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# Calvin's Theology as Pastoral Theology

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Calvin's theology is pastoral. I learned about Calvin's theology, the Reformed tradition, ecclesiastical Latin, modern theology (particularly Barth and Brunner), and the evangelical spirit from Dr. I. John Hesselink at Tokyo Union Theological Seminary (1962-64, 1970-73), and at Western Theological Seminary (1974-76, 1987-88). A missionary to Japan for twenty years, Dr. Hesselink is still active and influential in Japan through his books and articles as well as his visiting for preaching and teaching.

## Calvin's Theology Is Pastoral

In all of his reforming work, Calvin was "a shepherd of souls."<sup>1</sup> This correct, but too brief description of the whole person and ministry of Calvin, is more fully explained by Jean-Daniel Benoit: "One loves to speak of him as the Reformer of Geneva. It would perhaps be more correct to refer to him as the pastor of Geneva, because Calvin was a pastor in his soul, and his reformatory work, in a good many respects, was only the consequence and extension of his pastoral activity."<sup>2</sup> Why did Calvin so devote himself to pastoral work? There are two mission commandments in the New Testament. One is the great commission (Matt. 28:18-29). The other is the commission for pastoral work (Matt. 9:36-38). Both are phases of one ministry and cannot be separated. Calvin felt called to pastoral ministry by Christ himself.<sup>3</sup> Ministry is based on these two commandments concerning mission (cf. Eph. 4:7-16). To be pastoral means to make the doctrine of grace first and central, and then to seek a well-ordered church under the Lordship of Christ. That theology and pastoral work are inseparable may be seen in the *Heidelberg Catechism* (1563), which, as Hesselink has indicated, is pastoral as well as theological.<sup>4</sup> This character reflects Calvin's theology.

Calvin recognized the truth of the gospel through his biblical-theological studies and his "sudden conversion."<sup>5</sup> He then began his pastoral work in Geneva (1536-38, 1541-64), and concentrated especially on preaching the gospel and administering the Lord's Supper.<sup>6</sup>

Prominent was an emphasis on both predestination and the Lord's Supper. Although B.A. Gerrish notes that Calvin was more concerned about the Lord's Supper than double predestination,<sup>7</sup> Calvin's concern about predestination in his first *Catechism* (1537/38) is "pastoral and existential, not an abstract discussion of God's decrees."<sup>8</sup> "For if it is buried out of sight," Calvin says, "half the grace of God must vanish with it."<sup>9</sup> He declares that Christ is the mirror of election: "Christ therefore is for us the bright mirror of the eternal and hidden election of

God, and also the earnest and pledge. But we contemplate by faith the life which God represents to us in this mirror; and by faith we lay hold on this pledge and earnest."<sup>10</sup> Edward Dowey indicates a distinctive relationship between election and faith in Calvin:

It is extremely important to note that [*Institutes*] III.24, in which the doctrine of election culminates, is a return to the same problems and even the same terminology that are characteristic of III.2, the doctrine of faith proper—namely, “faith,” “illumination,” “confidence,” “certainty,” and the centrality of the knowledge of Christ.<sup>11</sup>

If we understand this doctrine rightly, we should not translate *decretum quidem horribile* as “a dreadful decree,” but, as A.M. Hunter did, as an “awe-inspiring” decree (*Inst.* III.23.7).<sup>12</sup> Calvin concludes by quoting Augustine’s words. “For as we know not who belong to the number of the predestined or who does not belong, we ought to be so minded as to wish that all men be saved.’ So shall it come about that we try to make everyone we meet a sharer in our peace.”<sup>13</sup> Thus, his theology, including both his doctrines of election and the Lord’s Supper, is pastoral, and relates deeply not only to his personal experience but also to theological issues of his day.

Calvin sometimes had to engage in theological controversies to declare what he understood to be sound doctrine. M. Eugene Osterhaven does an historical analysis of various theological problems since the days of the early church: “After Augustine the doctrine of grace became enveloped in the sacramental system of the church, which saw God’s grace as conveyed through certain sacramental rites. The biblical doctrine of justification as a free gift of God given on the basis of faith was left to the side.”<sup>14</sup> This is the decisive and fundamental problem of *Institutes* III.2. In addition, Osterhaven analyzes the rise and development of similar issues in the sixteenth century:

A major task of the sixteenth-century Reformation and Counter-Reformation was defining the faith of the church. Fresh study of Scripture and of earlier doctrinal tradition was fundamental in this endeavor. Debates between the confessions provided the atmosphere and motivation for an abundance of theological activity such as the world had not seen even during the fourth- and fifth-century christological controversies. The recent invention of printing made it possible for Reformers and their opponents to disseminate their tracts rapidly and widely.<sup>15</sup>

In this instance, Calvin held together his theology and his practice. Note, for example, the theme of Calvin’s *Institutes*, viz., the *duplex cognitio Domini* (twofold knowledge of God). The first of two parts is the knowledge of God the Creator (I.1-2.5). The second is the knowledge of God the Redeemer (II.6-4.20).<sup>16</sup> This order itself shows a highly pastoral and practical character. To

know God means both the repentance of sins by our conversion to God and our living for God's glory (*Geneva Catechism*, Qs. 1-2).

