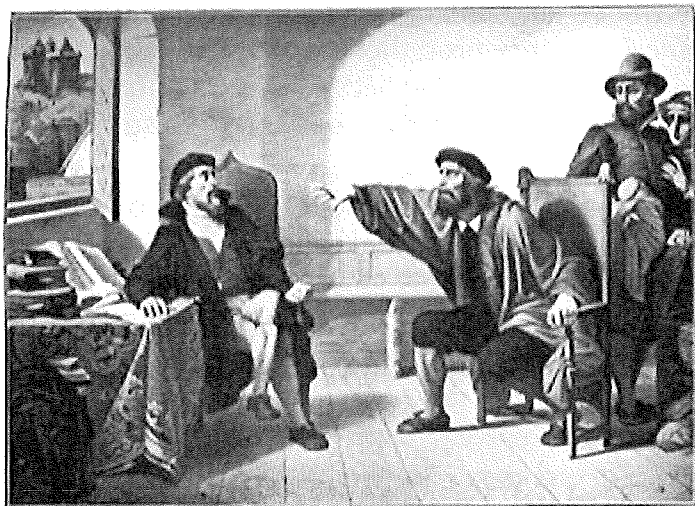
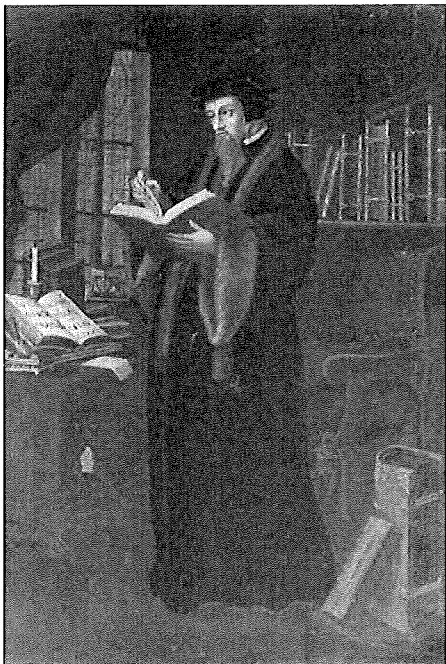
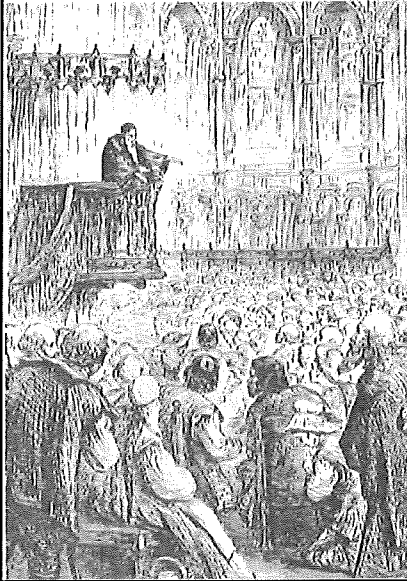


Calvin: Pastor, Professor & Theologian

The Man Behind the Doctrine



“above all a pastor”

- Sermon/lecture preparation
 - Preaching virtually daily (2 times on Lord’s Days)
 - Teaching from young catechumens to pre-ministerial candidates
- Letter-writing
- Pre-marital and pre-baptismal Counseling
- Visitation of sick and dying

Citizens of Geneva were required by civil law to attend church services so at times hostile people in the congregation would interrupt his sermons with shouting or whistling or other rude noises.

“What labors, what sleeplessness and worry he bore, with what keenness and finesse he foresaw dangers, with what zeal he guarded against them, what fidelity and understanding he showed in everything,

what a kind and obliging spirit he had toward those who came to him, how quickly he answered those who asked him even the most serious questions, and with what wisdom he settled both privately and publicly the difficulties and problems which were posed for him to settle,

with what sensitivity he comforted those who grieved and lifted up the broken and discouraged, how resolutely he opposed the enemies, how ardently he attacked the prideful and the obstinate, and with what grandeur of spirit he endured misfortune,

with what restraint he behaved in prosperity, and finally with what dexterity and elan he discharged all the duties and responsibilities of a true and faithful servant of God.”

