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The institutions of the Christian religion are The Most Important Work of Calvin and one of the key texts of the Reformation of the sixteenth century. The book accompanied the Reformer throughout his life, growing in size from what was essentially an expanded catechism in 1536 to the full-scale work of biblical theology in 1559/1560. Among the intermediate editions of the Institutes, no one deserves to be better known than the first French edition of 1541. Avoiding the technical details and much of the controversy of the final work, the institutes 1541 offer a clear and comprehensive account of the work of the Father, the Son and the Holy Spirit in creation, revelation, and redemption, in the life of an individual Christian, and in the worship and testimony of the church. Not only doctrine, but also its practical application is a constant concern of Calvin. The author of the Institute invites us both to know and live the truth, and thus to allow the Spirit of God to transform us. The current translation is made in French in 1541. It was designed and annotated with the needs of a wide readership in mind. Table Content Expand - Translator Introduction vii Description of this book XV Prefatory Letter to Francis xvii Institutes of Christian Religion (1541 Edition) Chapter 1: Knowledge of God 1 Chapter 2: Knowledge of Man and Free Will 29 Chapter 3: Law 108 Chapter 4: Faith, explained the creed of the Apostles 183 Chapter 5: Repentance 295 Chapter 6: Justification by Faith and The Virtues of Works 351 Chapter 7: Similarity and Difference between the Old and New Testaments 429 Chapter 8: Predestination and Providence of God 463 Chapter 9: Prayer, explaining the prayer of our Lord 517 Chapter 10: Mysteries 561 Chapter 11: Epiphany 579 Chapter 12: Dinner of the Lord 623 Chapter 13 : Five Ceremonies falsely referred to as the Sacrament 669 Chapter 14: Christian Freedom 707 Chapter 15: The Power of the Church 721 Chapter 16: Civil Government 755 Chapter 17 : Christian Life 785 Appendix: Comparative Table 1541 and 1560 Institutes 1560823 Index of Scripture Links 837 Index of Names 873 Index of Major Subjects 877 Review from Translator Robert White: You Should Know The Calvin Institutes theological work of John Calvin Title page from the fifth and final 1559 edition of the John Calvin Institute Christianae Religionis (Calvin, 1559, France) Institutes of Christian Religion (Latin: Institutio Christianae Religionis) - the foundation of John Calvin's work on systematic theology. Considered one of the most influential works of Protestant theology, it was published in Latin in 1536 (at the same time as Henry VIII of England the dissolution of monasteries) and in his native French in 1541, with the final editions appearing in 1559 (Latin) and in 1560 (French). The book was written as an introductory textbook on Protestant credo for those who have some previous knowledge of theology and covers a range of theological themes from church doctrines and ordinances to justification only by faith and Christian freedom. It actively attacked the teachings of those Calvin considered unorthodox, particularly Roman Catholicism, to which Calvin says that he was strongly devoted before his conversion to Protestantism. Institutions are a highly valued secondary reference to a system of doctrine adopted by reformist churches, commonly called Calvinism. The front page of the first edition (1536) John Calvin was a law student and then a classical student at the University of Paris. Around 1533 he became embroiled in religious disputes and converted to Protestantism, a new Christian reform movement that was persecuted by the Catholic Church in France, forcing him into hiding. He moved to Basel, Switzerland, for security in 1535, and around the same time he must have begun writing a summary of theology that would become the Institutes. His Catholic opponents tried to link him and his associates (known as the Huguenots in France) with groups of radical anebaptists, some of whom were rounded up by persecution. He decided to adapt the work he was writing to protect Protestants suffering from persecution from false accusations that they adhered to radical and eric doctrines. The work, written in Latin, was published in Basel in March 1536 with a foreword to King Francis I of France, imploring him to give the Protestants a hearing rather than continue to persecute them. These are six chapters long covering the foundations of the Christian faith, using the familiar catechistic structure of the Ten Commandments, the Creed of the Apostles, the Lord's Prayer and The Sacrament, and a chapter on Christian freedom and political theology. Shortly after publishing it, Calvin began his ministry in Switzerland. The institutes proved to be instantly popular, and many asked for a review of the publication. In 1539 Calvin published a much larger work, with seventeen chapters about the same length as the six chapters of the first edition. It includes many references to classical authors and fathers of the Church, as well as many additional references to the Bible. Calvin's message to the reader indicates that the new work is intended for theological students preparing for the ministry. Four chapters were added in the third edition in 1543, and the 1550 edition was published with minor modifications. The