

GOD WHO IS RICH IN MERCY



Essays presented to
Dr. D. B. Knox

edited by

Peter T. O'Brien
*Vice Principal,
Moore Theological College,
Sydney, Australia*

and

David G. Peterson
*Head of the Department of Ministry,
Moore Theological College,
Sydney, Australia*

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Chapter 16

THE PREACHING OF REPENTANCE IN JOHN CALVIN

Repentance and Union with Christ

ROBERT C. DOYLE

Introduction

The preaching of repentance is a very important distinctive of evangelical practice. How this task is approached is very much a function of the particular theological interpretation of repentance. Perhaps surprisingly, many of those who see themselves as part of the Reformed tradition have fundamental differences here, and even disagree with their historical forbear, John Calvin, over what on any view is a basic of the Protestant rediscovery of the Gospel.

Archdeacon T. C. Hammond, the dominant teacher of theology in the Anglican Diocese of Sydney from 1935 to 1958, defines true repentance in a philosophical way as, "midway between a state of nature and a state of grace . . . it is a turning from sin and leads on to an act of faith."¹

Louis Berkhof, whose books still wield a large influence, starts with a psychological definition, approves of an emphasis in Calvin, and ends with the place of law. "Repentance . . . that change wrought in the conscious life of the sinner, by which he turns away from sin." "Repentance is only a negative condition, and not a positive means of salvation . . . Luther sometimes spoke of a repentance preceding faith, but seems nevertheless to have agreed with Calvin in regarding true repentance as one of the fruits of faith."² Repentance "is wrought in man primarily by the law of God."³

More recently, Jurgen Moltmann has come at the topic through his theology of hope, and given an eschatological definition which necessarily places the practice of repentance in the present historical context of God revealing his future rule as promise. Thus repentance is more than individual. "Repentance means con-version', an 'about turn'. And this is a *turn to the future*. It is a turn to the future of the living God, and therefore a turning away from death and all the

powers that destroy life. Hope for the future is only possible if the past is honestly recognized and accepted, without any self-justification." "Repentance means the *practice* of a new life . . . That is why there is a fresh start towards the future politically and economically too."⁴

Karl Barth, while very much reliant on and approving Calvin's treatment,⁵ and especially his description of repentance as *mortificatio* and *vivificatio*, nevertheless is a sharp critic:

The doctrine of Calvin obviously suffers . . . from a curious over-emphasising of *mortificatio* at the expense of *vivificatio* . . . What we have called the divine call to advance is in Calvin so overshadowed by the divine summons to halt that it can hardly be heard at all. The result is that his presentation is not merely stern, as is inevitable, but sombre and forbidding. And this is quite out of keeping with the themes presented.⁶

Much earlier, A. A. Hodge of Princeton went further in his criticism and rejected John Calvin's schema outright:

Some (Reformers) defined repentance as consisting, 1st, of mortification, or dying unto sin; and, 2d, of vivification, or living unto God. This corresponds to our view of sanctification. The Lutherans make repentance to consist in, 1st, contrition, or sorrow for sin; and, 2d, in faith in the gospel, or absolution.—"Augsburg Conf.", Art 12. This although a peculiar phraseology, is the true view.⁷

These views raise several fundamental issues about the Genevan's doctrine of repentance and its subsequent preaching; its relationship to the broad New Testament themes of law, grace and eschatology, and the advisability of seeing it as *mortificatio* and *vivificatio*.

The Scholastic Doctrine of Penance

In Book III, chapter 3 and following of his *Institutes of the Christian Religion* John Calvin hammers out his understanding of repentance against the prevailing medieval doctrine of penance. The approach is bold. With Luther's solution on view, he examines the relationship between forgiveness and repentance. Repentance does not cause forgiveness, rather, rightly understood, it follows it!

The scholastic doctrine of penance torments the conscience. "While they require three things for repentance — compunction of heart, confession of mouth, and satisfaction of works — at the same time they teach that these things are necessary to attain forgiveness of sins. *But if there is anything in the whole of religion that we should most certainly know, we ought most closely to grasp by what reason, with what law, under what condition, with what ease or difficulty,*

forgiveness of sins may be obtained! . . . If forgiveness of sins depends upon these conditions which they attach to it, nothing is more miserable or deplorable for us."⁸

Martin Luther's solution to this sprang out of his own wrestling with the problem posed by the medieval sacramental approach which left the penitent not with a full and final absolution ringing in his ears, but the knowledge that he had to perform considerable satisfactions to remit temporal, ecclesiastically imposed penalties to escape a future, more painful remission of the same in the flames of Purgatory. For Luther, the full forgiveness of sins was not conditional on a proper penance, but guaranteed because God had already righteously acted in Jesus Christ to justify us. The only possible response to his from our side was not works, but faith. With that insight, Luther moved from deep despair to joyful assurance.

Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes I hated the righteous God who punishes sinners, and secretly . . . I was angry with God . . . nevertheless, I beat importunately upon Paul (Romans 1:17) . . . At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In (the gospel) the righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.'" There I began to understand that the righteousness of God is that by which the righteous live by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith . . . Here I felt that I was altogether born again and had entered paradise itself.⁹

Reflecting on his understanding of the gospel, and no doubt on his experience in coming to the point of finding great relief in apprehending that gospel, Luther systematized the *ordo salutis* in terms of the law driving us to the despair of repentance, and then grace intervening, so to speak, to produce faith, which alone justifies, or brings the full forgiveness of sins.

But in understanding how forgiveness comes to a man, especially in light of the medieval answer, Calvin's starting point is not law or repentance, but faith.

Now it ought to be a fact beyond controversy that repentance not only constantly follows faith, but is born of faith . . . There are some, however, who suppose that repentance precedes faith, rather than flows from it, or is produced by it as fruit from a tree. Such persons have never known the power of repentance.¹⁰

Calvin then argues from the theological meaning of the leading motif in the preaching of John the Baptist and Jesus. Faith does not precede repentance, his adversaries argue from Matthew's Gospel, but follows it, for does not Christ and John "first urge the people to repentance, and add that the Kingdom of Heaven had come near?" The reply is devastatingly insightful into the inherent logic of the Christ event. "Yet while they superstitiously cling to the joining together of syllables, they disregard the meaning that binds these words together. For while Christ the Lord and John preach in this manner: 'Repent, for the Kingdom of Heaven is at hand', do they not derive the reason for repenting from grace itself and the promise of salvation? Accordingly, therefore, their words mean the same thing as if they said, 'Since the Kingdom of Heaven has come near, repent'."¹¹ So it is the theological order of the Gospels, not their teaching order, that has to inform our understanding of the relationship between forgiveness and repentance. Grace or gospel is primary, not law.

Thus, in direct rebuttal of scholastic penance Calvin asserts, "repentance is not the cause of forgiveness of sins."¹² The mercy of God in Jesus Christ is the cause, and the preaching of this precedes repentance. "By proclaiming the Kingdom of God, he was calling them to faith, for by the Kingdom of God, which he taught was at hand, he meant the forgiveness of sins, salvation, life and utterly everything that we obtain in Christ. . . . 'The Kingdom of God has come near; repent, and believe in the gospel.' First he declares that the treasures of God's mercy have been opened in himself; then he requires repentance; finally, trust in God's promises."¹³ "When God offers forgiveness of sins, he usually requires repentance of us in turn, implying that his mercy ought to be a cause for men to repent."¹⁴

Now Calvin has insisted from the beginning that a major concern in this reformulation from the biblical data of the current Roman and Lutheran options is pastoral. "We mean to show that a man cannot apply himself seriously to repentance without knowing himself to belong to God. . . . no one is truly persuaded that he belongs to God unless he has first recognized God's grace."¹⁵ Thus we do not expect the Genevan to espouse an "easy believerism" by down playing the crucial importance of repentance in a right, and therefore true, appropriation of the forgiveness offered in the gospel. On the contrary, Calvin will go on to make repentance the apical mark of Christian existence, which encompasses all the spiritual benefits known elsewhere as joy, love, peace, assurance and the like. He does this by opening out repentance under two main sets of notions: evangelical repentance vs legal repentance, and, *mortificatio* and *vivificatio*.

Evangelical Repentance vs Legal Repentance

Borrowing categories from Bucer and Melancthon,¹⁶ Calvin makes a distinction between legal repentance, where "the sinner, wounded by the branding of sin and stricken by dread of God's wrath, remains caught in that disturbed state and cannot extricate himself from it", and evangelical repentance, where "the sinner indeed sorely afflicted, but rises above it and lays hold of Christ as medicine for his wound, comfort for his dread, the haven of his mercy."¹⁷

Looking at the biblical examples (Cain, Saul, and Judas) advanced by those making this distinction, Calvin concludes that "their repentance was nothing but a sort of entry way of hell". By contrast, those who showed evangelical and saving repentance (Hezekiah, the Ninevites, David, Peter, and the respondents to Peter's Pentecost sermon) did so because they looked to and trusted God's goodness.

It is this *goodness* of God clearly focused in the gospel of Jesus Christ which bonds together repentance and forgiveness, for "the Lord freely justifies his own in order that he may at the same time restore them to true righteousness by sanctification of his Spirit."¹⁸ This restoration to true righteousness, seen here as *sanctification*, is for a humankind so affected by sin that all their inclinations, all their efforts, are corrupt and vicious. Christ was sent to bless precisely this unworthy group, to bring them into the Kingdom of Heaven. Thus "the hatred of sin, which is the beginning of repentance, first gives us access to the knowledge of Christ, who reveals himself to none but poor and afflicted sinners, who groan, toil, are heavy-laden." For this reason "when God offers forgiveness of sins, he usually requires repentance of us in turn . . ." This condition, though "is not so laid down as if our repentance were the basis of our deserving pardon, but rather, because the Lord has determined to have pity on men to the end that they may repent, he indicates in what direction men should proceed if they wish to obtain grace."¹⁹

Repentance then, although not the cause of salvation, is seen to be inseparable from faith and from God's mercy because of the goal of that mercy and faith. For Calvin, the apostolic witness clearly shows that God's mercy ought to be the major cause for men to repent. Not only because "no one ever hates sin unless he has previously been seized with a love of righteousness", but above all because salvation means being engrafted into the life and death of Christ, an intimate participation in the life of God through Christ.²⁰ Emphasis on the person and work of Christ, as we will see later, has profound implications for evangelical preaching. But it also has implications for a fuller description of Christian existence, which leads us then to Calvin's second major motif.