Nicolas des Gallars, a contemporary and colleague

Calvin's Pastoral Agenda

1. Ecclesiastical Ordinances – right and godly offices
2. Catechism – education for the young
3. Church order and discipline
4. His many epistles extending comfort/wisdom/counsel
5. Reforming the worship service
 - a) Including the Communion liturgy
 - b) And the celebration of marriage
 - c) And the inclusion of congregational Psalm singing
6. His constant service of preaching

“Calvin believed people were more than intellects. They were also affectionate beings, filled with *love* for various things. These affections were often misplaced, so that if men were not honoring the true God they will almost have to find some false god to reverence because of their very nature to love *some thing*.”

S. Wright

Providence and Counseling

- The Christian needs both the encouragement and the warnings of Scripture.

“Many ... allow their zeal to grow cold, and run off in self-flattery. ... Arouse yourself to meditate ... When you do not feel your heart moved as it ought to be, have recourse, as to a special remedy, to diligently [seek his aid.]”

- The Christian must avoid carelessness.

“shake off your sloth and bestir yourself to do battle valiantly against Satan and the world, desiring to be dead unto yourself so as to be fully renewed to God.”

In 1538 when Calvin was in Basel, he learned that the nephew of another French reformer, Guillame Farel, had been stricken with the plague. Without fear of danger and thinking only of his responsibility, he went to the bedside of the sick boy in order to take him the comfort and encouragement of the gospel. He also took care of the cost of the lad's nursing, and, when the boy died, Calvin paid for the expenses of the burial.

Staufer

Providence and Counseling

- He wrote over 1,200 letters to friends, acquaintances, churches, and even strangers.
- To Madame de Coligny upon recovering from illness: *"[A]ll diseases ought not only to humble us ... but also to cause us to look into ourselves that, ... we may place all our trust in his mercy. ... to purge us from worldly affections, ... to learn to have one foot raised to take our departure when it shall please God ... [to] take courage, so much the more to give yourself up to his service."*

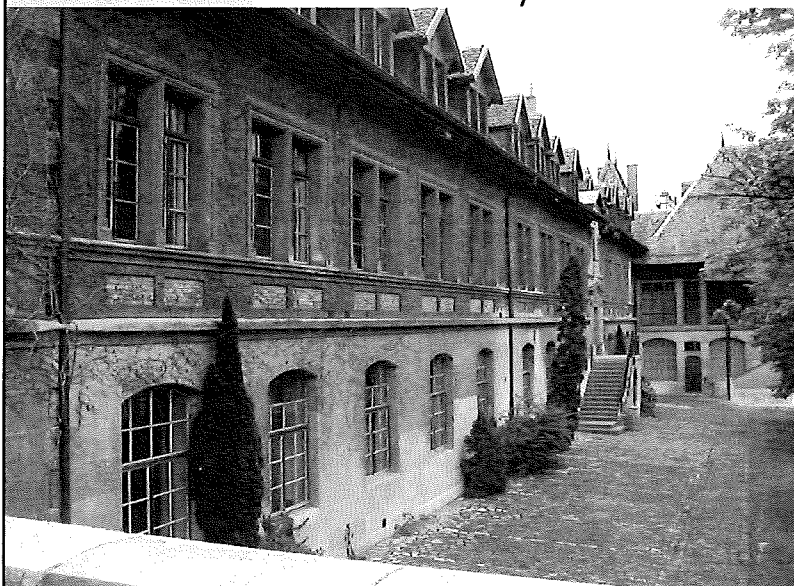
Providence and Counseling

- To the newly widowed Richard Vauville: *"How deep a wound the death of your wife ... For I recollect how difficult it was for me ... I ... remind you that you will willingly renew your fellowship with her when you shall be called out of this world. ... the things we consider adverse, contribute to our salvation."*
- To Renee of France, who resented the public criticism her son-in-law had received: *"Respecting what I had alleged to you that David teaches us by his example to hate the enemies of God, you reply ... that it was permitted to hate enemies. Now, Madame, this gloss would lead to the overthrowing of the whole Scriptures, and for that reason we should shun it as we would a deadly plague."*