fifth and final edition, which involved Kelvin and which is used by scientists as an authoritative text, is 80% larger than the previous edition and was published in 1559. Calvin's theology did not change significantly throughout his life, and so although he expanded and added to the Institutes, he did not change their basic ideas. The name institute, translated in the title as institutions, can also be translated as instruction, as was the case in the names of German translations of the work, and usually used in the names of legal works, as well as other short works covering a large amount of knowledge. The name of the Erasmus institute principis Christiani (1516), with whom Calvin would be familiar, usually translates as the Education of a Christian Prince. The form of the short title of the first edition of Calvin's work, published in 1536, is Christianae religionis institutio. The full title of this publication can be translated by the Institute of Christian Religion, containing almost the entire amount of piety and everything that is necessary to know in the doctrine of salvation. The work is very well worth reading all persons zealously for Piousness, and recently published. A foreword to the most Christian king of France, in which this book is presented to him as a confession of faith. Written by John Calvin, Noyon, Basel, MDXXVI. In the 1539 edition, the name Institutio Christianae Religionis may highlight the fact that this is a new, much-expanded work. This is followed by a lengthy truly consistent with its title, a play on the grandeur of the title and a sign that the new work better meets the expectations created by such a name. The institutions of content in the first form were not just an exposition of the Doctrine of the Reformation; it proved an inspiration to the new form of Christian life for many. She is indebted to Martin Luther in his conversion to faith and ordinances, to Martin Bucker for what is said about divine will and predestination, and to a later scholasticism for teaching, which includes the unexpected consequences of freedom for church and state. The book is preceded by a letter to Francis I. As shown in this letter, the institutions have been drawn up or at least completed to meet the current need to correct the shadow on Calvin's fellow reformers. The French king, wanting to suppress the Reformation at home, but not wanting to alienate the reforming princes of Germany, sought to confuse the teachings of French reformers with the attacks of the anebaptists on the civilian power. My reasons for publishing the Institutes, Calvin wrote in 1557, were the first that I could justify the unjust insult of my brothers, whose death was precious in the eyes of the Lord, and then that some sorrows and anxieties should move foreign people, as the same suffering threatens many. The loop on which our dispute turns, Calvin says in his letter to the king, is that the Church can exist without any obvious form and that its signs are pure preaching of the word of God and the legitimate dispatch of ordinances. Despite the dependence on earlier writers, institutions were considered by many as a new voice, and within a year there was a demand for a second edition. This happened in 1539, reinforcing especially the attitude towards human fall, election and reproach, as well as the authority of the scriptures. He also showed a more conciliatory nature towards Luther in the section on Dinner of the Lord. The opening of the chapter of the Institutes is perhaps the most famous in which Kelvin presents the basic plan of the book. There are two common subjects that need to be considered: the creator and his beings. First of all, the book deals with the knowledge of the God of the Creator, but as in the creation of man that divine perfection is best displayed, there is also a study of what can be known about humanity. After all, it is humanity's knowledge of God and what He demands of his creatures that is the main issue of concern in the book of theology. In the first chapter, these two questions are addressed together to show that God is dealing with humanity (and other beings) and especially how knowing God is related to human knowledge. To continue explaining the relationship between God and man, the 1559 edition, although Calvin claimed that it was almost a new work, actually completely remake the old institutions into four sections and 80 chapters, based on the creed of the Apostles, the traditional structure of Christian instruction used in Western Christianity. First, knowing God is seen as knowing the Father, the Creator, the supplier, and the support. It is then seen as the Son reveals the Father, as only God is able to reveal God. The third section of the Institutes describes the work of the Holy Spirit, which rose from the dead of Christ and which comes from the Father and son to influence the union in the Church through faith in Jesus Christ, with God, forever. Finally, the fourth section speaks of the Christian church, and how it should live from the truths of God and Scripture, especially through ordinances. This section also describes the functions and ministries of the church, how the civil government relates to religious issues, and includes a lengthy discussion of the shortcomings of the papacy. Translations Of the page title of the first French edition (1541) There is some speculation