

I remember when I was out in New Mexico in mission work after my second year in seminary. One time I was talking to a man who told me he'd lived out in the desert for some years. And he said, out there in the desert where he lived there was a little cabin in the desert and he was in the back room and his little child was in the front room. And he said, he heard a sound of something hitting, and then he heard a sound of something hitting harder. And then he said, the little child would laugh and then he said another sound hitting, and then he heard another sound hitting twice as hard and the child laughed again. And after this had been repeated two or three times he wondered what it was. He went to the door and peeked in and he looked, and there was the little child in front of the screen door and just outside the screen ~~door~~ floor was a great big rattle snake. And the child looked at the rattle snake and he hit the screen door with his hand and the screen door flew out against the rattle snake, and the rattle snake was angry and he sprang and hit the ~~screen~~ ^{screen} and the screen shut with a bang and the little child laughed. There was no fear in the heart of the child. Absolutely no fear in the heart of the child. The man said he grabbed his rifle and ran around outside and shot that snake as quick as he could and was afraid before he got there that it might break through the screen and come through and kill ~~the~~ the child. There was no fear in the heart of the child but there was tremendous danger. And this is not a picture of a little child having no fear, it is a picture of a little child having no need to have any fear. It is a picture of external safety. A picture of freedom from external danger.

John Calvin has often been called the exegete of the Reformation. He was a very careful student of the Bible. He studied it in the Heb. and in the Gk. very carefully. He gave sermons on just about all parts of the Bible. Some of these sermons were taken down in rough notes and published. Some of these he worked over and revised, and so you get a set of Calvin's commentaries there is great diversity among them. There are some parts like Isaiah that he worked over and over and issued in several editions so it is very clear what he thought it meant. There are other parts in which somebody took down in short hand what they could get of his sermon. So there is great variety among them in Calvin's sermons. Now Calvin was not much interested in eschatology. He never