

John Calvin The Form Of Prayers And Songs Of The Church

This is a detailed examination of the theological innovations of Kevin Vanhoozer and John Franke. Each proposes that doctrinal and systematic theology should be recast in the light of postmodernity. No longer can Christian theology be foundational, or have a stable metaphysical and epistemological framework. Vanhoozer advocates a theo-dramatic reconstruction of Christian doctrine, replacing the timeless propositions of the "purely cerebral theology" of the Reformed tradition in favor of a theology that does justice to the polyphony of multiple biblical genres. Franke holds that theology is part of a three-way conversation between Scripture, tradition, and culture, with an uncertain outcome. This study shows that each of these proposals is based on misunderstanding and exaggeration, and that the case against foundationalism is unclear and unpersuasive. It is argued that Vanhoozer's appeal to revelation as divine speech-acts is not as radical as he thinks, and his epistemology is weak. In the hands of postmodernity, Christian theology abandons its exactness and the standards of care that are a notable feature of doctrinal constrictions. The book will be of importance to those with interest in Reformed theology or Christian theology more generally. It provides a clear assessment of the impact of the postmodern mindset on theology.

This volume translates selected works of John Calvin (1509–1564), the great reformer of Geneva, with special emphasis on his piety.

Institutes of the Christian Religion is John Calvin's original work of systematic theology. Regarded as one of the most influential works of Protestant theology, it was published in Latin in 1536 (at the same time as Henry VIII of England's Dissolution of the Monasteries) and in his native French language 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 creed for those with some previous knowledge of theology and covered a broad range of theological topics from the doctrines of church and sacraments to justification by faith alone and Christian liberty. 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 Institutes is a highly regarded secondary reference for the system of doctrine adopted by the Reformed churches, usually called Calvinism.

Font of Pardon and New Life is a study of the historical development and impact of John Calvin's doctrine of baptism, both adult (or believer) baptism and infant baptism. Did Calvin intend to teach a kind of baptismal forgiveness and regeneration, that is, did he believe that the external sign of baptism actually conveys the spiritual realities it signifies? If baptism does serve in some way as an instrument of divine grace for Calvin, what then are the roles of the Word, the Holy Spirit, divine election, and individual faith? Are spiritual blessings conferred only in adult (believer) baptism or also in the baptism of infants? Did Calvin's teaching on baptismal efficacy remain constant throughout his lifetime, or did it undergo significant change? What impact did it have on the Reformed confessional tradition that followed him? Lyle D. Bierma approaches these questions by examining Calvin's writings on baptism in their entirety, proceeding chronologically through Calvin's life and writings including his Institutes, commentaries on the Bible, catechisms, polemical treatises, and consensus documents. Bierma concludes that Calvin understood baptism as a means or instrument of both assurance and grace. His view underwent some change and development over the course of his life but not to the extent that some in the past have suggested. The overall trajectory of his baptismal theology was one of increasing clarity and refinement of basic themes already present in incipient form in the Institutes of 1536.

John Calvin's Commentaries On St. Paul's First Epistle To The Corinthians Vol. 2 (Annotated Edition)

A Comparative Study of the Two Genevan Worship Books

A Reformation Debate

John Calvin's American Legacy

John Calvin's Bible Commentaries On St. Paul's First Epistle To The Corinthians Vol.1

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 Calvin's theology as it appears in the Institutes, paying special attention to the relation of Calvin's theology to the history of Christian thought and to the questions of Calvin's own time. Partee also examines the development of later Calvinism and the adaptations of Calvin's thought by his later followers. As Partee shows, Calvin's theology provides a profound exposition of Christian faith and a magnificent resource for theology today.

