

# <sup>Krs</sup> Calvin in word and deed: A communicological appreciation

D.F. du Plessis  
Department of Communication  
University of South Africa  
PRETORIA  
E-mail: dplesdf@unisa.ac.za

## Abstract

Calvin in word and deed: A communicological appreciation

*John Calvin's views on the role of the preacher, as well as the manner in which he applied these views in practice, are examined by using a simplified linear model of communication. Firstly, Calvin's view on the role of the preacher is examined – as expressed in the **Institutes**, his letters and commentaries. From a communication perspective, it is clear that, from what Calvin said, he thoroughly saw himself as a servant, relying on the Word of God – a servant who had to execute his assignment in obedience to what God (communicator in the model) expected from him as an instrument in His hands. Secondly, in addition to Calvin's views on his role as a preacher, it was also established how he acted in some demanding situations. The consistency of his thinking was illustrated by comparing what he did to what he said. The examination revealed that Calvin's action was to bring the Word. Calvin's actions were therefore consistent with the views articulated in his writings. Thirdly, from his letters to persecuted followers, we can deduce Calvin's views on the practical application of the ideas which he stated in the **Institutes** and other publications. The article concludes that, if measured against the simplified linear communication model, it can be assumed that Calvin saw himself as a communication medium or channel used by God to convey His message and not as a communicator following his own agenda.*

## 1. Introduction

During his lifetime, John Calvin (1509-1564) exercised considerable influence in, not only Geneva, but the whole of Europe. From a communication science point of view, this was a very interesting phenomenon – considering the limitations of communication media and channels in the sixteenth century.

In this article a simple communication model is applied to examine, not only Calvin's articulated views on his role as minister, but also to attempt to establish from historical sources how Calvin acted in this role. The reason why it is important to include his actions is because people do not only convey meaning by means of spoken words, but also by means of what they do. Human communication is also not merely a function of words, and has both content and relational components.

From a communication point of view, everything a person, organisation, or a specified group, etcetera says and does, conveys messages and meaning can be attached to it. One example from our own frame of reference is where a modern organisation, such as a large corporation, goes to extreme lengths to ensure that their corporate image is well defined and that its employees and management contribute positively to the image presented in society and in public.

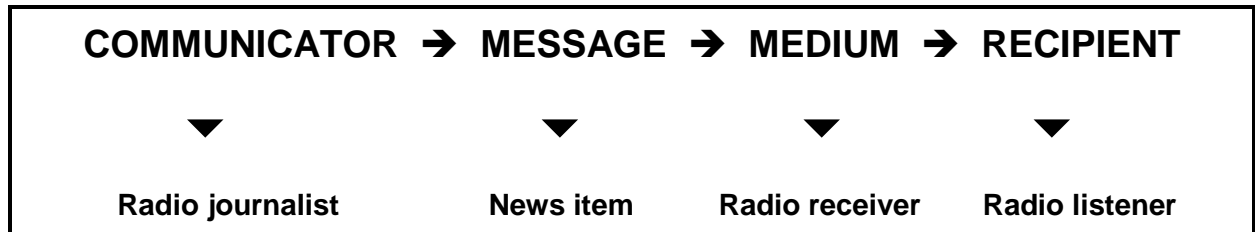
Believers also convey messages about their beliefs in what they say and do. In that sense, Christians have to deliver testimony through their words and through their deeds. God's honour has to be served by the faithful and the church. For Calvin it meant that to be in the service of God, implies self-denial towards God and fellow human being with the consequence that the believer has to be honourable in word and deed in true submission to the Word of God (cf. *Inst.* 3.7.1 and further).

Calvin's views on how he defines his role as a preacher can be deduced (and sometimes he explicitly formulates it) from his extensive writings. Although we are not able to judge Calvin's actions in his absence, it is possible to learn of some of his actions from his own recordings (e.g. letters and other writings) and also historical sources (in the same way in which a modern politician's actions can be judged, in a limited way, from the selections recorded by the media and other sources). Therefore, not only Calvin's verbal (written) communication will be taken into account, but it will also be supplemented by examining some of his nonverbal communication (in the broader sense) in the form of action taken and advice given to others.

