

## Access To History John Calvin And The Later Reformation

This book explores the relationship between Calvin’s thought about civil and ecclesiastical order and his own circumstances and activities. The early chapters argue that in his pre-Genevan writings, including the first edition of the Institution, Calvin’s political thinking was entirely conventional: his subsequent thought and conduct were not an implementation of previously formulated ideas. Later chapters examine whether and to what extent Calvin developed a distinctive vision of the Christian polity as part of an overall Reformation project. In this attractive volume, Simonetta Carr introduces young readers to the life, thought, and work of one of the most famous Reformers of the Christian church. She tells about the life of John Calvin from his birth to his death, placing him within the troubled context of the sixteenth century. She also introduces Calvin’s writings in a way that children will desire to know more about his ministry and influence. Readers will come to know Calvin’s personality, his devotion to God and the church, and the personal challenges he faced at that time, not only surviving attacks of the Roman Catholic Church, but also achieving a clear identity and a unified doctrine. They will also have a glimpse of life in sixteenth-century Europe, stricken by pestilence, poverty, and wars. Simply written, and full of interesting facts, this book makes a great gift for children of this rich Reformed heritage.

Economics of Faith examines the role of religious leaders in the development of poor relief institutions in early modern Europe. As preachers, policy makers, advocates, and community leaders, these reformers offered a new interpretation of salvation and good works that provided the religious foundation for poor relief reform. Although poverty was once associated with the religious image of piety, reformers no longer saw it as a spiritual virtue. Rather they considered social welfare reform to be an integral part of reforming society and to set up new ones. Population growth, economic crises, and migration in early modern Europe caused poverty and begging to be an ever-increasing concern, and religious leaders encouraged the development and expansion of poor relief institutions. This new cadre of reformers served as catalysts, organizers, stabilizers, and consolidators of strategies to alleviate poverty, the most glaring social problem of early modern society. Although different roles emerged from varying relationships and negotiation reform-minded ministers and lay leaders shaped a variety of institutions to address the problem of poverty and to promote social and communal responsibility. As religious options multiplied within Christianity, one’s understanding of community determined the boundaries, albeit contested and sometimes fluid, of responsible poor relief. This goal of communal care would be especially relevant for religious refugees who as foreigners and strangers became responsible for caring for their own group.

John Calvin in Context offers a comprehensive overview of Calvin’s world. Including essays from social, cultural, feminist, and intellectual historians, each specially commissioned for this volume, the book considers the various early modern contexts in which Calvin worked and wrote. It captures his concerns for Northern humanism, his deep involvement in the politics of Geneva, his relationships with contemporaries, and the polemic necessities of responding to developments in Rome and other Protestant sects, notably the Jesuits. The book also explores Calvin’s tasks as a pastor and doctor of the church, who was constantly explicating the text of scripture and applying it to the context of sixteenth-century Geneva, as well as the reception of his role in the Reformation and beyond. Demonstrating the complexity of the world in which Calvin lived, John Calvin in Context serves as an essential research tool for scholars and students of early modern Europe.

The Reformation of Worship from Erasmus to Calvin

John Calvin’s American Legacy

John Calvin

A Life of John Calvin

Reconsidering John Calvin

Decoding Jesus : A Comparison between John Calvin and Ellen G. White’s Views

*In the second decade of the sixteenth century medieval piety suddenly began to be attacked in some places as 'idolatry', or false religion. Wherever these ideas became accepted, churches were sacked, images smashed and burned, relics destroyed, and the Catholic Mass abolished. This study calls attention to the centrality of the idolatry issue for the Reformation. It traces the development of Protestant iconoclastic theology and practice, provides a survey and synthesis of its unfolding from Erasmus through Calvin, and lays a foundation for understanding the Reformed ideology that stood in conflict with Catholicism and Lutheranism. Professor Eire's main thesis is that the argument against 'idolatry' was central to Reformed Protestantism, both in its theological aspect and in its political ramifications, and that it reached its fullest and most enduring expression in Calvinism.*

*In this lucid and readable study, Michael Mullett explains the historical importance of a man and a movement whose influence are still felt in the modern world. The pamphlet locates John Calvin in the context of early 16th-century France and then charts his emergence as an influential theologian and civic religious leader in the 'second generation' of reformers following Luther. After exploring the main lines of Calvin's theology, set out in the Institutes, the central section deals with the difficult process by which his authority was imposed on, or accepted by, Geneva. Finally, the long-term impact of John Calvin is evaluated, including the hypothesis that Calvinism has assisted the economic development of Europe.*