As a professor

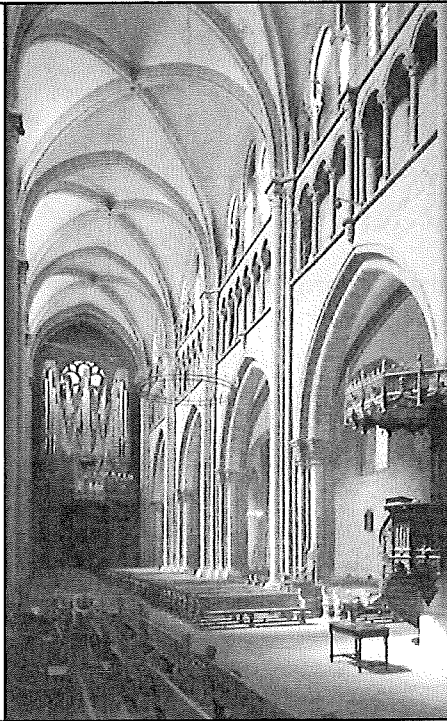


The Academy



- Two levels of educational focus:
- a) Youth –
7 grades, 280 students
 - b) Seminary for future ministers
up to 162 students in 3 yrs.

- At the time of Calvin's death:
- a) College –
1,200 students
aiming to add dept.s of
law and medicine
 - b) Seminary for future
ministers
300 students



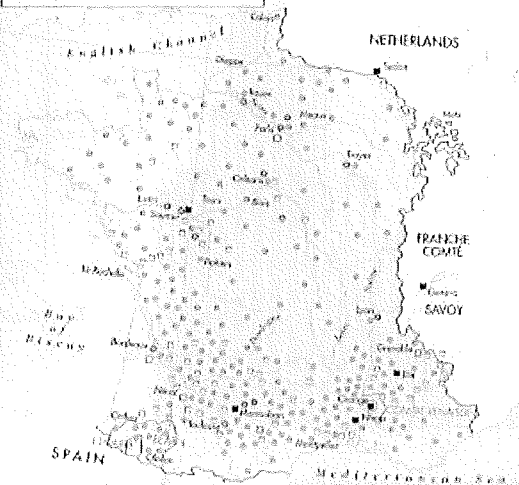
He integrated the confessional principles of the Reformation – Scripture alone is our authority, salvation is by the grace of God alone, received by faith alone. Christ alone is the head of the Church, everything should be done for the Glory of God alone – with supreme clarity and conviction.

A WORLD TO WIN

Calvin's vision is attested to by the fact that during his ministry **over 2 000 Reformed churches were established in France alone – with half a million church members in congregations lead by pastors and evangelists he had trained and sent out. Calvin sent missionaries throughout Europe and even as far afield as Brazil.**