Communication can scientifically be viewed from a variety of points of departure. Numerous dimensions of communication can also be isolated and analysed (cf. Littlejohn, 1996 and Bittner, 1985). For the purposes of this article, a simplified linear model of communication is applied in full recognition of the fact that communication is actually a process in which an active recipient takes part (cf. Bittner, 1985:11). In this model a communicator uses a medium as a vehicle to convey messages to a recipient:

**COMMUNICATOR → MESSAGE → MEDIUM → RECIPIENT**

Applied to an everyday communication situation such as a radio news report, it can be seen as:



The question to be answered in this article is to determine whether Calvin (as a preacher) fits into this model and secondly, in which role. The answer to this question may have some implications for the way in which communication is seen in the church and for those who preach.

## 2. Calvin's views on his role as a minister of faith

Calvin explains the role of the minister of faith as follows:

Nevertheless, because he [God] does not dwell among us in visible presence [Matthew 26:11], we have said that he uses the ministry of men to declare openly his will to us by mouth, as a sort of delegated work, not by transferring to them his right and honor, but only that through their mouths he may do his own work just as a workman uses a tool to do his work (*Inst.* 4.3.11).

What Calvin states in the above-mentioned quotation is, from a communication point of view, a very important proposition. In this statement in the *Institutes* Calvin points out the very basic point of departure, namely that the pastor serves as a conduit for the message God wants to deliver – “just as a workman uses a tool to do his work”. The implication is that the preacher is supposed to be an instrument in the hands of God without serving a personal agenda.

In addition to this basic point of departure, Calvin is also clear on authority of ministers of the faith by stating in his commentary on Psalm 2:7 that God wishes to use people to do his work because :

Hereby, also, the authority of the gospel is better established because, although it is published by others, it does not cease to be the gospel of

---

1 All references to the 1559 edition of the *Institutes*.

Christ. As often therefore, as we hear the gospel preached by men, we ought to consider that it is not so much they who speak, as Christ who speaks by them. And this is a singular advantage, that Christ lovingly allures us to himself by his own voice, that we may not by any means doubt of the majesty of his kingdom (Commentary on Psalms 2:7; see Calvin, 1845).

The above view raises the question on how the pastor is equipped to fulfil this task of being an instrument in the hand of God. The answer can be found in Calvin's insistence on the Word of God as the only reference and authority of believers. For Calvin only God's Word is allowed to speak in a sermon. The one who preaches has to preach from Scripture and may, for example not use the opportunity to follow his own agenda. In a letter to Farel, dated 4 July 1546 (Bonnet, 1972 [II]:61-62), Calvin wrote about a play *Acts of the Apostles* which was heavily opposed by his colleague, Michel Cop. Calvin explained that Cop, instead of preaching, just attacked the actors during the sermon. In addition to Calvin's opposition to Cop's viewpoint, it is also clear from this letter that he did not approve of Cop's misuse of the opportunity to preach.

Calvin also indicates that not only has the pastor to relay God's Word, he also emphasised the work of the Holy Spirit in those who preach:

... In other cases he [Paul] views a minister as one that is a servant, not a master – an instrument, not the hand; and in short as man, not God. Viewed in that aspect, he leaves him nothing but his labor, and that, too, dead and powerless, if the Lord does not make it efficacious by his Spirit. The reason is, that when it is simply the ministry that is treated of, we must have an eye not merely to man, but also to God, working in him by the grace of the Spirit – not as though the grace of the Spirit were invariably tied to the word of man, but because Christ puts forth his power in the ministry which he has instituted, in such a manner that it is made evident, that it was not instituted in vain. In this manner he does not take away or diminish anything that belongs to Him, with the view of transferring it to man. For He is not separated from the minister, but on the contrary His power is declared to be efficacious in the minister (Commentary 1 Corinthians 3:7; see Calvin, 1848).

In his commentary on the prophet Isaiah (40:9), Calvin states that an assembly in which the preaching of "heavenly doctrine" is not heard does not deserve to be called a church. He emphasised that God's Word is the source of the ministers' authority to bring the Gospel. Calvin continues:

In this sense also, Paul calls it [heavenly doctrine] (1 Timothy 3:15) "the pillar and foundation of the truth;" for although God might have governed us by himself, and without the agency of men, yet he has assigned this office to his Church, and has committed to it the

---

invaluable treasure of his Word (Commentary on the Prophet Isaiah Volume 2, Isaiah 40:9; see Calvin, 1851a).

