

Calvin And Augustine

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 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 sources for his Genesis commentary.

An introduction to the life and main teachings of John Calvin (1509-1564), this book blends Calvin's theology into the story of his life to provide those with no knowledge of the Genevan reformer with a concise picture of his key theological views. Illustrations illuminate the author's text.

Congregations are made up of people with all sorts of theologies. Pastor Mike Slaughter even says that these can stand in the way of the church's mission of social and personal holiness. But most people do not adopt a theology on purpose, mostly they merely breathe in the prevailing cultural air. The theology "de jour" seems to be Calvinist, with its emphasis on "the elect" and "other worldly salvation." In fact, there is so much Calvinism saturating the culture, that some do not even know there is an alternative way of thinking about their faith. They don't know where to go to find a viable option; they don't even know the key words to search Google. So people are left thinking like Calvinists but living with a desire to change the world, offering grace and hope to hurting people in mission and ministry—loving the least,

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the last, and the lost. In other words, they are living like Wesleyans. This book shows what Calvinist and Wesleyans actually believe about human responsibility, salvation, the universality of God's grace, holy living through service, and the benefits of small group accountability--and how that connects to how people can live. Calvinists and Wesleyans are different, and by knowing the difference, people will not only see the other benefits of Wesleyan theology but will be inspired to learn more. By knowing who they are as faithful people of God, they will be motivated to reach out in mission with renewed vigor. And they won't be obstacles to grace and holiness, but they can be better disciples and advocates for Christ through service in this world.

In *Christ and the Decree*, one of the foremost scholars of Calvinism today expounds the doctrines of Christ and predestination as they were developed by Calvin, Bullinger, Musculus, Vermigli, Beza, Ursinus, Zanchi, Polanus, and Perkins. Muller analyzes the relationship of these two doctrines to each other and to the soteriological structure of the system. Back by demand, this seminal work on the relationship between Calvin and the Calvinists is once again available with a new contextualizing preface by the author. It offers a succinct introduction to the early development of Calvinism/Reformation thought.

Calvin's Calvinism A Translation of 1. The Eternal Predestination of God 2. The Secret Providence of God By John Calvin and translated by Henry Cole, D.D. This unique book constitutes the only original writings of John Calvin devoted "expressly, exclusively, and purposely"

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to the capital “Calvinistic” doctrines of The Eternal Predestination of God, and The Secret Providence of God. They are Calvin’s own testimony and real mind concerning the doctrines of God’s electing, predestinating and sovereign grace, constitute his own exposition and expression of faith, and beautifully display the spirit in which he held and taught these great Biblical truths. These important treatises were published in 1552 and 1558 respectively and lay locked in the original language of Calvin’s day until translated by Henry Cole, D. D., 300 years later in 1856 under the present title of Calvin’s Calvinism. The first treatise on Eternal Predestination consists of 131 pages; the second on Secret Providence covers 127 pages, the later embracing arguments (Calumnies) against Calvin and his refutation of each particular point. Illuminating “Dedicatory Prefaces” and prefaces by the translator add significance to the main content of this important volume.

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

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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. This important volume for Reformation Studies presents manifold and rather novel aspects of John Calvin's life and work. The contributions analyse - among other themes - Calvin's eucharistic theology, his christological understanding of law, the relation between baptism and the means of grace, Calvin's "imago Dei," his teaching on the Trinity, his ecclesiology and his Catechism. They also focus on specific problems like the conflict between Calvinists and Remonstrants, Calvin's reading of Augustine and the sense of the leitmotif "Ecclesia reformata semper reformanda" within the Reformed

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Church.

An uplifting look at three famous and flawed fathers of the Christian church and how their lives can inspire us to fall in love with God and find the power to overcome our weaknesses. Augustine grappled with sexual passion. Martin Luther struggled to control his tongue. John Calvin fought the battle of faith with the world's weapons. Yet despite their failings, each man will always be remembered as a founding father to the Christian faith because of the messages they declared. And even with their deaths hundreds of years ago, their messages still speak today. John Piper explores each man's life, integrating Augustine's delight in God with Luther's emphasis on the Word and Calvin's exposition of Scriptures. Through their strengths and struggles, he teaches us how to better live today, for when we consider their lives, we behold the glory and majesty of God - and in that, find the power to overcome our weaknesses.

In three wide-ranging case 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 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 exposition of union with Christ in

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relating justification and sanctification points to an emerging Reformed theology of justification that diverges from the Lutheran tradition. Calvin's exegetical and theological model of union with Christ accents the importance in the early Reformed tradition of the relationship between Christology and salvation.

Provides the first extended study of Calvin's 1559 *Institutio* in conversation with critical theorists of religion, modernity, sovereignty, and political theology.

John Calvin has been the subject of widespread misunderstanding and misinterpretation. He is a 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-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 theological positions, but also on the philosophy intertwined within them, the significance of which is often overlooked.