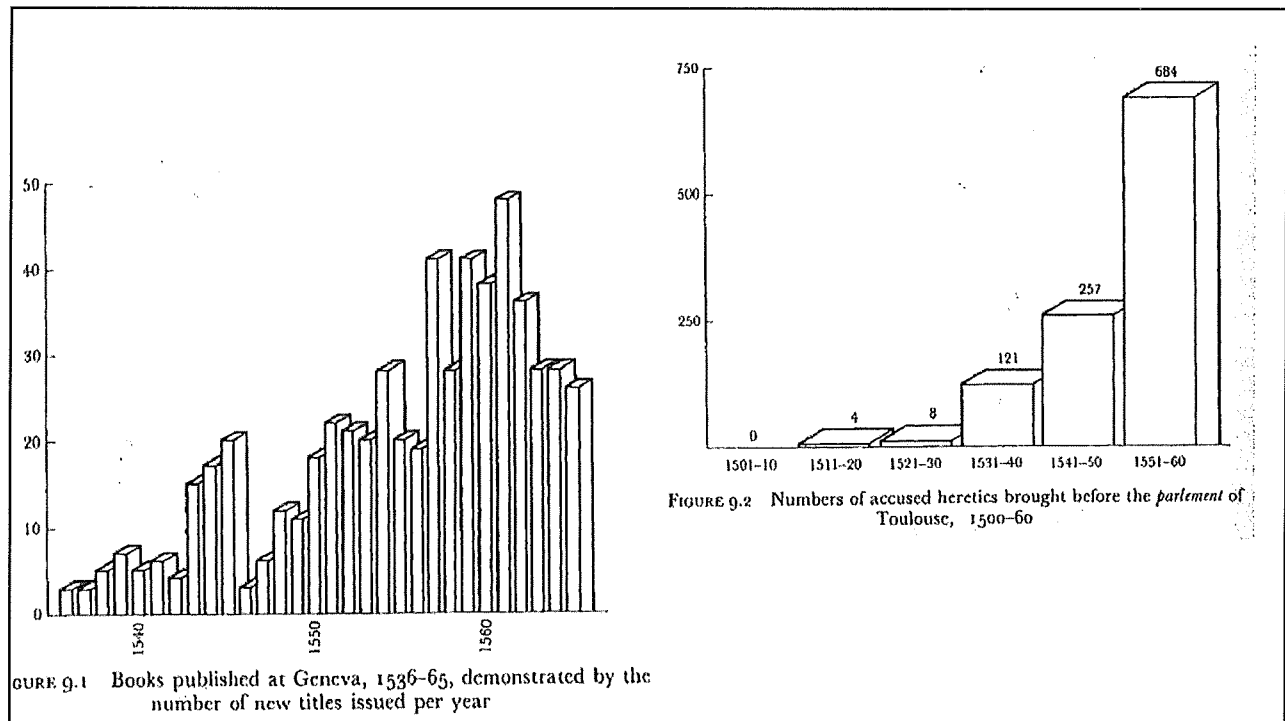
3 The Reformation and Religious Conflict in France

- Reformed church established for some period in the 16th century
- Site of Calvin's mission of Protestantism (1534)
- Protestant Reformation
- Catholic stronghold (1562-1564, 1572-1573, 1579-1580)
- Place de la Bastille



The Misery of the French Reformation Movement

- Rise of Lutheran Influence – 1518-1535
 - Including the influence of Farel
 - Commenced with torture/execution by burning of reformers
 - Evangelical address by N. Cop causing Calvin to flee
- Institutes of the Christian Religion, 1st edition – 1536
- French edition published – 1541, banned in France – 1542
- 121 other books banned, half of which published in Geneva - 1545
- Missionaries from Geneva advance into France
 - 1074 trials for heresy from 1500-1560 (peak in 1554: 208)
 - A large portion of the Huguenot population died in massacres.
- Wars of Religion – 1562-1704



The Men from Geneva

- 1555 –
 - first list of missionaries recorded in Geneva –
 - clandestine arrangements for infiltration
 - 1st Calvinist church established in Paris
- 1562 – Geneva unable to provide sufficient pastors to French congregations

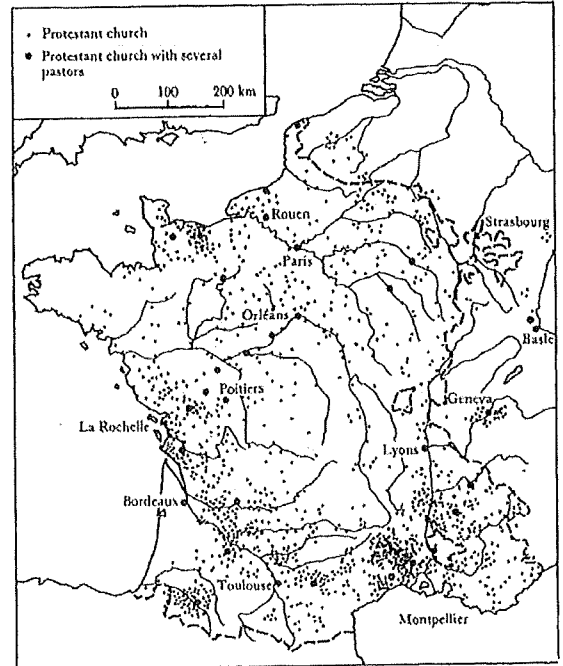


FIGURE 9.3 Calvinist churches in France, 1562

The Misery of the French Reformation Movement

- Rise of the theology regarding “tyrants” which opposed the “divine right of kings” (moving politics from medieval feudalism to a modern democracy)
- Wars of Religion – 1562-1704
- End of religious discrimination – 1789
- French Revolution began in 1792