Calvin calls preachers “the very mouth of God” (*Inst.* 4.3.1). He clarifies this point stating: “... we are ministers of the Spirit, not because we hold him enclosed and as it were captive, not because we confer his grace on all and sundry at our own will, but because through us Christ enlightens minds, renews hearts — in a word, regenerates men wholly” (cited from Parker, 1992).

In the closing prayer of lecture 86 (Micah 3) Calvin’s view on the role of a minister of the Word again comes to the fore:

Grant, Almighty God, that as thou wouldest have us to be ruled by the preaching of thy word, – O grant, that those who have to discharge this office may be really endued with thy celestial power, that they may not attempt anything of themselves, but with all devotedness spend all their labors for thee and for our benefit (closing prayer, lecture 86 – Micah 3; see Calvin, 1847).

Calvin also refers to the relationship between Moses and Aaron as an indication of how God chooses to communicate to his children:

For although Aaron was the messenger of God, and the organ of the Holy Spirit, we still see that he was not exempt from the usual condition to which we are subjected, of hearing God’s word at the mouth of man. If, then, there are any who object to be taught by the medium of man’s voice, they are not worthy of having God as their Teacher and Master (Commentary Exodus 4:28 Harmony of the Pentateuch, volume 1; see Calvin, 1852).

Calvin emphasises the fact that God provided for pastors and teachers to bring the gospel to his flock:

Since, however, in our ignorance and sloth (to which I add fickleness of disposition) we need outward help to beget and increase faith within us, and advance it to its goal, God has also added these aids that he may provide for our weakness. And in order that the preaching of the gospel might flourish, he deposited this treasure in the church. He instituted ‘pastors and teachers’ [Ephesians 4:11] through whose lips he might teach his own; he furnished them with authority ... (*Inst.* 4.1.1).

For Calvin the Word of God was the only, and last authority – not only with regard to what faith is all about, but also in believers’ actions. For example, with reference to the need for tangible or perceptible evidence, Calvin says in his commentaries on Isaiah 5:19 (see Calvin, 1851):

These are proofs of infidelity; for ungodly men will not acknowledge God, unless they have immediate evidence of his presence, and they refuse to believe his words. Now, if the Holy Spirit, by means of this

mark, holds up ungodly men to detestation, we ought to testify our faith and piety by the opposite sign, that is, by relying on the Word of God, though the effect does not immediately appear; for it is the peculiar excellence of faith to hold us dependent on the mouth of God.

Godfrey (1996:8) indicates that Calvin described his own style of preaching as lively: “Now this preaching ought not to be lifeless, but lively, to teach, to exhort to reprove ... So indeed, that if an unbeliever enters, he may be so effectually arrested and convinced, as to give glory to God ...”

Calvin brought life to his preaching, not by stories or illustrations. The liveliness of his preaching derives rather from effective metaphors and similar devices, as well as from a powerful vocabulary. Harold Dekker (in Godfrey, 1996:8) aptly concludes his observations on Calvin’s style:

Calvin chose his language not to adorn, but to teach. His style was never merely ornamentive or colloquial, but was devised for nothing more nor less than to communicate the Word of God. In simplicity, clarity and forcefulness it was uniquely fitted for this exacting purpose.

The way in which the singing of Psalms was introduced into the Reformed churches also indicates that the Word of God would serve as the only authority in the church. The versification of the Psalms was characteristic of the Biblical orientation of the Reformation. Calvin insisted that only Biblical phrases had to be used in public worship and therefore the first French songbook contained only paraphrases of the Psalms written by Calvin and Marot (Hillerbrand, 1973:214). In the Protestant churches, the whole congregation participated in singing Psalms in the vernacular during sermons (in contrast to the Catholic Church where the choir sang in Latin without any participation from the congregation).

For Calvin, the translation and versification of the Psalms were an important priority. In a letter addressed to Viret on 24 January 1551 (Bonnet, 1972 [II]: 299) he mentions the important work done by Beza in this regard. He requested that Beza immediately send the Psalms which were ready to be printed – and not to wait until all were ready.