John Calvin was just twenty-seven years old when the first edition of his Institutes was published in Basel in 1536. Calvin's "little book" – as he affectionately called it – grew in size throughout the rest of his life; eventually, this early, shorter version evolved into what is now known as the Institutes, the 1559 edition, which Calvin considered the authoritative form of his thought for posterity. / Renowned Calvin scholar Ford Lewis Battles translated the 1536 Institutes in 1975, after completing his masterful translation of the 1559 Institutes. This revised edition of Battles's translation will interest general readers who wish to better understand the earliest expression of Calvin's theology, as well as scholars who wish to pursue further research. In addition to Calvin's own classic text, the book's four appendices make available in English four significant Reformed texts, including a new translation of Calvin's preface to Olivétan's 1535 French Bible. Five indices include an index of biblical references and a comparative table of the 1536 and 1559 Institutes. Numerous citations in the endnotes from the writings of Calvin's predecessors and contemporaries help place the text in its historical context. -- Here in a convenient one-volume edition is John Calvin's magnum opus. Written as an introduction to the Christian life, the Institutes remains the best articulation of Reformation principles and is a marvelous introduction to biblical Christianity.

Calvin produced commentaries on most of the books of the Bible. His commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. The Epistles of Paul to the Corinthians form a most important part of the Sacred Writings. Though not so systematic as the Epistle to the Romans, they contain many passages, bearing directly on the fundamentally important doctrines of the Christian system, while they are of the highest utility in connection with Practical Theology. The disorders that had unhappily crept into the Church at Corinth, gave occasion for the Apostle's handling at greater length than in any of his other Epistles various important points as to doctrine and worship; while the relaxed state of discipline that had begun to prevail among them rendered it necessary to exhibit more fully the principles which ought to regulate the administration of the Christian Church. In this the overruling hand of Him who brings good out of evil is strikingly apparent. This volume contains chapters 1 to 14, please find chapters 15 and 16 along with the whole Second Epistle in the next volume.

John Calvin's Doctrine of the Christian Life

John Calvin & Jacopo Sadoletto

The Writings of John Calvin

The Christian Life

Institutes of the Christian Religion, 1536 Edition

In his groundbreaking new study of the Swiss reformer, Randall C. Zachman reveals and analyzes John Calvin's understanding of image and word both comprehensively and chronologically, with attention to the way that each theme develops in Calvin's theology. For most scholars, John Calvin (1509-1564) insisted on the essential invisibility of God in order to deny that God could be represented in any kind of visible image. This claim formed one of his foundational arguments against the display of man-made images in worship. Given the transcendence of God, Calvin rejected the human attempt to create signs and symbols of God's presence on earth, especially the statues, images, and paintings present in Roman Catholic churches. Zachman argues, in contrast, that although Calvin rejects the use of what he calls "dead images" in worship, he does so to focus our attention on the "living images of God" in which the invisible God becomes somewhat visible. Calvin insists that these images cannot rightly be contemplated without the Word of God to clarify their meaning; we are only led to the true knowledge of God when we hold together the living images of God that we see with the Word of God that we hear. This combination of seeing and hearing pervades Calvin's theology, from his understanding of the self-revelation of God the Creator to his development of the self-manifestation of God the Redeemer in Jesus Christ. According to Zachman, Calvin maintains the same linking of seeing and hearing in our relationships with other human beings: we must always hold together what we see in others' gestures and actions with what we hear in their words, so that the hidden thoughts of their hearts might be manifested to us. Zachman's nuanced argument that Calvin holds image and word, manifestation and proclamation, in an inseparable relationship is relevant to all the major themes of Calvin's theology. It constitutes a highly significant and surprising contribution to our knowledge of the Reformation and an invitation to further study of theological aesthetics. "Randall C. Zachman's Image and Word in the Theology of John Calvin may well become the standard introduction to the theology of John Calvin. Better than any book I know, Zachman makes sense of Calvin's work and methods while capturing Calvin's religious sensibilities in a way no other does. This may be the book that finally demolishes an older image of Calvin that much of the Calvin scholarship has been chipping away at for the last thirty years. Zachman's fresh reading of Calvin makes a true scholarly contribution that could well shape Calvin studies--and broader late medieval and early modern studies that bump into Calvin--for the next generation." --Thomas J. Davis, Indiana University-Purdue University Indianapolis "With this impressive study Randall Zachman has established himself as one of the foremost Calvin scholars in the world. His earlier works--The Assurance of Faith (a study of conscience in Luther and Calvin), and John Calvin as Teacher, Pastor and Theologian--were substantial contributions to Calvin studies, but this large volume is the capstone of many years of immersing himself in the Calvinian corpus. Developing two major motifs of the living images of God the Creator and God the Redeemer, the author treats a wide variety of themes in Calvin's theology in a fresh and creative way. This is a monumental accomplishment. Written in a lively, lucid manner, this work should be of interest not only to Calvin scholars but also to a more general readership." --I. John Hesselink, emeritus, Western Theological Seminary "Most students of John Calvin concentrate on his use of words and make of his form of religion one that can be absorbed only by listening or reading. Randall Zachman, by examining closely Calvin's constant references to living images, suggests that Calvin created a form of religion that should be absorbed by both listening and looking, revealed in both truth and beauty. His book supplies a fresh view that will be of special interest to those seeking ecumenical perspectives on Calvin's important contributions to the Christian tradition." --Robert M. Kingdon, Emeritus, University of Wisconsin-Madison