Repentance as *Mortificatio* and *Vivificatio*

Again taking his lead from Melancthon²¹ Calvin sees repentance as essentially consisting of two parts, mortification, "sorrow of the soul and dread conceived from the recognition of sin and the awareness of divine judgement . . . then (the christian) is heartily displeased with himself, he confesses himself miserable and lost and wishes to be another man", and vivification, "the consolation that arises out of faith . . . the desire to live in a holy and devoted manner, a desire arising from rebirth; as if it were said that man dies to himself that he may begin to live to God."²² Thus Calvin defines mortification and vivification in terms of a two-part new creation of human nature which allows a man to live outside of his own sin-limited horizons and instead live for God.

In other words, Calvin is describing the whole of present Christian experience under this one figure. Thus "the whole of conversion to God is understood under the term 'repentance' . . . departing from ourselves we turn to God, and having taken off our former mind, we put on a new." Here Calvin gives his apical definition of repentance as "the true turning of our life to God . . . (which) consists in the mortification of our flesh and of the old man, and in the vivification of the Spirit."²³

Further, this repentance is to be understood eschatologically and theocentrically. A true inclination to repentance flows from a deep seated conviction "that God will someday mount his judgement seat to demand a reckoning of all words and deeds." Repentance will ultimately produce in the Christian "the chief part of righteousness" which is a proper honouring of God by our subjection to his kingship, that is, worship.²⁴ In this way repentance is the radical recreation which fits us for the life of heaven.

Both parts of repentance only "happen to us by participation in Christ." Thus we are brought to the dominant motif in Calvin's theology, *coniunctio per Christum*, union with Christ, which here focuses the new birth in terms of the image of Christ, that is, our christocentric involvement in cosmic restoration.

For if we truly partake in his death, 'our old man is crucified by his power, and the body of sin perishes', that the corruption of original nature may no longer thrive. If we share in his resurrection, through it we are raised up into newness of life to correspond with the righteousness of God. Therefore, in a word, I interpret repentance as regeneration, whose sole end is to restore in us the image of God that had been disfigured and all but obliterated through Adam's transgression.²⁵

Since regeneration is thus centred on Christ the true method of repentance is to give the primacy to grace, the preaching of the mercy of God in Jesus Christ. Against the Anabaptists who espouse a "pneumatically-led" illusion of regenerational perfection, and the older dependance on "spiritual exercises" to produce the fruit of repentance, Calvin sees such fruit flowing from the contemplation of the work of the "one Christ and the one Spirit of Christ, whom the prophets have commended, (and) the gospel proclaims as revealed to us".²⁶

Since then repentance as mortification and vivification is the eschatological and christocentric regeneration of the believer by the preaching of the gospel, it is life-long. "This restoration does not take place in one moment or one day or one year; but through continual and sometimes even slow advances God wipes out in his elect the corruptions of the flesh, cleanses them of guilt, consecrates them to himself . . . In order that believers may reach this goal, God assigns to them a race of repentance, which they are to run throughout their lives . . . having been engrafted into the life and death of Christ, (we) may give attention to continual repentance."²⁷

If then Calvin wishes to persuade us that repentance is the primary and all-encompassing activity of Christian growth, on what basis apart from the theological order of the preaching of the Baptist and our Lord in the Synoptics, does he advance his case?

Union with Christ

Calvin's emphasis on repentance flows directly from his major and christological theme, union with Christ.²⁸

The Genevan stresses that there is no life other than by cleaving to our God, who alone is our life.²⁹ In this is both our *summum bonum*, and our likeness to God: whatever the philosophers have argued about the *summum bonum* was stupid and fruitless, because they confined man within himself, when the need was for us to go outside of ourselves to find happiness. The highest human good is therefore simply union with God (*cum Deo coniunctio*). We attain it when we are brought into conformity with his likeness, the likeness of Jesus Christ.³⁰ The revelation and proclamation of the gospel is to the purpose of "fellowship (*communio*) because, it is the will of God that men should share in his purpose which had formerly been hidden."³¹

Three other major thematic interests of Calvin are given their highest expression in terms of union with Christ. The pursuit of knowledge of God and self ("nearly all the wisdom we possess

... consists of two parts: the knowledge of God and ourselves")³² is founded on this communion.

He now explains the other part of the knowledge of God (*notitiae Dei*) which we have touched upon, that he communicates himself to us (*se nobis communicat*), and offers himself to be enjoyed in his Son . . . God is so united to us in faith and love (*nos fide et caritate sic Deo uniri*) that he truly abides (*vere habet*) in us and in a way (*quodammodo*) makes himself visible.³³

To be united with Christ is to dwell in the Kingdom of God, under his sovereign rule, and vice versa.

He does not separate 'the Kingdom of God' and 'the things concerning Christ' as if they were different, but adds the second phrase by way of explanation, so that we may know that the Kingdom of God is founded on and consists in, the knowledge of the redemption provided in Christ . . . the Kingdom of God is set up and flourishes, only when Christ the mediator unites men to the Father (*ubi mediator Christus . . . patri coniungit*).³⁴

And most importantly, prior to and ground of our beholding God and ourselves in the face of Jesus Christ, is the fact that God has been beholding us in his Son. Such two sided knowledge is union.

For strictly speaking, the love with which God loves us is none other than that with which he loved his Son from the beginning, so as to make us acceptable and lovable to him in Christ . . . we are so far as we are concerned and apart from Christ, hated by God and he only begins to love us when we are united to the body of his beloved Son (*dum in corpus filii dilecti coalescimus*). It is an inestimable privilege of faith that we know that Christ was loved by the Father for our sake, that we may be made partakers of the same love (*ut eiusdem amoris essemus consortes*) and that for ever . . . For as the Father cannot look upon his Son without at the same time having before his eyes his whole body, so, if we wish to be beheld in him, we must truly be his members.³⁵

The importance of union with Christ to repentance is that it is this union, understood both from God's side and our side, which saves.

Salvific Union

We are united to God because he united himself to us. The union of God with us is true and real salvation.³⁶ This union of God with us is by his word: "his sending of his word to us is to the intent to be joined to us;"³⁷ and it is intimate and effective: "(God) communicates himself to us, and offers himself to be enjoyed in his Son . . . God is so united to us in faith and love that he truly abides in us."³⁸

But there are major difficulties, springing from sin and fear, in our perception of this truth.

Since men are alienated from God by sin, though he fills and sustains all things by his power, yet that communication by which he would draw us to himself is not perceived by us; since so greatly are we at variance with him, that regarding him as adverse to us, we in our turn flee from his presence. Not even the angels can help. It is Christ alone, therefore, who connects heaven and earth: he is the only mediator who reaches down from heaven to earth: he is the medium through which the fullness of all celestial blessings flows down to us, and through which we, in turn, ascend to God. Christ not only approached unto us, but clothed himself in our nature, that he might make us one with himself (*sed induit naturam nostram, ut nos unum secum efficeret*). Hence we feel unspeakable joy when we hear that Christ, who so far excels all creatures, is nevertheless joined with us (*ut sit tamen nobis coniunctus*). The majesty, indeed, of God, which here presents itself ought to inspire terror; but his friendly and lovely image is at the same time depicted; that we may know by his descent, that heaven is open to us, and the angels of God are rendered familiar to us.³⁹ The bond of this union — Christ with us, and we in turn with him — is the Spirit; which guards against any crude "mixing of essence" and allows God to remain God, and man to be made member of this God without it being a snatch at his divinity.⁴⁰

The goal of Christ joining himself to us as Mediator, by the Spirit, is our adoption: "For the Father daily sets his Son before us to adopt us in him";⁴¹ "Christ . . . of the same essence and glory with the Father assumed our flesh, to communicate to us by right of adoption that which he possessed by nature, namely to make us sons of God."⁴² This goal can be spoken of as renewal to a new life,⁴³ the restoration of *all things*.

The proper state of creatures is to cleave to God. Such an *anakephalaiosis* as would bring us back to regular order, the apostle tells us, has been made in Christ. Formed into one body, we are united to God, and mutually conjoined to one another. But without Christ, the whole world is as it were a shapeless chaos and frightful confusion. He alone gathers us into true unity.⁴⁴

Calvin often speaks of Christ's union with us under the two signs of the beginning and end of our Lord's earthly ministry, his incarnation, and his atoning death and resurrection.

The name of the incarnate flows from the fact of his union with us: "Immanuel". "This name was unquestionably bestowed on Christ on account of the actual fact; for the only begotten Son of God clothed himself with our flesh, and united himself with us by partaking himself

of our nature. He is, therefore, called 'God with us' (*nobiscum Deus*) or 'united to us' (*nobis coniunctus*); which cannot apply to a man who is not God."⁴⁵ Although this union of Christ with human nature is without confusion of natures,⁴⁶ it is intimate: "Jesus Christ is of our bone and of our flesh in respect of his having taken our human nature upon him and clothed himself with it, without which we would have no union with him."⁴⁷ This incarnational union is both the voluntary impoverishment of Christ to enrich us,⁴⁸ and as an act of grace towards us in its completion in the Church, the self-fulfilment of the Son of God himself.

