

\* Tape four of Greg Bahnsen on The Institutes of Calvin Side one

Comment from the audience\*\*\* Just simply ignore it and live with the persecution instead of addressing it to the extent that he did.

Well, no, you see, Thomas Aquinas and others wrote on the relationship of church and state, said things about the nature of civil government even though they were not suffering persecution in their day. I mean, that is a proper scholarly subject totally apart from whether it is a burning issue in the political spectrum. But in Calvin's day he was forced to address it because of the persecution. So you see, I think he would have held the same views. But you have remember what I told you last time. Calvin, you see, held that the officials in Geneva had no right to say who came to the Lord's table and they insisted that was their right so he, totally apart from the persecutions in France, would have been led to reflect on the nature of church order and its relationship to state authority.

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Audience question: \*\*\* inaudible \*\*\* the government of the state?

Calvin's view was that the church should preach to the heads of state and they should receive their instruction from the word of God and then go and rule people accordingly. Now, in our day and age, people like \*\*\* Madalin Murray O'Hare (sp?) \*\*\* would scream bloody murder, that that is a failure to separate church and state buy I don't believe that is a failure to separate church and state. The institution of the state has to do, you know, what it has to do, but there is nothing wrong with the state learning from the church what the word of God properly means and requires.

Audience comment: \*\*\* inaudible \*\*\* called *Our Presbyterian Heritage*} I trunk it is written by a liberal because he tries to make a case that Calvin was for public schools and I wanted to find out if that is true. As long as they were Christian oriented.

Umm, well, we're not on that subject particularly, but Calvin was in favor of public schools in the sense that everybody should be able to send their children to them. But I do believe that he felt that it was supported from tithes and offerings not from the state exacting it, and that's a crucial difference.

Audience comment: The first support of public schools was the Old Deceiver's Act in the United States in Massachusetts and the reason for the Old Deceiver's Act is the Old Deceiver is, of course, Satan and, of course, the public officials in the school were doing the same things that they do today which is, "We don't have enough money so we're going to have to not teach as much religion in the school," and so in order to keep religion in the school they passed the Old Deceiver's Act which was tax support of public school.

Audience comment: I just wondered if the Lutheran church-state developed in Germany after the time of Luther or if that was something that he himself would have pushed for and therefore that would have been a subject of debate between Calvin and Luther had that been a more (I mean, I am sure there were more important things that had to be settled at the time).

I don't recall that they debated that particular point but Luther and the theologians did favor the development of a church-state. Remember, before we are too critical of this, why Luther would have done that. The only way Luther was defended and the Lutherans protected in their right to worship as they saw fit was by gaining one of the estates of the German republic to favor them. It was only because they got political protection that the Reformation went on and eventually the different regions of Germany had to vote whether they wanted to be Romanists or Lutheran.

Audience comment: Well, Geneva \*\*\* inaudible \*\*\* a church-state.

Well, yes, Calvin is accused to of many things that aren't true.

Audience comment: Well, that's how it goes down in secular history. \*\*\* inaudible \*\*\*

Yeah, well, Calvin had a lot of preaching authority in Geneva. Oh yeah, and it's called a theocracy and all that. Well, if they mean by theocracy that the rulers knew that they were under obligation to heed the Word of God, then fine. That was a theocracy, but it wasn't a state ruled by Calvin. Remember, Calvin constantly was fighting for his position there. His enemies sent their dogs after him and disrupted his life.

Audience comment: But still, Luther didn't rule in that way either, but what you're saying is that there was a fundamental difference in the ways those men saw that.

Yes, and actually, Luther was closer to a church-state than was Calvin.

\*\*\* inaudible audience comment \*\*\*

A lot of injustice in there too, yeah.

Alright, in the revised edition of 1539, the brief epistle to the reader says this, by Calvin: "My purpose has been so to prepare and instruct those who wish to give themselves to the study of theology that they may have easy access to the reading of the Holy Scriptures, make good progress in the understanding of it, and keep to the good and straight path without stumbling. And yet, in sooth, there is no need that in my commentaries where I expound the books of Holy Scripture I should enter into long disputations upon the matters dealt with there seeing that the present book is a general address and guidance of those who wish to be helped."

