

Calvin, Jean. *Calvin's Commentaries*. Translated by various. 22 vols. Edinburgh: Calvin Translation Society, 1844–1855.

This twenty-two volume set presents the complete English translation of John Calvin's biblical commentaries on the Old and New Testaments, translated from the original Latin by various scholars and published by the Calvin Translation Society between 1844 and 1855. The collection encompasses Calvin's expositions of the Pentateuch (Genesis, Exodus, Leviticus, Deuteronomy, Joshua), the Psalms, the Prophets (Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets), the Synoptic Gospels (Matthew, Mark, Luke in harmony), the Gospel of John, Acts, the Pauline epistles (Romans, 1–2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon), Hebrews, and the Catholic Epistles (James, 1–2 Peter, 1–3 John, Jude). Together, these commentaries represent the most comprehensive exegetical corpus produced by any major Reformer and stand as a monumental achievement in the history of biblical interpretation.

The theological accents that permeate Calvin's commentaries reflect the central concerns of Reformed theology as they emerge from the crucible of the Reformation. First and foremost, Calvin's exposition is governed by the conviction that Scripture is the self-attesting Word of God, bearing its own authority and requiring no external authentication—a principle that shapes his relentless attention to the *sensus literalis* (literal sense) as the sole ground of theological interpretation. Against the fourfold medieval allegorical method, Calvin insists that the true meaning of Scripture is single and grammatical, drawing the reader into the plain sense of the text as the Spirit's intended communication. This commitment to the *sensus literalis* is not, however, a retreat into bare philology; for Calvin, the literal sense is itself the theological sense, for the Spirit speaks through the historical and grammatical fabric of the text.

Old Testament

The Pentateuch

[Calvin, Jean. *A Commentary on Genesis*. Translated by John King. London: Banner of Truth Trust, 1965.](#)

This volume presents John Calvin's complete commentary on the Book of Genesis, translated from the original Latin by John King and reprinted from the Calvin Translation Society edition of 1847. First published in Latin in 1554, Calvin's exposition of Genesis stands as one of the most influential Reformation commentaries on the opening book of Scripture, engaging the creation narrative, the fall, the patriarchal histories, and the unfolding of God's covenant promises with characteristic exegetical rigour and theological depth.

[Calvin, John. *Commentary on the Four Last Books of Moses Arranged in the Form of a Harmony*. Translated by Charles William Bingham. Vols. 1–4. Edinburgh: Calvin Translation Society, 1852–1855. <https://www.studydrive.net/commentaries/eng/cal/exodus.html>.](https://www.studydrive.net/commentaries/eng/cal/exodus.html)

This volume presents John Calvin's complete commentary on Exodus, drawn from his Harmony of the Pentateuch—a four-volume work covering Exodus, Leviticus, Numbers, and Deuteronomy—translated from the original Latin by Charles William Bingham and published by the Calvin Translation Society in 1852–1855. First published in Latin in 1563, Calvin's exposition of the last four books of Moses represents his mature engagement with the foundational narratives of Israel's deliverance, lawgiving, and covenant formation.

[Calvin, John. *Commentary on the Four Last Books of Moses Arranged in the Form of a Harmony*. Translated by Charles William Bingham. Vols. 1–4. Edinburgh: Calvin Translation Society, 1852–1855. <https://www.studydrive.net/commentaries/eng/cal/leviticus.html>.](https://www.studydrive.net/commentaries/eng/cal/leviticus.html)

This volume presents John Calvin's complete commentary on Leviticus, drawn from his Harmony of the Pentateuch—a four-volume work covering Exodus, Leviticus, Numbers, and Deuteronomy—translated from the original Latin by Charles William Bingham and published by the Calvin Translation Society in 1852–1855. First published in Latin in 1563, Calvin's exposition of Leviticus represents the Reformer's mature engagement with the ceremonial and moral legislation of the Mosaic covenant.

[Calvin, John. *Commentary on the Four Last Books of Moses Arranged in the Form of a Harmony*. Translated by Charles William Bingham. Vols. 1–4. Edinburgh: Calvin Translation Society, 1852–1855. <https://www.studydrive.net/commentaries/eng/cal/numbers.html>.](https://www.studydrive.net/commentaries/eng/cal/numbers.html)

This volume presents John Calvin's complete commentary on the Book of Numbers, drawn from his Harmony of the Pentateuch—a four-volume work covering Exodus, Leviticus, Numbers, and Deuteronomy—translated from the original Latin by Charles William Bingham and published by the Calvin Translation Society in 1852–1855. First published in Latin in 1563, Calvin's exposition of Numbers represents the Reformer's mature engagement with the wilderness narratives of Israel's journey from Sinai to the plains of Moab.

