

# Read Free Calvin And Augustine

## *Calvin* *And* *Augustine*

"The aim of this book will be to review and to re-assess the Augustinian, Thomist, Calvinist and Barthian doctrines of providence in the light of their intentions, and

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in the perspective of the twentieth century interpretation of providence. We shall begin with a consideration of the Biblical doctrine of providence, which all four theologians believed they were interpreting. All thought that God watches over his own, as Psalm 121

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indicated: 'Behold He who keeps Israel will neither slumber nor sleep.' Hence the title of this book, The vigilant God."

(Introduction).

Examining John Calvin's theological ideas through a philosophical lens, Paul Helm looks at how Calvin worked at the interface of

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theology and philosophy and in particular how he employed medieval ideas to do so. Scholars have associated Calvinism with print and literary cultures, with republican, liberal, and participatory political cultures, with cultures of violence and vandalism,

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enlightened cultures, cultures of social discipline, secular cultures, and with the emergence of capitalism. Reflecting on these arguments, the essays in this volume recognize that Reformed Protestantism did not develop as a uniform tradition but varied across space and

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time. The authors demonstrate that multiple iterations of Calvinism developed and impacted upon differing European communities that were experiencing social and cultural transition. They show how these different forms of Calvinism were shaped by their adherents and

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opponents, and by the divergent political and social contexts in which they were articulated and performed.

Recognizing that Reformed

Protestantism

developed in a variety of cultural settings, this volume analyzes the ways in which it related to the multi-

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confessional cultural environment that prevailed in Europe after the Reformation. This volume brings into dialogue the ancient wisdom of Augustine of Hippo, a bishop of the early Christian Church of the fourth and fifth centuries, with contemporary theologians and



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ethicists on the topic of social justice. Each essay mines the major themes present in Augustine's extensive corpus of writings—from his Confessions to the City of God— with an eye to the following question: how can this early church father so foundational to Christian doctrine and

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teaching inform our  
twenty-first century  
context on how to  
create and sustain a  
more just and  
equitable society? In  
his own day,  
Augustine spoke to  
conditions of slavery,  
conflict and war,  
violence and poverty,  
among many others.  
These conditions,  
while reflecting the

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characteristics of our technological age, continue to obstruct our collective efforts to bring about the common good for the global human community. The contributors of this volume have taken great care to read Augustine through the lens of his own time and place; at the

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same time, they  
provide keen insights  
and reflections which  
advance the  
conversation of social  
justice in the present.  
John Calvin Student  
of Church Fathers  
Today When You  
Hear His Voice  
Augustine ' s Calvinism  
The Vigilant God  
The Legacy of  
Sovereign Joy

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## **CALVIN@500**

This is a thorough study of Calvin's conception of Christian philosophy, his exposition of insights of classical philosophy, and his evaluations of classical philosophers. Special attention is given to the

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doctrines of  
providence and  
predestination.

The book  
illuminates Calvin's  
thought by placing  
it in the context of  
the theological and  
exegetical  
traditions--ancient,  
medieval, and  
contemporary--  
that formed it and  
contributed to its

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particular texture.  
Steinmetz  
addresses a range  
of issues almost as  
wide as the  
Reformation itself,  
including the  
knowledge of God,  
the problem of  
iconoclasm, the  
doctrines of  
justification and  
predestination, and  
the role of the

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state and the civil magistrate. Along the way, Steinmetz also clarifies the substance of Calvin's quarrels with Lutherans, Catholics, Anabaptists, and assorted radicals from Ochino to Sozzini. For the new edition he has added a new



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Preface and four new chapters based on recent published and unpublished essays. An accessible yet authoritative general introduction to Calvin's thought, Calvin in Context engages a much wider range of

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primary sources  
than the standard  
introductions. It  
provides a context  
for understanding  
Calvin not from  
secondary  
literature about the  
later middle ages  
and Renaissance,  
but from the  
writings of Calvin's  
own  
contemporaries

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and the rich sources from which they drew.

Aurelius Augustine (354-430) is one of the most prominently known figures in the history of the Christian church.

He was a philosopher and theologian of the highest order, and

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steadfastly  
preached on the  
grace of God. He  
preached and  
wrote on the grace  
of God so  
extensively to  
preserve the truth  
of the gospel  
(especially against  
the heretic  
Pelagius) that he  
was deemed "the  
Doctor of Grace."