/ Now, these are very important words for understanding a shift in purpose, then, in the *Institutes*. The  $y^A$  original edition had started as an apologetical and political treatise that succinctly summarized Reformed V<sub>k</sub> doctrine for a broad audience of new converts, OK. Political emphasis, succinct doctrine for a broad audience of new believers. But now Calvin is transforming it into a compendium of theological instruction for students. He is narrowing his audience in saying, "Now I am trying to not just succinctly state, but at length and polemically expound the reformed truth for students." In fact, in such a way that he says that he means for the *Institutes* to complement his courses in exegesis so that he can be free from extended and systematic of controversial points of doctrine in his commentaries. What he is saying is: "When I write my commentaries and we get to some controversial doctrine, I want to be able to very briefly state my point and then if you have any questions, consult the *Institutes*. And so it is definitely a theological student and written as a systematic theology as we would consider it today in complimenting his commentaries. But the important thing I am trying to bring to your attention is that there is a transformation of purpose here. He is narrowing his audience <sub>1</sub> and now really expanding the theological, um exposition.

In the French translation of 1541 however, he adds this description to his title. "*Institute of the Christian Religion in which is comprehended a summary of piety and what it is needful know of the doctrine of salvation*. Composed in Latin by John Calvin and by him translated into French with the preface addressed to the most Christian king of France, by which the present book is presented as a confession of faith." Again we see the emphasis being placed upon the book as a summary and confession of faith that is a theological work. But the very fact that he toiled to get his work presented in the language of the masses indicates that Calvin never lost sight of the need to minister to an audience wider than theological students. Who read Latin in Calvin's day? Only the scholars, only the students at the university read Latin.

Comment from the audience\*\*\*\* inaudible.

Well yeah and anybody who was in some, or took some intelligence and advanced sophistication would

read Latin. But my point is that Calvin struggling to translate this into. I mean, he didn't struggle with the translation but working long and hard to get it done in French indicates that he had not given up appealing to the masses. He never lost sight of his need to minister to that wider audience. And so in explaining the aim of his French edition he says this: "Any person who is not well practiced in the Scriptures can make good use of some guidance and direction to know what he is to look for if he is not to stray hither and thither, but to keep to a sure path, tending ever towards the end to which Holy Scripture calls him. Wherefore the duty of those who have a received from God a more ample enlightenment than others is to come to the aid of the simpler in this respect, to lend them as it were, a guiding hand and help them to find all that God has willed to teach us by His Word."

1539 Calvin says, "I am expanding the theology of this especially for those who are students of theology." 1541, French translation he says, "But I haven't forgotten that those who are the simpler and who don't read the scholarly languages and all that, they need a guiding hand too. And so I have decided to translate it into the French." Long book, hard for the simple to stick with it. But it is in their language now and that is important to remember. Calvin never was an intellectualist. ^

Comment from the audience\*\*\*inaudible

Answer. Yeah, you are anticipating something in my notes later on here which is fine. But you are absolutely right. It has been said that with the one exception of Ravele that Calvin is perhaps the classic composer in French. That it is exactly so elegant and so excellent a composition that everybody attempted to imitate his style.

Comment from the audience\*\*\*inaudible

Answer. I am going to answer that in just a minute. It is not humorous. But it had an influence. They didn't like it. Many people were won over. What happened is that the book was burned in France, in Notre Dame. I mean, that is how much they were concerned that people would be won over.

More comment from the audience\* \*\*inaudible

Answer. No, because it would destroy the Roman Catholic Church.

Finally in the definitive edition of 1559, again a Latin edition, Calvin states that the purpose of his revision was to prepare students of theology for the reading of the divine Word. Okay, I have gone over all this kind of give and take, so that you would have some idea of why Calvin wrote. We have covered two points in our lecture before I go on to the last thing in my prepared remarks.

4irsOthe setting in life^Where the book comes from in Calvin's life and then secondly the purpose for Tch"he~wrfjte. Political apology. Theological exposition. For the masses, a succinct summary, but for /then for theological students it becomes really a seminary course in theology too. But then finally tonight what I want to get across is that *The Institutes* has a history of expansion. When you go and buy, you know, *The Institutes of the Christian Religion* you have to understand that this is an evolutionary product. Not in a Darwinian sense obviously, but I mean it really has gone through a lot and you need to understand that we are going to be reading the definitive 1559 edition in this course for obvious reasons. You want to get down to everything in the final form. But I want you to know something about the development.

Comment from the audience\*\*\* How much variation is there in the translations?

^Answer. Urn, let me answer. That is something that I was going to go into in our general discussion, but ^/j. will answer it quickly Bob. The English translations, there are four basic English translations. 1561 is the Norton translation of *The Institutes*. In 1813, the Allen translation, in 1845, the Beveridge, not like

something you would drink, Beveridge, the Beveridge and then finally you have the Battles translation that is edited here by Ford, I am sorry, edited by John T. Mc Neil in the Library of Christian Classics. And actually if you want to, you can read in from pages, it is Roman numeral XLII and following, Mc Neil's comments on the English history of translation of *The Institutes*. And he comments on the differences and I think he makes a very good point that the Battles translation is far superior to any that have gone before. Many who don't like the liberal leanings of some of those touched this edition have argued for the Beveridge translation because the Calvin Society paid for that. And so that seems like that is conservative. They are really committed to him and all that. But, as a matter of fact Beveridge made mistakes. He had omissions, glaring mistakes, as you compare the original translation. Not so bad that I would tell somebody not to read the Beveridge translation but the Battles is far superior as a scholarly work.