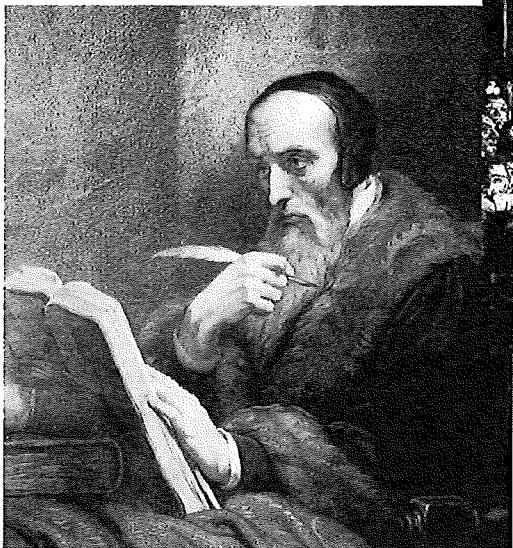
V · T · E	French Wars of Religion	[hide]
	Mérindol (1545) · Amboise (1560)	
	1st–7th wars	
	1562–63: Edict of Saint-Germain · Vassy · Rouen · Toulouse · Vergi · Dreux · Orléans · Edict of Amboise	
	1567–68: Saint-Denis · Chartres	
	1568–70: Jarnac · La Roche-Abeille · Orthez · Moncontour	
	1572–73: Mons · St. Bartholomew · Sommières · Sancerre · La Rochelle	
	1574–76: Dormans · Edict of Beaulieu	
	1576–77: Treaty of Bergerac	
	1579–80: Treaty of Fleix	
	War of the Three Henrys (1587–89):	
	Treaty of Nemours · Coutras · Vimory · Arques · Day of the Barricades	
	Henry IV of France's succession (1589–94): Ivry · Paris · Rouen · Caudenberg · Craon · Bay · Montaur · Fort Crèvecœur · Edict of Nantes	
	Franco-Spanish War (1595–98): Fontaine-Française · Ham · Le Catelet · Doullens · Cambrai · Calais · La Fère · Ardres · Amiens	
	Huguenot rebellions	
	1621–22: Saumur · Saint-Jean-d'Angély · La Rochelle · Montauban · Royan · Saint-Foix · Nègrepesse · Saint-Antonin · Montpellier · Saint-Martin-de-Ré · Treaty of Montpellier	
	1625: Blavet · Ré Island · Treaty of Paris	
	1627–29: Saint-Martin-de-Ré · La Rochelle · Privas · Alès · Montauban · Peace of Alès	
	War of the Cévennes (1702–04)	

After the elections in 1555, Calvin was much freer to advance his cause and mission. “The rapid spread of Calvinism in France from 1555 onwards illustrates this neatly; Calvinism possessed a missionary zeal virtually absent from [anything known before]. ...

Calvin pursued an extensive publishing programme, ensuring that his religious ideas gained as wide a hearing as possible. ...