We can conclude that Calvin explicitly believed that the pastor has to become an instrument in the hands of God with his calling to bring God’s Word to the people. Calvin saw himself as a tool in the hand of God to proclaim His Word to people. He frequently referred to ministers of the Gospel as instruments or, for example, as trumpets in the hand of God (Simpson, 1984-1992:1318).

His views on the role of the preacher can be summarised as follows:

- Calvin saw himself as a tool or instrument in the hand of God.
- The work of the preacher is that of work delegated by God – just as a workman uses a tool to do his work
- When bringing the Word of God, it is Christ who speaks through the one who preaches under the guidance of the Holy Spirit
- In a sermon only the Word of God may be brought.

From a communication perspective, it is clear that, from what Calvin said, he thoroughly saw himself as a servant who had to execute his assignment in obedience to what God (communicator in the model) expected from him as an instrument in His hands. He is only a messenger – and for our purpose he can be seen as a medium which serves as a channel for carrying the message.

### 3. Calvin's actions

In addition to Calvin's views on his role as a preacher as discussed above, it is also important to illustrate how he acted in demanding situations. The consistency of his way of thinking can be determined by comparing what he did to what he said. Only a few incidents will be related to illustrate how Calvin's actions reflected his thinking.

Because this article is based on research done to examine Calvin's views on protest, the examples are limited to related issues. However, other aspects of Calvin's life, such as his personal behaviour towards the sick, poor and refugees can also be considered in another evaluation.

#### 3.1 Provocation of persecution

When the tyrannical King Francis I viciously persecuted the faithful, Calvin was called to action. He did not call for measures to violently defend the persecuted. His reaction was to go back to the Word and to publish the first edition of his *Institutes* (which was originally intended for instructional purposes) as an apology. In the *Institutes* he systematically described the faith of the followers of the Reformation by setting a positive alternative (cf. Calvin, 1984:110-111).

Already in this first act of protest, Calvin was very sensitive about the testimony that went out from the actions of the believers because inappropriate action may have sent out the wrong message about the character of the Reformation. For example, in his letter to King Francis I, which served as a preface to all editions of the *Institutes* he states (Calvin, 1984:110-111):

We are, I suppose, contriving the overthrow of kingdoms – we, from whom not one seditious word was ever heard; we, whose life when we lived under you was always acknowledged to be quiet and simple; we, who do not cease to pray for the full prosperity of yourself and your kingdom, although we are now fugitives from home!

And further on he reiterates:

But if any persons raise a tumult under the pretext of the gospel – hitherto no such persons have been found in your realm – if any deck out the license of their own vices as the liberty of God’s grace – I have known very many of this sorts – there are laws and legal penalties by which they may be severely restrained according to their deserts. Only let not the gospel of God be blasphemed in the meantime because of the wickedness of infamous men.

### **3.2 Confrontation with Geneva’s senate**

Another incident which clearly illustrates Calvin’s reaction when there was a need to act, was when the senate of Geneva, in 1553, interfered with the decision of the presbytery to forbid a person named Bertellier, to participate in the Holy sacrament of the Supper on account of certain “crimes”. This was a time when there was a bitter struggle between the Libertine dominated Senate, under the leadership of Perrin, and the church on the issue of the independence of the church. Bertellier petitioned the senate to authorise the abrogation of his sentence. If this request had been granted, it would have affected the church discipline with the implication that the presbytery would not have been allowed to apply disciplinary measures. This would have resulted in all church order dissolved. Bertellier’s request was granted and with the senate’s letter of pardon he insisted to participate in the Supper. Everything was set up for a major confrontation between the church and the senate in Geneva (see also Calvin’s letter to Viret on 4 September 1553).

Beza (1984) relates as follows on the outcome of this incident:

Perrin, and his faction, expected that Calvin would either disobey the orders of the senate, and thus sink under popular tumult, or, if he obeyed them, all the authority of the presbytery, and with it all the powerful restraints upon the wicked, would, without difficulty, be afterwards broken for ever. But Calvin, having received notice of this revolution only two days before the administration of the Supper, as usual, in September, uttered, during the sermon, with uplifted hands, and in a solemn tone, many severe denunciations against the profaners of mysteries, whose sacred character he described; and ‘for my own part’, said he, (after the example of Chrysostom,) ‘I will rather suffer myself to be slain, than allow this hand to stretch forth the sacred things of the Lord to those who are lawfully condemned as despisers of God’.