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Many today hold to what has become known as the Five Points of Calvinism, or the doctrines of grace. They comprise the five points of Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace and the

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Perseverance of the Saints. But did Augustine believe these same “Calvinistic” doctrines? Is Augustine’s theological view of sin, election, the death of Christ, regeneration and sanctification the same as the Reformers, the

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Puritans, or even those who hold to the Gospel of Grace today? This work is a survey of that question and demonstrates from Augustine's works that he was, undoubtedly, a Calvinist. This is not a scan or facsimile, and contains an active

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table of contents  
for electronic  
versions.

Calvin@500 is an  
exercise in  
appreciative  
criticism and  
appropriation of  
the Reformer's  
work for church  
and society. The  
collection serves as  
an introduction to  
the life and thought



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of this sixteenth-century Reformer in his context. The book also traces Calvin's continuing legacy for political, economic, theological, spiritual, and inter-religious practices of our own time. The essays reflect the depth and breadth of Calvin

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scholarship from the sixteenth century to the present. They also reflect Calvin's own wide-ranging ministry: the authors are pastors, teachers, social justice workers, and theologians. Calvin@500 arose from two Canadian

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conferences on the occasion of the 500th anniversary of Calvin's birth.

John Calvin, the Church and the Eucharist

Versions of Election

The Collected

Works of John

Calvin. Illustated

Providence in the

Thought of

Augustine,

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Aquinas, Calvin,  
and Barth  
Calvin and  
Classical  
Philosophy  
Temporality,  
Eternity, and  
Wisdom

**John Calvin has  
been the subject  
of widespread mi  
sunderstanding  
and misinterpret  
ation. He is a**

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**figure whom  
other  
theologians  
either seek to  
"capture" to  
endorse their  
own, often very  
different,  
positions or  
whom they seek  
to vilify. Calvin: A  
Guide for the  
Perplexed  
attempts to "re-**

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**situate" Calvin by providing a mid-level introduction to his thought. As befits the series, special attention is given to Calvin's thought, not on his character or career. The focus here is not only on Calvin's**

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**theological positions, but also on the philosophy intertwined within them, the significance of which is often overlooked. The essays offered here present many of the leading aspects of**

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**Calvin's thought.  
They seek to  
draw together  
Calvin's thinking  
on various topics  
to present a wide  
picture of his  
teachings.  
Selections  
include McNeill  
on Calvin,  
Battles on divine  
accommodation,  
McKim on**



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**scripture,  
Wallace on  
preaching,  
Walker on the  
church and  
more. This is an  
essential  
collection of  
essays for the  
student of  
Calvin's thought.  
One of the most  
complex  
problems in**

# Read Free Calvin And Augustine

**Christian interpretation of the Bible is the question of what constitutes a «plain sense» reading of scripture. This study breaks fresh ground by examining understandings of the plain sense of**

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**scripture along a  
trajectory  
represented by  
Augustine, John  
Calvin, and Karl  
Barth. Analyzing  
their readings of  
Genesis 1-3,  
Professor Greene-  
McCreight  
focuses on  
Augustine's De  
Genesi ad  
Litteram, libri**

# Read Free Calvin And Augustine

**XII, Calvin's  
Commentary on  
the First Book of  
Moses, and  
Barth's Church  
Dogmatics 3.1.  
The results of  
this investigation  
urge an  
ecumenically  
significant  
understanding of  
the plain sense  
of scripture:**

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**within this  
theological  
trajectory,  
reading  
according to the  
plain sense  
involves a  
negotiation  
between the  
constraints of  
verbal sense and  
the Rule of Faith.  
In three wide-  
ranging case**

## Read Free Calvin And Augustine

**studies Mark A. Garcia offers a comprehensive yet focused analysis of the centrality of union with Christ in Calvin's thought. It explains not only the distinctive nature of Calvin's response to Rome on**

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**justification, but  
why this  
response must be  
carefully  
distinguished  
from that of his  
Lutheran  
counterparts.  
The fruit of these  
investigations is  
the first  
extensive  
demonstration  
that Calvin's**

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**exposition of  
union with Christ  
in relating  
justification and  
sanctification  
points to an  
emerging  
Reformed  
theology of  
justification that  
diverges from  
the Lutheran  
tradition.  
Calvin's**