that Calvin may have translated the first edition (1536) into French shortly after its publication, but the earliest edition that survived is the translation of Calvin 1541. It was primarily intended for french-speaking Swiss, as very few specimens were able to be smuggled into France. Some were publicly burned in front of Notre Dame Cathedral shortly after their publication. Calvin published French editions of the institutes in 1541, 1545, 1551 and 1560. They follow the expansion and development of Latin publications, but they are not strictly translated, instead adapting for use by non-specialists, although they retain the same doctrine. French translations of Calvin's institutions have helped to shape the French language for generations, not unlike the influence of King James's version on English. There are differences in translations of one of the most famous passages. First, from Calvin's 1560 French edition, Institute, III, 7: Nous ne sommes point n'tres: que donc raison et volont' ne dominant point en nos conseils et en ce que nous avons et faire. Nous ne sommes point n'tres: ne nous 'tablissions donc point cette fin, de chercher ce qui nous est exp'dient selon la chair. Nous ne sommes dot n'tres; oubliions-nous donc nous-m'mes tant qu'il sera possibly, et tout ce qui est l'entour de nous. Au contraire, nous sommes au Seigneur: que sa volonte et sa sagesse p'r'sident en toutes nos actions. Nous sommes au Seigneur: que toutes les parties de notre vie soient r'es et lu comme et leur fin unique. The institutes have been translated into many other European languages. The Spanish translation of Francisco de Enzín from the Latin text of 1536 was published in 1540, even before Calvin published his first French edition. The Italian translation of Calvin's French text was made in 1557. More recent translations were the final text of 1559 Latin: Dutch (1560), German (1572), Spanish (1597), Czech (1617), Hungarian (1624). Scholars suggest that the seventeenth-century orientalist Johann Heinrich Hottinger translated it into Arabic, but this has not been confirmed. The full translation of HW Simpson's 1559 Latin text into African was published in four volumes between 1984 and 1992, following an earlier abbreviated translation of A Duvenhage in 1951. Five full translations were published in English: four in Latin and one in French. The first was made during the life of Calvin (1561) by Thomas Norton, son-in-law of the English reformer Thomas Cranmer. Norton translation of the passage above, Institutes, III, 7. We are not our own: so let neither our own mind nor our own will carry the rule in our consultations and deeds. We are not our own: so let's not do this end for us, usually to seke what can be expedit' for us according to the flesh. We are not our own: so as much we can, let's pre-cum allof ourselves and all that our own. On the other hand, we are Gods': so let's live and paint it. In the nineteenth century there were two translations, one by John Allen (1813). Same passage in Allen's translation, Institutes, III, 7. We are not our own; therefore, neither our minds nor our will should prevail in our deliberations and actions. We are not our own; so let's not offer it as our end, look for something that might be appropriate for us according to the flesh. We are not our own; so let's forget about ourselves and all that is ours as much as possible. On the contrary, we are Gods'; to him, therefore, let's live and die. Also, from the nineteenth century, Henry Beveridge (1845) translation, Institutes, III, 7: We are not our own; therefore, we have neither the reason nor the will to rule our actions and advice. We are not our own; so let's not force us to look for something that can be pleasant for our carnal nature. We are not our own; so as much as possible, we forget about ourselves and what is ours. On the other hand, we are Gods'; let's thus live and die to him. The last latin is a 1960 edition, translated by Ford Lewis Buttes and edited by John T. McNeill, which is now considered the most authoritative publication of scholars. Translation of battles from the same passage, Institutes, III, 7: We are not ours: let neither our mind nor our will, therefore, shake our plans and deeds. We are not our own: so let us not set a goal to seek what is appropriate for us according to the flesh. We are not our own: as far as we can, let us therefore forget ourselves and all that is ours. And vice versa, we are God's: let us live for Him and die for Him. The first French edition of Calvin (1541) was translated by Elsie Ann McKee (2009). Because of the length of the institutions, several abbreviated versions were made. The latest Tony Lane and Hilary Osborne; the text is their own change and abridgment of Beveridge's translation. The legacy of the Institutes was overshadowed by earlier Protestant theology, such as Loci of the commune of Melanhton and The Commentary of Tswingli to the true and false religion. According to historian Philip Schaffa, these are classics of theology at the level of Origin On the First Principles, City of God Augustine, The Sum of Theology by Thomas Aquinski and Christian Faith by Schleiermacher. (Schaff himself was, of course, a member of a reformed tradition that goes back to John Calvin.) List of Latin Calvino editions, John (1536). 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