This voice, wonderful to state, produced such an effect, even upon his unbridled enemies, that Perrin immediately gave secret orders to Bertelier, not to present himself at the table, and the sacred mysteries were celebrated with a surprisingly profound silence, and under a solemn awe, as if the Deity himself had been visible among them.

Wileman (1998) elaborates on the event:

The eventful morning dawned. The bell invited the people to the church of St. Peter. The Libertines were present, with their swords, determined to communicate. Calvin preached on the intention of the sacred ordinance, and spoke of the state of mind necessary for obedience to the Lord's command. At the close, he said: 'As for me, so long as God shall leave me here, since He hath given me fortitude, and I have received it from Him, I will employ it, whatever betide; and I will guide myself by my Master's rule, which to me is clear and well known. As we are now about to receive the Holy Supper of our Lord Jesus Christ, if anyone who has been debarred by the Consistory shall approach this table, though it should cost my life, I will show myself such as I ought to be'.

After this, the Libertines excused themselves and left the service without any disturbance.

From this incident it is clear that Calvin was a man of action – when called upon. The Libertines came to Holy Supper that morning, determined to force through their ungodly plan. However, Calvin disarmed them with action – bringing the Word of God. It is clear that Calvin, by acting in such a decisive way, did not deviate from his articulated view that he is only the messenger, relying completely on the Word.

### **3.3 Violence**

In 1562 the Protestants violently ousted the government of the city of Lyons under the leadership of one of the ministers of the Church, and on 13 May 1562 Calvin wrote a letter to the Church in Lyons in which he made his views on the issue very clear (Bonnet, 1972[IV]: 269-272):

It is an unbecoming act in a minister to play the trooper, or captain, but it is much worse when one quits the pulpit to carry arms. But the worst of all is to go to the governor of a town, pistol in hand, and glorying in force and violence, to threaten him; here are the words that have been repeated to us, and which we hold from trustworthy witnesses: 'Sir you must do it, for we have the force in our hands'. We tell you frankly that we feel as much disgust at expressions of that sort as at the sight of a monster. ... For you should much rather quit these people, and separate yourselves from them, than bring disgrace on the gospel by associating with them.

Although the Protestants in Lyons were severely persecuted and reacted in self-defence by violently taking over the city, Calvin acted when he heard about the abuses and immediately reprimanded them without fear when there existed a possibility that the gospel may be disgraced – meaning that the wrong message may reflect negatively on the honour of God because it is not faithful to His Word.

### **3.4 Summary**

The incidents above serve to illustrate that when Calvin was called upon to act, he did not revert to worldly measures but his immediate response was to go back to the Word – one could say Calvin's action was to bring the Word. Calvin's actions were therefore consistent with the views articulated in his writings.

## **4. Calvin's advice to others**

Calvin was well known for his extensive correspondence with hundreds of correspondents all over Europe. Much of his influence as Reformer could be attributed to his elaborate correspondence. He often directed letters of encouragement and advice to kindred spirits. There was a continuous flow of messengers to and from Geneva, and a sophisticated system of secret couriers developed which carried messages effectively, for example, to and from France. His letters were not only directed to his friends or theologians, but also to monarchs all over Europe, or the ordinary faithful who had to be encouraged. This also contributed to the fact that his influence extended far beyond what could have been expected (cf. De Groot, 1988:45).

From his letters, we can deduce Calvin's views on the practical application of the doctrine which he set out clearly in the *Institutes* and other publications. Calvin's advice to his persecuted followers provided a clear indication of how his theoretical views on how believers should act, had to be interpreted. He was acutely sensitive of the testimony that may go out from the actions of believers. A few examples of his advice to others are the following:

### **4.1 Persecution and violence**

When the Protestants were under severe stress because of persecutions and injustice, Calvin consistently reminded them of what God asked from believers in His Word and warned against violence as a means to act against tyrants. In a letter to the Church in Paris in 1557, he begged the persecuted community in the following words not to revert to violence (Bonnet, 1972 [IV]:360-361):

... we pray you to practise the lesson that has been taught us by the great Master, to possess our souls in patience. We know how difficult that is for the flesh, but recollect also that then is the moment to strive against ourselves and our passions, when we are assailed by our enemies. ... Let it be your study to attempt nothing which is not warranted by his word. In maintaining a meek obedience to his will, we are assured that he will ward off the blow, or at least give us strength and courage to endure it; but if we go beyond the limits he has prescribed to us, let us always fear to receive at last the wages of our temerity. ... And indeed better it were that we were all involved in ruin, than that the gospel of God should be exposed to the reproach of arming men to sedition and tumult ... but excesses and violence will bring with them nothing but barrenness.