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**exegetical and  
theological  
model of union  
with Christ  
accents the  
importance in  
the early  
Reformed  
tradition of the  
relationship  
between  
Christology and  
salvation.  
Calvin and**

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**Augustine  
Theology,  
History, and  
Practice  
Letters to a  
Young Calvinist  
How Augustine,  
Calvin, and Barth  
Read the "plain  
Sense" of  
Genesis 1-3  
The Will of God  
and the Cross  
Doctrine of**

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## **Grace in St. Augustine and John Calvin**

Concepts of predestination and reprobation were central issues in the Protestant Reformation, especially within Calvinist churches, and thus have often been studied primarily in the historical context of the sixteenth and

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seventeenth centuries. In  
Versions of Election:  
From Langland and  
Aquinas to Calvin and  
Milton, David Aers  
takes a longer view of  
these key issues in  
Christian theology. With  
meticulous attention to  
the texts of medieval  
and early modern  
theologians, poets, and  
popular writers, this  
book argues that we can

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understand the full complexity of the history of various teachings on the doctrine of election only through a detailed diachronic study that takes account of multiple periods and disciplines. Throughout this wide-ranging study, Aers examines how various versions of predestination and

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reprobation emerge and re-emerge in Christian tradition from the Middle Ages through the seventeenth century. Starting with incisive readings of medieval works by figures such as William Langland, Thomas Aquinas, and Robert Holcot, and continuing on to a nuanced consideration of texts by Protestant

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thinkers and writers, including John Calvin, Arthur Dent, William Twisse, and John Milton (among others), Aers traces the twisting and unpredictable history of prominent versions of predestination and reprobation across the divide of the Reformation and through a wide variety of genres. In so doing,

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Aers offers not only a detailed study of election but also important insights into how Christian tradition is made, unmade, and remade. *Versions of Election* is an original, cross-disciplinary study that touches upon the fields of literature, theology, ethics, and politics, and makes important contributions



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to the study of both medieval and early modern intellectual and literary history. It will appeal to academics in these fields, as well as clergy and other educated readers from a wide variety of denominations.

Is John Calvin's view of God coercive, leaving no place for the human in redemption? J. Todd

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Billings explores Calvin's theology of 'participation in Christ', arguing that for Calvin grace fulfils nature.

Billings reframes the critiques of Calvin in the Gift discussion, opening up new possibilities for contemporary theology as well.

A central theme of Christian theology is not

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only the orthodox doctrine of God as Triune, but the manner in which this Triune God works in the hearts of men as Sovereign Ruler and Supreme King. This work deals with understanding the relationship between God's love and the reprobation of the wicked, aiding the reader to understand

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more simply the view of the Reformation's brightest Reformer, John Calvin (1509-1564), within an otherwise daunting topic. In this analysis of John Calvin's view of God's love and the biblical doctrine of reprobation, C. Matthew McMahon (A Puritan's Mind Founder) explores Calvin's thoughts

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concerning reconciling God's love and the damnation of the reprobate. McMahon explains Calvin's doctrine of accommodation, centering on understanding the difference between the will of God's decree and the precepts of God's word. Also analyzed is Calvin's view of God's

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providence as Supreme Ruler over creation, Calvin's view of hardening the reprobate's heart, and his view of the Gospel call when the reprobate are called to repent and believe the Gospel.

Annexed to this analysis is an overview and introduction to Calvin's treatise on reprobation, initially published in

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1558 as, "Concerning the Secret Providence of God," (contained as an appendix to this work) demonstrating articles that Calvin refuted against Sebastian Castellio (1515-1563) who attempted to revile the Reformer and the biblical position of predestination.

Why do two groups of Christians read the same

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verses of Scripture and reach radically opposing views of the Sovereignty of God and the Responsibility of Man? Starting with what Augustine called the very beginning of our faith, the system of Calvinism is explained from its foundation in the attributes of Omniscience, Omnipotence and



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Perfection in God, up through the Perseverance of the Saints. This system of belief, supported by numerous quotes from Augustine, Luther, Calvin, R. C. Sproul, James White, and John Piper, trusts in the absolute sovereignty of God. This is not simply an explanation of what Calvinism teaches,

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instead this is an explanation of WHY Calvinists all reach the same conclusions of what Scripture teaches. This systematic approach using the writings of Calvin, and supporting evidence from current Calvinists, will help non-Calvinists as well as life-long Calvinists better understand exactly what

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Calvinism teaches. C. S. Lewis understood Calvinism better than most Calvinists.