A rare and important study offering a complete review of John Calvin's preaching activity, purpose, method, and style. Parker's work includes Calvin's theological considerations, expository methods, applications of Scripture to the needs of his congregation, and his views of the preacher's office, duty and the congregation's active participation. Appendixes.

In this expanded edition of an invaluable resource, Wulfert de Greef guides readers through Calvin's many writings. By exploring' the historical background of each of Calvin's works and providing helpful insights into individual texts themselves, de Greef has presented Calvin students and scholars with a clear and comprehensive guide to the thought of the great Genevan reformer. A biography of Calvin, which focuses on the main events and people with whom he dealt, is an added feature of this useful reference work.

This is the extended and annotated edition including * an extensive biographical annotation about the author and his life Calvin produced commentaries on most of the books of the Bible. His commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. This edition is volume two out of four of Calvin's commentaries on the four last books of Moses, arranged in the form of a harmony.

The Theology of John Calvin

John Calvin's Bible Commentaries On The Gospel Of John, 1 -11

Font of Pardon and New Life

An Examination of the Form and Content of John Calvin's Prayers

John Calvin's Commentaries On The Gospel Of John Vol. 2 (Annotated Edition)

The restoration of creation offers the perspective through which Calvin's heritage is analyzed and made fruitful for contemporary Reformed theology. Restoration through Redemption shows that Calvin's theology hinges on Christology, but extends to the whole creation.

In 1539, Cardinal Jacopo Sadoletto, Bishop of Carpentras, addressed a letter to the magistrates and citizens of Geneva, asking them to return to the Roman Catholic faith. John Calvin replied to Sadoletto, defending the adoption of the Protestant reforms. Sadoletto's letter and Calvin's reply constitute one of the most interesting exchanges of Roman Catholic/Protestant views during the Reformationand an excellent introduction to the great religious controversy of the sixteenth century. These statements are not in vacuo of a Roman Catholic and Protestant position. They were drafted in the midst of the religious conflict that was then dividing Europe. And they reflect to the temperaments and personal histories of the men who wrote them. Sadoletto's letter has an irenic approach, an emphasis on the unity and peace of the Church, highly characteristic of the Christian Humanism he represented. Calvin's reply is in part a personal defense, an apologia pro vita sua, that records his own religious experience. And its taut, comprehensive argument is characteristic of the disciplined and logical mind of the author of The Institutes of the Christian Religion.