Well, let's talk about the history of its expansion then. Over a quarter of a century Calvin reworked his manuscript repeatedly trying to perfect his efforts until at last he pronounced it satisfying to his own mind. The final 1559 edition turns out to be five times the size of his original publication. Ha, ha. And that is a fact you mustn't forget I certainly do find it interesting that Calvin was always revising my manuscripts and expanding them. If it is good enough for Calvin, it is good enough for me. Calvin was always revising his work and finally it comes out to be five times larger than the original. Let's begin at the beginning though.

The first edition of *Calvin's Institutes*, the 1536 edition, was a modest volume of only 520 pages. But they are Octavo pages, that is, pocket sized pages. It was you know, a pocket book edition of theology, literally. So 520 small pages composed in Latin and contained only six chapters. Now those six chapters dealt with first of all, in the order, in the categories, of Luther's small Catechism. It deals first of all with the Law. Then the Apostle's Creed, then the Lord's Prayer, then the Sacraments. Those are four of the chapters. The fifth chapter deals with the pseudo sacraments of Rome. He argues that penance, ordination, confirmation, extreme unction and marriage are not truly sacraments. And then chapter six deals with Christian liberty which deals explicitly with relation of church and state. And of course he effectively resumes the argument that he began in the dedicatory epistle to the king. He begins with the political apologetic and he returns in the sixth chapter now to take up the expansion of the theme of church and state. Within a year the stock of this Latin edition was originally, original Latin edition was sold out. And the printer called for a revision. Calvin however was so consumed in his labors for the church at Geneva that he could not attend to a revised edition until he was ejected from Geneva and went to Strasbourg where he then enlarged and revised the *Institutes* and then he accomplished that in the year 1538. Don't ever let it be thought that persecution cannot be used to advance the church. Calvin was thrown out of Geneva, and gave him a two year break however, that he could attend to his writings. So, he revises the *Institutes*. And it would appear that the revision gave Calvin some satisfaction because he adds to the title page these words: *Institutes of the Christian Religion, now at length truly corresponding to its title*. He says, "Now I am finally giving you what I told you I was going to give you. Now this really is *The Institutes of the Christian Religion*." However, because the Basil printer took so long in preparing to publish the revision, that is very comforting for me to know that ancient writers had the same problem as I do, ha ha. Because the Basil printer took so long in preparing to publish the revision, Calvin had to recover the manuscript and turn it over to a printer in Strasbourg, whose name was Wendelen Rihel. And Rihel brought it out in August of 1539, 1539. This is an aside. A portion of this revision Calvin intended for separate circulation in France and that portion that circulated in France was published under the name of, Alcuinus. Who is Alcuinus? Another anagram for Calvin's name in Latin.

Comment from the audience\*\*\* Why was he doing that at that time?

Answer. Probably because his name was vilified in France and he thought, "Maybe I will get some people to read this that wouldn't ordinarily do this."

Comment from the audience\* \*\*Did some get a chuckle out of it?

Answer. Oh, I think he probably did. Yeah.

Anyway, the original edition is a Latin edition, a succinct edition, 1536. He now has revised it, 1539 and the revised edition of 1539 is three times larger than the original. It now comes to be 436 desk pages. Desk pages were eight by thirteen inches in size. And so from a pocket edition to a large desk edition, and the number of its chapters is expanded from six to sixteen, although I have read that is seventeen, I am not sure of that, but anyway, he adds ten or eleven chapters. And the new chapters give special attention specifically to the knowledge of God, that is what we will begin with eventually, the relation between OT and NT, written particularly against the Anabaptists. Predestination and providence and you need to know this. Melancthon had only recently, as recently as 1535, dismissed all speculation on predestination. Not appropriate to go into this. So Calvin adds a chapter on predestination against Melancthon's reluctance to get into it. And then he also, go ahead.

Comment from the audience\*\*\* I have noticed that at the very beginning there was something on predestination where he said something about God touching men's souls in order to have them converted or something like that.

