

Antichrist In Seventeenth Century England

[#Antichrist in England](#) [#17th century apocalyptic beliefs](#) [#English religious history](#) [#Stuart England eschatology](#) [#early modern prophecy](#)

Delve into the fascinating and often turbulent world of 17th century England by exploring the pervasive and impactful beliefs surrounding the Antichrist. This period, marked by significant religious and political upheaval, saw widespread interpretations of eschatological prophecy, shaping both public discourse and individual anxieties. Understand how these apocalyptic beliefs influenced English history and society during a critical era.

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Antichrist in Seventeenth-Century England

"Delivered at the University of Newcastle upon Tyne on 3, 4, and 5 November 1969"--Page facing title page Includes bibliographical references and index.

41. Antichrist in seventeenth century England

The translation of the Bible into English in the 16th century was one of the most important events in English history. Hill explores the influence the Bible had 100 years later on social, agrarian, foreign, and colonial policies during the 17th-century revolution. His enlightening text helps readers gain a better understanding of England's most controversial century.

Change and Continuity in Seventeenth-century England

This illuminating collection of essays assesses the seventeenth century, interpreting what used to be called 'The Puritan Revolution', the ideas which helped to produce it and resulted from it, and the relation between these ideas and the political and economic events of the day. Each essay approaches the subject from a different angle, looking at aspects of the revolution - whether religious, constitutional, economic or biographical - in conjunction with a lively sympathy for the men who lived in that revolutionary time. Analysing the writings of Marvell, Hobbes, Harrington and Samuel Richardson, as well as less 'respectable' writers, Professor Hill examines the legacy of the Reformation and the inspiration provided by ideals like the Brotherhood of Man and the desire to re-create a pre-Norman Golden Age. A book that no serious student of our history should miss; it is a treasury of interesting detail and strong ideas, CV Wedgwood.

The English Bible and the Seventeenth-century Revolution

Essays on 17th Century English History

Puritans and Revolutionaries

In this extraordinary and ambitious book, Peter Lake examines how different sections of sixteenth- and early seventeenth-century England - protestant, puritan and catholic, the press and the popular stage - sought to enlist these pamphlets to their own ideological and commercial purposes."

The Collected Essays of Christopher Hill

This graphic depiction of a turbulent era in British history examines the lives of commoners and the nobility. The author combines vivid description with provocative argument to describe these exciting and dramatic events.

Puritanism & Revolution

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.

Puritanism and Revolution

This highly acclaimed biography explores how John Bunyan's writings and personality were influenced by the turbulent times in which he lived. The book examines the reasons why *The Pilgrim's Progress* holds a unique place in popular literature, and sheds new light on the meaning it held for its original readers. Christopher Hill believes that we should not view Bunyan's works as timeless literary artefacts, but take account of the social, political, and religious forces that acted upon their author. He explores the impact on Bunyan of his humble origins, the revolution of the 1640s and his experience in the Parliamentary army, his twelve-year imprisonment, and his difficulties in writing under censorship and persecution. *The Pilgrim's Progress*, which soon became the world's best-seller, is shown to derive from Bunyan's personal experience of defeat. - back cover.

England's Turning Point

In the plays and popular folklore of the 17th and 18th centuries are many expressions of liberty against the law: there are the colorful beggars of "The Jovial Crew" who are no worse than the eminent politicians; the ballads of Robin Hood personify the opposition between the freedom of the outlaw in the woods and the status constraints on the society man. Christopher Hill considers how the peasantry was effected by enclosures, the loss of many traditional rights, and draconian punishments for minor transgressions. These expressions of contempt for the law challenge the equation of law with property and begin to pose the question, "Freedom for Whom?" Wrote Keith Thomas in *The Guardian*, "Hill must have read more of the literature written in and about 17-century England than anyone who has ever lived. He misses nothing."

The Anti-Christ's Lewd Hat

Detailed analysis of a 17th century counter-culture and of religio-political ideas of the Left Wing of English Puritanism led by Milton, Bunyan and others.

The Century of Revolution, 1603-1714

While there is overwhelming evidence that nationalism reached its peak in the later nineteenth century, views about when precisely national thinking and sentiment became strong enough to override all other forms of collective unity differ considerably. When one looks for the historical moment when the concept of the nation became a serious – and subsequently victorious – competitor to the monarchic dynasty as the most effective principle of collective unity, one must, at least for England, go back as far as the sixteenth century. The decisive change occurred when a split between the dynastic ruler and "England" could be widely conceived of and intensely felt, a split that established the nation as an autonomous – and more precious – body. Whereas such a differentiation between king and country was still imperceptible under Henry VIII, it was already an historical reality during the reign of Queen Mary. That the most important factors in this radical change were the Reformation and the printing press is by now well known. The particular aim of this volume is to demonstrate the pivotal role of pamphleteering

– and the growing importance of public opinion in a steadily widening sense – within the process of the historical emergence of the concept of the nation as a culturally and politically guiding force. When it came to the voicing of dissident opinions, above all under Queen Mary and later during the reign of King James and Charles I, the printed pamphlet proved to be a far superior form of communication. This does not mean that books played no role in the early development and dissemination of the concept of an English nation. Especially the compendious new English histories written at the time did much to support the growth of cultural identity.

