

Calvin And The Reformed Tradition On The Work Of Christ And The Order Of Salvation

John Calvin is the most notable figure from the Reformed tradition. Unfortunately, he is often characterized as a stern and cerebral individual who had little concern for practical matters. However, Calvin was actually influential in promoting a profound sense of piety among early Protestantism. In *The Soul of Life*, Joel R. Beeke presents the life and ministry of Calvin with a special emphasis on Calvin's efforts for cultivating healthy spirituality among the churches. The selections from Calvin's own work will give readers a firsthand look at Calvin's emphasis on godliness, and by God's grace, will be a means for spurring on greater godliness in our day.

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Series Description

Seeking, then, both to honor the past and yet not idolize it, we

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are issuing these books in the series Profiles in Reformed Spirituality . The design is to introduce the spirituality and piety of the Reformed Profiles in Reformed Spirituality tradition by presenting descriptions of the lives of notable Christians with select passages from their works. This combination of biographical sketches and collected portions from primary sources gives a taste of the subjects' contributions to our spiritual heritage and some direction as to how the reader can find further edification through their works. It is the hope of the publishers that this series will provide riches for those areas where we are poor and light of day where we are stumbling in the deepening twilight.

Hendrickson offers a one-volume hardcover edition of one of Western Christianity's foundational works. Retypeset into a clean and modern typeface, this edition is easy to read for the modern eye. This book will appeal to libraries, seminarians, pastors, and laypeople." Institutes of the Christian Religion" by John Calvin is an introduction to the Bible and a vindication of Reformation principles by one of the Reformation's finest scholars. At the age of twenty-six, Calvin published several revisions of his "Institutes of the Christian Religion, " a seminal work in Christian theology that altered the course of Western history and that is still read by theological students today. It was published in Latin in 1536 and in his native French in 1541, with the definitive editions appearing in 1559 (Latin) and in 1560 (French). The book was written as an introductory textbook on the Protestant faith for

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those with some learning already and covered a broad range of theological topics from the doctrines of church and sacraments to justification by faith alone. It vigorously attacked the teachings of those Calvin considered unorthodox, particularly Roman Catholicism, to which Calvin says he had been "strongly devoted" before his conversion to Protestantism. The over-arching theme of the book--and Calvin's greatest theological legacy--is the idea of God's total sovereignty, particularly in salvation and election. This book introduces Reformed theology by surveying the doctrinal concerns that have shaped its historical development. The book sketches the diversity of the Reformed tradition through the past five centuries even as it highlights the continuity with regard to certain theological emphases. In so doing, it accentuates that Reformed theology is marked by both formal ('the always reforming church') and material ('the Reformed church') interests. Furthermore, it attends to both revisionary and conservative trends within the Reformed tradition. The book covers eight major theological themes: Word of God, covenant, God and Christ, sin and grace, faith, worship, confessions and authority, and culture and eschatology. It engages a variety of Reformed confessional writings, as well as a number of individual theologians (including Zwingli, Calvin, Bullinger, Bucer, Beza, Owen, Turretin, Edwards, Schleiermacher, Hodge, Shedd, Heppe, Bavinck, Barth, and Niebuhr).

The thirteen essays in this volume were all originally presented at international conferences or in public

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lectures. They address three main areas of inquiry, all of which, in one way or another, are of key importance in early modern historical discourse and theological thinking: (1) the theological diversity and debates within the Reformed tradition in the sixteenth century and beyond; (2) Peter Martyr Vermigli's noteworthy contribution to Reformed ecclesiology and biblical exegesis; and (3) the later development and enrichment of Reformed thought on both sides of the Atlantic. They show that the Reformed tradition was neither monolithic, nor monochrome, nor immutable, but evolved in different, if interrelated, patterns and directions.

Reformed theologians of the sixteenth and seventeenth centuries were led by their doctrine of predestination to consider whether Christ had died only for the elect. This work traces the way they tackled the extent of the atonement. Giving close attention to the Reformers, the debates of the Synod of Dort (1618-1619), and the Amyraldian controversy, it demonstrates that, up to and including the Swiss Consensus of 1675, the Reformed Churches were never able to achieve solid and lasting agreement on this point, and aims to explain why. As it follows these debates, this work provides insights into the process of the construction of Reformed theology. It ends by suggesting that the long-lasting difficulties experienced by the Reformed over predestination and the extent of the atonement point to a need for a new departure by those who stand in the Reformed tradition today.

