CALVIN’S POLITICAL THEOLOGY AND THE PUBLIC ENGAGEMENT OF THE CHURCH

This book explores a little-appreciated dimension of John Calvin’s political thought, his two kingdoms theology, as a model for constructive, Christian participation in liberal society. Widely misunderstood as a proto-political culture warrior, due in part to his often misinterpreted role in controversies over predestination and the heretic Servetus, Calvin articulated a thoughtful approach to public life rooted in his understanding of the gospel and its teaching concerning the kingdom of God. He staked his ministry in Geneva on his commitment to keeping the church distinct from the state, abandoning simplistic approaches that placed one above the other, and rejecting the temptations of sectarianism or separatism. This revealing analysis of Calvin’s vision offers timely guidance for Christians seeking a mode of faithful, respectful public engagement in democratic, pluralistic communities today.

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CHRIST’S TWO KINGDOMS

MATTHEW J. TUININGA
Calvin Theological Seminary
To my parents, Cal and Ellen Tuininga, to whom I owe so much.
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Acknowledgments

This book arose from a dissertation I wrote while studying at Emory University in Atlanta, Georgia. It is the culmination of five years of doctoral work and many more years of research and conversation with teachers, colleagues, students, family members, and friends. I have accumulated more debts than I can possibly acknowledge here: library staff at the Robert W. Woodruff and Pitts Theology libraries at Emory University; staff at Emory Law School’s Center for the Study of Law and Religion (especially Amy Wheeler); colleagues and friends who attended presentations of the work and offered their critical feedback; students and other conversation partners in seminars, classes, online forums, and other informal settings; and teachers who challenged and encouraged early attempts to work out my thoughts in various assignments or papers. I am grateful for opportunities to present summaries of the work at the Third Refo500 Conference in Berlin in May 2013 and at the Second Annual Convivium Calvinisticum, sponsored by the Davenant Trust, in South Carolina in June 2014. I am thankful for funding I received through the Faculty Heritage Fund at Calvin Theological Seminary during the final stages of putting this book together.

I owe a special debt of gratitude to Michael S. Horton and David VanDrunen of Westminster Seminary California, who first guided me into the field of political theology and drew my attention to the Reformed two kingdoms tradition. Both Mike and Dave helped me begin to explore the field through directed studies, while Dave gave me the opportunity to serve as his research assistant and work with him on multiple projects on Reformed political theology and ethics. I am very thankful to the four individuals who graciously served as my doctoral committee: Timothy P. Jackson, John Witte, Jr., Elsie Anne McKee, and Steven M. Tipton. Steve gave me the opportunity to teach the sociology of religion with him while helping me to take a sociological perspective on religion and politics into proper account. Elsie offered her excellent historical theological expertise to the project from Princeton Seminary, despite having never met me personally.
Acknowledgments

beforehand. Tim guided me through my doctoral program as a teacher, advisor, and friend, beginning with the day he went above and beyond the call of duty by allowing me, my wife, and our one-month-old son to stay indefinitely at his home in Atlanta until we could find our own place to live. He has always challenged me to wrestle with the implications of Christian agape in social, political, and ecclesiastical contexts. Even where we have our disagreements, he has cheered me on as a friend and colleague.

To John I owe an enormous debt; he was the one who first believed in me as a graduate student and made me excited about the prospect of coming to study at Emory. John and I hit it off as soon as we realized that we both grew up in the same Dutch Reformed immigrant community in southern Ontario and attended the same school (at different times of course!). He made me his research assistant and introduced me to the immense field of Calvin studies, driving me to Calvin’s commentaries, sermons, and letters to scour everything he wrote relating to law, an effort that proved to be an invaluable foundation for my own research. He likewise introduced me to the nexus between religion and contemporary law by graciously including me in Emory Law School’s Religion and Law group, which is affiliated with the Center for the Study of Law and Religion. John has the gift of encouragement, and where I faltered, even when his own plate was piled high with challenges, he always helped me see the big picture of what I was doing and how it was thoroughly worth pursuing. Needless to say, without John, this project never would have happened.