Beginning with the same attributes of God as they relate to the creation and fall of man, Lewis systematically addressed the foundational reasoning used by Calvin to develop his theology.

Finding Orthodoxy is as

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simple as understanding these two opposing systems of belief. This presentation of what Calvin and C. S. Lewis taught, breaks down a very complex issue into a series of steps that interlock in a way that allows for an understanding of Sovereignty, Responsibility, Election, Predestination, and

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Salvation. Most books describe the two protestant views of theology that came out of the Reformation as Calvinism and Arminianism. After the death of John Calvin and Jacobus Arminius, the followers of Arminius issued a document disagreeing with five of the points of Classic Calvinism. The

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Synod of Dort was convened to counter these five Arminian points, and issued the now familiar five TULIP points of Calvinism. Calvin and C. S. Lewis: Solving the Riddle of the Reformation (C&C) is not another simple rehash of these five points. Instead of beginning with Total

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Depravity, C&C examines the foundation that Total Depravity and the TULIP points are built upon. This starting point is not the authors opinion, instead, the starting point is what Augustine (called the father of Reformed Theology) and Calvin state to be the very beginning of our faith. C&C methodically lays

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out the complete system of Calvinism, using the starting point of Augustine and Calvin. The TULIP points are shown to be the top of the iceberg in the complete systematic theology of Calvin. When the complete system of Calvinism is explained, the futility of simply comparing the different views on the



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TULIP points is readily apparent. Tracing Calvinism to its first premise, the very foundation that Augustine, Calvin, and R.C. Sproul agree on, sets up the riddle of the reformation. After extensive documentation of Calvin's premises, C&C explains the how C. S. Lewis took the same

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starting point Calvin used and constructed a different systematic theology. The explanation of how Calvin and C. S. Lewis began with the same premises, yet arrived at different conclusions, solves the riddle of the reformation: Why two groups of Christians that read the same verses of Scripture reach radically

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opposing views of the sovereignty of God and the responsibility of man. C&C shows that the only definitive way to know which system is Orthodox -- to solve the riddle -- is to dig all the way down and examine this foundation. C&C is exhaustively researched, extensively documented, charitably presented, intellectually

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challenging, and gives excellent answers on the Sovereignty of God and the role of man in salvation.

The Activity of  
Believers in Union with  
Christ

Union with Christ and  
Twofold Grace in  
Calvin's Theology

Calvin: Institutes of the  
Christian Religion

Augustine and Social

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Justice

From Lancelotti and  
Aquinas to Calvin and  
Milton

The Doctrines of Grace  
in Augustine's Writings

***John Calvin  
was a principal  
figure in the  
development  
of the system  
of Christian  
theology later***

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***called  
Calvinism,  
including its  
doctrines of  
predestination  
and of God's  
absolute  
sovereignty in  
the salvation  
of the human  
soul from  
death and***

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***eternal  
damnation.  
Calvinist  
doctrines were  
influenced by  
and  
elaborated  
upon the  
Augustinian  
and other  
Christian  
traditions.***

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***Various Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout***



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***the world.  
Calvin  
produced  
commentaries  
on most of the  
books of the  
Bible. He also  
wrote many  
letters and  
treatises.  
Calvin  
provided many***

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And Augustine

***of the  
foundational  
documents for  
reformed  
churches,  
including  
documents on  
the catechism,  
the liturgy,  
and church  
governance.  
He also***

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And Augustine

***produced  
several  
confessions of  
faith in order  
to unite the  
churches. Psyc  
hopannychia  
Institutes of  
the Christian  
Religion A  
Short Treatise  
on the Lord's***

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***Supper  
Commentaries  
on the Epistles  
of Paul to the  
Romans  
Treatise on  
Relics  
Commentaries  
on the Epistles  
of Paul to the  
Galatians and  
the Ephesians***

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And Augustine

***Treatise  
against  
Anabaptist  
Schleitheim  
Confession  
The Secret  
Providence of  
God  
Commentary  
on Genesis  
Sermons on  
Deuteronomy***

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***The Letters  
Here in a  
convenient  
one-volume  
edition is John  
Calvin's  
magnum opus.  
Written as an  
introduction to  
the Christian  
life, the  
Institutes***