A Very Short Introduction

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Theology in the Reformed Tradition

Union with Christ and Justification in Early Modern

Reformed Theology (1517-1700)

Calvin's Theology and Its Reception

Calvin and the Reformed Tradition

Theology of John Calvin

The Soul of Life

This premier work considers the development of the doctrine of baptism in the Reformed tradition. Riggs studies the major early Reformers, concentrating on Calvin's views, and then moves on to trace the trajectory of Reformed baptismal theology from the Reformed Confessions, through Schleiermacher and on to the present day. He analyses the rite in the contemporary Book of Common Worship and makes practical suggestions about its understandings and adequacy.

Calvinism, based on the ideas of John Calvin, is a massive religion today, with widespread church affiliations. It has influenced contemporary thought - especially western thought - on everything from civil government to money, and divorce. Jon Balserak explores the history of the religion and discusses the key ideas in Calvinist theory.

Though he was a leading figure in the Protestant Reformation, John Calvin (1509-1564) may be best remembered for his influential theological positions. Calvin fled his native France to escape the persecution his reformation teaching was attracting. Later, in Geneva, his positions led to his expulsion from the city, but when Protestant forces regained control of Geneva, Calvin established a new theocratic government--which harbored persecuted Protestants

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from across Europe. Calvin's Institutes of the Christian Religion laid out his understanding of Bible doctrine, including his beliefs in the primacy of Scripture, predestination, and salvation by grace alone.

It is the thesis of this study that in Calvin's theology, poverty and affliction--not splendor and glory--mark and manifest the kingdom of God on earth. Poverty makes the kingdom visible to the eyes and therefore recognizable as divine. Poverty acts to reveal or disclose that which is spiritual, or that which is "of God" in the Christian faith. This does not mean that Calvin sees the condition of physical poverty as revelatory in and of itself. Rather, poverty and affliction function as agents of divine revelation. They are a condition or a chosen instrument God uses to disclose to humanity the nature of true spirituality, godliness, and poverty of spirit. How this is demonstrated in Calvin's thought depends upon the specific doctrine under examination. This study explores three particular areas in Calvin's theology where his theological understanding of spiritual poverty and physical poverty (or affliction) intersect--his Christology, his doctrine of the Christian life, and his ecclesiology.

Though Karl Barth wrote his lectures on John Calvin more than seventy years ago, the wrestling of one theological giant with another can hardly fail to be exciting and instructive. Delivered at the University of Göttingen in 1922, Barth's lectures offer a brilliant theological analysis of the Reformation -- of Calvin in particular -- while at the same time providing vital insights into the development of the theologian Barth himself. Barth's lectures open with an illuminating sketch of medieval theology, an appreciation of

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Luther's breakthrough, and a comparative study of the roles of Zwingli and Calvin. The main portion of the lectures consists of an increasingly sympathetic, and at times amusing, account of Calvin's life up to his recall to Geneva. In the process, Barth examines and evaluates the early theological writings of Calvin, especially the 1536 edition of the Institutes.

The Theology of John Calvin

John Calvin and the Mysticism of St. Bernard

Readings in Calvin's Theology

Essays Resourcing the Continuing Reformation of the Church

A Biography

John Calvin's Exegesis of the Old Testament

Baptism in the Reformed Tradition

In this intriguing book, Herman Selderhuis argues that John Calvin's biblical interpretation of the Psalms is fundamentally shaped by his doctrine of God. Selderhuis minimizes references to other Calvin studies and other works by Calvin, thus allowing Calvin's theology on the Psalms to speak for itself. The book is organized thematically according to divine attributes. Reformation and Calvin scholars as well as interested Reformed readers will value this resource.

The Pocket Dictionary of the Reformed Tradition offers brief and accurate definitions of approximately three hundred key people, movements and ideas that make up the Reformed tradition. Beginners will find here a friendly guide through the thicket of terms and ideas encountered in Reformed theology and history.