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This is the extended and annotated edition including * an extensive biographical annotation about the author and his life Calvin produced commentaries on most of the books of the Bible. His commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. This edition covers the commentaries on Genesis 24 - 50. No writer ever dealt more fairly and honestly by the Word of God. He is scrupulously careful to let it speak for itself, and to guard against every tendency of his own mind to put upon it a questionable meaning for the sake of establishing some doctrine which he feels to be important, or some theory which he is anxious to uphold. This is one of his prime excellencies. He will not maintain any doctrine, however orthodox and essential, by a text of Scripture which to him appears of doubtful application, or of inadequate force. For instance, firmly as he believed the doctrine of the Trinity, he refuses to derive an argument in its favor, from the plural form of the name of God in the first chapter of Genesis. It were easy to multiply examples of this kinds which, whether we agree in his conclusions or not, cannot fail to produce the conviction, that he is, at least, an honest Commentator, and will not make any passage of Scripture speak more or less than, according to his view, its Divine Author intended it to speak. Calvin has been charged with ignorance of the language in which the Old Testament was written. Father Simon says that he scarcely knew more of Hebrew than the letters! The charge is malicious and ill founded. It may, however, be allowed that a critical examination of the text of Holy Scripture was not the end which Calvin proposed to himself; nor had he perhaps the materials or the time necessary for that accurate investigation of word and syllables to which the Scriptures have more recently been subjected. Still his verbal criticisms are neither few nor unimportant, though he lays comparatively little stress upon them himself. F5 His great strength, however, is seen in the clear, comprehensive view he takes of the subject before him, in the facility with which he penetrates the meaning of his Author, in the lucid expression he gives to that meaning, in the variety of new yet solid and profitable thoughts which he frequently elicits from what are apparently the least promising portions of the sacred text, in the admirable precision with which he unfolds every doctrine of Holy Scripture, whether veiled under figures and types, or implied in prophetic allusions, or asserted in the records of the Gospel. As his own mind was completely imbued with the whole system of divine truth, and as his capacious memory never seemed to lose anything which it had once apprehended, he was always able to present a harmonized and consistent view of truth to his readers, and to show the relative position in which any given portion of it stood to all the rest. This has given a completeness and symmetry to his Commentaries which could scarcely have been looked for; as they were not composed in the order in which the Sacred Books stand in the Volume of Inspiration, nor perhaps in any order of which a clear account can now be given. He probably did not, at first, design to expound more than a single Book; and was led onwards by the course which his Expository Lectures in public took, to write first on one and then on another, till at length he traversed nearly the whole field of revealed truth.

Poverty in the Theology of John Calvin

A Biography

The Piety of John Calvin

John Calvin's Commentaries On St. Paul's First Epistle To The Corinthians Vol.1 (Annotated Edition)

The Necessity of Reforming the Church

Calvin produced commentaries on most of the books of the Bible. His commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. Commentaries On The Gospel Of John are numerous, and some of them are written with great learning and ability. Rarely has a separate and extended interpretation been given to any of the other three Gospels, which are, indeed, so closely interwoven with each other, that it is scarcely possible to expound one of them in a satisfactory manner, without bringing the whole into one view, comparing parallel passages, accounting for apparent contradictions, and supplying the omissions of each narrative, to such an extent as to produce what shall be in substance, though not always in form, a HARMONY OF THE THREE EVANGELISTS. The present Work brings under review some of the most intricate questions in theology; and in handling them he is not more careful to learn all that has been revealed than to avoid unauthorized speculation. They who know the difficulty of the path will the more highly appreciate so skillful a guide, who advances with a firm step, points out the bypaths which have misled the unwary, conducts us to scenes which we had not previously explored, and aids us in listening to a Divine voice which says, This is the way, walk, ye in it. This edition contains the commentaries on John 1 - 11.

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John Calvin was one of the most important leaders of the sixteenth-century Protestant Reformation. In this revision of his major biography, T. H. L. Parker explores Calvin's achievement against the backdrop of the turbulent times in which he lived. With clear and concise explanations of Calvin's theology, analyses of his major works, and insights into his preaching, this definitive biography brings this crucially important reformer and his world to life for readers.

