

In the introductory section of the work, Beza's development as nobleman, pastor and theologian alongside Calvin is described. Further illuminated is the persecution of the Protestants in France, in the context

of the religious and political crisis heightened by the contested succession to the throne in 1559.

The involvement of religion, theology and politics is seen at the colloquy in Poissy and in Beza's there made speeches.

The "Histoire ecclésiastique des églises reformées aus royaume de France" (1580) presents the most complete content of Beza's speeches. My work is based mainly on this source. The authorship of the "Histoire ecclésiastique..." is disputed and it is possible, as recent research shows, that Beza himself was the author of the work.

In his first speech, Beza describes the status of the Catholic Church as desolate and subjects the church to intense criticism. It reveals that the causes of the Reformation were theological, since from the Protestant point of view the "pure" doctrines according to the teachings of the prophets and apostles were the theology to be preserved – further that the Holy Scriptures are the sole basis for religious renewal. Tension developed between the callings of the majesty of God and those of the King, since in Beza's view the person of God clearly has a higher ranking.

In the second speech, Beza distinguishes between the Church in a narrower sense compared to a wider view of the Church. He differentiates between the "Chosen" members of Christ and those who are of the devil, belonging in a wider sense to the church.

In his first and second speeches Beza shows his Protestant piety and religiosity, illustrated through his descriptions and callings of God and Jesus Christ.

With his speeches Beza functioned as pastor and preacher, at the same time as representative of the Calvinistic faithful. He proved himself as the developing leader of Calvinism in France.