This latest offering by noted theologian Sung Wook

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Chung examines the ways in which John Calvin continues to impact the global evangelical movement in the twenty-first century. This useful collection is perhaps most distinguished by the diversity of its contributors. Literally spanning the globe, the group of scholars whose work is included represents a wealth of viewpoints from various traditions including Dutch neo-Calvinism, the French Reformed tradition, Scottish-American Presbyterianism, Anglicanism, Congregationalism, the Baptist tradition, Calvinist Dispensationalism, Asian Reformed tradition, African American Reformed tradition, and Latin American Evangelicalism. Together, they offer an enlightening glimpse into the historical Calvin and project that understanding on the evangelical movement of the future.

John Calvin's first catechism--originally written in French in 1537 and then in Latin in 1538--provides a valuable, clear, and concise introduction to his thought. Now for the first time, readers have available Ford Lewis Battles' English translation of the 1538 Latin edition and a current discussion of it in the same volume. This commentary on the first catechism also utilizes other sources such as Calvin's Commentaries and Institutes, as well as the latest Calvin research. This volume is an excellent introduction to Calvin's theology and will be useful as a text for college and seminary courses as well as church discussion groups. The Columbia Series in Reformed Theology represents a joint commitment by Columbia Theological Seminary and Westminster John Knox Press to provide theological

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resources from the Reformed tradition for the church today. This series examines theological and ethical issues that confront church and society in our own particular time and place.

Richard Muller, a world-class scholar of the Reformation era, examines the relationship of Calvin's theology to the Reformed tradition, indicating Calvin's place in the tradition as one of several significant second-generation formulators. Muller argues that the Reformed tradition is a diverse and variegated movement not suitably described either as founded solely on the thought of John Calvin or as a reaction to or deviation from Calvin, thereby setting aside the old "Calvin and the Calvinists" approach in favor of a more integral and representative perspective. Muller offers historical corrective and nuance on topics of current interest in Reformed theology, such as limited atonement/universalism, union with Christ, and the order of salvation.

Calvin's Theology of the Psalms (Texts and Studies in Reformation and Post-Reformation Thought)

A Historical and Practical Theology

Studies in the Development of a Theological Tradition

Calvinism

Calvinism and the Arts

Father of Reformed Theology

The Extent of the Atonement

The Reformed tradition today often carries a reputation for narrowness and dogmatism, rather than breadth and

diversity. But it was not always so. In the early modern era, the Reformed family of churches boasted not merely a host of theological luminaries of the highest rank, but a remarkable diversity of viewpoints on church polity, ethics, sacraments, and even matters like atonement theology. At their best, they charitably debated these differences within a shared confessional framework, offering examples for Protestants today of how to pursue the maxim, "in essentials unity, in non-essentials liberty, in all things charity." The essays in this volume, based on papers presented at the Davenant Trust's 4th Annual Convivium Irenicum, offer an introduction to the theological rigor and surprising breadth of the early Reformed tradition.

The investigation of union with Christ and justification has been dominated by the figure of John Calvin. Calvin's influence, however, has been exaggerated in our own day. Theologians within the Early Modern Reformed tradition contributed to the development of these doctrines and did not view Calvin as the normative theologian of the tradition. John V. Fesko, therefore, goes beyond Calvin and explores union with Christ and justification in the Reformation, Early Orthodox, and High Orthodox periods

of the Reformed tradition and covers lesser known but equally important figures such as Juan de Valdes, Peter Martyr Vermigli, Girolamo Zanchi, William Perkins, John Owen, Francis Turretin, and Herman Witsius. The study also covers theologians that either lie outside or transgress the Reformed tradition, such as Martin Luther, Philip Melancthon, Faustus Socinus, Jacob Arminius, and Richard Baxter. By treating this diverse body of figures the study reveals areas of agreement and diversity on these two doctrines. The author demonstrates that among the diverse formulations, all surveyed Reformed theologians accord justification priority over sanctification within the broader rubric of union with Christ. Fesko shows that Reformed theologians affirm both union with Christ and the golden chain of salvation, ideas that moderns find incompatible. In sum, rather than reading an individual theologian isolated from his context, this study provides a contextual reading of union with Christ and justification in the Early Modern Reformed context.

This book offers a series of studies in the Christology of key representatives in the Reformed tradition engaging their thought for contemporary dogmatics. Thinkers from

each of the five centuries in which Reformed theology has flourished are represented - John Calvin; John Owen; Jonathan Edwards; William Shedd; Donald Baillie; and Kathryn Tanner. Crisp presents an important contribution to broadening our understanding of Reformed theology by showing how important theologians have taken views often at odds with 'textbook' accounts of the tradition.

