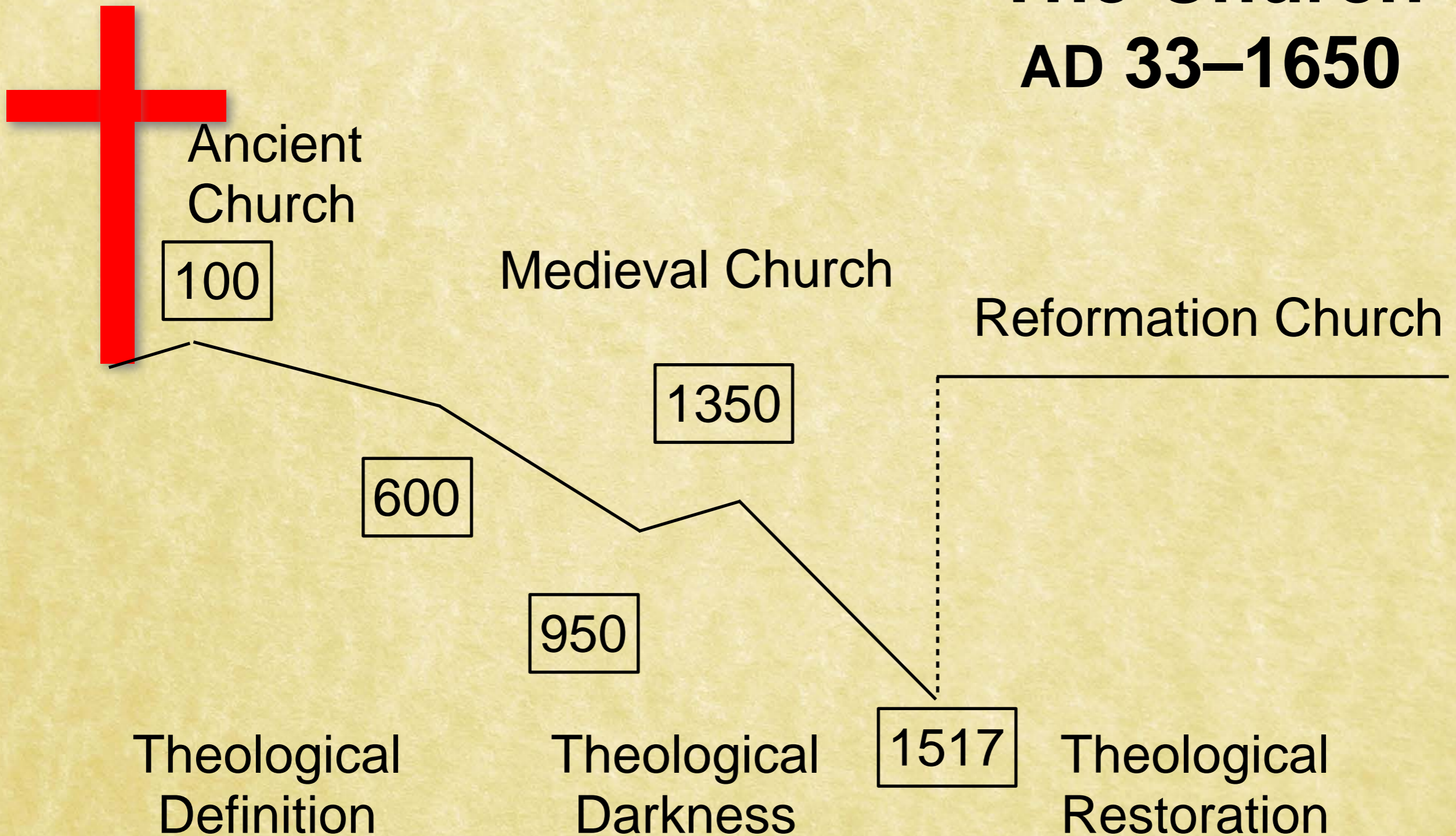


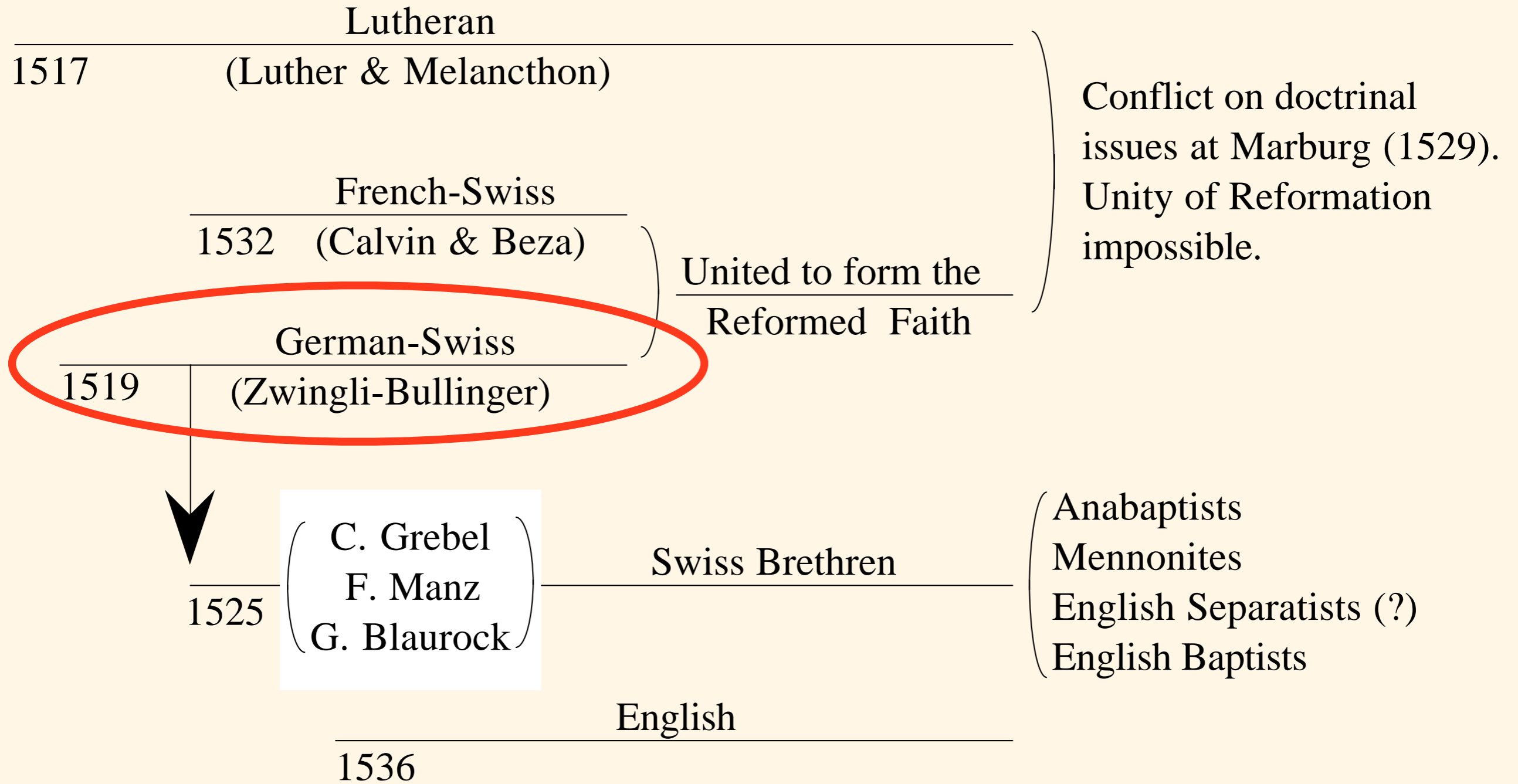
**HT 501 Church History
Class 13; Lectures 1–2
Calvin and Calvinism;
Anabaptism
Part 1–2**