Answer. Yes, yes, that is one of the emphases now in the revised edition and then also he expands on the Christian life and what he writes about the Christian life is very interesting, shows clearly the influence of Bucer's book, *The True Cure of Souls*. Bucer's book was published in Strasbourg while Calvin was laboring over his revision and he was in very happy contact with Bucer. What I am suggesting here without defaming Calvin by any means, is that when Bucer's work came out, he was so impressed with it that he had to incorporate its influence in his revision. Calvin's treatment is more systematic now, shows greater mastery of his material, and reflects especially far more reading in ancient sources than its first edition. Boy, he really quotes the church fathers, Plato, Aristotle and his classic, or his classical education is really being made use of. So 1536, the original Latin succinct edition. 1539, three times longer, a Latin scholarly edition. And then two years after this in 1541 Calvin produces his French translation of the 1539 Latin edition. Am I going too fast? Put this on the board and you can see the skeleton developing. It was published in Geneva by Jean Girard, just a few weeks after Calvin returned to the town. And as I have already told you, many praises have been showered upon the literary eloquence and excellence of the French prose that is found in the work. On July first of 1542 Calvin's masterpiece, now in French is the only work mentioned by name in the Act of the Parliament of Paris decreeing the suppression of heretical books. The Parliament of Paris condemned heresies and named Calvin in particular. And in February of 1544, copies of Calvin's *Institutes* were piled up outside the Cathedral of Notre Dame and burned publicly.

The next edition of *The Institutes* to be published was a Latin edition in 1543. Considerable expansion now brings the *Institutes* to twenty one chapters and you should note especially his new chapter on monastic vows. And throughout Calvin develops his ideas about ecclesiastical organization and he freely changes the order of his treatment from previous editions. I am recapitulate because I don't want to lose you. It is important to see this. 1536, a Latin succinct edition. 1539, a lengthy scholarly edition. 1541, French translation of the 39 scholar's edition. And now in 1543, expanding to twenty one chapters and changing the order of treatment. The 43, the 1543 Latin edition is reprinted in 1545 and with minor revisions, not anything great, but minor revisions, it is again reprinted in 1550, 1553, and 1554. So, in essence the quantum leap comes in 1543 and then you have with revisions reprints in 45, 40, 53, and 54. Now I want to go back though. In that 1550 reprint Calvin introduces something of real importance, he numbers his paragraphs. And the material content that he adds to it includes things about scriptural authority, worship of saints and human conscience. There are also French translations of the work during his lifetime that he conducts in 1545 and 1551. Now this is, if you really want to take a scholarly approach to this you have to remember these sorts of things. The only French edition that adds material that you don't find in the Latin editions is in the 1551 French edition. It contains supplementary sections

of the resurrection of the body which Calvin does not provide in Latin until his final Latin edition of 1559. So French editions are always translations of the Latin except in 1551 he has three sections on the resurrection of the body that urn, he then puts into Latin. So he composed in French only that portion. All the rest was composed in Latin and translated into French.

And then we come to the final edition of *The Institutes* published in Latin from the press of Robert Estienne\*\*\*sp in Geneva. By the way, he was a well-known printer. He did beautiful work, in the year 1559. In 1560 Calvin finally gave his last French translation. There has been some argument by the way as to whether Calvin really did the French translation or how much of it. You get into Calvin's studies and you will see that there is a lot of give and take on that. But I think that the best scholarly opinion is that Calvin was sick and did the translation orally and that those who dictated for him didn't a terribly good job and that is why the controversy arises. But anyway, 1559 is the definitive Latin edition. His preface to the definitive edition notes that the favorable reception of the book had encouraged Calvin repeatedly to improve it. He says he was not satisfied with his work until it finally reached its present form. You should also note that Calvin indicates that he suffered great illness and physical pain while toiling over the revision. He was suffering from malaria at the time. Theodore Bees comments upon this in his *Life of Calvin*. Previous lessons are expanded in the 1559 edition and the arrangement of topics is altered once again. Now finally he presents the work in four books. He divides *The Institutes* into four books which generally follow the topics of the Apostle's Creed. Book I deals with the Father as creator. Book II, the Son as Redeemer. Book in, in a sense, the Holy Spirit as the One who works inwardly in men and then finally in Book IV, the Holy Catholic Church which Calvin sees as the divine society through which God works with men. Each of the four books is then divided into chapters with titles. And there are 80 such chapters in the work. Okay, trivial pursuits time. How many books in *The Institutes*? Four. How many chapters altogether? 80. And each of these chapters is further subdivided by numerals now. Calvin puts numbers, numbered considerations. And in the subtitle Calvin says, he is cute sometimes. You know he says, "Almost a new book." Ha, ha, ha. It has been expanded so much and reorganized. And important emphasis in the new edition is that he takes up controversy with various opponents. With the Lutherans he argues at length over the Lord's Supper against especially Westphal \*\*\*\*sp? He argues over the image of God in man and the doctrine of justification against Ausiander\*\*\*sp? And he takes up arguments against the Libertines and against Cervetus, developing them and finally he refutes the opinions of Scosinus \*\*\*sp? on the merits of Christ and the resurrection of the body. And there you have the history of the development of *The Institutes* in Calvin's lifetime. But, if you really want to know more about this, if you have your edition, turn with me to Roman numeral page number 38. I am not going to get into this, I just thought it would kill you to have to do all this. But if you look at XXXVTII and following. I am slow on my Roman numerals. XXXVTII and following what you have here is the editor giving you a long history of the reprints and the translations of *The Institutes*. And it just goes on and on. Detail, here we have the Arabic version, you know that he talks about. The Japanese translation, I mean the whole history of where *The Institutes* has been published and by whom is given to you. I have confined my remarks I think, to more relevant historical details of during Calvin's life and Calvin's own work on *The Institutes*. But there has been quite a bit more and have already commented here, if you look at pages XLH and following, Roman numeral XLII and following, the author, the editor, I am sorry, goes into the English history. The Norton translation of 1561 and the Allen translation of 1813 and Beveridge translation of 1845. If you are interested in that kind of thing it is here.

