful manner he places special emphasis on the unity of the catholic church as expressed in his statement that the three churches roman and lutheran and reformed are all part of one true church before god while at the same time attempting to retain his reformed orthodoxy

carmichael argues that johannes cocceius s theology of the sabbath serves as a window through which one can view more clearly his federal theology or covenant theology covenant theology was the most distinctive feature of his theology moreover cocceius spent a notable portion of his life engaging in the leiden sabbath controversies from 1655 to 1659 which played a key role in the split of the reformed dutch republic into two socio political blocs cocceians and voetians so far scholars have tended to overlook this critical phase in cocceius s theological development carmichael sheds light on it by looking at the theological texts that cocceius wrote that absorbed his attention during this significant period casey carmichael examines first the evolution of the problem of the sabbath in cocceius s theological tradition reformed orthodoxy in chapters 2 4 and second the development of cocceius s doctrine of the sabbath structured around the leiden sabbath controversies in chapters 5 8

journal for the evangelical study of the old testament jesot is a peer reviewed journal devoted to the academic and evangelical study of the old testament the journal seeks to fill a need in academia by providing a venue for high level scholarship on the old testament from an evangelical standpoint the journal is not affiliated with any particular academic institution and with an international editorial board open access format and multi language submissions jesot cultivates and promotes old testament scholarship in the evangelical global community the journal differs from many evangelical journals in that it seeks to publish current academic research in the areas of ancient near eastern backgrounds dead sea scrolls rabbinics linguistics septuagint research methodology literary analysis exegesis text criticism and theology as they pertain only to the old testament jesot also includes up to date book reviews on various academic studies of the old testament table of contents articles poetry and emotion in psalm 22 part one joel atwood mis understanding sailhamer kevin chen the non royal portrayal of moses in the pentateuch gregory goswell connecting khirbet qeiyafa to the proper israelite king sauline stronghold or davidic fortress douglas petrovich book reviews

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

the idea that covenant theology is profoundly influential in john wesley s

theological thought seems dissonant what would an evangelical arminian have to do with a theological framework that historically belongs to a reformed understanding of salvation how could this possibly square with his ongoing conflicts with the calvinism of his day on the basis of compelling evidence from his sermons and correspondence this investigation dares to explore the idea that covenant theology is part of the infrastructure of wesley s thought the discovery of its role in shaping his narrative of the way of salvation is surprising and intriguing wesley is not only informed of and fluent in covenant theology but also thoroughly committed to it from faith to faith demonstrates that with theological precision and discernment wesley appropriates covenant theology in a way consistent with both its primary theological features and his arminianism his distinctive view of the gradual process of the work of god in the soul supplies valuable grist for further reflection especially by those charged with the care of souls in the twenty first century

the legal and political scenario of calvin s day involved upheavals deriving from the force of religion upon law whole cities provinces and states came under reformation influence ranging from quiet individual conversions to protestantism to the hysteria of community iconoclasm the transformation of these societies however was not moving away from a religious worldview rather the transformation was a movement of one religion to another in calvin s day secularism pluralism and religious toleration were nonexistent europe was not in the thrall of the question should religion in public life be tolerated but rather which religion should be enforced to the banning of all others calvin was a driven man but a valid question drove him what is the true religion and deriving from the central question were corollaries what law is right law and what government is right government calvin s trek would lead him to answers calvin concluded that substantively a correct political and legal system derives from the bible and procedurally the system is applied by democratically elected officials checking and balancing one another and his views were consistent with a reformation consensus

as a revival in owen studies and reprints has taken place this much needed companion by an international group of leading scholars helpfully explores key questions related to owen s method theology and pastoral practice examining his thought through such topics as his epic work on the holy spirit his developed view of faith and reason and his contribution to the place of toleration this book offers an authoritative exploration of britain s greatest theologians

looks at theological writings from the reformation to the present offers profiles of important scholars and discusses neo orthodoxy the impact of archaeology and the church