In this thorough investigation of Calvinist doctrine, John Leith defines the Reformer's teaching on Christian life in the context of his theology. He begins with a discussion of what it means to say that the purpose of Christian life is the glory of God. He then discusses Christian life in relation to four aspects of Calvinist thought: justification by faith alone; providence and predestination; history and the transhistorical; church and society. Leith's concluding statement summarizes the importance of this book. "Calvin's doctrine of the Christian life represents a magnificent effort to give expression to what it means to have to do with the living God every moment of one's life. No interpretation of the sola gloria Dei ["only God's glory"] has been more vivid and dynamic than Calvin's. For this reason he speaks to the needs of this generation, which, at least until recently, has been more frequently concerned about the glory of humankind than that of God and which has fallen victim to many false gods and vicious ideologies. Yet if Calvinism is to render its full service to our day, it must be interpreted in the context of the shared faith of the total Christian community. On the basis of Calvin's own principles, no human statement of Christian faith can ever be final and must be continually reformed by the Christian community's apprehension of the word of God as revealed in Jesus Christ."

The Great Reformer

John Calvin's Commentaries On Ezekiel 1- 12 (Annotated Edition)

An Introductory Guide

John Calvin's Commentaries On Genesis 24 - 50

John Calvin's Bible Commentaries On Daniel 7- 12

John Calvin's understanding of works-righteousness is more complex than is often recognized. While he denounces it in some instances, he affirms it in others. This study shows that Calvin affirms works-righteousness within the context where faith-righteousness is already established, and that he even teaches a form of justification by works. Calvin ascribes not only a positive role to good works in relation to divine acceptance, but also soteriological value to believers' good works. This study demonstrates such by exploring Calvin's theological anthropology, his understanding of divine-human activity, his teaching on the nature of good works, and his understanding of divine grace and benevolence. It also addresses current debates in Calvin scholarship by exploring topics such as union with Christ, the relation between justification and sanctification, the relation between good works and divine acceptance, the role of good works in the Christian life, and the content of good works.

A tribute to the monumental influence of John Calvin in the 500 years since his birth. / What legacies, still enduring today, have John Calvin and Calvinism given to the church and society in Europe and North America? An international group of scholars tackles that question in this volume honoring Calvin's 500th birthday. These chapters together provide a comprehensive and accessible introduction to Calvin's life and thought, the history of the Reformation in Switzerland and worldwide, and his continuing relevance for ecclesial, social, and political questions today. / Contributors: Philip Benedict, James D. Bratt, Emidio Campi, Wulfert de Greef, Christopher Elwood, Eva-Maria Faber, Eric Fuchs, Ulrich H. J. Krtner, Christian Link, Christian Moser, Andrew Pettegree, Christoph Strohm, Mario Turchetti./ The essays in this book fit beautifully together to provide a solid, complete work that gives precise insight into the many different facets of Calvin and Calvinism. The high-level research found here clearly shows the great impact that Calvin has had on both church and society. It is a great pleasure to see Calvin here anew. Eberhard Busch / University of Gttingen / That John Calvin made a deep and lasting impact on many aspects of history is common knowledge but the character of the man and the nature of his influence are perhaps as controversial as any that can be named. It is thus a challenge to examine even a fraction of the many ways that Calvin's life and thought have contributed to the shaping of later ages in both church and society. This volume offers essays on key points from an appropriately international group of authors appreciative but critical, drawing on a rich range of recent scholarship, presented in a pleasing and accessible form. It is a fine place for the new reader of Calvin to get a glimpse of his impact, while offering a fresh summary of some significant issues for more advanced students of the Reformer. Elsie Anne McKee / Princeton Theological Seminary / Hirzel and Sallmann have succeeded in gathering essays by an illustrious circle of experts both historians and theologians on important areas of Calvin's thought and impact. Ranging from an insignificant city at the edge of the Swiss Confederation in the 1530s to the Accra Confession of 2004, these essays will serve to correct popular misconceptions. A fine introduction for a broader readership that wants more than mere armchair theology. Peter Opitz / University of Zurich

This is the fourth work in the well - known series known as The Institutes of the Christian Religion by John Calvin. In our Pure Gold Classics series, this book follows God the Creator, God the Redeemer, and Obtaining the Grace of Christ. These books form what has been called the Magnum Opus of Christian Theology. Relying heavily on the Scriptures, Calvin addresses three primary topics in this book: 1. The universal Church of Jesus Christ - its unity, government, power, and discipline 2. The sacraments of the Church - baptism and the Lord's Supper 3. The role of civil government - magistrates, laws, and the people

It is well known that John Knox was influenced by John Calvin and it is often suggested that Knox's worship book contains no significant variations from Calvin's. When comparing their liturgical works, however, these two worship books have notable differences.