Now by this word 'fulness', he means that our Lord Jesus Christ, and even God his Father, account themselves imperfect, unless we are joined to him. . . . God says that he does not consider himself full and perfect, except by gathering us to himself and by making us all one with himself. He takes his whole pleasure in us.⁴⁹

The death of Jesus Christ is the completion of the love with which he embraced us and which led him to unite himself to us: "Our common nature with Christ is the pledge of our fellowship with the Son of God (*communem naturam pignus esse nostrae cum Filio Dei societatis*); and clothed with our flesh he vanquished death and sin together that the victory and triumph might be ours."⁵⁰

It is in the fruits of Jesus Christ's resurrection that we see most dramatically the extent of his union with humankind. The benefit which our Lord obtained in his resurrection was not for him privately but to make us sharers of it on the basis that we are members of his body.⁵¹ The relationship of Jesus Christ to humanity is that of Adam: "Therefore just as Adam did not die for himself alone, but for us all, so it follows that Christ, who is the antitype, did not rise again merely for himself, for he came to restore everything which had been brought to ruin in Adam."⁵² The gracious union of Christ with us has bound his fate to ours: "If we live because he lives, then if we die then he does not live."⁵³

Emphatically, Union with the *humanity* of Jesus Christ

Partly due to the controversial sixteenth century context within which he worked, but more directly due to the innate rationality of the biblical motif of union with Christ, Calvin is at great pains to stress that such union is with the *humanity* of Jesus Christ.

Our union with Christ is union with his humanity, his crucified and resurrected humanity, with all its salvific benefits. The fact and necessity of this union is most graphically described by Calvin in his various writings on the Lord's Supper, from which we will depart only a little in our exposition.

We embrace Christ, crucified for us and raised from the dead . . . I maintain that it is only after we obtain Christ himself that we come to share in the benefits of Christ. And I further maintain that he is obtained, not just when we believe that he was sacrificed for us, but when he dwells in us, when he is one with us, when we are members of his flesh, when, in short, we become united in one life and substance (if I may say so) with him . . . For Christ does not offer us only the benefit of his death and resurrection, but the self-same body in which he suffered and rose again.⁵⁴

Our union with the heavenly humanity of Jesus brings us a share in redemption, the application to us of the benefit of his sacrifice,⁵⁵ the fruit of his passion, the communication of his blessings;⁵⁶ viz. participation, communion, union with Christ as bone of our bone and flesh of our flesh, which is eternal life.⁵⁷ This also means our own bodily resurrection.⁵⁸

The controversies between Calvin and his fellow reformers, and the Catholics, made the question of the real humanity of the ascended Christ one about the nature of his body. The body of the heavenly Christ is real,⁵⁹ limited in space,⁶⁰ the body that died and rose again for us,⁶¹ and which remains in the hypostatic union without confusion through improper communication of the properties from the divine to the human nature.⁶² Although we cannot argue from an "absolute necessity" for the real humanity of Christ, either at his advent or in his heavenly session, since it finally resides in the beneficial decree of God, yet we, reasoning from the fact of it, can see a reason in our estrangement from God, that is, we need a Mediator: Christ took our human nature,⁶³ and became our high-priest by means of his body.⁶⁴ To deny the real humanity of the ascended Christ is to tear the Mediator who joins us to God into pieces.⁶⁵ The earthly and heavenly integrity of Christ's *human* nature guarantees us therefore, not only the forgiveness of sins,⁶⁶ but the hope of a resurrection like his,⁶⁷ and, that in the person of the Son of God we have a Brother.⁶⁸

Our participation in the humanity of the Ascended One is substantial and dynamic: "As Eve was formed out of the substance of her husband Adam, and thus was a part of him, so, if we are to be the true members of Christ, we grow into one Body by the communication of his substance (*substantiae eius communicare et hac communicatione nos coalescere in unum corpus*)."⁶⁹ Herein lies the difference between us and the patriarchs who, although they partook of the same reality, did not have an equal measure of grace with us because the communion of Christ now exhibited is fuller and more abundant, and also substantial.⁷⁰ In this substantial participation, by his body and

blood, by the secret and incomprehensible power of his Spirit, Christ nourishes and vivifies us; until we become one with him and his life be common with us.⁷¹ Because the body of Christ remains the real, *human* body of Christ, that of his incarnation, death and resurrection, and ascension;⁷² and because our participation is by the power of the Spirit,⁷³ substantial participation is also *spiritual* participation.⁷⁴

The use of the term "spiritual" is not only congruent with revelation's witness as to the mode of participation,⁷⁵ and guards the real humanity of the incarnate Christ both on earth and in heaven,⁷⁶ but also defends both of these from the attacks inherent in the position espoused by some of "carnal", or "corporeal" participation. Spiritual, as opposed to carnal eating, does not dismember the body of Christ;⁷⁷ and enables us to discard the gross fiction of a local compounding.⁷⁸ The use of the term "substantial", not only gives full force to the Bible's teaching about the intimacy of our union with Christ, "bone of his bone and flesh of his flesh";⁷⁹ but also the fact that it is by precisely this sort of union with this humanity of Christ (born, lived, died, resurrected, and now in heavenly session on our behalf) that we are given life.⁸⁰

Thus Calvin can use the felicitous phrase, "substantial fellowship" (*substantiali societate*), to bring both notions together; "We are joined to him with a substantial fellowship, just as substantial vigour flows down from the head to the limbs . . . substantially we have become partakers of the flesh of Christ — not that any carnal mixture takes place, or that the flesh of Christ brought down from heaven penetrates into us or is swallowed by the mouth, but because the flesh of Christ, in virtue of its power and efficacy, vivifies our souls just as the substance of bread and wine nourishes our body."⁸¹ Furthermore, because this substantial fellowship is also spiritual, and because it is the gracious act of the divinity of Christ as well as his humanity,⁸² it is a perpetual union, a perpetual habitation of Christ in believers;⁸³ which exists independent of the use of the Supper, (and Baptism), in life as well as in death; in which perpetuity is the guarantee of our resurrection.⁸⁴

Union is Eschatological

The ascension of Jesus Christ into heaven becomes the next determinative factor in understanding our salvation. The humanity of Christ with which we enjoy substantial fellowship is that of the ascended, heavenly Christ. This ascended flesh is still the real, earthly and crucified and resurrected humanity, except for the change in status, when, received into celestial glory, it laid aside all that was earthly, mortal, or perishable.⁸⁵ Each nature in the hypostatic union retains its integrity. In respect of the presence of his majesty,

we have Christ always: in respect of the flesh which the Word assumed, which was fixed to the tree, laid in the sepulchre, and manifested in the resurrection, it was truly said to the disciples: "Me ye shall not have always".⁸⁶ Within the two poles of this dialectic, one must say that Christ, being entire in the person of the Mediator, fills both heaven and earth; though in his flesh he be in heaven, which he has chosen as the abode of his human nature until the Second Advent.⁸⁷ Even that trite phrase of the schools is helpful here: Christ is whole everywhere but not wholly (*totus . . . sed non totum*).⁸⁸ To go beyond this is to confuse the properties of each nature, to make union, unity;⁸⁹ it is to tear Christ into pieces by our fanciful ideas, and a refusal to lift up the heart.⁹⁰ On this basis then, it is impossible for Christ to descend to any earthly altar,⁹¹ on the contrary, for union with the body of Jesus Christ we must be raised above ourselves and the world and look to heaven;⁹² and from there we enjoy substantial, vivifying union through his secret and most efficacious power and virtue.⁹³

Now, that our Lord dwells in heaven is not just a bare intelligence for us to wonder, even marvel at, it is for our benefit. The ascension and heavenly session of Christ who is clothed in our flesh gives us three benefits. First, the way into the heavenly kingdom of God, which had been closed through Adam, has not only been opened, but we already possess it in our Head.⁹⁴ Second, Christ resides with the Father and appears before his face on our behalf as constant advocate and intercessor, reconciling the Father's heart, so that we may approach without fear or dread.⁹⁵ Third, from his place of power at the right of the Father Christ rules the whole world, having despoiled his enemies and ours, and transfusing us with his powers, adorning his church with divers gifts of grace, keeps us under his protection and assured of his final victory.⁹⁶

Jesus' ascension into heaven also means that the benefits of our participation in him are both hidden, and yet revealed. The revealedness lies in the fact that God's purpose of fellowship, which from the point of view of the nature and decree of God is a mystery, has now been uncovered by the historical proclamation of the gospel.⁹⁷ But the hiddenness remains, not only because of who God is, but also because God's purposes of our participation in his image is ultimately beyond this world, where blessed immortality awaits us enabling us to then realize the full value of our union with Christ.⁹⁸

This *terminus ad quem* is marked by the resurrection, which is when we will possess the kingdom of God; the highest perfection, when we will be fully in God, filled with God, cleaving to God, completely possessing God — in short, "one with God."⁹⁹ Until that

Last Day, our blessedness is always in progress; we already have a beginning in us of this final resurrection blessedness.¹⁰⁰ Thus in this short time of our wandering, Christ with whom because of union we already possess heaven, stands in our midst leading us little by little, pace by pace, like little children, to a firm union with God.¹⁰¹ In this progress toward the resurrection we are to learn to view Christ humbled in the flesh, the way of our pilgrimage;¹⁰² and to this end the Eucharist is a great benefit.¹⁰³

Appropriating Salvation

It follows fairly closely from Calvin's understanding of union with God that in his theological description of the appropriation of salvation the stress falls on ontology, although there is a very careful working over of the epistemological aspects. In the end though it will be the existential relationship of faith which will focus a person's real standing before God, and give him those salvific benefits of union with Christ which we have already noted above.

The dictum of Philipp Melanchthon, "to know Christ is to know his benefits", is one which Calvin was not only familiar with,¹⁰⁴ but also examined in its objective and subjective aspects.

Objectively, we can see that Christ is communicated by knowledge of his benefits, with and by his benefits: "Christ by his boundless powers unites us into the same life with himself, and not only applies the fruit of his passion to us, but becomes truly ours by communicating his blessings to us, and accordingly joins us to himself."¹⁰⁵ This objectivity, as expressed in correct doctrinal understanding, ensures that we are truly united to Jesus Christ, to the one unfolded in the Gospel: "When each one of you boasts of being a Christian, it may still be the case that you do not know for what purpose Jesus Christ was given by God his Father, nor how we may enjoy all his benefits. If you do not know these things, it is certain that this boasting of yours will cost you very dear."¹⁰⁶ But our communion is not only in the benefits of Christ's death, it is in Christ himself, in his body offered for our salvation.¹⁰⁷

Importantly, the objectivity of this communication of Christ by his benefits is grounded, and therefore safeguarded, by the Subject, and the subjectivity of our union. Calvin, for all his emphasis on the objective side of union, characteristically emphasizes the other side, especially in the context of the Lord's Supper.