This comment from Calvin is an explicit warning to the faithful to be careful about the messages transmitted by their behaviour. The believers are reminded to attempt nothing which is not warranted by God's Word.

## 4.2 Public demonstrations

A public demonstration is a highly effective tool of communication because of its visibility and the impact it may have on a community.

In a letter to the Marquis de Vico on 19 July 1558 (Bonnet, 1972 [III]:444 & 445) Calvin approvingly narrated an incident when a large gathering of people assembled in public and started to sing Psalms (at a time when they were persecuted). The King of Navarre also joined the group. From his correspondence it can be deduced that Calvin approved of public demonstrations when conducted in an orderly and confessional manner – as an opportunity to testify in favour of the protester's beliefs (also in the manner of their actions).

However, he also made it clear what type of behaviour was not acceptable at such occasions. In a letter to Peter Martyr (Bonnet, 1972 [IV]: 107) Calvin, in strong language referred disparagingly to a public incident where Protestants were involved:

... in the presence of an immense concourse of people, the Cardinal was hanged in effigy, and when by an order of the parliament, archers of the guard were sent to put an end to this ignominious exhibition, means were found secretly to set fire to the gibbet which was consumed along with the effigy. Proclamations against the house of Guise are hawked up and down, and daily published in the principal cities. These are the beginnings of sorrows, as far as the French are concerned, but they also for the most part bode no good to us.

### **4.3 Iconomachy**

Calvin strongly rejected idolatry in his *Institutes*, based on the Commandment “you shall not make for yourself a graven image, nor any likeness” (*Inst.* 1.2.1). In reaction to the almost superstitious idolatry of relics, statues, and images found in the Roman Catholic Church, the “Calvinistic” churches were characterised by the absence of any works of art or decorations.

In a letter to “Monsieur le Curé de Cernex” in 1543 (Bonnet, 1972 [I]:371) Calvin wrote the following on the use of objects:

And what devotion is there to place reliance in candles and torches, in beautiful and sumptuous equipage, in images, in reliquaries of the dead? Such, indeed, has always been the use and wont of Pagans, as appears from history. How such things comport with Christianity, it is impossible to explain.

In view of the above, it could be expected that the Protestants’ acts of iconoclasm would serve a strong symbolic communication purpose with high impact on the various communities. Although Calvin felt strongly about idolatry, he always measured actions against the guidelines set by the Word. Protestant mobs did storm Catholic cathedrals and smashed images and altars and cleared it from artistic treasures, but Calvin never approved of such actions. One example of such an incident was when the Protestants took over the city of Lyons in April 1562. One of their first acts, once in power, was to vandalise the local cathedral. When Calvin was informed about the incident, he wrote a letter to the Church in Lyons in which he stated:

For you should much rather quit these people, and separate yourselves from them, than bring disgrace on the gospel by associating with them. ... By what title shall it be lawful to take away by force things that belong not to any private person? If petty thefts are punishable, it is a double crime to plunder public property. Therefore, if you wish not to be hated and detested by all men, take measures to repair such offences (Bonnet, 1972[IV]: 269-272).

In addition, he also wrote to the Baron des Adrets on the same day and called on the leaders of the Protestants in France to punish the people guilty of vandalising and to make good the losses:

And in fact we are very certain that the Prince of Condé and all the worthy Seigneurs that have embraced our party, will not only disavow but stamp with infamy such an act, inasmuch as it is calculated to bring disgrace upon a cause so good and holy in itself, and render it odious (Bonnet, 1972 [IV]:272-273).

It is therefore clear that Calvin was very sensitive about the message that would be sent by the actions of believers.

## 5. Conclusion

In the introduction the following simplified communication model was presented:

**COMMUNICATOR → MESSAGE → MEDIUM → RECIPIENT**

Applying this model, it is clear that Calvin saw himself as a communication medium or channel being used by God to convey his message. When Calvin acted, it was to bring God's Word to the situation. In such a model the medium does not follow a personal agenda and no message originates from the medium – it is only a carrier of the message from the communicator – in Calvin's case, it is God and His Word.