*Decoding Jesus will forever change your view about Jesus! John Calvin (1509-1564) and Ellen G. White (1827-1915), though divergent in many ways, shared a pivotal common denominator: the Judeo-Christian Bible from Genesis to Revelation as a major template from which they reflected on the close connectedness, and radical difference of God, human beings, and the created environment. Calvin encountered a theological conundrum. He was unaware that one cannot hold on to the 16th-century Reformation of . . . employing the biblical historical time-line from Genesis to Revelation (as a reflexive scheme on God’s four grand acts: creation, reconciliation [the cross/redemption], renewal [Pentecost/Holy Spirit] and fulfillment/end of time), whilst simultaneously embracing the classical first millennium Trinitarian view. Karl Barth, the great Swiss Reformed theologian of the early 20th century, was aware of Calvin’s conundrum. Barth resolved that the dogma of the Trinity is not found in the Bible, but should be used as a good dogma operating as the main starting pattern of one’s theology. How further can one go than Barth in giving the notion of the Trinity a biblical vote of no confidence? White treaded softly around the Trinity notion. Her vast ocean of voluminous writings is devoid of the word Trinity. She visited Switzerland, and having read Calvin’s doctrines, she most likely saw Calvin and the Reformation’s contradiction concerning the dogma of the Trinity, and wanted to avoid the same trap.*

*Publisher Description*

*John Calvin, the Church and the Eucharist*

*The Christian Life*

*War Against the Idols*

*Calvin*

*John Calvin’s Institutes of the Christian Religion*

*JOHN CALVIN*

**Hendrickson offers a one-volume hardcover edition of one of Western Christianity’s foundational works. Re-typeset 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 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.**

**In 1754, Voltaire, one of the most famous and provocative writers of the period, moved to the city of Geneva. Little time passed before he instigated conflict with the clergy and city as he publicly maligned the memory of John Calvin, promoted the culture of the French theater, and incited political unrest within Genevan society. Conflict with the clergy reached a fever pitch in 1757 when Jean d’Alembert published the article ‘Genève’ for the Encyclopédie. Much to the consternation of the clergy, his article both castigated Calvin and depicted his clerical legacy as Socinian. Since then, little has been resolved over the theological position of Calvin’s clerical legacy while much has been made of their declining significance in Genevan life during the Enlightenment era. Based upon a decade of research on the sources at Geneva’s Archives d’Etat and Bibliothèque de Genève, this book provides the first comprehensive monograph devoted to Geneva’s Enlightenment clergy. Examination of the social, political, theological, and cultural encounter of the Reformation with the Enlightenment in the figurative meeting of Calvin and Voltaire brings to light the life, work, and thought of Geneva’s eighteenth-century clergy. In addition to examination of the convergence with the philosophes, prosopographical research uncovers clerical demographics at work. Furthermore, the nature of clerical involvement in Genevan society and periods of political unrest are considered along with the discovery of a ‘Reasonable Calvinism’ at work in the public preaching and liturgy of Genevan worship. This research moves Geneva’s narrative beyond a simplistic paradigm of ‘decline’ and secularization, offers further evidence for a revisionist understanding of the Enlightenment’s engagement with religion, and locates Geneva’s clergy squarely in the newly emerging category of the ‘Religious Enlightenment.’ Finally, the significance of French policy from the Revocation of the Edict of Nantes in 1685 to the invasion of Napoleonic armies in 1798 shows that the most significant factor in the transformation of Genevan religious life ultimately was its French connection, which eventually uprooted a city still largely committed to the beliefs, socio-political structure, and culture of its Protestant Reformation.**

**In 1539, Cardinal Jacopo Sadolet, 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 Sadolet, defending the adoption of the Protestant reforms. Sadolet’s letter and Calvin’s reply constitute one of the most interesting exchanges of Roman Catholic/Protestant views during the Reformation--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 too the temperaments and personal histories of the men who wrote them. Sadolet’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.**

**The first survey to utilise the approaches of the new cultural history in analysing how Reformation Europe came about.**

**Theology of John Calvin**

**Reforming Poverty in Early Modern Europe**

**Commentaries on the Book of the Prophet Jeremiah and the Lamentations**

**The Christian Polity of John Calvin**

**The Clergy of Geneva in the Age of Enlightenment, 1685-1798**

**His Life and Influence**

**This title explores the ways Calvin and the Calvinist tradition have influenced American life. In addition, each section moves chronologically, ranging from colonial times to the 21st century.**