[Calvin, John. *Commentary on the Four Last Books of Moses Arranged in the Form of a Harmony*. Translated by Charles William Bingham. Vols. 1–4. Edinburgh: Calvin Translation Society, 1852–1855. <https://www.studydrive.net/commentaries/eng/cal/deuteronomy.html>.](https://www.studydrive.net/commentaries/eng/cal/deuteronomy.html)

This volume presents John Calvin's complete commentary on Deuteronomy, drawn from his Harmony of the Pentateuch—a four-volume work covering Exodus, Leviticus, Numbers, and Deuteronomy—translated from the original Latin by Charles William Bingham and published by

the Calvin Translation Society in 1852–1855. First published in Latin in 1563, Calvin's exposition of Deuteronomy represents the Reformer's mature engagement with the final book of the Pentateuch, in which Moses delivers his farewell discourses to Israel on the plains of Moab.

The Poetic Books of the Old Testament

[Calvin, Jean. *Commentary on the Book of Psalms*. Translated by James Anderson. Vols. 1–3. Edinburgh: Calvin Translation Society, 1845–1849.](#)

This three-volume work presents John Calvin's complete commentary on the Psalms, translated from the original Latin by James Anderson and published by the Calvin Translation Society between 1845 and 1849. In this monumental exposition, the Reformer applies his characteristic exegetical rigor—combining grammatical analysis, historical context, and theological reflection—to each of the 150 psalms, reading them as prophetic testimonies to Christ and as practical guides for the life of faith. Calvin's treatment of the Psalter remains one of his most enduring contributions to biblical interpretation, shaping Reformed exegesis for generations and offering readers a rich resource for devotional reading, pastoral ministry, and theological study.

[Volume 1](#) , [Volume 2](#) , [Volume 3](#)

[Calvin, Jean. *Commentary on the Book of the Prophet Isaiah*. Translated by John King. Vols. 1–4. Edinburgh: Calvin Translation Society, 1850–1853.](#)

This four-volume work presents John Calvin's complete commentary on the Book of Isaiah, translated from the original Latin by John King and published by the Calvin Translation Society between 1850 and 1853. In this extensive exposition, the Reformer applies his characteristic exegetical method—combining rigorous grammatical analysis, attention to historical context, and sustained theological reflection—to the prophecy of Isaiah, reading it as a unified witness to God's redemptive purposes culminating in Christ and the spread of the gospel. Calvin's treatment of Isaiah, like his commentary on the Psalms, remains one of his most substantial contributions to Old Testament interpretation, offering readers a rich resource for understanding the prophetic literature through the lens of Reformed theology.

[Volume 1](#) , [Volume 2](#) , [Volume 3](#) , [Volume 4](#)

New Testament

The Gospels

[Calvin, Jean. *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*. Translated by William Pringle. Vols. 1–3. Edinburgh: Calvin Translation Society, 1845–1846.](#)

*This three-volume work presents John Calvin's complete harmony of the Synoptic Gospels, translated from the original Latin by William Pringle and published by the Calvin Translation Society between 1845 and 1846. In this commentary—first published in Latin in 1555 under the title *Harmonia ex tribus Evangelistis composita*—Calvin brings his characteristic exegetical rigour to the parallel accounts of Matthew, Mark, and Luke, weaving them into a continuous narrative while attending carefully to the distinctive emphases of each evangelist. The work remains one of Calvin's most significant contributions to New Testament interpretation, offering readers a model of Reformed exegesis that combines grammatical precision, theological depth, and pastoral application.*

[Volume 1](#) , [Volume 2](#) , [Volume 3](#)

[Calvin, Jean. Commentary on the Gospel According to John. Translated by William Pringle. Vols. 1–2. Edinburgh: Calvin Translation Society, 1847–1849.](#) *This two-volume work presents John Calvin's complete commentary on the Gospel of John, translated from the original Latin by William Pringle and published by the Calvin Translation Society between 1847 and 1849. In this exposition—first published in Latin in 1553 as the final and, in Calvin's own estimation, one of his finest New Testament commentaries—the Reformer brings his characteristic exegetical rigour to the Fourth Gospel, attending carefully to John's theological distinctives, particularly his high Christology, the intimate unity of the Father and the Son, and the profound discourses of Christ that distinguish John from the Synoptics. Calvin's commentary on John remains a landmark of Reformed exegesis, offering readers a model of careful grammatical and theological interpretation that balances doctrinal precision with pastoral warmth.*

[Volume 1](#) , [Volume 2](#)

Acts

[Calvin, Jean. Commentary upon the Acts of the Apostles. Translated by Henry Beveridge. Vols. 1–2. Edinburgh: Calvin Translation Society, 1849–1850.](#)

This two-volume work presents John Calvin's complete commentary on the Acts of the Apostles, translated from the original Latin by Henry Beveridge and published by the Calvin Translation Society between 1849 and 1850. In this exposition—first published in Latin in 1552–1554 and representing one of the first major Protestant commentaries on Acts—the Reformer brings his characteristic exegetical method to the narrative of the early church, attending carefully to the historical details, the apostolic preaching, and the work of the Holy Spirit in the expansion of the gospel from Jerusalem to Rome. Calvin's commentary on Acts remains a landmark of Reformed exegesis, offering readers a model of theological interpretation that combines rigorous attention to the text with pastoral application and sustained reflection on

the nature of the church, the sovereignty of God in salvation history, and the ongoing mission of the gospel.