Taking a comparative and analytic approach, this thesis shows the differences between two Genevan worship books, Calvin's The Form of Church Prayers and Knox and his co-authors' The Forme of Prayers. As well as identifying the changes and evaluating them against two criteria-Knox's unique style of biblical interpretation and covenant theology-this thesis also argues that the authors of The Forme of Prayers, who were English and Scottish exiles in Geneva, had certain purposes in writing: they sought to recover biblical worship and renew their future nations in a biblical and covenantal way by adopting Knox's unique understanding of Bible and covenant, which was far more radical than Calvin's.

Classical Reformed Theology and Its Postmodern Critics

Calvin's Preaching

History of the Christian Church, Volume VIII: Modern Christianity. The Swiss Reformation.

John Calvin's Commentaries On The Harmony Of The Law Vol. 2

Institutes of the Christian Religion

Calvin's commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. The Prophecies of Daniel are among the most remarkable Predictions of The Elder Covenant. They are not confined within either a limited time or a contracted space. They relate to the destinies of mighty Empires, and stretch forward into eras still hidden in the bosom of the future. The period of their delivery was a remarkable one in the history of our race.

This is the extended and annotated edition including * an extensive biographical annotation about the author and his life Calvin produced commentaries on most of the books of the Bible. His commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. The vigor of Calvin's mind and the stores of his learning are amply displayed in his COMMENTARY ON EZEKIEL. And that the modern reader may enter fully into those valuable explanations of the text it will be desirable to furnish him with a slight sketch of the times in which this Prophet lived. We shall then add such critical remarks as may illustrate our Author's exposition of the Sacred Text. "Thy sons shall be eunuchs in the palace of the king of Babylon," were the ominous words of ISAIAH to a king of Judah, and after the lapse of a century they were fulfilled to the letter. Kings, and priests, and nobles, and people were all swept away by the remorseless monarch, and planted here and there along the lenny banks of the river Chebar. There EZEKIEL pined in misery among three thousand captives of rank, who, according to JOSEPHUS, graced the triumph of NEBUCHADNEZZAR. Either a priest or the son of a priest, (for the sense is doubtful, Ezekiel 1:4.) here he was compelled to linger during twenty-two years of his life, while he was wrapt in prophetic vision, and carried on the wings of the soul to the city of his fathers. Here he tarried in body, while his spirit was at home with the Cherubim within the Temple, among their wings and wheels, and burning movements, and mysterious brightness. Here he often gazed upwards into the firmament above him, and in the clear azure of an eastern sky beheld the sapphire throne, and the appearance of the glory of JEHOVAH resting majestically upon it! Here he experienced the prophetic inspiration, and was strengthened to proclaim in JEHOVAH'S Name the mysteries of punishments and desolation. He was permitted to enunciate the great truths of GOD'S moral government of his ancient ones — to proclaim the eternal connection between obedience and happiness, transgression and ruin. Nor was he alone in his declarations of vengeance against every man "that setteth up his idols in his heart." When he entered on his office, Jeremiah had completed the thirty-fourth year of his apostleship, and was contemporary with him for at least eight years. Amidst insult, obloquy, and scorn, he proclaimed before the faithless king the coming hosts of the Chaldeans; while ZEPHANIAH was still prophesying in JUDAEA, and DANIEL proclaiming the power of holiness in the land of BABYLON. This is volume one out of two on Ezekiel and covers chapters 1 - 12.

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 Oof 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.