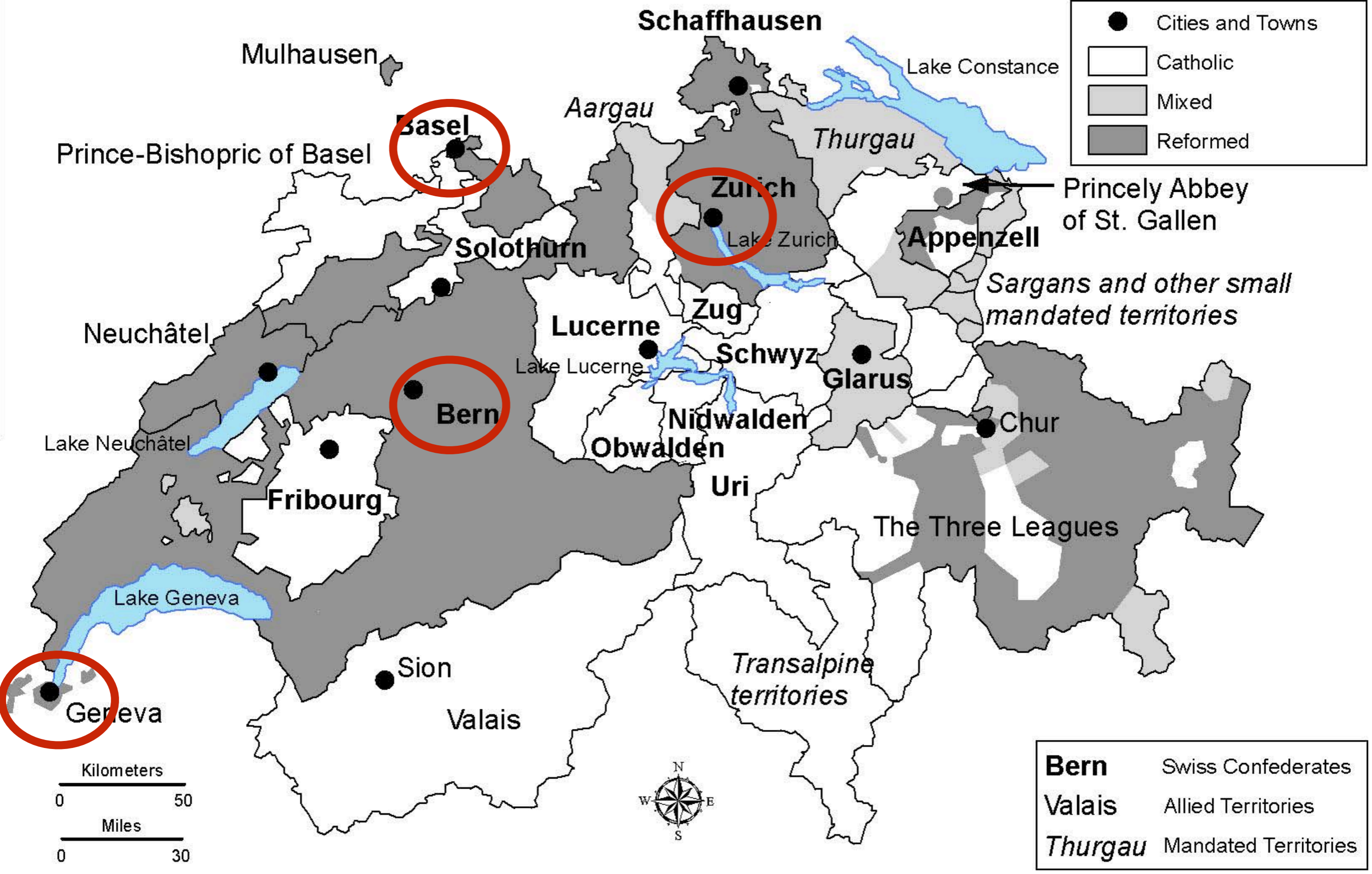
AD 1517–1569

The History of The Church AD 33–1650

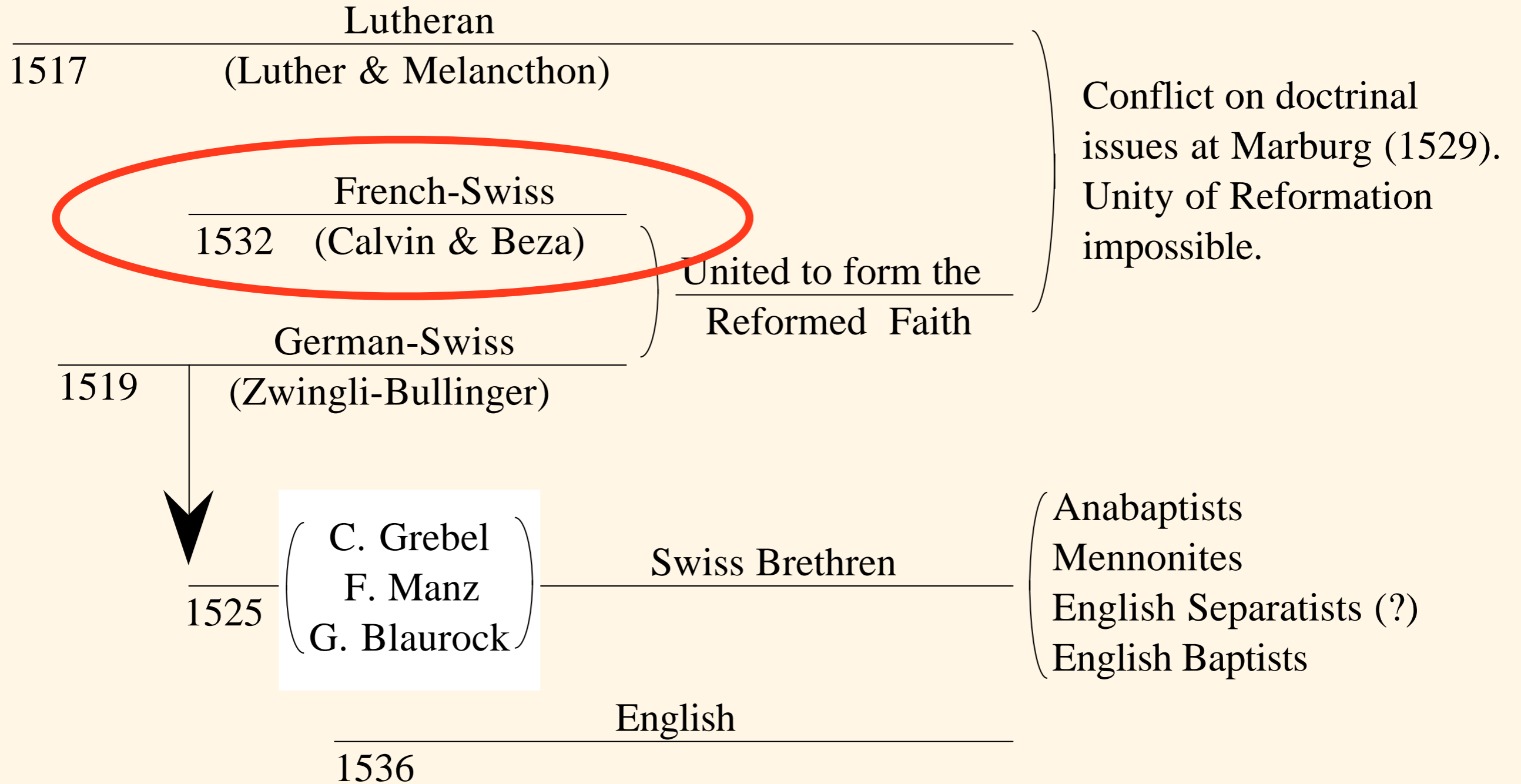


MAJOR REFORMATION TRADITIONS





MAJOR REFORMATION TRADITIONS





**John Calvin (Jean Cauvin)
(1509–64)**

FRENCH-SWISS REFORMATION

I. JOHN CALVIN (1509–1564)

- A. His early years**
- B. His life as a wandering evangelist**
- C. His life in Geneva**
- D. His contributions**
- E. His theology**
- F. His successor**

II. CALVINISM

- A. In France**
- B. In Scotland**
- C. In Holland**
- D. In Germany**
- E. In Hungary**
- F. In Ireland**

Calvin on Scripture:

“For God will have His people edified. When we come together in the name of the Lord, it is not to hear merry songs and to be fed with wind, that is vain and unprofitable curiosity, but it is to receive spiritual nourishment,”

How do we Know the Will of God?

Roman Catholic

The Bible PLUS

Tradition of the Church fathers

PLUS

the current rulings of the Church

Calvin

Only the Bible

Calvin on Scripture

Human reason and experience is never equal to the omniscience and the authority of God.

Calvin did not deny or denigrate human reason or experience, he had a high view of reason as a gift of God and part of the *imago dei*, however, the Bible was the ultimate authority.

It was not that the Bible contained errors, but that human reason contained errors.

Calvin on Scripture:

“Suppose we ponder how slippery is the fall of the human mind into forgetfulness of God. How great the tendency to every kind of error. How great the lust to fashion constantly new and artificial religions.”

“Hence, the Scriptures obtain full authority among believers only when men regard them as having sprung from heaven, as if the living words of God were heard.”

Calvin:

“Unless this certainty, higher and stronger than any human judgment, be present, it will be vain to fortify the authority of Scripture by arguments, to establish it by common agreement of the church, or to confirm it with other helps. For unless this foundation is laid, its authority will always remain in doubt. Conversely, once we have embraced it devoutly as its dignity deserves, and have recognized it to be above the common sort of things, those arguments—not strong enough before to engraft and fix the certainty of Scripture in our minds—become very useful aids. What wonderful confirmation ensues when, with keener study, we ponder the economy of the divine wisdom, so well ordered and disposed; the completely heavenly character of its doctrine, savoring of nothing earthly; the beautiful agreement of all the parts with one another—as well as such other qualities as can gain majesty for the writings”
(Institutes 1, 8, 1).