All right, now that ends pretty much my prepared remarks. What I wanted to do in our remaining time, if you didn't have too many questions, is to read out loud Calvin's address to the reader in the 1559 edition. So, if you have it in front of you, you can follow with me. If not, just enjoy listening.

Calvin says, \*\*\*\*\*see Address to the Reader from the Battles edition page 3\*\*\*\* Dr. Bahnsen reads the first paragraph and then comments:

Now you can all tell me at the end of our year's study whether you do.

\*\*\*he now continues with the second paragraph of the Address\*\*\*He makes a comment about halfway through the paragraph.

Calvin says that he was really struggling and thought that he was going to die and so he worked very hard to get it done before he should die.

\*\*\*he continues now with the Address\*\*\*

\*\*\*Another comment after a number of sentences. Now that is a bold claim to make and one which we should all hope we should feel in good conscience we could make.

\*\*\*at the beginning of the next paragraph\*\* Bahnsen comments again.

Now this is really funny.

\*\*\*continue\*\*\*

Calvin says, "These guys to embarrass me spread the rumor that I defected back to the Roman Catholic Church" and he thought that it was just a bit inappropriate that so many people rejoiced in that.

\*\*\*continue reading to the end of the Address\*\*\*\*

The footnote indicates that Calvin originally wrote that this program was clearly mirrored in his Commentary on Romans because that is all that he had written at that point. But at the end here, he says, "in all of my commentaries." So you can see the history of Calvin's life indirectly reflected. "I prefer to have the book itself declare its purpose," he says.

Continue to the concluding remarks of the Address\*\*\*

He says, "the only thing I ask back from you is that you pray for me." Then Calvin apparently writes this original little limerick in Latin. "Tis those whose cause my former booklet plead, whose zeal to learn has wrought this tome instead." Ha, ha, ha. I think I understand what is going on here. I know what it is like to finish a long work and finally reach that euphoria of knowing that it is done and he got a little light hearted here. So he wrote a poem and he says, "It is your fault that, it is your fault that you have got this longer work." And then he quote Augustine. "I count myself one of the number of those who write as they learn and learn as they write." So he says, "I have revised and revised because I am constantly learning as I go along." Well, that's his address to the reader. It is addressed to you as you take it up. If you pay attention and are good students throughout this year in studying this, then at Calvin's own words, you should be fairly well prepared in theology as seminary students should be as we say in our day.

Comment from the audience\*\*\*That is Calvin's word and do you think that is true?

Answer. I think that it is true that if you pay attention to *The Institutes* and master this that you will be ten times further down the road than a graduate, a normal graduate of any seminary today. And I don't say that to exalt my teaching or just to flatter you for being in this class. But that is the truth. You know people are not required to read Calvin's *Institutes* even in Reformed seminaries today. It is hard to believe that they could, I mean there are electives in Calvin to be sure. Where I went to seminary there was even an elective in The Westminster Confession. But how on earth could a place like Westminster Seminary make that an elective and not a required course? Calvin is not required either. And Calvin is such a good theologian and from all these expansions as you can see he has so gotten to the heart of the Reformed faith that originated. Most of the churches that we would be worshipping in today, that if you master this, I do, I do. You come with me after we have had our course and if you have been good

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students, my guess is that you will be appalled at Presbytery exams that you see. They are kindergarten level in comparison. Now relative to other churches, I would still say that we are miles down the road. But there has definitely been a downgrading of what is expected of theological students since the days of Calvin.