covenant a vital element of reformed theology provides a multi disciplinary reflection on the theme of the covenant from historical biblical theological and systematic theological perspectives the interaction between exegesis and dogmatics in the volume reveals the potential and relevance of this biblical motif it proves to be vital in building bridges between god s revelation in the past and the actual question of how to live with him today

john william fletcher 1729 1785 was a seminal theologian during the early methodist movement and in the church of england in the eighteenth century best known for the checks to antinomianism he established a theology of history to defend the church against the encroachment of antinomianism as a polemic against hyper calvinism fletcher believed that the hyper calvinist system of

divine fiat and finished salvation did not take seriously enough either the activity of god in salvation history or an individual believer's personal progress in salvation fletcher made the doctrine of accommodation a unifying principle of his theological system and further developed the doctrine of divine accommodation into a theology of ministry as god accommodated divine revelation to the frailties of human beings fletcher argued that ministers of the gospel must accommodate the gospel to their hearers in order to gain a hearing for the gospel without losing the goal of true christianity true christianity contains insights from fletcher who devoted himself according to wesley to being an altogether christian

early new england and the early modern era jonathan edwards and the protestant scholastics sources of christian homiletics sources of biblical exegesis an ecumenical enterprise sources of the formulation of doctrine continuity and discontinuity sources of history as theology conclusion and prospect

ryan mcgraw presents an introduction of historic reformed orthodoxy 1560 1790 and its research methodology this book establishes the tools needed to study reformed scholasticism and its potential benefits to the church today by describing the nature of reformed scholasticism and outlining the research methodology the nature and the character of this branch of theology and providing a retrospective view on the contemporary appropriations mcgraw discusses the proper use of primary and secondary sources and offers instructions on how to write historical theology each chapter draws extensive examples from primary source evidence published books and articles in this field as well as engaging with a wide range of ancient and medieval sources this volume is an excellent guide for students as it teaches them how to identify primary and secondary sources suggests good links and tips for learning latin and provides an overview of the most important figures in the period

this work supplies a long standing need in the field of early modern studies by providing a basic introduction to reformed scholasticism although technical studies abound and interest in the subject continues to rise until the appearance of this work by willem van asselt and his colleagues students of history have lacked a concise guide to help them navigate the difficult waters of reformed scholasticism this book carefully defines the phenomena of scholasticism and orthodoxy concisely surveys the era notes the most significant thinkers together with the various trajectories of thought and references the relevant secondary scholarship in short this introduction to reformed scholasticism surveys the topic and provides a guide for further study in early modern reformed thought table of contents introduction what is reformed scholasticism willem j van asselt and pieter l rouwendal the state of scholarship from discontinuity to continuity willem j van asselt and pieter l rouwendal as the philosopher says aristotle t theo j pleizier and maarten wisse the teacher of the ancient church augustine maarten wisse the method of the schools medieval scholasticism pieter l rouwendal open hand and fist humanism and scholasticism in the reformation willem j van asselt distinguishing and teaching constructing a theological argument in reformed scholasticism willem j van asselt and pieter l rouwendal scholasticism in the time of early orthodoxy ca 1560 1620 willem j van asselt scholasticism in the time of high orthodoxy ca 1620 1700 willem j van asselt scholasticism in the time of late orthodoxy ca 1700 1790 the abutment against which the bridge of all later protestant

ratheiser's study provides the framework for a non confessional mitzvot ethics

centered and historical philological approach to the jewish bible and deals with the basic steps of an alternative paradigmatic perspective on the biblical text the author seeks to demonstrate the ineptness of confessional and ahistorical approaches to the jewish bible based on his observations and his survey of the history of interpretation of the jewish bible rather introduces an alternative hermeneutical exegetical approach to the jewish bible the paradigm of examples his study concludes that the biblical text is a collection of writings designed and formed from a specifically ethical ethnic outlook in other words he regards the jewish bible to be written as an etiology of ancient instruction by ancient jews to jews and for jews as such it serves as a religious ethical identity marker that provides ancient jews and their descendants with an etiology of jewish life rather regards this religious ethical agenda to have been the driving force in the minds of the final editors compilers of the biblical text as we have it today

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