Let us see the way in which the body of Christ is given to us. Some people's explanation is that it is given to us when we are made sharers in all the benefits, which Christ procured for us in his own body; by that I mean, when, by faith we embrace Christ,

crucified for us and raised from the dead, and in that way, come to share effectively in all its benefits. Those who think like this, have every right to their point of view. But I myself maintain that it is only after we obtain Christ himself, that we come to share in the benefits of Christ. And I further maintain that he is obtained, not just when we believe that he was sacrificed for us, but when he dwells in us, then he is one with us, when we are members of his flesh, when, in short, we become united in one life and substance (if I may say so) with him.¹⁰⁸

Uniting ourselves with Christ is not only the method of obtaining his benefits, but also, utterly necessary: "we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value to us."¹⁰⁹ To be united to Christ in this way is to be made partakers of God himself, that is, of the Spirit of God and Christ.¹¹⁰ Therefore the signs of our unfeigned joining to Jesus are the outward fruits of the Spirit that Paul mentions in Gal 5:16ff,¹¹¹ humility,¹¹² and discipleship.¹¹³

More specifically, Calvin posits the Holy Spirit as the ground of our bond with Jesus Christ, not only because of the space/body problem posed by eschatology, and not only because of the ontological and noetic distance between us and Christ due to our sin, but above all, because this springs from within the very life of God himself who has revealed himself to us in Jesus Christ as *Trinity*.¹¹⁴

"To effect this union, the Holy Spirit uses a double instrument, the preaching of the Word and the administration of the sacraments."¹¹⁵ It is appropriate that God who is our God in Jesus Christ should primarily be present to us by his Word, and by the power of his Spirit¹¹⁶: "it is God's work which (as I say) brings us so near unto God that it is the very union itself."¹¹⁷ More specifically it is by the knowledge of the gospel — which has for its purpose to make us sharers of the death and passion of our Lord Jesus Christ — that we are engrafted into his body, made his members, and all that he has is made common to us.¹¹⁸ The fellowship of Christ is offered for us to enjoy in the gospel.¹¹⁹ Our true begetting, when we are engrafted into Christ, has as its formal cause, the gospel.¹²⁰ When men despise the witness of the gospel to Jesus Christ, the Redeemer, they cut themselves off from union with him and do not enjoy his benefits.¹²¹

Because the Holy Spirit binds us to Christ by the Word, he also binds us to our Lord by the Sacraments, which are images both of God's grace and of spiritual blessings, the only true pictures that we ought to have, that lead us upward to God himself.¹²² This instrument is

realistically effected by the incomprehensible power (*virtute*) of Christ's Spirit.¹²³

The change that the gospel brings about in us is faith; and from the nature of the case it can only be this faith that unites us to Christ.

We are joined to Christ only if our minds rise above the world. Accordingly the bond of our union with Christ is faith, which raises us upwards and casts its anchor in heaven, so that instead of subjecting Christ to the fictions of our reason, we seek him above in his glory.¹²⁴ For, since faith is the bond by which he unites himself with us, we are, until we believe in him, outside him and separated from him.¹²⁵

More specifically, we become substantial partakers of the flesh of Christ by the simple faith of the *gospel*.¹²⁶ Outside of this faith, and therefore outside of the ascended, heavenly Christ who is our high-priest by an act of sheer grace, apart from any works of ours, there is no other approach or other ways of union.¹²⁷

Eschatological Appropriation: The Two Conditions of the Kingdom

The ascension of Jesus Christ not only makes the appropriation of salvation fittingly an activity of the Spirit and faith, but also places the believer in a unique context which determines that such faith is a daily repentance characterized as mortification and vivification. That is, *mortificatio* and *vivificatio* are the proper existential concomitants of our present union with Christ.

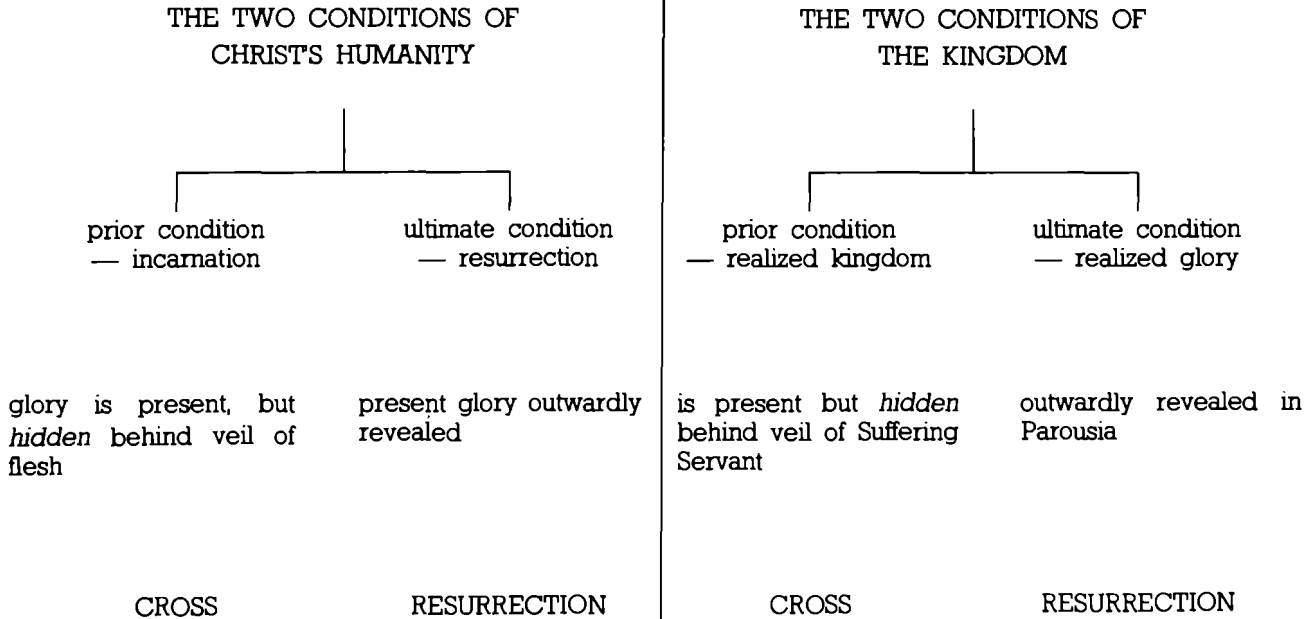
The new man in Jesus Christ, as an historical reality, stands in the eschaton, the last days, between Ascension and Parousia. He must stand looking with the eyes of faith to the life of heaven, which is now *concealed*, but will be revealed at last at the coming of Christ.¹²⁸

Calvin's emphasis is on the presence of the Kingdom, the presence of the future, the presence of heaven by *coniunctio per Christum*, actualized by the Holy Spirit in the preaching of the gospel.

He snatches us from the slavery of sin and death, and claims us for himself, that in our earthly pilgrimage we should even *now* possess the life of heaven by faith. For though we were like dead men, yet we know our life is secure, being hid with Christ.¹²⁹ Christ is present with us so often as he calls us to the hope of salvation by the preaching of the gospel. It is not without reason that the preaching of the gospel is called a descent of Christ to us in Eph 2:17.¹³⁰

Because the kingdom of God is centred on Christ as both the Ruler and yet also the perfect subject, and our participation in this reign is

by analogy:



The apprehension of the Christian believer of his present kingdomly status.

by union,¹³¹ the presence of this future is tied to the humanity of Jesus Christ¹³² and thus, characteristically, Calvin describes this presence in terms of hiddenness: "But because the mode in which he reigns is hidden by his flesh, its manifestation is properly delayed until the last day."¹³³

The apprehension of the Christian believer of his present kingdomly status as christocentric hiddenness can be schematized in the following way.

The prior condition of Christ's humanity is that of glory hidden behind the veil of his flesh: "When Christ lay despised in a stable, multitudes were singing his excellence; the star in the heavens was giving proof to his glory; . . . When he was hungry in the wilderness and when he was contending with the taunts of satan to the point of sweating blood, the angels were once again administering to him. When . . ."¹³⁴ The analogy between the humanity of Christ and the kingdom is deliberate, and in the light of the *incarnate* One's headship and rule, expected.

Christ is called a stone cut out without human hands, because he was from the beginning almost without form and comeliness, as far as human appearance goes. There is a silent contrast between its (the kingdom's) magnitude . . . and this commencement . . . the Prophet here predicts the beginning of Christ's kingdom as contemptible and abject before the world. It was not conspicuous for excellence . . .¹³⁵ His kingdom lies hidden in the earth, so to speak, under the lowliness of his flesh.¹³⁶

Therefore, the prior condition of the kingdom although realized and present because of Christ's advent,¹³⁷ is nevertheless hidden behind the veil of the Suffering Servant.

In this saying Christ distinguished more clearly between the present state of his kingdom and the future glory. It is a kind of admission that the majesty of Christ will not be obvious in the clouded troubles, nor will men recognize the redemption he brings.¹³⁸ They must look with the eyes of faith to the life of heaven, which is now concealed but will be revealed at last, at the coming of Christ, . . . He says, 'he will come in his glory': because as long as he lived on earth a mortal man, he lay hidden under the despised form of a servant.¹³⁹

Finally, in the same way as the humanity of Christ until the resurrection lay under the cross,¹⁴⁰ so Calvin firmly places the prior condition of the kingdom under the same sign: "'Christ's appearance and kingdom'. The two words mean the same, for although he now rules in heaven and in earth, till now his kingdom has not been made

clearly manifest; rather it lies in the shadow of the cross and is violently opposed by his enemies."¹⁴¹ The Christian must of necessity expect the cross, as "the Lord brings his people down into the grave, that he may then give them life."¹⁴² This cross is not only necessary, but most useful, first because God makes trial of our faith in this way, and second, and of chief consolation, we thereby enter into life-giving fellowship with Christ our Head which conforms us to his image.¹⁴³

The ultimate condition of Christ's humanity where his ever-present glory was outwardly revealed, is in the resurrection, which Calvin links to his ascension.