This groundbreaking study offers a sweeping overview and reconsideration of John Calvin's theology. In *Calvin's Ladder* Julie Canlis recovers some of the common (and neglected) themes that Calvin shared with the patristic fathers. She shows that his works are shot through with a vibrant

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theology of "participation," thus placing Calvin within the Christian mystical tradition. A work of both theology and spiritual formation, Calvin's Ladder suggests an entirely distinctive way of conceiving the relation between God and humanity, challenging not only old caricatures of Calvin but also our own self-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 Canlis is all of these. A superb exposition of a theme at the very heart of the Christian life:"

Jeremy Begbie University of Cambridge "In this groundbreaking work Julie Canlis offers a bold, new interpretation of Calvin. Alongside his favorite and well-known metaphors of the Labyrinth and the Abyss 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 interpretation of how Calvin and the Reformation understood the doctrine of salvation ù an interpretation of wide ecumenical significance:"

George Hunsinger Princeton Theological Seminary "Calvin comes into clear and compelling focus in Julie Canlis's Calvin's Ladder as a theologian and 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 of the church. The academic precision on offer here is in the service of lived, not just argued, theology." ù

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Eugene H. Peterson Regent College

The essays offered here present many of the leading aspects of Calvin's thought. They seek to draw together Calvin's thinking on various topics to present a wide picture of his teachings. Selections include McNeill on Calvin, Battles on divine accomodation, McKim on scripture, Wallace on preaching, Walker on the church and more. This is an essential collection of essays for the student of Calvin's thought.

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

"This first English translation of an important work of John Calvin is a welcome supplement to his teachings in his Institutes."--E. Earle Ellis, Southwestern Journal of Theology This volume provides Calvin's fullest treatment of the relationship between the grace of God and the free will of humans. It offers insight into Calvin's interpretations of the church fathers, especially Augustine, on the topics of grace and free will and contains Calvin's answer to Pighius's objection that preaching is unnecessary if salvation is by grace alone. This important work, edited by renowned scholar A. N. S. Lane, contains material not found elsewhere in Calvin's writings and will be required reading for students of Calvin and the Protestant Reformation.

Translation by Count Valerian Krasinski Introduction by Joe Nickell [T]he desire for relics is never without

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superstition, and what is worse, it is usually the parent of idolatry. - John Calvin

For much of its history the Catholic Church has countenanced the veneration of relics- objects or even bones associated with a saint, or with Jesus Christ himself, that were deemed to have healing power or some beneficial spiritual effect on believers. Despite criticism from some skeptical observers (including even St. Augustine), the belief in relics has continued to this day. In the fifteenth and sixteenth centuries, when the Protestant Reformation launched a wholesale attack on Church practices, the use of relics was included among the superstitions that were deplored as a corruption of the Christian faith. John Calvin, one of the chief architects of the Reformation, published this thorough critique of relic worship in 1543. He runs through the gamut of objects that are venerated in various churches. From the alleged swaddling clothes of Jesus to pieces from the crown of thorns, Calvin pointedly shows how little proof there is that these objects are real and how obviously they are used as a means of taking advantage of the gullible. He is especially scathing and witty on the then-widespread belief in the authenticity of fragments of the so-called True Cross. Calvin remarks that if one were to accept all such claims, one would have enough wood to fill up a ship's cargo hold! This edition of Calvin's classic treatise includes an interesting introduction by expert investigator Joe Nickell, author of *Relics of the Christ*, *Inquest on the Shroud of Turin*, and *Looking for a Miracle*, among many other books (see www.joenickell.com). Nickell presents a brief biography of Calvin and brings the story of

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investigating relics up to date by explaining how sophisticated modern techniques are helping to unravel the mysteries surrounding such famous relics as the Shroud of Turin and many other similar venerated objects.

Calvin and Augustine Presbyterian & Reformed Publishing Company Calvin and Augustine The Legacy of sovereign joy Inter-Varsity Press

An exploration of the consequences of various ideas in the thought of John Calvin, and the influence of his ideas on later theologians. The emphasis is on philosophical ideas within Calvin's theology, dealing in turn with epistemological, metaphysical, and ethical issues. Helm provides a fresh perspective on Calvin's theological context and legacy.

In the heart of this study, Part Two, "Equity in Calvin's Ethics," Haas presents a thorough exposition and analysis of the extensive role the concept of equity plays in Calvin's ethics. He clearly demonstrates that Calvin's approach to ethics is not restricted to the meditation of the text of Scripture.

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 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 state and the civil magistrate. Along the way, Steinmetz also clarifies the substance of Calvin's quarrels with Lutherans, Catholics,

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Anabaptists, and assorted radicals from Ochino to Sozzini. For the new edition he has added a new 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 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 and the rich sources from which they drew.