Puritanism and Revolution

John Bunyan, one of England's greatest writers, was also a man of his age, an age marked by war, bloodshed, and passionate political drama. His life and times are authoritatively set forth in Christopher Hill's illuminating presentation. -- goodreads.com

A Turbulent, Seditious, and Factious People

In the study of Christian eschatological thought, virtually no attention has been given to past interpretations of the biblical phrase the new heavens and earth. John Duff uncovers the interpretations of this phrase that were extant in seventeenth-century England. These interpretations fall into two basic camps—those that understood the phrase metaphorically and those that understood the phrase literally. Some English divines believed the new heavens and earth referred to the new age of the gospel that commenced in the first century CE. At that time, God flung open the doors of salvation to Gentiles while at the same time bringing judgment to the Jewish nation for its failure to recognize and embrace Jesus as Messiah. This epic transition was fittingly described as a new heavens and earth. A second group of English interpreters believed the phrase stood for a yet future time when the political and religious circumstances of the world would change for the betterment of the church for one thousand years. The new heavens and earth stood for a future millennium in which Christ would establish his reign over the world prior to the day of resurrection and final judgment. Theologians who accepted a literal understanding believed the new heavens and earth described the renovation of the physical creation at the final judgment. Among this group, differences of opinion existed with respect to how much of the world would need cleansing, what creatures would be restored and of what use would a renovated world serve. The idea that the earth, and not heaven, would be the final abode of the saints emerged among a few obscure writers.

Liberty Against the Law

An analysis of the nature of apocalyptic and millennial beliefs that reveals concerns prominent in England in the early seventeenth century had not abated after 1660.

A Nation of Change and Novelty

1. 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).

The World Turned Upside Down

This is a revised edition of Christopher Hill's classic and ground-breaking examination of the motivations behind the English Revolution and Civil War, first published in 1965. In addition to the text of the original, Dr Hill provides thirteen new chapters which take account of other publications since the first edition, bringing his work up-to-date in a stimulating and enjoyable way. This book poses the problem of how, after centuries of rule by King, lords, and bishops, when the thinking of all was dominated by the established church, English men and women found the courage to revolt against Charles I, abolish bishops, and execute the king in the name of his people. The far-reaching effects and the novelty of what was achieved should not be underestimated - the first legalized regicide, rather than an assassination; the formal establishment of some degree of religious toleration; Parliament taking effective control of finance and foreign policy on behalf of gentry and merchants, thus guaranteeing the finance necessary to make England the world's leading naval power; abolition of the Church's prerogative courts (confirming gentry control at a local level); and the abolition of feudal tenures, which made possible first the agricultural and then the industrial revolution. Christopher Hill examines the intellectual forces which helped to prepare minds for a revolution that was much more than the religious wars and revolts which had gone before, and which became the precedent for the great revolutionary upheavals of the future.

Writing the Early Modern English Nation

The Discourse of Legitimacy is a wide-ranging, synoptic study of England's conflicted political cultures in the period between the Protestant Reformation and the civil war.

A Tinker and a Poor Man

A complete history of the Antichrist, Satan's son, within the context of Western expectations of the end of the world.

A Knot Worth Unloosing

A fascinating case study of the complex psychic relationship between religion and madness in early seventeenth-century England, the narrative presented here is a rare, detailed autobiographical account of one woman's experience of mental disorder. The writer, Dionys Fitzherbert, recounts the course of her affliction and recovery and describes various delusions and confusions, concerned with (among other things) her family and her place within it; her relation to religion; and the status of the body, death and immortality. *Women, Madness and Sin in Early Modern England* presents in modern typography an annotated edition of the author's manuscript of this unusual and compelling text. Also included are prefaces to the narrative written by Fitzherbert and others, and letters written shortly after her mental crisis, which develop her account of the episode. The edition will also give a modernized version of the original text. Katharine Hodgkin supplies a substantial introduction that places this autobiography in the context of current scholarship on early modern women, addressing the overarching issues in the field that this text touches upon. In an appendix to the volume, Hodgkin compares the two versions of the text, considering the grounds for the occasional exclusion or substitution of specific words or passages. *Women, Madness and Sin in Early Modern England* adds an important new dimension to the field of early modern women studies.