I am also grateful for a number of individuals who graciously read the whole of the manuscript and offered their encouragement and advice: Nicholas Wolterstorff, John L. Thompson, David Little, Barbara Pitkin, William R. Stevenson, David VanDrunen, Brad Littlejohn, John Bolt, and Herman Selderhuis. These impressive scholars saved me from numerous mistakes, helped me to clarify key arguments where necessary, and offered invaluable encouragement. It should go without saying – but I must say it anyway – that I alone am responsible for the mistakes and weaknesses that remain.

In addition, I have benefited tremendously from conversations with teachers, colleagues, family members, and friends who’ve helped me to work out the arguments and perspectives found in this book. They include Jay Green, Richard Follett, Ellen Marshall, Elizabeth Bounds, Stefan Losel, Dianne Stewart, Jimmy McCarty, Justin Latterell, Iwan Baamann (who also helped check some of my translations), David Alenskis, Davey Henreckson, Mika Edmondson, Ron Prins, Jeremy and Janine Huntington, Mark and Carla Van Essendelft, Eric Tuininga, Calvin and Ellen Tuininga, and many others.

I am grateful to my children, Joel, Katherine, and Sarah, who were faithful in prayer and encouraging in spirit while I worked on this book. They always make sure
I keep the bigger picture in perspective, and not infrequently, they have been the inspiration that kept me going.

My greatest debt, without question, is to my wife Elizabeth, who has been my primary conversation partner and best friend from the beginning to the end of this project. She has been gracious, patient, and encouraging far beyond my deserving. As my first and most supportive critic, she faithfully read the early drafts of my work before anyone else and almost always anticipated their best criticism and suggestions. She has kept our family running remarkably smoothly even amid the most stressful of times. Her commitment to me is the bedrock of my life. My gratitude for her love is far beyond what words can express.
Note on Citations of Calvin’s Works

Calvin wrote his scholarly works in Latin, but he ordinarily published a French translation as well. He gave his academic lectures in Latin, while he preached his sermons in French. The majority of these primary sources can be found in the *Ioannis Calvini Opera Quae Supersunt Omnia*, *Corpus Reformatorum* (volumes 29–87; eds. Johann Wilhelm Baum, August Eduard Cunitz, and Eduard Reuss; 1863–1900), hereafter *Calvini Opera* or CO, while the rest of the sources I used can be found in the *Supplementa Calviniana: Sermons Inédits* (eds. Hanns Rückert et al.; Neukirchen: 1936–2006), hereafter SC, or at the Post-Reformation Digital Library (www.prdl.org/). Nearly all of Calvin’s works, including most of his sermons, have been translated and published in English. In such cases I have used the English translations while checking key terminology and wording against the original Latin or French. Occasionally I have altered the translation or wording, either for stylistic or substantive clarity. Thus when referring to Calvin’s writings, I have used the following method:

- When citing Calvin’s *Institutes of the Christian Religion*, I usually cite parenthetically according to book, chapter, and paragraph from the 1559 edition, a form of citation that works for both English translations and the original Latin. When I cite the 1536 edition, however, I cite according to chapter, subchapter, and paragraph. Both these forms of citation work for both the English translations and the original Latin. The English translations I have used are:
- When citing Calvin’s occasional writings, I directly cite the English translation, along with the Latin or French original.
• When citing Calvin’s letters, I provide the receiver and date of the letter, along with the original source. The English translations I have used come from:
• When citing Calvin’s commentaries and sermons, I provide the passage on which Calvin is commenting, along with the date and the original source. With the commentaries, this is always a citation from the Calvini Opera, except in the case of the 1540 commentary on Romans, in which case I have used T. H. L. Parker’s Iohannis Calvini Commentarius in Epistolam Pauli ad Romanos (Leiden: Brill, 1981), which shows the variants between the 1540 and 1557 editions. The English translations I have used are as follows:
  • Men, Women, and Order in the Church: Three Sermons (Sermons on 1 Corinthians). Translated by Seth Skolnitsky. Dallas, TX: Presbyterian Heritage Publications.
Note on Citations of Calvin’s Works


Abbreviations

CO  Ioannis Calvini Opera Quae Supersunt Omnia, Corpus Reformatorum (volumes 29–87; ed. Johann Wilhelm Baum, August Eduard Cunitz, and Eduard Reuss; 1863–1900).