*Page 78/168*

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And Augustine

***remains the  
best  
articulation of  
Reformation  
principles and  
is a marvelous  
introduction to  
biblical  
Christianity.  
This groundbr  
eaking study  
offers a***

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And Augustine

***sweeping  
overview and r  
econsideration  
of John  
Calvin's  
theology. In  
Calvin's  
Ladder Julie  
Canlis  
recovers some  
of the common  
(and***



## Read Free Calvin And Augustine

***neglected) themes that Calvin shared with the patristic fathers. She shows that his works are shot through with a vibrant theology of "participation,***

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***" thus placing  
Calvin within  
the Christian  
mystical  
tradition. A  
work of both  
theology and  
spiritual  
formation,  
Calvin's  
Ladder  
suggests an***

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***entirely  
distinctive  
way of  
conceiving the  
relation  
between God  
and humanity,  
challenging  
not only old  
caricatures of  
Calvin but also  
our own self-***

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***portraits. "It is rare to find a book that is historically rigorous, theologically rich, lucidly written, and at the same time pastorally engaging: this book by Julie***

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***Canlis is all of these. A superb exposition of a theme at the very heart of the Christian life: 'ù Jeremy Begbie University of Cambridge "In this groundbre***

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***aking work  
Julie Canlis  
offers a bold,  
new  
interpretation  
of Calvin.  
Alongside his  
favorite and  
well-known  
metaphors of  
the Labyrinth  
and the Abyss***

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***we must now  
unexpectedly  
place the  
Ladder. Calvin  
affirms this  
metaphor only  
to undermine  
and reinvent it  
at the same  
time. Canlis  
gives us a  
striking***

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And Augustine

***interpretation  
of how Calvin  
and the  
Reformation  
understood  
the doctrine of  
salvation ù an  
interpretation  
of wide  
ecumenical  
significance: 'ù  
George***

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And Augustine

**Hunsinger  
Princeton  
Theological  
Seminary  
"Calvin comes  
into clear and  
compelling  
focus in Julie  
Canlis's  
Calvin's  
Ladder as a  
theologian and**

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***pastor who  
insists that  
the Christian  
life at the core  
is a matter of  
Christ drawing  
us into a full  
participation  
in all the  
operations of  
the Trinity and  
the community***

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And Augustine

***of the church.  
The academic  
precision on  
offer here is in  
the service of  
lived, not just  
argued,  
theology."ù  
Eugene H.  
Peterson  
Regent  
College***

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***Who would  
have guessed  
that  
something as  
austere as  
Calvinism  
would become  
a hot topic in  
today's  
postmodern  
culture? At the  
500th***

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***anniversary of  
John Calvin's  
birth, new  
generations  
have  
discovered  
and embraced  
a "New  
Calvinism,"  
finding in the  
Reformed  
tradition a rich***

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***theological  
vision. In fact,  
Time cited  
New Calvinism  
as one of "10  
Ideas  
Changing the  
World Right  
Now." This  
book provides  
pastoral and  
theological***

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***counsel,  
inviting  
converts to  
this tradition  
to find in  
Calvin a vision  
that's even  
bigger than  
the New  
Calvinism  
might  
suggest.***

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***Offering  
wisdom at the  
intersection of  
theology and  
culture, noted  
Reformed  
philosopher  
James K. A.  
Smith also  
provides  
pastoral  
caution about***



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***pride and  
maturity. The  
creative letter  
format invites  
young  
Calvinists into  
a faithful  
conversation  
that reaches  
back to Paul  
and  
Augustine,***

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***through Calvin  
and Edwards,  
extending to  
Kuyper and  
Wolterstorff.  
Together they  
sketch a  
comprehensiv  
e vision of  
Calvinism that  
is generous,  
winsome, and***

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And Augustine

***imaginative.  
The Doctrine  
of the Cross  
After Merit  
Calvinus  
Sacrarum  
Literarum  
Interpres***

***A  
Conversation  
Between St.***

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***Augustine and  
John Calvin  
John Calvin's  
View of God's  
Love and the  
Doctrine of  
Reprobation***

**This book  
presents a new  
model for  
analyzing Calvin's  
biblical**

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**interpretation,  
rescuing him from  
the quagmire of  
anachronistic  
interpretations.  
Concentrating  
upon Calvin's  
description of  
biblical  
interpretation, the  
book suggests  
new insights for  
hermeneutics,**

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**exegesis in the  
Reformations, and  
Calvin's  
ecclesiology.**