Comment from the audience \*\*inaudible.

Answer. In so many fields. Most of the humanities think that is true. It certainly hasn't happened like the areas of math and computer and sciences and stuff like that. Much more is expected. In athletics, if you look at the Olympics it is amazing how much more is expected of athletes now. I mean people who are, who would have been top notch thirty years ago, you know, might not even have made the team today. So there are areas where there is what should be through history this progress toward perfection. But in most of the humanities, no.

Bob. \*\*\*comment from the audience\*\*\*inaudible

Answer. Bob, you don't want you to depress you and tell you the answer to that question. There are, and don't get me wrong. I am not trying to be just totally deprecating toward them. There are good courses in theology, but just aren't as demanding. And the church is not isn't as demanding of what it expects of its candidates. There is a lot of rinky dink stuff. You do outlines of NT books in many seminaries which seems to me is, you leave that at the level of your first Bible course in college or maybe high school or that sort of thing. But um, mainly it is that students just don't work very hard and they complain when they are required to do so. Ha, ha, ha. Okay Bob, I am going to tell the answer. They don't flunk them because they won't have the students pay the salaries of the professors. And most theological institutions today believe that God is dependent upon or has called them in some honorific way to perpetuate themselves. Rather than serving their purpose and living by their standards and principles and if there is no audience for that then saying, "fine, we would rather hold to our standards and not have students and let the institution go out of existence." They think, "No, the perpetuation of this institution is crucial to the cause of Christ" and for that reason they lower their standards and they please.

Comment from the audience\* \*\*garbled Whenever someone in the 20th century, whenever a really top notch person has died or in some needs to be replaced the um caliber of the teachers. There has not been someone there to replace them.

Answer. Yeah, I think that is true too. That the caliber has not been there. I think without any adverse reflection upon the man who took his spot and I will not even mention his name. It is not important. But when E.J.Young died as the professor of OT at Westminster, there was no one of similar evangelical and Reformed conviction that could be found who had his competence in the ancient languages and the mastery of OT theology. No one. The man they got was very good in many ways. But he was not the shadow of E.J.Young in terms of mastering the languages and the whole OT. But then again John Murray retires at Westminster and you have a man who was very competent who took his place and because he was so competent and wrote in a way that didn't favor, mass, well the opinion of many in positions of influence, he was moved out of his position. So, you have both things. The political as well as the lack of proficiency. No no, Norman Shepherd took his place.

Comment from the audience\* \*\*How was Calvin when he wrote this part that you just read? It sounds extremely self-confident in the words.

Answer. In 1559 Calvin would have been, let's figure it out. He was 27 in 1536. He has got to be 50. Proficiency in math.

Comment from the audience\*\*\* Did John Calvin make very much money from the sale of all his books?

Answer. No, did not make very much money at all. Um, I think we have time. I may not be able to find it. We have here his last will and testament in this particular volume of readings. You can figure out how much money he has because it states right here who he leaves it to. Do you want me to read this to you or do you just want to pick it up and get it yourself?

Comments from the audience\* \*\*garbled

Answer. I do see here, "To the Boys School I bequeathed out of my succession, ten gold pieces, as many to poor strangers and as many to Joanna, the daughter of Charles Constance and myself by affinity. To Samuel and John, the sons of my brother, I bequeath to be paid by him at his death, each four hundred gold pieces and to Anna and Suzanna and Dorothy, his daughters, each 300 gold pieces. To David their brother, in reprehension of his juvenile levity and petulance, I leave only 25 gold pieces."

Laughs from the audience

Answer. So, what did you figure? That's 1500 gold pieces maybe there. I am just. Not a whole lot.

Comments from the audience\*\*\*Of Calvin and Martin Luther, a catholic historian who was very conservative. He said that Luther was the more genius and the more original of the two. But that Calvin got the greater circulation by virtue of his legally trained mind.

Answer. In other words, Calvin's works tended to circulate more freely and were more readily bought because of his legal training?

Comment\*\*\* Well, mainly the comparison between Luther as the more genius and original thinker versus Calvin as mainly more systematized and more organized.