The implication for preachers (but also for all believers) is to apply this criterium to determine where they fit into the communication model. Are they media conveying messages or do they become communicators following their own agendas?

A study on the misuse of Calvin and his ideas for purposes of political gain (cf. Du Plessis, 1996), indicated that the position where the preacher fulfills the role of the medium in the model, changes when religion becomes a vehicle for ideological messages. In such a case the person claiming to act on the behalf of God becomes the communicator and uses religion as a medium to reach the recipients (followers). Under these circumstances the intention of the communicator is to exercise power through religion. His/her ability to exercise this power becomes communicatively more effective when the recipients of the message are not familiar with the authenticity of religious claims that are used to transmit, for example, political messages.

In contrast to the above, Calvin teaches us to become better media and not to try to become better communicators in the service of the Lord.

## Bibliography

- BEZA, T. 1984. 'n Noukeurige lewensbeskrywing van Johannes Calvyn. (*In* Calvyn, J. Institusie van die Christelike godsdienst. Vertaal deur H.W. Simpson. Potchefstroom : Calvyn Jubileum Boekefonds. p. 1-78.)
- BITTNER, J.R. 1985. *Fundamentals of Communication*. New Jersey : Prentice-Hall.
- BONNET, J. 1972. *Letters of John Calvin: Compiled from the original manuscripts and edited with historical notes. Volumes I-IV*. New York : Franklin.

- CALVIN, J. 1845. Calvin's Commentaries: Psalms. Vol. 1. Translated by J. Anderson. Edinburgh : Calvin Translation Society.
- CALVIN, J. 1847. Calvin's Commentaries: Twelve minor prophets. Vol. 3: Johah-Micah, Nahum. Translated by J. Owen. Edinburgh : Calvin Translation Society.
- CALVIN, J. 1848. Calvin's Commentaries: Corinthians. Vol. 1. Translated by J. Pringle. Edinburgh : Calvin Translation Society.
- CALVIN, J. 1851. Calvin's Commentaries: Isaih. Vol. II. Translated by W. Pringle. Edinburgh : Calvin Translation Society.
- CALVIN, J. 1852. Calvin's Commentaries: Harmony of the Pentateuch. Vol. 1. Translated by C.W. Bingham. Edinburgh : Calvin Translation Society.
- CALVYN, J. 1984-1992. Institusie van die Christelike godsdiens. Vol. 1-4. Vertaal deur H.W. Simpson. Potchefstroom : Calvyn Jubileum Boekefonds.
- DE GROOT, C.G. 1988. Johannes Calvyn. Potchefstroom : PU vir CHO.
- DU PLESSIS, D.F. 1996. Johannes Calvyn en Afrikanerprotes: 'n vergelykende studie van die uitgangspunte en die media van protes. Pretoria : Unisa. (D.Litt. et Phil.-proefskrif.)
- GODFREY, W.R. 1996. Foreword: John Calvin, the preacher. (*In Calvin's Commentaries: The epistles of Paul to the Galatians and Ephesians. Ages Digital Library. 1998. The John Calvin collection.*)
- HILLERBRAND, H.J. 1973. The World of the Reformation. New York : Charles Scribner's sons.
- LITTLEJOHN, S.W. 1996. Theories of Human Communication. Belmont : Wadsworth.
- PARKER, T.H.L. 1992. Calvin's Preaching. Louisville, Kentucky : Westminster/John Knox.
- SIMPSON, H.W. 1984-1992. Voetnotas. (*In Calvyn, J. 1984. Institusie van die Christelike godsdiens. Vol. 1-4. Vertaal deur H.W. Simpson. Potchefstroom : Calvyn Jubileum Boekefonds.*)
- WILEMAN, W. 1998. John Calvin: His Life, His Teaching, and His Influence. (*In Ages Digital Library. 1998. The John Calvin collection.*)

### **Key concepts:**

communication model; applied to Calvin's teaching  
John Calvin as a preacher

### **Kernbegrippe:**

Johannes Calvyn as prediker  
kommunikasiemodel; toegepas op Calvyn se onderrig