Christ will be 'rejected' by men, in consequence of their beholding in him nothing but grief and infirmity . . . in order to know his glory we must proceed from his death to his resurrection . . . we ought to contemplate his power and majesty in the resurrection.¹⁴⁴ The state of his resurrection would not be full and complete in every respect until he had sat down in heaven at the right hand of the Father.¹⁴⁵ There was indeed a change in the status of the flesh of Christ, when, received into celestial glory, it laid aside all that was earthly, mortal, or perishable.¹⁴⁶ (328; cf. Com Luke 24:31, CR, 73.809.)

And because Jesus Christ "is the first begotten of the dead, and the first-fruits of them that rise again",¹⁴⁷ his ascension means that we look to heaven for the ultimate condition of the kingdom, the realization of its glory as the outward revelation of "a properly ordered state and the complete restoration of the world" at the last judgement,¹⁴⁸ the last resurrection, the Parousia.

They shall see the Son of man coming above the clouds who at that time spent his days on earth in the fashion of a menial servant. He warns them that the glory of his kingdom will be from heaven and not from earth, as his disciples had wrongly imagined.¹⁴⁹

Properly then, the ultimate condition of Christ's humanity and his kingdom stand under the sign of his resurrection: "Victory over sin, death, and Satan was procured by his resurrection; from this come also righteousness, newness of life, and the hope of a blessed immortality — for this reason Christ's resurrection alone is often set before us to confirm our assurance of salvation."¹⁵⁰

From this sign we gain an existential advantage. Because of *coniunctio per Christum*, the resurrection reminds us that we already daily participate in heavenly renewal, and this is the ground for Christian striving. "There was begun in the Head what must be completed in all the members . . . God raised his Son from the dead, not to make known a single example of his power, but to show us

believers the same working of the Spirit whom he calls 'life' . . . because he was given to the end that he may quicken what is mortal in us."¹⁵¹

Thus, in this, the believer's apprehension of the state of the eschaton from the life of his Lord, he may turn and gain comfort from concomitant self-knowledge; for newness of life has already begun in him, it grows daily as the Spirit quickens and adsorbs his mortality, possessing more of him, until the remains of his sin are entirely abolished in the heavenly consummation.¹⁵²

Eschatological Living

As we have already noted, because of the radical corruption which marks the human situation, and because it is precisely this humanity that Jesus Christ came to save by his birth, life of obedience, crossly death, resurrection, ascension and heavenly session, the only possible response for a person engrafted or connected by gospel faith into this Saviour is repentance. Further, because the fact of this union from God's side precedes and forms both the ontological and epistemic foundation of our apprehension of it, faith, or the preaching of the forgiveness secured by Christ, is theologically prior to repentance. "Having been engrafted into the life and death of Christ, (the christian) may give attention to continual repentance."¹⁵³

That is, Calvin's emphasis on repentance flows not only from the fact that man is a sinner, but especially from the fact that this sinful humanity is salvifically united to Christ by faith so as to ultimately have his being conformed to that of his incarnate Head. It is because the exercising of the faith which unites us to Christ is in the eschatological context determined by the events of his saving activity, known under the signs of "cross" and "resurrection", that the primary and daily activity of faith, repentance, is marked as *mortificatio* and *vivificatio*. For the same christological and eschatological reasons, mortification and vivification encompass all of the life which is ours in Christ. So mortification fits under the sign of the cross, and vivification under the sign of the resurrection.

In chapters six to ten of Book III of the Institutes, immediately following the three chapters he has devoted to discussion of repentance, Calvin develops his major thoughts on "The Life of the Christian Man". It is here that the Genevan gives us the practical balance between *mortificatio* and *vivificatio*, and justification for it. A brief exploration of Calvin's understanding of the Christian life will underline the determinative role he gives to eschatology and the consequences for continual repentance.

The person centred on Jesus by *coniunctio per Christum* realizes the new order of his being as he takes up his most precious earthly possession and follows his master. He takes up his cross.¹⁵⁴ Calvin wishes us to see that this activity is entirely positive. In this cross-bearing the believer shares Christ's sufferings in order that he might follow like his Lord to heavenly glory. In this he comes to know the power of the resurrection. This sharing of suffering confirms our fellowship with Christ. This communion also not only makes our present sufferings blessed to us, but also helps in promoting our salvation. That is, conforming us to Christ and his righteousness. The cross is the order by which Christ deals with us.¹⁵⁵

Calvin's exposition of eschatological cross-bearing can be viewed in two ways, expressed in the concrete reality of the world, and in certain changes of being or attitude which flow from the former.

In his freely given newness in the old world as he takes up his cross, the believer is engaged in four activities: self-denial, warfare, meditation on the future life, denial of the world.

Self-denial, *abnegatione nostri*, corrects self-love.¹⁵⁶ God's Word and Law and the rule of love directs us to start with self-denial.¹⁵⁷ This self-denial is the "putting off" of the anti-God flesh; a departing from our inborn disposition, a denying of whatever our sinful reason and will dictate.¹⁵⁸ This is the first step towards obeying God's law and loving our neighbour.¹⁵⁹ The second step is the "putting-on", by presenting ourselves to God as worship by thinking, speaking, meditating, and doing nothing except to his glory.¹⁶⁰ That is, permitting every part of our life to be governed by God's will. Thus composed, the believer will be able to meet with equanimity all the eschatological buffetings that come his way.¹⁶¹ Thus he meditates on the life of the angels, recalling Christ's victory already won, coming, and already fruitful.¹⁶² It is in this fellowship of Christ's death that we no longer live to ourselves but outward to God and all mankind.¹⁶³

But this is a continuous warfare, *continua militia*, a spiritual struggle. The Spirit leads the Christian to render obedience to the divine law, the flesh draws him back in the opposite direction, consequently, he is a twofold creature.¹⁶⁴ This internal, and external, warfare is really no surprise. The coming of Christ, mixing heaven and earth, has upset the whole cosmic order. The very existence of this warfare is proof positive that the power of the gospel is upon us.¹⁶⁵ Salted with the word of the gospel, salted with fire, we become God's saints, sanctified.¹⁶⁶ This warfare also involves external persecution, as Satan fights a rear-guard action through the reprov'd consciences of the reprobate.¹⁶⁷ This conflict is tempered with real peace, in heaven with

God; and even on earth, as inward reconciliation to God and quiet minds which allow us to repose confidently on Christ, to not be weakened by the fighting to the point of collapse.¹⁶⁸ Indeed, in that this warfare is a shared fellowship in the sufferings of our Head, we take comfort from each other.¹⁶⁹ Nature provides further strengthening perspective: the creation has been in expectant eschatological turmoil, awaiting renewal, since the Fall, by contrast we have just entered time. Therefore there is no excuse for softness or indolence in this warfare.¹⁷⁰

The chief stabilizing and strengthening activity in this cross-bearing is *meditatione futurae vitae*, meditation on the future life, whereby we lift up our hearts, that they may be with the ascended Lord.¹⁷¹ "When we see the glory of heaven on the furthest shore, and the blessed and eternal peace, our longing for them shall make us face death with patience and carry us on eagerly, wherever faith and hope lead on."¹⁷² This is a waiting for the day of resurrection and its reward.¹⁷³ And it engenders joy which swallows up present sadness.¹⁷⁴ Thus it brings the right perspective to the present life in the world and its attendant pursuits: secondary, accessory, and finally, in sharp comparison with the future life, contemptible.¹⁷⁵

"Since Christ's Kingdom lies in the Spirit, not in earthly pleasures or pomp, we must forsake the world if we are to share in the Kingdom."¹⁷⁶ It is the only possible response to the reality of the Father having given all power to the Son. Nourishment, sustenance, help, is in heaven with him.¹⁷⁷

Peter's purpose . . . is to exhort the faithful to a denial and contempt of the world, so that they may be free from carnal affections and all earthly hindrances, and aspire with their whole soul after the celestial kingdom of Christ, and so that being lifted up by hope, supported by patience, and fortified by courage and perseverance, they may overcome all kinds of temptation, and pursue this course and practice throughout life.¹⁷⁸

Contemptus mundi, contempt of the world, means constantly reminding ourselves in deed and thought that the earth and all its benefits are transitory, ever with the possibility of pulling us away from Christ, where is real and solid living.¹⁷⁹ The central attitude of being that is to be formed by these activities is eschatological hope, and its consequent, patience.¹⁸⁰ It is the resurrection of Christ which gives us hope, hope for our final renewal and resurrection: "For this reason, Paul says, 'we have died and our life is hid with Christ in God. When Christ, who is our life appears, then we also will appear with him in glory.'¹⁸¹ Thus we are encouraged to persevere towards the awaiting kingdom; in this our efforts are not in vain, in fact they are short

compared to the eternity of resurrection.¹⁶² This is in sharp contrast to the Stoic philosophers who tie happiness to their own judgements and decisions, which are but empty imaginings.¹⁶³

Calvin unfolds this eschatological hope, the positive attitudes which come from living under the signs of the cross and the resurrection, under a number of qualities which I will only list: mercy, kindness and gentleness, patience, moderation and prudence, urgency, diligence, living openly before the world, wakefulness and watchfulness, meekness, humility, mourning, casting anxiety on God, not fearing for present necessities, and, joy.¹⁶⁴ In all this our new being adjusts itself to its heavenly righteousness in Christ, and comes to terms with the world. So adjusted, we can serve God with tranquil minds, with the certainty which is the pre-condition to submission to his will in sincerity from the heart.¹⁶⁵ In all this we are cleaving to the Mediator who fills the combined duties of king and pastor for the godly who submit willingly.¹⁶⁶ In this obedience there is advance under the eschatological banners of the death and resurrection of Jesus, in living out of this death and resurrection there is advance in obedience.