A compilation of thirty-seven essays outlining and exemplifying Reformed views on the major Christian doctrines and practices. As editor Donald McKim notes, this volume constitutes the "only substantial theological reference tool for studying the major emphases of Reformed theology."

Do things happen for a reason? Is God watching over the course of events? Does the scientific discovery of widespread randomness in nature rule out any role for God? In *Abraham's Dice*, major scholars explore these questions from multiple perspectives.

The Piety of John Calvin

The Protestant Imagination from Calvin to Edwards

Calvin's First Catechism

After Calvin

Christ and the Decree

An Invitation to the Reformed Tradition A Re-assessment

In this sequel to Muller's 'The Unaccommodated Calvin' (OUP 2000), the author carries his approach forward, with the goal of overcoming a series of 19th- and 20th-century theological frameworks characteristic of much of the scholarship on Reformed orthodoxy, or 'Calvinism after Calvin'.

*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."*

Historian of Christianity Ken Stewart is intent on setting the record straight about Reformed theology. He identifies ten myths held by either or both Calvinists and non-Calvinists and shows how they are gross

mischaracterizations of that theological stream. Certain of these persistent stereotypes that defy historical research often present a tr...

The theology of John Calvin (1509-1564) was given classic expression in his Institutes of the Christian Religion (1559). In this definitive work, longtime Calvin expert Charles Partee offers a careful exposition of Calvins theology as it appears in the Institutes, paying special attention to the relation of Calvins theology to the history of Christian thought and to the questions of Calvins own time. Partee also examines the development of later Calvinism and the adaptations of Calvins thought by his later followers. As Partee shows, Calvins theology provides a profound exposition of Christian faith and a magnificent resource for theology today.

This selection of the writings of John Calvin (1509—1564) is the first for general readers to appear in many years. It showcases his powerful legacy, which has had far-reaching consequences for the development of religion and culture in Western Europe and in the shaping of American identity. Calvin was a prodigious preacher and writer, and his sermons, Bible commentaries, tracts, and

letters fill dozens of volumes. The works chosen for John Calvin: Steward of God's Covenant highlight ideas central to the Reformation but also to his influence on modern life, e.g., the importance of a work ethic and the notion of being "called" to action in the world; his belief in universal education for boys and girls; and his belief in the sanctity and freedom of individual conscience. Calvin's theology of the "elect" of God motivated the English and Dutch Calvinists who settled the Atlantic seaboard, their Promised Land. The traditions of their communities and churches and laws produced the widespread present-day American belief in a divinely favored national destiny. In her brilliant preface to this edition, Pulitzer Prize—winning novelist Marilynne Robinson makes the clearest connection between John Calvin's own biblical and patristic heritage and the heritage he in turn left the modern world. Recovering the Breadth of the Reformed Tradition

*Letters to a Young Calvinist
Reformed Theology and the Future of the Church*

John Calvin's Institutes of the Christian Religion

Institutes of the Christian Religion
Jesus Christ in the Preaching of Calvin and Schleiermacher

Reformed Theology

The Columbia Series in Reformed

Theology represents a joint commitment on the part of Columbia Theological Seminary and Westminster John Knox Press to provide theological resources from the Reformed tradition for the church today. The Reformed tradition seeks to discern what the living God revealed in Scripture is saying and doing in every new time and situation. This series intends to be a part of that ongoing tradition by examining theological and ethical issues that confront church and society in our particular time and place. Volumes in this series are intended for scholars, professional theologians, and for pastors and lay people who are committed to faith in search of understanding.

The essays offered here present many of the leading aspects of Calvin's thought. They seek to draw together Calvin's thinking on various topics to present a wide picture of his

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teachings. Selections include McNeill on Calvin, Battles on divine accomodation, McKim on scripture, Wallace on preaching, Walker on the church and more. This is an essential collection of essays for the student of Calvin's thought.

