



From Judaism to Calvinism (St Andrews Studies in Reformation History)

Kenneth Austin

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Immanuel Tremellius (c.1510a "1580) was one of the most distinguished scholars of the Reformation era. Following his conversion to Christianity from Judaism, he rose to prominence in the mid-sixteenth century as a professor of Hebrew and Old Testament studies, teaching in numerous highly prestigious Reformed academies and universities across northern Europe. Through his activities in the classroom, and his connections with many of the leading religious and political figures of the age, he had a significant impact on the world around him; but through his published writings, some of which were printed through until the eighteenth century, his influence extended long beyond his death. This study of Tremellius' life and works, his first biography since the nineteenth-century, and the first ever full-length study, uses a chronological framework to trace his spiritual journey from Judaism through Catholicism and on to Calvinism, as well as his physical journey across Europe. Into this structure is woven a broader thematic analysis of Tremellius' place within the history of the Reformation, both as a Christian scholar and teacher, and as a converted Jew. The book includes a detailed examination of Tremellius' two most important publications, his Latin translations of the New Testament from Syriac, of 1569, and of the Old Testament from Hebrew, of 1575a "1579. By looking at their composition, the figures to whom they were dedicated, their appearance, textual annotations, choice of language and publishing history, much is revealed about biblical scholarship in the sixteenth century as a whole, and about the roles which these works, in particular, would have filled. It is on these works, above all, that Tremellius' long-term international reputation rests. Encompassing issues of theology, education and religious identity, this book not only provides a fascinating biography of one of the most neglected biblical scholars of the sixteenth century, but also sheds much light on the often ambiguous attitude of Christians towards Jews and Jewish scholarship during the Reformation.

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