Answer. You are going to find just about every opinion on the playing board somewhere expressed by somebody and I would respect and would want to interact with them. But that is not my opinion. Unless maybe you are using slightly different words. I would say that Luther was the more flamboyant and pointed. Luther really was the polemicist. And it really got out of hand sometimes. You have to remember that Luther was the guy who said, "I would respond to so and so, but why kick a dead dog." I mean he is, he had kind of a wit and could really emotionally get involved. Calvin was really more the genius though. Calvin was the staid and true scholar who could methodically systematically lay out things and resolve the difficulties. Calvin throughout his life you should know, always expressed deference to Luther. A couple of places he says, "I would wish that his errors were buried and people would not see them because he was such a great man," and that sort of thing. So Calvin recognized his indebtedness to Luther. But I have no doubt that the Protestant Reformation. Well, how can I, I can't finish the sentence that way. That is not right. I was going to say, owes more to Calvin theologically than to Luther. Maybe so. Theologically owes more to Calvin. But politically and in terms of getting the ball rolling. I don't think that Calvin could have gotten the ball rolling. It took a Luther to do that. Luther was good in his own way and gifted. But his gift was not so much systematic exposition of theology. He wrote a lot. Very impassioned.

Comment from the audience\* \*\*His gift may not have been in originality either. That is more. An originality is not necessarily a virtue with regard to the Scriptures.

Answer. That is true, that is true. I was thinking, I was thinking of originality in terms of the ability to synthesize material and to answer criticisms. The ability to not just go back and say, "But so and so said," in response to that. Um.

Comment from the audience\*\*\*\*Calvin essentially developed you know many points. Obviously one of

the greater ones was in terms of Western liberty is the idea of sphere authority and of course I think that reflects quite a bit of original thought.

Answer. That sort of thing, the ability to take ancient truths and express them in an original way so as to answer the problems of that day and age. Original in that way. For one thing you will not find anything like the *Institutes* just in form in Luther. To get Luther's thought, I mean I pity Lutheran scholars who follow him in the way that I follow Calvin. If they had to give the lectures that I have given, boy, it would be, they would just have to go through all these works by Luther and just dig and dig and dig and synthesize and all that. Calvin, although it went through a great evolution, I mean, it is all here. He has tracts and treatises that surrounded it, but the mainstay of Calvin's theology he developed systematically in one place and expanded it and reorganized and all that. But it is right there. You just don't have that in a Luther.

Comment from the audience\* \*\*\*Bondage of the Will, what about that?

Answer. It is the one that Calvin seems to have relied on the most. He, when he defends predestination, he cites Luther favorably in that regard. It is interesting though. I think that Calvin knows that he is needling Melancthon a bit because Melancthon you see backs off from predestination in the way that Luther believed it. Melancthon kind of sells us down the river when it comes to the distinctives of reformation theology.

Comment\*\*\*inaudible.

Answer. Oh yeah and I think anybody with any training will tell you that. Most Lutherans today are followers of Melancthon, not Luther.

Comment\*\*\*The young Luther versus the mature Luther controversy. Of course that Melancthon was such the young Luther who was the more vibrant and so on.

Answer. That sort of thing.

Well, we do have a few minutes because we started late. If you have some questions or comments you would like to make before I read a little bit more?

Comment. What is our homework?

Answer. Our homework will be now finally after all this preparation, we get into the theology of all this and to begin it, Book I, Chapter 1 Section 1. And I would think um, let me just be sure. I would, if I were you, read chapters 1, 2, and 3. I do not promise we will get to the end of it because the opening chapters are very heavy in material. I am sure we won't get beyond chapter 3 so will have covered most of what you want to do. Two weeks from now. Chapters 1,2 and 3 of Book I, The Knowledge of God the Creator.

Comment. I have one question. You mentioned something just before we left two weeks ago in the last session. Inaudible There was that accusation given by Romanists and by modern psychologists and all that. You said that the reformation period, Luther and Calvin and these guys developed what had become they tearing down of society in the sense that it, it began the exalt the individual man as distinct from the person as a part of the whole culture. And that was like the groundwork that eventually led toward man being alienated. I mentioned that to you before we left.

Answer. Well, the Reformation because, well, Protestantism because of the ability of people to protest against the institutional authorities, um, would have in the nature of the case, broken down society. You have a view. The doctrine of the "one and the many" is something which those of us who have read

Rushdoony are familiar with and there are going to be those who say that the one finds its dignity and purpose in terms of the many. And then that the many must respect the privileges and the freedom or liberty of the one. I mean you have these two different opinions in social theory. And if you follow social theorists like T.H. Green who is a Hegelian, or follow Hegel. Or even Rousseau for that matter, what you get is the view that a person finds his true freedom by subjecting his will to that of the masses or to the one if you will. So that, well Rousseau actually said words to the effect that we will compel men to be free. That is, "We will compel them." So somebody holding that view would have an interpretation of the Reformation that this is the beginning of the end, because we are allowing people to protest and to find a pseudo-freedom outside of the unity of the institutional church or state or society.

Comment\* \*\*Does this lead to anarchy?