Presents a doctrine of Scripture based on Hebrews in dialogue with Augustine and Calvin What vision of biblical authority arises from Scripture's own use of Scripture? This question has received surprisingly little attention from theologians seeking to develop a comprehensive doctrine of Scripture. *Today When You Hear His Voice* 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 considers the theological relationship between salvation history and scriptural interpretation. He illustrates these dynamics through extended treatments of Augustine and Calvin, whose contrasting perspectives on the covenants, Israel, and the literal and figural senses provide theological categories for appreciating how Hebrews innovatively presents Scripture as God's direct address in the contemporary moment.

Originally published: Leiden: E.J. Brill, 1977, in series: *Studies in the history of Christian thought*.

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Temporality, Eternity, and Wisdom invites readers into the text of Augustine's 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 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 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 conversion. Troup argues that when Augustine converts, the semiotic integration of time and eternity in the incarnate Christ motivates him to espouse a substantial, practical alternative to the Second Sophistic that is nonetheless a form of rhetoric - a Christian rhetoric.

This book presents a new model for analyzing Calvin's biblical interpretation, rescuing him from the quagmire of anachronistic interpretations.

Concentrating upon Calvin's description of biblical interpretation, the book suggests new insights for hermeneutics, exegesis in the Reformations, and Calvin's ecclesiology.

In this study Charles Raith II 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 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 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 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 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 tracts, scriptural commentaries and Institutes to demonstrate Calvin's unique disdain for the doctrine of merit among the early Reformers and the pervasiveness of this polemic within his theological program; (2) 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: 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

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theology of justification, 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 reward in later Reformed thought.

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 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.” 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 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 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 table of contents for electronic versions.

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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.

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

One of the most complex problems in 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 scripture along a trajectory represented by Augustine, John Calvin, and Karl Barth.

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Analyzing their readings of Genesis 1-3, Professor Greene-McCreight focuses on Augustine's *De Genesi ad Litteram*, libri 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: within this theological trajectory, reading according to the plain sense involves a negotiation between the constraints of verbal sense and the Rule of Faith. A central theme of Christian theology is not 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 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 McMahan (A Puritan's Mind Founder) explores Calvin's thoughts concerning reconciling God's love and the damnation of the reprobate. McMahan 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 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

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treatise on reprobation, initially published in 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.

The three years that Calvin spent in Strasbourg are often considered a simple gap between his two periods in Geneva (1536-1538 and 1541-1564). However, this period has been shown to be extremely fertile for Calvin in literary, theological, and pastoral fields, not forgetting his marriage to Idelette de Bure. It was in Strasbourg that Calvin published the second Latin edition, greatly increased, of his "Institution," and where he wrote the first French version of this summary of the reformed religion. There he lectured on "Romans," replied to Cardinal Sadolet, and wrote his "Little Treatise on Holy Communion," intended to reconcile Protestants. There he became familiar with Martin Bucer's catechetical practice and with the songs of the Strasbourg parishes, which inspired his "Some Psalms and Canticles put into Song," and there he gained the friendship of Philippe Melancthon and the respect of other Reformers. 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 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 Roman Catholic Church. Introductory chapters are

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devoted to the broader currents of pre-Reformation thought: Scotist tradition, devotiomoderna, humanism, and the Platonic renewal. The study continues with a discussion of St. Augustine, the medieval disputants, and the doctrines of Calvin's contemporaries-Luther, Bucer, and Melancthon. The final chapter considers the relevancy of Calvin's objections to Catholic eucharistic doctrine and their relation to modern developments in Catholic sacramental thought. Originally published in 1967. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Why do two groups of Christians read the same 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 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, instead

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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 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 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 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 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 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

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very beginning of our faith. C&C methodically lays 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 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 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 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 challenging, and gives excellent answers on the Sovereignty of God and the role of man in salvation.

Philosophy professor Dewey Hoitenga revisits the writings of John Calvin on the subject of the human will, contending that, while important, Calvin was but one of many who gave shape and substance to Reformed theology in its earliest formulation.

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? Publishers Weekly starred review This is not a book about Saint Augustine. In a way, it's a book Augustine has written about each of us. Popular speaker and award-winning author James K. A. Smith has spent time on the road with Augustine, and he invites us to take this journey too, for this ancient African thinker knows far more about us than we might expect. Following Smith's successful *You Are What You Love*, this book shows how Augustine can be a pilgrim guide to a spirituality that meets the complicated world we live in. Augustine, says Smith, is the patron saint of restless hearts--a guide who has been there, asked our questions, and knows our frustrations and failed pursuits. Augustine spent a lifetime searching for his heart's true home and he can help us find our way. "What makes Augustine a guide worth considering," says Smith, "is that he knows where home is, where rest can be found, what peace feels like, even if it is sometimes ephemeral and elusive along the way." Addressing believers and skeptics alike, this book shows how Augustine's timeless wisdom speaks to the worries and struggles of contemporary life, covering topics such as ambition, sex, friendship, freedom, parenthood, and death. As Smith vividly and colorfully brings Augustine to life for 21st-century readers, he also offers a fresh articulation of Christianity that speaks to our deepest hungers, fears, and hopes.

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