The Collected Essays of Christopher Hill

Seventeenth-century England has been richly documented by the lives of kings and their great ministers, the nobility and gentry, and bishops and preachers, but we have very little firsthand information on ordinary citizens. This unique portrait of the life, thought, and attitudes of a London Puritan turner (lathe worker) is based on the extraordinary personal papers of Nehemiah Wallington—2,600 surviving pages of memoirs, religious reflections, political reportage, and letters. Coming to maturity during the reign of James I, Wallington witnessed the persecution of Puritans during Archbishop Laud's ascendancy under Charles I, welcomed what he thought would be the godly revolution brought by the Long Parliament, and watched with increasing disillusionment the failure of that dream under the Rump republic and the Cromwellian Protectorate. The author reconstructs Wallington's inner world, allowing us to see what an ordinary man made of a lifetime of reading Puritan doctrine and listening to the sermons of Puritan preachers. For the first time we can penetrate the mind of one of those who made up the London mob calling for the end of episcopacy and the death of the Earl of Strafford in 1641, who welcomed the revolution, if not the war that followed, and who finally came to approve the death of his king.

Revelation Restored

In this remarkable book Christopher Hill used the learning gathered in a lifetime's study of seventeenth-century England to carry out a major reassessment of Milton as man, politician, poet, and religious thinker. The result is a Milton very different from most popular representations: instead of a gloomy, sexless "Puritan"

Heaven Upon Earth

Darren M. Pollock examines the 1611 Romans hexapla commentary by the prolific Church of England preacher and controversialist Andrew Willet. While some have considered Willet's later biblical commentaries to have been a retreat from his earlier engagement in religious controversy, the author argues that his exegetical work maintained a significant element of anti-Catholic polemics, only expressed in a different genre. This polemical hermeneutic served as an organizing principle and as a means by which to clarify the presentation of traditional Reformed readings in relief against a body of Roman Catholic theology that Willet believed threatened the gospel of grace. Paul's letter provided ample opportunity for Willet to identify what is distinctive about Reformed theology – or rather, as Willet would have it, the particular ways in which »papist« dogma had diverged from the true line of Christian belief running from the Fathers through to the (truly »catholic«) Reformed church of the seventeenth century. Willet's exegesis highlights many of the polemical issues that had long been contended between Protestants and Catholics, including the authentic versions of the bible, Scripture's attributes, and principles of interpretation, as well as doctrines like justification, predestination, the assurance of salvation, and the place of good works. A close investigation into Willet's exegetical method also helps to see how an identifiable hermeneutical lens is consistent with a disciplined reading that is faithful to the text. His polemical focus does not corrupt his exegesis or force upon it meanings that are alien to the text itself; rather, his polemical hermeneutic serves to focus his attention and frame positive doctrinal statements against the sharp contrast of alternate readings.

Intellectual Origins of the English Revolution

The doctrine of the Antichrist is one of the most interesting doctrines found in Scripture, says author Kim Riddlebarger. Unfortunately, it's also one which has been subject to far more speculation than sound biblical exegesis. Until now. Unlike other resources available on the Antichrist, *The Man of Sin* focuses on Scripture, not contemporary events, to uncover the truth about this mysterious entity. With skilled exegesis Riddlebarger asserts that, contrary to popular speculation, the Antichrist is not a singular individual but a series of beings that will arise to challenge Christ throughout the inter-advental age before culminating in an end-times Antichrist. Backing this claim first in Scripture, Riddlebarger also draws from historical teachings including those of the church fathers, the Reformation, and historic Protestantism, before contrasting this evidence to the sensational interpretations of many contemporary writers. Pastors, teachers, and study groups wanting to understand the doctrine of the Antichrist will find *The Man of Sin* to be a unique and comprehensive study.

The Discourse of Legitimacy in Early Modern England

Streete studies the political uses of apocalyptic and anti-Catholic rhetoric in a wide range of seventeenth-century English drama, focusing on the plays of Marston, Middleton, Massinger, and Dryden. Drawing on recent work in religious and political history, he rethinks how religion is debated in the early modern theatre.

The Antichrist

Essays discuss the work of Defoe, Milton, Marvell, Pepys, and Butler, censorship, and seventeenth-century British thought

Some Intellectual Consequences of the English Revolution

Essays discuss the work of Defoe, Milton, Marvell, Pepys, and Butler, censorship, and seventeenth-century British thought

The Experience of Defeat

The mid-seventeenth century saw both the expansion of the Baptist sect and the rise and growth of Quakerism. At first, the Quaker movement attracted some Baptist converts, but relations between the two groups soon grew hostile. Public disputes broke out and each group denounced the other in polemical tracts. Nevertheless in this book, Underwood contends that Quakers and Baptists had much in common with each other, as well as with the broader Puritan and Nonconformist tradition. By examining the Quaker/Baptist relationship in particular, Underwood seeks to understand where and why Quaker views diverged from English Protestantism in general and, in the process, to clarify early Quaker beliefs.

The Puritan Apocalypse

This volume contains more than twenty essays in the history of modern philosophy and history of religion by R.H. Popkin. Several of the essays have not been published before. Thinkers discussed include Hobbes, Henry More, Pascal, Spinoza, Cudworth, Newton, Hume, Condorcet, and Moritz Schlick.

Women, Madness and Sin in Early Modern England

Wallington's World