Through the emphasis Calvin places on denial of self, continual warfare, meditation on the future life and contempt of the world, he highlights the practical context in which the Christian repents, and above all, the goal of repentance: ultimate conformity to the heavenly Mediator to whom we are already so intimately and definitively united. For John Calvin, this life of continual repentance which is based on *coniunctio per Christum*, although very much a following after the main moments of Jesus' life and work, cross and resurrection, is not an "imitation" as in so much of Catholic piety, but the proper realization of an already given participation. Thus "repentance" is the key word, and this is defined in terms of relationship outward to God and one's neighbour. Further, as the prior order of faith before repentance highlights, this repentance is only the necessary playing out of a new life, of forgiveness, which has already been given in Jesus Christ. In this way, and by making repentance central and life-long, Calvin so much more radically understands the gospel than Luther and is thus able to more effectively demolish the old medieval penitential system and reclaim the apostolic tradition.

Pulpit Priorities

When it comes to pastoral activity, Calvin very clearly gives a primacy to grace or gospel over law. It is the gospel which is best calculated to induce repentance.

So that the ministers of the Church may have a pattern of teaching that agrees with the prophets, they are to be diligent in honouring Christ by their preaching; they are to testify continually that righteousness, which consists of the free remission of sins, must be sought from him alone.¹⁸⁷ When we preach the gospel, we must first of all declare the message of reconciliation.¹⁸⁸

At the end of the day it is "in the gospel that we are utterly stripped-out of all the goodness and virtue which we thought ourselves to have . . . by the gospel our lord brings us low."¹⁸⁹

However, God (and therefore his ministers) also uses threats to bring either self-despair or inexcusableness when we are too stubborn to heed the word of forgiveness.¹⁹⁰ Even in such threat experienced as present punishment, "God affords a specimen of his clemency."¹⁹¹

Evaluation

A. A. Hodge and Louis Berkhof, although embracing some of the strength of Calvin's doctrine of repentance,¹⁹² by essentially following the order of Luther and seeing repentance as basically a negative and law conditioned activity, are open to the same criticism from biblical theology as their Wittenberg precursor. The line of thought put forward by many nineteenth and twentieth century Calvinists arises in the context of a stress in evangelical circles on "conversion" or "conversion experience". Repentance became but a subset of the greater dogmatic topic, conversion. However right on other grounds it is to stress personal conversion, is not "repentance" the truer notion to view not only the beginning of the Christian life, but also its onward progress? For repentance, as Calvin is at pains to show, links us to the ongoing eschatological nature of the redemptive sufferings of Christ, and life giving fellowship in them.

Both Jürgen Moltmann and Karl Barth before him view repentance from the same fundamental standpoint as John Calvin, eschatology. Karl Barth is of course very much indebted to the Genevan for his understanding of eschatology, faith and repentance. But is not Calvin more correct when he lays greater stress on *mortificatio* than his twentieth century successor? Perhaps Barth did not fully appreciate that for Calvin mortification, viewed as it is from the standpoint of union with Christ, although at times painful, is a thoroughly positive experience as it ties us to the fellowship of Christ's sufferings? Jürgen Moltmann has a very different understanding of eschatology to John Calvin, but in the present context of theology perhaps best, and

unintentionally, sums up the thrust of Protestantism's sixteenth century forbear.

Repentance is joy, . . . Man is not liberated from his old nature by imperatives to be new and to change, but he rejoices in the new which makes him free and lifts him beyond himself. Where repentance is understood as a spiritual return to the evil and rejected past, it deals in self-accusation, contrition, sackcloth and ashes. But when repentance is a return to the future, it becomes concrete in rejoicing, in new self-confidence and in love. Even then we may happen to be mourning, but we can accept the past without loss of identity since we can be another person and have moved beyond ourselves.¹⁹³

Notes

1. T. C. Hammond, *In Understanding Be Men* (Leicester: IVP, 1963) 146.
2. L. Berkhof, *Systematic Theology* (Edinburgh: Banner of Truth, 1963) 486-7.
3. Idem, *A Summary of Christian Doctrine* (Edinburgh: Banner of Truth, 1962) 122. See also *Theology* 612-5.
4. J. Moltmann, *Experiences of God* (Philadelphia: Fortress, 1980) 24-5. His earlier *Theology and Joy* (London: SCM, 1971) 63, contains essentially the same ideas, but in more personalistic terms: "The vision of God comes to life by following the crucified with permanent *repentance* and through constant *changing* of existing conditions. It cannot be obtained apart from this. Permanent repentance is the daily dying of the old man and the renewal of the inner, the new man. This is painful but constitutes only the reverse side of rejoicing in hope."
5. *Church Dogmatics* (Edinburgh: T. & T. Clark, 1957-78) II.2.768 and IV.2.575-7.
6. *ibid.*, IV.2.575.
7. A. A. Hodge, *Outlines of Theology* (Nashville: Thomas Nelson, 1880).
8. *Inst.* 3.4.2. The English citations are generally from the most recently available translations of Calvin's sermons, commentaries, etc. while the Latin is of the *Corpus Reformatorum* (ed. G. Baum, E. Cunitz, E. Reuss; Brunswigae: Schwetckhe et Filium, 1863-1900)

herein abbreviated *CR*. In the case of the *Institutes of the Christian Religion*, from the critical edition of P. Barth & G. Niesel, *Joannis Calvini Opera Selecta* (Munich: Chr. Kaiser Verlag, 1957-62) abbreviated *OS*.

9. *Luther's Works* (American Edition, Philadelphia: Muhlenberg Press, 1959) 34.336-7.

10. *Inst*, 3.3.1.

11. *ibid.*, 3.3.2.

12. *ibid.*, 3.4.3.

13. *ibid.*, 3.3.19.

14. *ibid.*, 3.3.20.

15. *ibid.*, 3.3.2.

16. *ibid.*, 3.3.4; Battles, fn.11.

17. *ibid.*, 3.3.4.

18. *ibid.*, 3.3.19.

19. *ibid.*, 3.3.19-21.

20. *ibid.*, 3.3.20.

21. *ibid.*, 3.3.3; Battles, fn.9, p. 595.

22. *ibid.*, 3.3.3.

23. *ibid.*, 3.3.5.

24. *ibid.*, 3.3.7.

25. *ibid.*, 3.3.9.

26. *ibid.*, 3.3.14, 3.3.16.

27. *ibid.*, 3.3.9 and 20.

28. For a fuller treatment which argues extensively from the point of view of the theology and ethics of John Calvin for the architectonic nature of this theme in his writings see R. Doyle *The Context of Moral Decision Making in the Writings of John Calvin: the christological ethics of eschatological order* (Ph.D. thesis, University of Aberdeen, 1981) especially 25-97.

29. Com Col 2:13, *CR*, 80.107: "*Scimus autem non aliter vivere homines quam si Deo suo adhaereant, qui solus est ipsorum vita.*"; Serm Eph 1:19-23.

30. Com Heb 4:10, *CR*, 83.48; see also Com 1 John 1:3, *CR*, 83.302-3: "*nempe ut coniuncti simus Deo et filio eius Christo: in quo summum bonum consistit*"; Com Isa 40:9-10, *CR*, 65.13-14; Com Col 1:20, *CR*, 80.88.

31. Com Eph 3:9, CR, 79.181-2.
32. *Inst*, 1.1.1.
33. Com 1 John 4:4, CR, 83.355-6.
34. Com Acts 28:31, CR, 76.572-3.
35. Com John 17:26, CR, 75.390-1.
36. Com Hab 2:4, CR, 51.535.
37. Serm Deut 5:28-30, CR, 54.410; Com Isa 40:6, CR, 65.9.
38. Com 1 John 4:14, CR, 83.355-6.
39. Com Gen 28:12, CR, 51.390-2; see also Com Isa-Pref, CR, 64.22; *Inst*, 3.2.24; Serm Eph 2:19-22, CR, 79.428.
40. *Inst*, 3.11.5, 3.1.3.
41. Com 1 John 4:16, CR, 83.356.
42. Mutual Consent (Tracts 2.213), CR, 35.735-6; cf CR, 35.737: "*Porro, ut se nobis talem exhiberat Christus, ac eiusmodi effectus in nobis proferat, unum cum ipso nos effici, et in eius corpus coalescere oportet.*"
43. *ibid*.
44. Com Eph 1:10, CR, 79.151.
45. Com Isa 7:14, CR, 64.157.
46. Discourse on Articles, CR, 37.882. See *Calvin: Theological Treatises* (tr. J. K. S. Reid; LCC; Philadelphia: Westminster, 1964) 42-3.
47. Serm Eph 5:28-30, CR, 79.769-70.
48. Serm Eph 1:17-18, CR, 79.335.
49. Serm Eph 1:19-23, CR, 79.346-7; Com Eph 1:23, CR, 79.159-60.
50. *Inst*, 2.12.3; Com Col 3:13, CR, 78.210.
51. Serm Isa 53:9-10, CR, 63.658: "*que le bien que nostre Seigneur a obtenu en sa resurrection, n'a pas este pour luy en prive: mais que c'a este pour nous en faire portion, et pour nous appeler a sa compagnie, d'autant que nous sommes membres de son corps.*"
52. Com 1 Cor 15:21-22, CR, 77.545-6.
53. *Psych* (Tracts 3.439), CR, 33.193.
54. Com 1 Cor 11:24, CR, 77.487, 488-9. See also, Obtaining Concord, CR, 37.521; True Partaking, CR, 37.466, 472, 485-6; Conf of Faith re Eucharist, CR, 37.712. Compare Reid, *Treatises*, 328, 263, 270, 286-7, 169.
55. Com 1 Cor 11:24, CR, 77.488-9.

56. True Partaking, CR, 37.470; Reid, *Treatises*, 268.

57. "Eternal life" and "the powerful and true joining of us to Christ as bone of his bone etc", are synonymous in Calvin: True Partaking, CR, 37.470; Sum re Min of Work Sacs, CR, 37.773; Conf of Faith re Eucharist, CR, 37.711-2. See Reid, *Treatises*, 268, 171, 168.