[Volume 1](#) , [Volume 2](#)

The General Epistles

[Calvin, Jean. Calvin's Commentary on the Epistle of James, Newly Translated from the Original Latin. Translated by John Owen. Edinburgh: Calvin Translation Society, 1855.](#)

This volume presents John Calvin's complete commentary on the Epistle of James, translated from the original Latin by John Owen and published by the Calvin Translation Society in 1855. In this exposition—first published in Latin in 1551 as part of Calvin's New Testament commentaries—the Reformer brings his characteristic exegetical method to a letter that has often been misunderstood as standing in tension with Paul's doctrine of justification. Calvin carefully argues for the harmony of James with Paul, reading James's emphasis on works as a call to the practical outworking of justifying faith rather than as a challenge to the sola fide principle. His commentary on James remains a landmark of Reformed exegesis, offering readers a model of theological interpretation that combines rigorous attention to the Greek text, careful handling of the letter's pastoral concerns, and sustained reflection on the nature of living faith, the relationship between faith and works, and the practical dimensions of the Christian life.

[Calvin, Jean. Commentary on the Epistle of Paul the Apostle to the Hebrews. Translated by John Owen. Calvin's Commentaries 22. Grand Rapids, MI: Baker Book House, 1981.](#) This volume presents John Calvin's complete commentary on the Epistle to the Hebrews, translated from the original Latin by John Owen and published as volume 22 of the Baker Book House reprint edition of Calvin's commentaries (1981). First published in Latin in 1549, Calvin's exposition of Hebrews stands among his most theologically mature and exegetically rigorous works, engaging one of the most profound and architectonic New Testament treatments of the priesthood and sacrifice of Christ.

The Epistles of Apostle Paul

[Calvin, Jean. Commentary upon the Epistle of Saint Paul to the Romans. Edited from the original English translation of Christopher Rosdell by Henry Beveridge. Edinburgh: Calvin Translation Society, 1844.](#)

This volume presents John Calvin's complete commentary on the Epistle to the Romans, edited from Christopher Rosdell's original English translation by Henry Beveridge and published by the Calvin Translation Society in 1844. First published in Latin in 1540 and substantially revised in

1551, Calvin's exposition of Romans stands as one of his most formative and influential works—a commentary that shaped not only his own theological development but also the subsequent course of Reformed biblical interpretation. In this magisterial treatment, the Reformer brings his characteristic exegetical rigour to Paul's most systematic letter, attending carefully to the Greek text, the historical context, and the theological architecture of the epistle, while offering sustained reflection on the nature of sin, justification by faith alone, the relationship between law and gospel, the assurance of election, and the practical outworking of the Christian life. Calvin's Romans commentary remains an indispensable resource for students of Reformation theology, Pauline studies, and the history of biblical exegesis, exemplifying the Reformer's conviction that the true knowledge of God and of ourselves is found in the faithful exposition of Scripture.

[Calvin, Jean. *Commentary on the Epistles of Paul the Apostle to the Corinthians*. Translated by John Pringle. Vols. 1–2. Edinburgh: Calvin Translation Society, 1848–1849.](#)

This two-volume work presents John Calvin's complete commentary on 1 and 2 Corinthians, translated from the original Latin by John Pringle and published by the Calvin Translation Society between 1848 and 1849. First published in Latin in 1546 (on 1 Corinthians) and 1549 (on 2 Corinthians), these expositions exemplify Calvin's mature exegetical method—combining rigorous grammatical analysis, careful attention to historical context, and sustained theological reflection on the text. In his treatment of the Corinthian correspondence, the Reformer addresses the diverse problems of the early church in Corinth—divisions, immorality, questions concerning marriage and celibacy, the proper use of spiritual gifts, the resurrection of the dead, and the nature of Christian freedom—while consistently relating each issue to the central realities of the gospel and the edification of the body of Christ. Calvin's commentary on the Corinthian epistles remains a landmark of Reformed exegesis, offering readers a model of theological interpretation that combines pastoral sensitivity, doctrinal precision, and practical application.

[Volume 1](#) , [Volume 2](#)

[Calvin, Jean. *Commentaries on the Epistles to Timothy, Titus, and Philemon*. Translated by William Pringle. Edinburgh: Calvin Translation Society, 1856.](#) This volume presents John Calvin's complete commentary on the Pastoral Epistles (1–2 Timothy, Titus, and Philemon), translated from the original Latin by William Pringle and published by the Calvin Translation Society in 1856. First published in Latin in 1548 as part of Calvin's ongoing project of exegeting the New Testament, these commentaries reflect the Reformer's mature engagement with Paul's letters to his younger associates—letters that address the structure and governance of the church, the qualifications for church office, the defense of sound doctrine against false teaching, and the practical outworking of the gospel in the life of the Christian community.