**A fine study of  
John Calvin and  
his relationships  
with the fathers  
and medieval  
scholars, by one of  
the leading  
present-day  
experts in Calvin**

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**studies. Specific themes explored include, for example, Calvin's knowledge of the Greek fathers, his use and sources of Bernard of Clairvaux, his use of the fathers in Bondage and Liberation of the Will, and the**

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**sources for his  
Genesis  
commentary.  
Calvin's  
eucharistic  
doctrine has been  
approached in the  
past from the  
standpoint of his  
polemic with the  
Lutherans and the  
Zwinglians, but  
Father McDonnell**



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**believes that Calvin's primary position was determined by his rejection of Roman Catholicism. The author, therefore, explores Calvin's eucharistic doctrine through a comprehensive analysis of his stand against the**

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**Roman Catholic  
Church.**

**Introductory  
chapters are  
devoted to the  
broader currents  
of pre-Reformation  
thought: Scotist  
tradition,  
devotiomoderna,  
humanism, and the  
Platonic renewal.**

**The study**

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**continues with a discussion of St. Augustine, the medieval disputants, and the doctrines of Calvin's contemporaries-Luther, Bucer, and Melanchthon. The final chapter considers the relevancy of**

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**Calvin's  
objections to  
Catholic  
eucharistic  
doctrine and their  
relation to modern  
developments in  
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to one side  
the assumption  
that Calvin's  
views are  
purely  
biblical and  
unaffected by  
the particular  
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circumstances  
in which he  
lived. The

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emphasis is on philosophical ideas within Calvin's theology, and the chapters are organised to reflect this, dealing in turn with epistemological

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metaphysical,  
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issues. Paul  
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some of the  
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relation  
between Calvin  
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author's study  
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coincidence of  
ideas between  
Calvin and  
other thinkers  
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historical

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account of how  
such  
influences  
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transmitted.  
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topics are:  
the knowledge  
of God and of  
ourselves,  
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reason, the

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visibility of  
God,  
providence and  
predestination  
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chapters range  
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the philosophy  
of religion.

Helm's

approach

provides a

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context and

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ustine Calvin &  
C. S. Lewis:  
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Riddle of the  
Reformation  
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It is the  
thesis of this  
study that in  
Calvin's  
theology,  
poverty and af

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fliction--not  
splendor and  
glory--mark  
and manifest  
the kingdom of  
God on earth.  
Poverty makes  
the kingdom  
visible to the  
eyes and  
therefore  
recognizable

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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

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sees the  
condition of  
physical  
poverty as  
revelatory in  
and of itself.  
Rather,  
poverty and  
affliction  
function as  
agents of  
divine

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revelation.  
They are a  
condition or a  
chosen  
instrument God  
uses to  
disclose to  
humanity the  
nature of true  
spirituality,  
godliness, and  
poverty of

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spirit. How  
this is  
demonstrated  
in Calvin's  
thought  
depends upon  
the specific  
doctrine under  
examination.  
This study  
explores three  
particular



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areas in  
Calvin's  
theology where  
his  
theological  
understanding  
of spiritual  
poverty and  
physical  
poverty (or  
affliction)  
intersect--his

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Christology,  
his doctrine  
of the  
Christian  
life, and his  
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and others  
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Commentaries  
God's

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Triumphant  
Grace in the  
Lives of  
Augustine,  
Luther, and  
Calvin  
***Temporality,  
Eternity, and  
Wisdom invites  
readers into  
the text of  
Augustine's***

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*most widely  
read book to  
consider if  
rhetoric  
conflicts with  
Christianity  
and if  
Christians  
should condemn  
and abandon its  
use. In the  
Confessions,  
Augustine seems*

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*to answer such questions with an emphatic yes. Through a comprehensive review of the classic text, Calvin L. Troup argues that Augustine does indeed reject the dominant rhetorical*

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*tradition of  
the late Roman  
Empire, known  
today as the  
Second  
Sophistic.  
Troup notes,  
however, that  
Augustine's  
rejection of  
that rhetoric  
dates from long  
before his*

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***conversion.  
Troup argues  
that when  
Augustine  
converts, the  
semiotic  
integration of  
time and  
eternity in the  
incarnate  
Christ  
motivates him  
to espouse a***