58. Com 1 Cor 6:15, CR, 77.398: "*Nota unitatem spiritualem, quae nobis cum Christo est, non animae tantum esse, sed pertinere etiam ad corpus: ut caro simus de carne eius, etc. Alioqui in firma esset spes resurrectionis, nisi talis esset nostra coniunctio, hoc est, plena et solida.*" True Partaking, CR, 37.494. See Reid, *Treatises*, 296-7.

59. Conf Faith re Eucharist, CR, 37.712; True Partaking, CR, 37.510. See Reid, *Treatises*, 169, 315.

60. Conf Faith re Eucharist, CR, 37.712; Mutual Consent (Tracts 2.241), CR, 37.33-4. See Reid, *Treatises*, 169.

61. True Partaking, CR, 37.510; Com 1 Cor 11:24, CR, 77.487. See Reid, *Treatises*, 315.

62. True Partaking, CR, 37.502; Obtaining Concord, CR, 37.520. See Reid, *Treatises*, 311, 327.

63. *Inst*, 2.12.1; True Partaking, CR, 37.492. See Reid, *Treatises*, 294-5. In a remarkable passage Calvin expounds Irenaeus with approval making the point that Christ took a human body and in this brought us salvation because of the order of creation.

64. True Partaking, CR, 37.498. See Reid, *Treatises*, 300.

65. Mutual Consent (Tracts 2.241), CR, 37.33-4; Obtaining Concord, CR, 37.520. See Reid, *Treatises*, 327.

66. *Inst*, 2.12.1.

67. Mutual Consent (Tracts 2.241), CR, 37.33-4.

68. Com Heb 2:16, CR, 83.34.

69. Com Eph 5:30, CR, 79.225-6; *Inst*, 4.17.11.

70. True Partaking, CR, 37.488-9. See Reid, *Treatises*, 290.

71. Letter to King of France, Oct 1557, CR, 37.79; Com 1 Cor 11:24, CR, 77.487; True Partaking, CR, 37.466, 470. See Reid, *Treatises*, 263, 267.

72. Conf Faith re Eucharist, CR, 37.711; Obtaining Concord, CR, 37.522. See Reid, *Treatises*, 168, 329.

73. *ibid*.

74. Discourse on Articles, Oct 5, 1536, CR, 37.883-4; see Reid, *Treatises*, 44: "*Mais que cest une communication spirituelle par laquelle en vertu et en efficace il nous fait participans de tout ce que*

pouvons recevoir de grace en son corps et son sang, ou encore, pour mieux declarer la dignite de ce mystere, par laquelle il nous fait vrayement participans de son corps et son sang, mais le tout spirituellement cest a dire par le lien de son esprit." See also True Partaking, (CR, 37.492-4; Reid, *Treatises*, 294-7) for similar statements made in 1561. The question has been raised by Dr Basil Hall ("Calvin's Doctrine of the Church" [unpublished lecture at the University of Aberdeen, 26.2.81]) whether Calvin dropped "substantial" in favour of "spiritual" union with Christ after his disputations with Westphal in the mid 1550's. However a quick survey of the material used in preparation for this paper, taking the 1556 *Second Defence* as the dividing line, shows that there are slightly more references to "substantial" after 1556 than before; even though (partly because the NT Commentaries were all completed prior to 1556) more of Calvin's tracts on the Eucharist fall in the first period. It is true, however, that although "spiritual" is firmly present before 1556, Calvin uses it more often after the *Second Defence*. Given the move of the Lutherans after the deaths of Luther and Melancthon to a more "corporeal" and "essential" position than their deceased mentors, this emphasis in Calvin is not surprising. The fact that after 1556 he generally raises the notion of "spiritual" in the same context of reasserting "substantial", and that "substantial" can still be spoken of on its own without qualification, goes against the idea of him having dropped "substantial". That he *must* both assert "substantial" and also defend it as "spiritual" union flows from (a) Calvin's unflinching defence and exposition of the *real, incarnation* of Christ, in heaven as well as on earth; and, (b) consequently, the nature of our salvation — specifically, of Christ's resurrection body being the model for ours, and the assurance for us that that brings.

75. Conf Faith re Eucharist, CR, 37.711; Obtaining Concord, CR, 37.522. See Reid, *Treatises*, 168,329.

76. *ibid.*

77. Obtaining Concord, CR, 37.522; True Partaking, CR, 37.477-8. See Reid, *Treatises*, 239, 277.

78. True Partaking, CR, 37.467. See Reid, *Treatises*, 264.

79. Calvin relied heavily on this statement. The fact that the Greek text he used incorporated *autou ek tes sarkos autou kai ek ton osteon autou* at the end of Eph 5:30 as a scribal expansion derived from Gen 2:3, anticipatory to the quotation of Gen 2:24 in Eph 5:31 (see B. M. Metzger, *A Textual Commentary on the NT* [London: Bible Society, 1971, 609]), does not really undermine the revelatory basis of his argument. The analogical pressure between the christocentric

marriage metaphor in Eph 5:29-32 and the first and paradigmatic marriage of Gen 2:23-25 makes the scribal expansion and Calvin's subsequent use of it congruent with biblical revelation.

80. Letter to King of France, Oct 1557, *CR*, 37.79; Com 1 Cor 11:24, *CR*, 77.487; True Partaking, *CR*, 37.466, 470. See Reid, *Treatises*, 263, 267.

81. Obtaining Concord, *CR*, 37.521. See Reid, *Treatises*, 328-9.

82. True Partaking, *CR*, 37.509; where Calvin neatly turns Heshusius' argument about the communication of the properties of the divine to the human nature of Christ on its head to undercut his position on the Supper by showing that Christ is in fact present everywhere in union with the believer, by his divinity, that is, by his Spirit.

83. True Partaking, *CR*, 37.494, 509. See Reid, *Treatises*, 296-7, 313.

84. True Partaking, *CR*, 37.493, 494, 509. See Reid, *Treatises*, 294-7, 313-4.

85. Obtaining Concord, *CR*, 37.521. See Reid, *Treatises*, 328.

86. True Partaking, *CR*, 37.510-11, quoting Augustine against Heshusius. See Reid, *Treatises*, 315.

87. True Partaking, *CR*, 37.476. See Reid, *Treatises*, 276.

88. *ibid.*

89. Obtaining Concord, *CR*, 37.520. See Reid, *Treatises*, 276.

90. Com 1 Cor 11:24, *CR*, 77.488; True Partaking, *CR*, 37.476. See Reid, *Treatises*, 275.

91. Sum re Ministry of Work and Sacrs, Art 9, *CR*, 37.776. See Reid, *Treatises*, 174-5.

92. Com Eph 3:18, *CR*, 79.188; Letter to Richard le Fevre, 19 Jan 1551, *CR*, 42.23.

93. True Partaking, *CR*, 37.475. See Reid, *Treatises*, 475.

94. *Inst*, 2.16.16; see also Com Heb 6:9, *CR*, 83.81-2; Com Phil 3:20, *CR*, 80.56.

95. *Inst*, 2.16.16; Serm Isa 65:24, *CR*, 65.433.

96. *Inst*, 2.16.16; Serm Eph 1:19-23, *CR*, 79.366.

97. Com Eph 3:9, *CR*, 79.181-2.

98. Com John 6:39, *CR*, 75.146-7.

99. Psych (Tracts 3.463-4), *CR*, 33.211-2; Com John 6:39, *CR*, 75.146-7.

100. Psych (Tracts 3.463-4), *CR*, 33.211-12.

101. Com John 16:16, *CR*, 75.365; *Inst*, 2.15.5; Serm Eph 4:7-10, *CR*, 79.551.
102. Com John 14:28, *CR*, 75.336.
103. True Partaking, *CR*, 37.494; see Reid, *Treatises*, 296-7; *Inst*, 4.17.33.
104. E.g. Com 1 Cor 11:24, *CR*, 77.487; True Partaking, *CR*, 37.504. See Reid, *Treatises*, 307.
105. True Partaking, *CR*, 37.470; see Reid, *Treatises*, 268; Com Isa 50:2, *CR*, 65.216-17.
106. Serm Eph 4:20-24, *CR*, 79.610-11.
107. True Partaking, *CR*, 37.477, 504. See Reid, *Treatises*, 276.
108. Com 1 Cor 11:24, *CR*, 77.487; Cat 1545, *CR*, 34.124, 126; True Partaking, *CR*, 37.478. See Reid, *Treatises*, 135-6, 278.
109. *Inst*, 3.1.1; Serm Eph 1:19-23, *CR*, 79.343.
110. Serm Eph 3:14-16, *CR*, 79.492, 493.
111. *ibid*.
112. Serm Eph 4:15-16, *CR*, 79.591-2.
113. Letter to John Knox, 7 Nov 1559, *CR*, 45.667.
114. *Inst*, 3.11.5: "(Osiander) *Modum enim habitandi expendere decebat, nempe quod Pater et Spiritus in Christo sunt: et sicut in ipso habitat plenitudo divinitatis, ita in ipso possidemus totum Deum.*" Sum re Min of Word and Sacs, *CR*, 37.773, 776; Reid, *Treatises*, 172, 174-5. "*Quod autem confitemur spiritum sanctum huius coniunctionis esse effectorem, certo innititur fundamento, huic nimirum: Quidquid (a) pater aut filius (b) operantur ad salutem adducendis fidelibus, id per spiritum sanctum utramque personam operari testatur sacra scriptura.*" Com 1 Cor 11:27, *CR*, 77.491-2: "*Christum non posse a spiritu suo divelli. Unde constituo, non recipi mortuum eius corpus, neque etiam eum otiosum, aut disiunctum a spiritus sui gratia et virtute.*"
115. Sum re Min of Word and Sacs, *CR*, 37.774. See Reid, *Treatises*, 172.
116. Com Isa 40:20 and 50:2, *CR*, 65.20 and 216-7.
117. Serm Gal 3:1-3, *CR*, 78.463-4; *Inst*, 2.11.11.
118. Serm Isa 53:11, *CR*, 63.671; Com Tit 3:4, *CR*, 80.428-9.
119. *Inst*, 3.5.5.
120. Com 1 Cor 4:15, *CR*, 77.372; Serm Eph 3:1-6, *CR*, 79.448.
121. Serm 1 Tim 2:5-6, *CR*, 81.175, 176, 177.