**This book provides an account of the reform movements and acts throughout 1815-1850 in Britain. It examines the pressure for parliamentary reform leading up to the 1832 Reform Act and the significance of the Act. It includes exam style questions and tips that help students develop exam skills.**

**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 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.**

**Examines the most successful institution of social discipline in Reformation Europe: the Consistory of Geneva during the time of John Calvin**

**Institutes of the Christian Religion**

**A History**

**Calvin Meets Voltaire**

**John Calvin in Context**

**The Impact of His Social and Economic Thought**

**Calvinism**

During the past several decades a growing number of scholars have come to appreciate the importance of studying John Calvin’s interpretive work as a commentator on Scripture in addition to his better-known writings on theology. In this volume ten essays by scholars specializing in Calvin’s exegetical methods examine the approaches and themes Calvin emphasized when he interpreted major portions of Scripture. These essays focus on Calvin’s work in his biblical commentaries and his other writings, including his sermons. A concluding essay synthesizes the main features of what has gone before to present an overall view of John Calvin as an interpreter and commentator on Holy Scripture. An appreciation of Calvin’s exegetical labors and his work as a biblical commentator are now recognized as key elements in Calvin scholarship.

Places Calvin in conversation with theologians such as Barth and Kierkegaard and reconsiders his understanding of judgment and love.

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.

Having grown out of a 2004 consultation sponsored by the John Knox International Reformed Center, the University of Geneva, and the World Alliance of Reformed Churches, the essays inJohn Calvin Rediscoveredrevive the social and economic thought of John Calvin, first exploring Calvin in his own time and then turning to Calvin’s global influence.

John Calvin on the Visions of Ezekiel

Reforming Britain

The Two Reformations

Reading Texts in the History of Censorship and Freedom of Expression

Reformation Europe

Calvin and the Bible

John Calvin made a significant contribution to the world of early modern printing. Jean-François Glimont, one of the foremost experts in the field, has thoroughly researched and presented all aspects of John Calvin’s interaction with books—from the authors he read, to the works he wrote, to his relationships with the printing and publishing world of the sixteenth century. Originally in French, Karin Maag makes Glimont’s research available in this English translation.

In the last decades of his life, Calvin’s writings, Haiko A. Oberman seeks to liberate and broaden our understanding of the European Reformation from its origins in medieval philosophy and theology through the Puritan settlers who brought Calvin’s vision to the New World. Ranging over many topics, Oberman finds fascinating connections between aspects of the Reformation and twentieth-century history and thought—most notably the connection to Nazism and the Holocaust. He revisits his earlier Holbaust, and offers a new perspective on the Christian legacy of anti-Semitism and its murderous result in the twentieth century. Oberman demonstrates how the simplifications and rigidities of modern historiography have obscured the existential spirits of such great figures as Luther and Calvin. He explores the debt of both Luther and Calvin to medieval religious thought and the impact of diverse features of “the long fifteenth century”—including the Black Death, nominalism, humanism, and the Conciliar Movement. 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 Luther’s 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.

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John Calvin & Jacopo Sadoletto

A Biography

John Calvin and the Printed Book

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The Cambridge Companion to John Calvin

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, and to transform human life and society. Calvin’s writings have much to offer 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 the 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 guilds and support for Christian living seem to have lost vit vigor.

DIVThis briskly told history of Reformed Protestantism takes these churches through their entire 500-year history—from sixteenth-century Zurich and Geneva to modern locations as far flung as Seoul and São Paulo. D. G. Hart explores specifically the social and political developments that enabled Calvinism to establish a global presence./divDIV Hart’s approach features significant episodes in the institutional history of Calvinism that are responsible for its contemporary profile. He traces the political and religious circumstances that first created space for Reformed churches in Europe and later contributed to Calvinism’s expansion around the world. He discusses the effects of the American and French Revolutions on ecclesiastical establishments as well as nineteenth- and twentieth-century communions, particularly in Scotland, the Netherlands, the United States, and Germany, that directly challenged church dependence on the state. Raising important questions about secularization, religious freedom, privatization of faith, and the place of religion in public life, this book will appeal not only to readers with interests in the history of religion but also in the role of religion in political and social life today./div

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