Answer. Yes, yes. Anarchy which then takes away the true conditions of freedom. So, you don't really find freedom by letting people just do whatever they want. There is a sense in which that is true of course. It must be seen as ironic that we compel men to be free.

Comment\*\*\*Isn't it obvious to them that that ties God's hand altogether and our obedience to God? It should be obvious. Let me mention something. This is a personal note. That I came from a Roman Catholic background and I was very strongly cautioned as a young person to be very much aware, or beware of Protestant literature because it was very, very subversive and so some of the arguments that I heard was that what it did was that because people felt that they could protest that they consequently what it was was that they were bringing out the issue of authority in determining and establishing in the church exactly where authority lies. And so, if you questioned that then you are suspect automatically. And that was a real. Look how you turned out.

Answer. I need to before we run out of time here, point out something about the edition that we are using as our textbook. Headings will be found within the chapters. As you are reading along you have a chapter with a title. That should be Calvin's. But then you will find a subheading. Those subheadings have been supplied by the editor. Okay. Now those subheadings will have under them subsections that are numbered. It is going to confuse you. The numbers are Calvin's, but the titles for the numbered sections have been supplied usually by Otto Veber\*\*\*\*sp who was one of the Calvin scholars who put out an edition of this.

Comment. \*\*\*\*Are they all right?

Answer. They are not bad. I just wanted to tell you that because some students pick this up real quickly and they just assume that Calvin did all this outlining himself, you know. But it is hard to believe that he did because sometimes there are historical. You know, it is the sort of things where from a historical standpoint. Calvin defends the Reformers against one was rained out\*\*\*\*did not understand this phrase. Calvin defends the Reformers. Okay, so chapter titles should be taken as Calvin's. Subsection titles, the editor, and numbers, Calvin's but the title given with the number, Otto Veber\*\*\*sp or the editor.

Now then to close out tonight let me just read "the subject matter of the present work" as Calvin put it in just two, two and a half short pages here. I am reading French edition, well I am reading from the English translation of the French edition of 1560. Again it reflects on Calvin and the nature of work both.

\*\*\*\*\*Read pages 6-8 of the Battles edition\*\*\*\*\*

The following are comments that Dr. Bahnsen makes about this reading\*\*\*\*

Now I read that from another translation earlier. Why does Calvin do theology? He says, "We don't need anything but the Bible. We're not to add anything to it, so why do theology?"

\*\*\* Inaudible audience question

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To make sure that they understand the Scripture properly. That's right. So the theology takes the Scripture and answers the problems of its day or the difficulties of people's hearts. It addresses the things that get in the way of people understanding the Scripture properly. Theology is not intended to add to Scripture or to go beyond, to speculate beyond it, but rather to make sure the Scripture is driven home to our hearts and our problems are answered.

Audience comment: It is also to properly order it. It's the whole idea of systematic.

Well, that would be an interesting question and we really can't get into it. Is there anything wrong with the order of Scripture?

Audience comment: There's nothing wrong with the order, no.

So it can't be improved upon, then.

Audience comment: Well, its not a question of improving it, but its a question of... Most people would have great difficulty, let's say, in going through the entire Scripture, let's say, doing a "topical study." Whereas, in a systematic theology, you have a lot of that work done for you so that it helps to guide you through the Scriptures.

Another audience comment: It's man's problem, it's not Scripture's problem.

Yes, exactly. Exactly. You see, we have a problem in that we can't master everything there, lets say what the Bible teaches about divorce. And so the theologian comes along and he says, "Well look, I will gather the various pieces together and I will order them so that it addresses your problem." Now that is what theology does. It takes the Word of God and says, "What does the whole Bible say about this as a way of answering men's problems and driving it home to their hearts." But the order of the Bible, the way God revealed it, should be seen as perfect as well as the content. There is the material as well as a formal perfection to Scripture. There is a reason why this was the very best way for God to give us the revelation of His truth. Well Calvin seems to be aware of this when he wants to remind us, "The Bible doesn't need anything added to it, but I am just doing this to give a helping hand so that we don't get misled."

\*\*continuing to quote from the Subject Matter of the Present Work, Battles edition page 6. "Now that cannot be better done through the Scripture than to treat the chief and weightiest matters comprised in the Christian philosophy, for he ....." "

Calvin says, "if you will study the Bible profitably for one day, it would do you much better than spending three months in the classroom in the university."

Continuing to quote, "It is very necessary .....that I adduce from it"

All in all Calvin I think truly was a humble man and gained his humility in seeing that whatever truth he had had to be judged by and accepted because it was based on scripture and scripture alone.

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end of tape 4\*\*\*\*