122. Com Isa 40:20, *CR*, 65.20; *Inst*, 4.14.7.
123. True Partaking, *CR*, 37.470. See Reid, *Treatises*, 267.
124. Obtaining Concord, *CR*, 37.522-3. See Reid, [*Treatises*], 329-30.
125. Com John 16:9, *CR*, 75.360.
126. True Partaking, *CR*, 37.489-90, 509. See Reid, *Treatises*, 291-2, 313-4.
127. Com Eph 3:12, *CR*, 79.183; Serm 1 Tim 2:5-6, *CR*, 81.177; Obtaining Concord, *CR*, 37.523-4. See Reid, *Treatises*, 330.
128. Com Mat 25:31-46, *CR*, 73.685.
129. Com Mat 3:2, *CR*, 73.111; Com Heb 2:6, *CR*, 83.24-5.
130. Com John 7:33, *CR*, 75.178.
131. Serm Eph 5:31-33, *CR*, 79.780-1.
132. Com Rom 8:30, *CR*, 77.161: "*Glorificatio etsi nondum exhibita est nisi in capite nostro, quia tamen in eo iam quodammodo aeternae vitae haereditatem cernimus, gloria eius tantam gloriae nostrae securitatem nobis affert.*"
133. Com Luke 19:22, *CR*, 73.567-8.
134. Concerning Scandals, *OS*, 2.180; see *Concerning Scandals by John Calvin* (tr. John W. Fraser; Edinburgh: Saint Andrew, 1978) 29-30; Com Ps 68:18, *CR*, 59.628.
135. Com Dan 2:40-43, *CR*, 68.602.
136. *Inst*, 2.16.17.
137. Concerning Scandals, *OS*, 2.180; see Fraser, *Scandals*, 29-30; Com Dan 12:1, *CR*, 69.288; Com Dan 24:32, *CR*, 73.670; Serm Isa 53:1-3, *CR*, 63.613-14.
138. Com Mat 24:30, *CR*, 73.667-8.
139. Com Mat 25:31, *CR*, 73.685-6; see also Com 1 Pet 1:7, *CR*, 83.213; Com Jer 36:29-30, *CR*, 67.136.
140. *Inst*, 3.8.2; Com Luke 12:50, *CR*, 73.681; Com Mat 8:20, *CR*, 73.241.
141. Com 2 Tim 4:1, *CR*, 80.385; Com 1 Pet 1:11, *CR*, 83.217; Com Mat 24:3, *CR*, 73.649; Com Rom 8:17, *CR*, 77.151.
142. Com Luke 5:9, *CR*, 73.150; Letter to Sg of Piedmont, 25 Feb 1554, *CR*, 43.42; *Inst*, 3.8.1, 2.16.3; Concerning Scandals, *OS*, 2.190; see Fraser, *Scandals*, 45.
143. Com 1 Pet 4:12, *CR*, 83.278; Com Col 1:34, *CR*, 80.93-4.
144. Com Isa 53:3, *CR*, 65.256-7; cf Com John 13:31, *CR*, 75.316-7.

145. Com John 20:17, *CR*, 75.433.
146. Obtaining Concord, *CR*, 37.521; see Reid, *Treatises*, 328; cf Com Luke 24:31, *CR*, 73.809.
147. Psych (Tracts 3.436), *CR*, 33.191.
148. Com John 12:31, *CR*, 75.293; Com 2 Cor 1:14, *CR*, 78.19.
149. Com Mat 24:30, *CR*, 73.667-8; Com Rom 14:11, *CR*, 77.263; *Inst*, 2.16.17; Com 1 John 3:2, *CR*, 83.330-1.
150. Com Rom 10:9, *CR*, 77.201; *Inst*, 3.25.3, 2.16.13; Com Heb 6:1, *CR*, 83.68.
151. *Inst*, 3.25.3; Com Rom 6:5, *CR*, 77.106-7; Com 1 Cor 15:26, *CR*, 75.317.
152. Com Rom 8:10, *CR*, 77.145.
153. *Inst*, 3.3.20.
154. Com Rom 8:17, *CR*, 77.151; Com 1 Pet 4:12, *CR*, 83.278; *Inst*, 3.6-10. Calvin under the term "cross", or "resurrection", means both the death and resurrection of Jesus Christ — see Com 1.Pet 1:3, 4:1, *CR*, 83.210, 270.
155. *Inst*, 3.8.1; Com John 16:21, *CR*, 75.366.
156. Sum of Law, *CR*, 62.724; Com Mat 5:44, *CR*, 73.188; Serm Eph 4:23-6, *CR*, 79.630.
157. Com Mat 7:1, *CR*, 73.214.
158. *Inst*, 3.7.3; Com 2 Cor 1:9, *CR*, 78.14-15.
159. *Inst*, 3.3.8, 3.7.4-7.
160. *ibid.*, 3.7.1; Com 1 Cor 1:31, *CR*, 77.332.
161. *Inst*, 3.7.10, 3.7.8; Serm Eph 4:20-4, *CR*, 79.616.
162. *Inst*, 3.7.3; Letter to Prisoners of Lyons, 7 July 1553, *CR*, 42.562.
163. Com Col 5:24, *CR*, 78.256; Com Rom 6:4, *CR*, 77.105.
164. Com Rom 7:22, 15, *CR*, 77.133, 130; *Inst*, 1.14.15-18, 3.20.26.
165. Com Luke 12:49, *CR*, 73.681; Concerning Scandals, *OS*, 2.166, 168; see Fraser, *Scandals*, 9, 12.
166. Com Mark 9:49, *CR*, 73.168; Serm Job 16:1-9, *CR*, 62.12; *Inst*, 1.14.15.
167. Com Mat 5:12, 10, *CR*, 73.165, 164; Concerning Scandals, *OS*, 2.170, 198; see Fraser, *Scandals*, 14, 57.
168. Com Luke 2:14, *CR*, 73.77; Psych (Tracts 3.432-3), *CR*, 33.188.

169. Letter to Brethren of France, Nov 1559, *CR*, 45.685; Letter to Md de Coligny, 4 Sept 1558, *CR*, 321-2; Letter to M. de Falais (Sept 1545) *CR*, 40.170: "*ie me console ensemble avec vous, comme souffrant en vostre personne.*"

170. Com Rom 8:22, *CR*, 77.153-4; Com Luke 6:24, *CR*, 73.166; cf *Inst*, 3.9.5.

171. *Inst*, 3.9; Com Phil 3:20, *CR*, 80.56.

172. Com Luke 12:50, *CR*, 73.682; Com Mat 24:43, *CR*, 73.678; cf *Inst*, 3.9.5.

173. Com Mat 6:4, *CR*, 73.192; *Inst*, 3.10.5.

174. Com Mat 5:12, *CR*, 73.165; Com John 16:22, *CR*, 75.367.

175. Com Mat 6:33, *CR*, 73.212; *Inst*, 3.10.4-5.

176. *Inst*, 2.15.5, Com Phil 3:20, *CR*, 80.55; Com Gal 1:4, *CR*, 78.171.

177. *Inst*, 2.15.5.

178. Com I Pet-Theme, *CR*, 83.205; Com I Pet 2:11, *CR*, 83.242; Com 2 Cor-Theme, *CR*, 78.7.

179. Com Mat 24:2, *CR*, 73.649; *Inst*, 3.9.1.

180. Com 2 Pet 3:10, *CR*, 83.476; Com Rom 5:4, *CR*, 77.91.

181. *Inst*, 3.25.1, 3.25.2; Com 2 Pet 3:14, *CR*, 83.477.

182. Com Mat 5:2, *CR*, 73.161; *Inst*, 3.2.42; Letter to Farel, 11 April 1549, *CR*, 41.228-9, on the death of Calvin's wife: "*inter quas illa exclamabat, ut omnes animadverterent cor eius supra terram longe elevatum. Nam hae voces erant: O resurrectio gloriosa! Deus Abraham et omnium patrum nostrorum, iam a tot saeculis in te sperarunt fideles, nemo frustratus est: ego quoque expectabo.*"

183. Com Mat 5:10, *CR*, 73.164-5.

184. Com 1 Cor 3:13, *CR*, 80.122; Com Luke 6:30, *CR*, 73.185; Letter to Farel, 5 Feb 1542, *CR*, 39.367; Com Luke 13:25, *CR*, 73.223; Com Heb 6:11, *CR*, 83.76; Com Mat 5:14, *CR*, 73.169; Com 1 Pet 5:8, *CR*, 83.289; Com Mat 5:5, *CR*, 73.162; Com Eph 4:1, *CR*, 79.190; Com Mat 5:4, *CR*, 73.162; Com Mark 13:11, *CR*, 73.654; Com Luke 12:32, *CR*, 73.213; Com Mat 5:12, *CR*, 73.165.

185. Com Luke 1:74, *CR*, 73.49-50.

186. *Inst*, 2.15.5.

187. Com Acts 10:43, *CR*, 76.250.

188. Serm Eph 2:16-19, *CR*, 79.421; Com 1 John 5:11, *CR*, 83.368; Calvin even feels that he must fill in certain vital details missing in the

Lukan sketch of Paul's address of the Areopagus, Com Acts 17:1, CR, 76.421-2: "*Probabile tamen est prius de gratia Christi loquutum esse Paulum, ac hominum redemptorem ante praedicasse quam iudicem constitueret.*"

189. Serm Gal 3:1-3, CR, 78.465-7; Com Ezek 16:63, CR, 68.399.

190. Serm Eph 2:16-19, CR, 79.421.

191. Referring to the punishment of Nebuchadnezzar, Com Dan 4:15 & 34, CR, 68.660-1, 684.

192. "A sense of the amazing goodness of God to us in the gift of his Son, and of our ungrateful requital of it, is necessary to excite in the repentant soul the proper shame and sorrow for sin as committed against God", cf. Hodge, *Outlines*, 488.

193. Moltmann, *Joy*, 63.