While the effects of historical criticism on theology in the modern period have been well documented, their implications for modern preaching have been largely ignored. Dawn DeVries examines the content of and reasoning behind the preaching on the Synoptic Gospels by John Calvin and Friedrich Schleiermacher in order to ascertain their responses to the historical Jesus. By doing so, DeVries demonstrates that the shifting of emphasis in modern preaching from the miraculous aspects of the Gospel narratives to the "internal" miracles of faith has historical, intellectual, and spiritual grounding in the work of these classical theologians. The Columbia Series in Reformed Theology represents a joint commitment by Columbia Theological Seminary and Westminster John Knox Press to provide

theological resources from the Reformed tradition for the church today. This series examines theological and ethical issues that confront church and society in our own particular time and place. The chapters in this volume contribute to recent scholarship exploring the reform of worship as a central feature of Protestant communities at their inception and through the ages. Case studies ranging from sixteenth-century Geneva and its environs to the early modern Netherlands and South Asia to nineteenth-century America provide a corrective to traditional depictions of Reformed worship as a static, sober, interior, and largely individual experience focused on the sermon. The key moments in the broad stream of Reformed worship traditions analysed by an international team of experts yield collectively an image of the adaptive and negotiated character of worship attitudes and practices over time and in varied cultural settings. The contributions examine the phenomenon of worship in broadly construed ways and from angles ranging from ritual studies, liturgical innovation,

material culture, and social impact. A second »red thread« running through the volume concerns the material, sensory, emotional, and experiential dimensions of Reformed religious culture. Worship emerges as both a site of conflict and renewal in Reformed traditions, inspiring not only confrontations and debates but also fruitful engagements that stimulated and continue to invite reflection on this critical category of Reformed faith traditions, self-understandings, and cultural impact. In this exciting volume, new and emerging voices join senior Reformed scholars in presenting a coherent and impassioned articulation of Calvinism for today's world. Evangelical Calvinism represents a mood within current Reformed theology. The various contributors are in different ways articulating that mood, of which their very diversity is a significant element. In attempting to outline features of an Evangelical Calvinism, a number of the contributors compare and contrast this approach with that of Federal Calvinism currently dominant in North American Reformed theology,

challenging the assumption that Federal Calvinism is the only possible expression of orthodox Reformed theology. This book does not, however, represent the arrival of a "new Calvinism" or even a "neo-Calvinism," if by those terms are meant a novel reading of the Reformed faith. An Evangelical Calvinism highlights a Calvinistic tradition that has developed particularly within Scotland, but is not unique to the Scots. The editors have picked up the baton passed on by John Calvin, Karl Barth, Thomas Torrance, and others, in order to offer the family of Reformed theologies a reinvigorated theological and spiritual ethos. This volume promises to set the agenda for Reformed-Calvinist discussion for some time to come.

Evangelical Calvinism

Beyond Calvin

John Calvin, Worship, and Reformed Traditions

A Dilemma for Reformed Theology from Calvin to the Consensus (1536-1675)

John Calvin

John Calvin: Steward of God's Covenant

Essays on the Diversity of the Reformed

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William Dyrness examines how particular theological themes of Reformed Protestants impacted on their surrounding visual culture.

At a time when definitions of Calvinism are hotly contested, this book provides a vision of the Reformed faith that is generous, winsome, and imaginative.

Calvin and the Reformed Tradition On the Work of Christ and the Order of Salvation Baker Books
A seminal work on the relationship between Calvin and the Calvinists is once again available with a new preface by the author.

An essential biography of the most important book of the Protestant Reformation John Calvin's Institutes of the Christian Religion is a defining book of the Reformation and a pillar of Protestant theology. First published in Latin in 1536 and in Calvin's native French in 1541, the Institutes argues for the majesty of God and for justification by faith alone. The book decisively shaped Calvinism as a major religious and intellectual force in Europe and throughout the world. Here, Bruce Gordon provides an essential biography of Calvin's influential and enduring theological masterpiece, tracing the diverse ways it has been read and interpreted from Calvin's time to today. Gordon explores the origins and character of the Institutes, looking closely at its theological and historical roots, and explaining how it evolved through numerous editions to become a complete summary of Reformation doctrine. He

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shows how the development of the book reflected the evolving thought of Calvin, who instilled in the work a restlessness that reflected his understanding of the Christian life as a journey to God. Following Calvin's death in 1564, the Institutes continued to be reprinted, reedited, and reworked through the centuries. Gordon describes how it has been used in radically different ways, such as in South Africa, where it was invoked both to defend and attack the horror of apartheid. He examines its vexed relationship with the historical Calvin—a figure both revered and despised—and charts its robust and contentious reception history, taking readers from the Puritans and Voltaire to YouTube, the novels of Marilynne Robinson, and to China and Africa, where the Institutes continues to find new audiences today.