A leading expert on John Calvin brings together the reformer's most profound reflections on what it means to live a fully Christian life. The Christian Life includes excerpts from Calvin's impressive theological writings and illuminating sermons, as well as a selection of his stately prayers. Editor John H. Leith focuses on Calvin's spirituality, which arose out of the reformer's conviction that theology's primary importance is to encourage piety, to edify, and to transform human life and society. Calvin's writings have much to tell about the manner and style of Christian living. The writings gathered in The Christian Life draw upon Calvin's own heartfelt commitment to the ideals of life in Christ and to the responsibility to the community he served as pastor, preacher, teacher, and counselor. Here, then, is Calvin's own pattern for the conduct of the fully Christian life, which stresses that it is in Christian people living in Christian community and in society that we see most clearly the reality of faith. The Christian Life shares Calvin's thinking on such essential questions as the nature of sin; the importance of self-denial and cross-bearing to the Christian life; maintaining the proper balance between the present life and the life to come; the role of grace; the concept of Christian freedom; the place of prayer; the centrality of community; ideas of the elect and predestination; and the deepest purposes of God for his people. He relates all issues to the fundamental question of piety and how Christians can best attune themselves to God's unfolding plans in everyday life. This compact volume makes available to readers as never before some of the most accessible and rewarding writings of this foremost figure in the history of Christian thought. The selections in The Christian Life will introduce the reader to an influential form of Christian piety; but above all, they provide a clue to how Christians today may live and cope with the problems of personal and public life in a highly pluralistic and secular culture, in which the traditional guides and support for Christian living seem to have lost vitality and vigor.

Biblical Interpretation and Covenant Theology in The Form of Church Prayers and The Forme of Prayers

Institutes of the Christian Religion (Book 4)

The Life and Times of John Calvin

John Calvin and the Efficacy of Baptism

This is the extended and annotated edition including * an extensive biographical annotation about the author and his life Calvin produced commentaries on most of the books of the Bible. His commentaries cover the larger part of the Old Testament, and all of the new excepting Second and Third John and the Apocalypse. His commentaries and lectures stand in the front rank of Biblical interpretation. THE EPISTLES OF PAUL TO THE CORINTHIANS form a most important part of the Sacred Writings. Though not so systematic as the Epistle to the ROMANS, they contain many passages, bearing directly on the fundamentally important doctrines of the Christian system, while they are of the highest utility in connection with Practical Theology. The disorders that had unhappily crept into the Church at Corinth, gave occasion for the Apostle's handling at greater length than in any of his other Epistles various important points as to doctrine and worship; while the relaxed state of discipline that had begun to prevail among them rendered it necessary to exhibit more fully the principles which ought to regulate the administration of the Christian Church. In this the overruling hand of Him who brings good out of evil is strikingly apparent. This volume contains chapters 1 to 14, please find chapters 15 and 16 along with the whole Second Epistle in the next volume. Though his influence on American society has often been forgotten or misunderstood, John Calvin played a formative role in the traditions of almost every sector of American life. This wide-ranging study, comprising twelve essays, shows for the first time the extraordinary extent to which Calvinist thoughts and practices are woven into the fabric of American society, theology, and letters, from the colonial period to the twenty-first century. John Calvin's American Legacy examines the economics of the Colonial period, Calvin's effect on American identity, and the evidence for Calvin's influence on American democracy. The book next addresses Calvin's critical role in American theology, inspecting the relationship between Jonathan Edwards's and Calvin's church practices, the diverse views on the Calvinist theological tradition in the nineteenth century, the ways in which Calvin was understood in the historiography of Williston Walker and Perry Miller, and Calvin's influence on twentieth-century theologians. Finally, the book explores Calvinism's influence on American literature, examining the work of such writers as Samson Occom, Harriet Beecher Stowe, Max Weber, Mark Twain, John Updike, and Marilynne Robinson. This important book is the first to introduces readers to the breadth and depth of Calvin's influence along the spectrum of American thought and society, from the 18th century to modern times.

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Restoration Through Redemption:John Calvin Revisited

John Calvin's Impact on Church and Society, 1509-2009

John Calvin

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