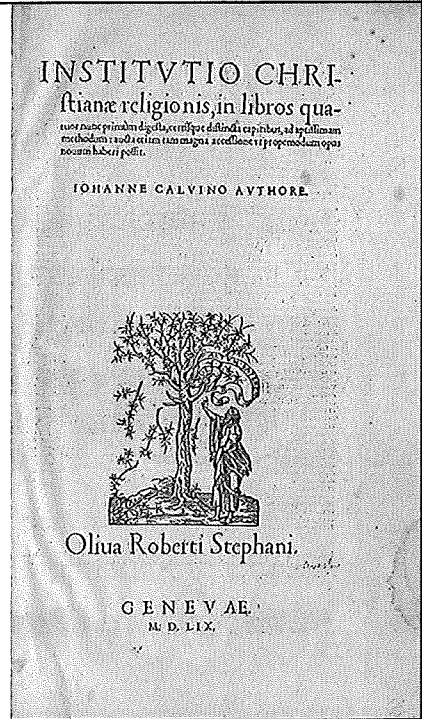
Calvin’s *Institutes* are known to have played a major role in winning converts to his understanding of the Christian faith and the reformation which it entailed – initially in France, and subsequently far beyond.” (McGrath, p. 125-126)

As a theologian

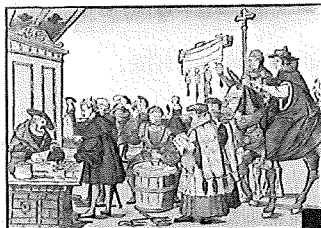


Institutes of the Christian Religion

- Were written so that his students would have an adequate textbook for the study of God’s Word.
- “One of the magnificent classics of Christian literature.” (Beach)
- “One of the wonders of the literary world. ... truly a marvel.” (J.I. Packer)
- The Calvinist knows what he believes, and why he believes it.” (K. Holl)



Theological Opponents



The Roman Catholic Church of the 16th c.



Sebastian Castellio



The Anabaptists



Michael Servetus



The Libertines



Jacopo Sadeleto
Archbishop of Carpentras

The Christian's assurance is based on the providence of God

- God is absolutely sovereign over all things that come to pass.
- This governance is personal and active.
- No accidents occurs in God's universe.
- God cannot be the author of sin and evil. "God does not create evil, but by his action and governance he causes it to manifest itself, and he overcomes it." (Godfrey, p. 141)
- God's work is always for the welfare of his people.
- God's providence does not produce passivity or fatalism in Christians.
- God's providence brings the greatest blessings to the believer.

Worship by use of the Psalter

- Christians are to offer praise and prayer with all the emotions of life.
 - The Psalter is "An Anatomy of all the Parts of the Soul".
 - It teaches by this that the Christian to bear the cross of Christ. *"Their heavenly Father, it is true, loves them most tenderly, but he will have them awakened by the cross, lest they should give themselves too much to the pleasures of the flesh."*
 - It directs believers to confidently look to the Lord for help in all necessities.
 - It moves the believer to grow in faith and gives the believer courage/impetus to press forward. *"[N]othing [is] more calculated to increase our faith, than the knowledge of the providence of God;"*
 - It directs the believer to more concerted prayer.

LAW AND GRACE

Calvin taught that though Christians were no longer condemned by the Law of God, the true Christian finds in the Law God's pattern for moral behaviour.

Man is not justified by works, but no man who is justified is without works.

No one can be a true Christian without aspiring to holiness in his or her life.

Calvin set justification by faith in a God centered, sanctification orientated covenantal frame.



To the end

Diligence & Self-sacrifice

- A naturally frail countenance
- Long hours
- Poor and restricted diet
- Plagued w/physical ailments
- Meager remuneration
- Lived in a house w/out amenities



I have lived here amid continual bickerings. I have been from derision saluted ... before my door with forty or fifty shots of an arquebuses. ... I was expelled from this town ... and when ... I was called back hither, ... I had no less trouble ... than heretofore. They set the dogs at my heels, ... and these snapped at my gown and my legs. ... I have been amid combats ... yet know I well that I have prevented three thousand tumults that would have broken out in Geneva.

But take courage and fortify yourselves, for God will make use of this church and will maintain it, ...

To the end

Diligence & Self-sacrifice

- A naturally frail countenance
- Long hours
- Poor and restricted diet
- Plagued w/physical ailments
- Meager remuneration
- Lived in a house w/out ammenities



Calvin died, worn out, at 54 years of age. "At first his body lay in state, but since so many people came to see it, the reformers were afraid that they would be accused of fostering a new saint's cult."



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