Calvin Today

Poverty in the Theology of John Calvin

Ten Myths about Calvinism

Chance and Providence in the Monotheistic Traditions

Disputes, Developments, and New Possibilities

Revisioning Christology

There can be little doubt that John Calvin and Karl Barth belong to the first rank of great theologians of the Church and both continue to exert profound influence on friend and foe alike. Both were theologians whose writings have particularly helped to shape the world of Reformed theology.

Historically, there can be little doubt that

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Calvin's influence on Reformed doctrine has been much greater than that of Barth, and this continues to be so in the present day. In contrast, Barth's Reformed credentials have at times been questioned – not least because of his distinctive reformulation of the doctrines of election and atonement. This raises the question: can there be a fruitful dialogue or engagement between those who seek to maintain the traditional, Calvin-orientated stance of the Reformed faith and those who are persuaded of the value of Barth's reconstruction of Reformed theology? This book offers an opportunity to assess how Calvin and Barth might help carry the mantle of Reformed theology into the future.

Doctrinal areas of focus: the sacraments, the nature of atonement, and scripture.

A unique resource for the study of John Calvin's theology, its reception, and insights for today.

This English edition of the epistolary writings of Calvin, complete in four volumes, contains six hundred sixty-eight letters, last discourses, and an appendix of eighteen additional letters. The letters here are selected from the Paris edition, which embraces the originals of all that are extant, and represent our most complete English edition of Calvin's letters. The industry of Calvin and the reach of his power, as disclosed in these products of his pen, are well sketched in a few lines of the preface. ÒInvested, in virtue of his

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surpassing genius, with an almost universal apostolate, he wielded an influence as varied and as plastic as his activity. He exhorts with the same authority the humble ministers of the Gospel and the powerful monarchs of England, Sweden, and Poland. He holds communion with Luther and Melanchthon, animates Knox, encourages Coligny, Conde, Jeanne d'Albret, and the Duchess of Ferrara; while in his familiar letters to Farel, Viret, and Theodore Beza, he pours out the overflowings of a heart filled with the deepest and most acute sensibility.

It is often thought that the French Reformer John Calvin (1509–1564) had a negative attitude towards the arts, particularly visual art. However, in *Calvinism and the Arts: A Re-assessment*, Dr. Joby argues that in Calvin's writings and in the development of the Reformed tradition more generally, it is possible to discern a more positive attitude than has hitherto been recognized. He makes a start by examining exactly what type of visual art Calvin rejected and what type he affirmed. He goes on to consider how Calvin's epistemology and eschatology can be used to argue for the placing of certain types of art, notably histories and landscape paintings, within Reformed churches and then devotes separate chapters to reflecting on how music, architecture and church decoration within the Reformed tradition provide further arguments for the use of these works of art. In the final section, he looks at specific

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histories and landscapes from the Dutch Golden Age and considers how the form and content of both of these types of art provide us with further ontological and epistemological arguments which inevitably lead to the conclusion that their continued exclusion from Reformed churches is no longer tenable.

For anyone who wishes to understand the historical tensions that existed in Calvin's time with regard to the interpretation of scripture, this book will be of great value. For those who wish to understand Calvin's actual method of exegetical reasoning, a largely unmined source of information that reveals what he most valued as an exegete, this book will be invaluable.

Legacy and Prospect : in Celebration of the Quincentenary of John Calvin

Major Themes in the Reformed Tradition

Christology and Predestination in Reformed Theology from Calvin to Perkins

Pocket Dictionary of the Reformed Tradition

Letters of John Calvin

Abraham's Dice

Reformed Theology and Visual Culture

Distinguished scholars discuss Calvin and his surprisingly up to date relevance addressing three central current issues: faith, ecumenism and public responsibility.

John Calvin and Evangelical Theology

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*Calvin, Barth, and Reformed Theology
Selected Writings*

Semper Reformanda

*On the Work of Christ and the Order of
Salvation*

Union with Christ

Shifting Patterns of Reformed Tradition