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***substantial,  
practical  
alternative to  
the Second  
Sophistic that  
is nonetheless  
a form of  
rhetoric - a  
Christian  
rhetoric.  
An exploration  
of the  
consequences of***

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*various ideas  
in the thought  
of John Calvin,  
and the  
influence of  
his ideas on  
later  
theologians.  
The emphasis is  
on  
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ideas within  
Calvin's*

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*theology,  
dealing in turn  
with epistemolo  
gical,  
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Calvin's  
theological  
context and*

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**Legacy.**

***The lives of  
Augustine,  
Luther, and  
Calvin reveal  
the glory and  
grace of a  
perfect God in  
the imperfect  
lives of his  
faithful  
servants.***

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*Page 148/168*

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*doctrine of  
Scripture based  
on Hebrews in  
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Augustine and  
Calvin What  
vision of  
biblical  
authority  
arises from  
Scripture's own  
use of  
Scripture? This*

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*question has  
received  
surprisingly  
little  
attention from  
theologians  
seeking to  
develop a  
comprehensive  
doctrine of  
Scripture.  
Today When You  
Hear His Voice*

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*by Gregory W.  
Lee fills this  
gap by  
listening  
carefully to  
the Epistle to  
the Hebrews.  
Lee illuminates  
the unique way  
that Hebrews  
appropriates  
Old Testament  
texts as he*

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*considers the  
theological  
relationship  
between  
salvation  
history and  
scriptural  
interpretation.  
He illustrates  
these dynamics  
through  
extended  
treatments of*



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***Augustine and Calvin, whose contrasting perspectives on the covenants, Israel, and the literal and figural senses provide theological categories for appreciating how Hebrews***

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*innovatively  
presents  
Scripture as  
God's direct  
address in the  
contemporary  
moment.*

*The Place of  
Augustine in  
Calvin's  
Concept of  
Righteousness  
John Calvin's*

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*Theology of  
Works and  
Rewards  
Calvin's Ladder  
Calvin,  
Participation,  
and the Gift  
John Calvin and  
Evangelical  
Theology  
Life in Christ*  
In this study  
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**fills a gap in  
Reformation-era  
scholarship by  
analyzing Calvin's  
teaching on works  
and reward in light  
of medieval  
theological  
developments  
surrounding the  
doctrine of merit.  
While significant  
analysis has been**

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**given to Calvin's doctrine of justification, its relation to sanctification, the notion of union with Christ, and the role of participation, there is as yet no sustained analysis of how these teachings are**

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**shaped by the most hostile and pervasive of his polemics, namely, his confrontation with a merit-based framework for understanding Christian salvation. This volume, however, interprets Calvin's own theological**

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**constructions as contextually determined by the reigning polemics of his day. In addition, previous scholarship on these topics has largely failed to properly contextualize Calvin's own thought against**

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**the background of scholastic theological developments—developments that Calvin both accepts and rejects in the formulation of his own theology.**

**After Merit addresses these gaps by (1) analyzing Calvin's**



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**tracts, scriptural commentaries and Institutes to demonstrate Calvin's unique distain for the doctrine of merit among the early Reformers and the pervasiveness of this polemic within his theological program; (2)**

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**reviewing the  
scholastic  
developments  
surrounding the  
doctrine of merit  
from the High to  
Late Middle Ages  
as background to  
Calvin's thought;  
(3) highlighting  
Calvin's principle  
problems with the  
doctrine of merit:**

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**the competitive-causal schema between divine and human causality, merit as a basis for justification, and good works as "deserving" of reward; and (4) unpacking Calvin's theology of justification,**

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**sanctification, the worth of works, and the role of works in salvation as an alternative to the "opponents" doctrine of merit. The volume concludes by reflecting on the reception of Calvin's theology of works and**

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**reward in later  
Reformed thought.  
The restoration of  
creation offers the  
perspective  
through which  
Calvin's heritage is  
analyzed and  
made fruitful for  
contemporary  
Reformed  
theology.  
Restoration**

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**through  
Redemption  
shows that  
Calvin's theology  
hinges on  
Christology, but  
extends to the  
whole creation.  
Second Edition  
A Historical and  
Theological Study  
of John Calvin's  
Doctrine of**

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**Limited  
Redemption  
John Calvin's  
Ideas  
Scripture, the  
Covenants, and  
the People of God  
Legacy and  
Prospect : in  
Celebration of the  
Quincentenary of  
John Calvin  
An Invitation to the**

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