Calvin:

**“Between the apostles and their successors, however, there is, as I have stated, this difference that the apostles were the certain and authentic amanuenses of the Holy Spirit and therefore their writings are to be received as the oracles of God, but others have no other office than to teach what is revealed and deposited in the holy Scriptures”
(IV, viii, 9).**

Calvin on 2 Tim. 3:16–17

“First, he (Paul) commends the Scripture on account of its authority; and, secondly, on account of the utility that springs from it. In order to uphold the authority of the Scripture, he declares that it is divinely inspired (*Divinitus inspiratam*); for, if it be so, it is beyond all controversy that men ought to receive it with reverence. This is a principle which distinguishes our religion from all others, that we know that God hath spoken to us, and are fully convinced that the prophets did not speak at their own suggestion (*non ex suo sensu loquutos esse*) but that they were organs of the Holy Spirit to utter only those things which had been commanded from heaven.”

“Whoever then wishes to profit in the Scriptures, let him, first of all, lay down this as a settled point, that the law and the prophecies are not a doctrine delivered by the will of men, but dictated (*dictatam*) by the Holy Spirit. ... Moses and the Prophets did not utter at random what we have from their hand, but, since they spoke by divine impulse, they confidently and fearlessly testified, as was actually the case, that it was the mouth of the Lord that spoke (*os Domini loquutum esse*). ... This is the first clause, that we owe to the Scripture the same reverence which we owe to God, because it has proceeded from him alone, and has nothing of man mixed with it (*nec quicquam humani habe*).”

On 2 Peter 1:20:

“the beginning of right knowledge is to give that credit to the holy prophets which is due to God. ... He says that they were moved, not that they were bereaved of mind ... but because they dared not to announce anything of themselves (*a se ipsis*) and only obediently followed the Spirit as their leader, who ruled in their mouth as in his own sanctuary.”

Respecting the Four Evangelists he Says That God

“therefore dictated to the four Evangelists what they should write, so that, while each had his own part assigned to him, the whole might be collected into one body.”

Four Things About Man and Sin:

- 1. The image of God: “all that remains of it is a horrible deformity.”**
- 2. The extent of depravity.**
 - 1) Imputation of original sin (Seminalism AND Federalism)**
 - 2) Indwelling sin**
 - 3) Total depravity, men can not, will not, do not long for God**
 - 4) Personal sin**
- 3. The will: total inability, man cannot, will not, does not, long for God.**
- 4. The will and conversion**

It is created anew not in order to become a will, but to be converted from evil to good.

Assurance

“Wherefore men are being fantastic or fanatical if they look for their salvation or for the salvation of others in the labyrinth of predestination instead of keeping to the way of faith which is offered them To each one, his faith is a sufficient witness of the eternal predestination of God, so that it would be a horrible sacrilege to seek higher assurance; for whoever makes difficulties about subscribing to the simple testimony of the Holy Spirit does him great dishonor.”

THE ESCHATOLOGY OF JOHN CALVIN

(overview)

Ordered Creation

Chaos

(Church)

Ordered Creation

THE ESCHATOLOGY OF JOHN CALVIN

*Basis of
the Church*

*Formation of
the Church*

*Renewal of
the Church*

Abrahamic
Covenant

Egyptian
Exodus

Sinai
(Law)

Christ

(covenant interrupted)

(covenant
renewed)

First
Redemption

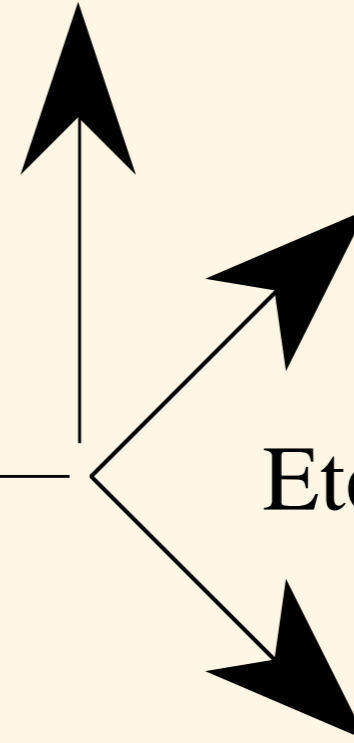
Second
Redemption

Old Covenant

New Covenant

THE ESCHATOLOGY OF JOHN CALVIN

Israel = Church



Eternal State

"Blessed Hope"

4. Reformed Protestantism and the Spread of Calvinism

a) Switzerland

b) Germany

The Reformation in France