Still, we must consider the humanist background of the Renaissance. For example, Desiderius Erasmus (c. 1469-1536) thought that the aim of theological study was practical, i.e., to transform the heart and the mind.<sup>17</sup> The young Calvin had studied French humanism and, as is clear in his *Institutes* and other works, he continued to embrace humanistic ideals for the purpose of teaching and rhetoric.<sup>18</sup> From his earliest days he opposed abstract and non-edifying theology. He especially applied the role of usefulness (*utilitas*) in his exegetical works.<sup>19</sup>

In the third edition of the *Institutes* (1543), Calvin speaks about his own experience of the Lord's Supper. "Now if anyone asks me how (*de modo*), I will not be ashamed to admit that the mystery (*arcanum*) is too sublime for my intelligence to grasp or my words to declare: to speak more plainly, I experience rather than understand it."<sup>20</sup> This experiential and existential character of the Lord's Supper appears also in his final edition of the *Institutes* (1559). By the feeding of visible signs of bread and wine, Calvin says, we "feel in ourselves the working of that unique sacrifice."<sup>21</sup> Why is Calvin existentially so confident of this doctrine?<sup>22</sup> According to Osterhaven, "The leading theological traditions of the West, where most theology has been written, are almost exclusively intellectual, thus narrowing the range of experience drastically."<sup>23</sup> He then refers to Calvin:

Even Calvin, who sought to do justice to the whole person in his theology, tended to intellectualize the faith. To be sure, he affirmed that the act of faith "is more of the heart than of the brain" and insisted that "the Word of God is not received by faith if it flits about in the top of the brain" and does not take "root in the depth of the heart" (*Inst.*, III.2.8,36). He struggled to avoid arid scholasticism, and his biblical-practical method was intended to do justice to the whole person and to all of human existence.<sup>24</sup>

However, I think Calvin stresses his own experience more than Osterhaven indicates.

### Publicly and Privately

How is the Lord's Supper to be administered? Calvin describes the faithful figure of pastor in his first *Catechism*. As J.-D. Benoit indicates, this pastor is a guide of faith to feed his sheep; a disputant to reject wolves; a preacher to be minister of the Word of God.<sup>25</sup> Calvin himself says, "Since the Lord willed that both the Word and the Sacraments be dispensed by human ministry, pastors had to be set over churches to instruct the people publicly and privately [*publice et privatique*] in pure doctrine, to administer the Sacraments and to teach them by the best example concerning holiness and purity of life."<sup>26</sup>

Here I examine Calvin's concept of pastoral care (*pastoralia*) by comments on "publicly and privately," a phrase he uses in the *Institutes* (III.4.14; IV.1.22; IV.3.6; IV.12.1) and in his commentary on Acts 20:20.<sup>27</sup> Calvin wrote of doing pastoral care "publicly and privately" earlier than Bucer who had an influence on him in Strasbourg (1538-41).

The Lord's Supper should be administered in connection with both preaching "publicly and privately" and in exercising church discipline. As Calvin declares in his first *Catechism*, this is the mission of the church. All three have an integral relationship and are not to be separated. Needless to say, "privately" (*privatim*) does not mean a mere private conversation between pastor and congregation but teaching them "privately" as need requires. Calvin knows that "very many, on account of their weakness, need personal consolation."<sup>28</sup> This view of pastoral work reflects Paul's pastoral methods as well. Calvin comments on the phrase "publicly and from house to house" (Acts 20:20) as follows:

This is the second point, that he taught, not only all in the assembly, but individuals in their homes, as each man's need demanded. For Christ did not ordain pastors on the principle that they also teach the Church in a general way on the public platform, but that they also care for the individual sheep, bring back the wandering and scattered to the fold, bind up those broken and crippled [*luxatas*], heal the sick, support the frail and weak (Ezekiel 34:2,4); for the general teaching will often have a cold reception, unless it is helped by advice given in private.<sup>29</sup>

This describes what I believe was the original state of Reformed pastoral care during the Reformation.

### Godliness and Doctrine

Calvin's *Institutes* (1559) contains the very important phrase, "godliness and doctrine" (*pietas et doctrina*). These words are so key to his idea of pastoral care that Calvin judges the whole of church history by them. For example, Calvin criticizes the decree of compulsory confession by the Fourth Lateran Council (1215) as follows: "And so this tyranny was at length introduced when, after piety and doctrine [*pietate et doctrina*] were extinguished, mere ghosts of pastors had taken all license, without distinction, upon themselves. Then, there are clear testimonies, both in histories and among other ancient writers, that teach that this was a discipline of polity [*politicam disciplinam*], instituted by bishops, not a law laid down by Christ or the apostles."<sup>30</sup>

This was a big problem in Calvin's pastoral work, for at that time compulsory confession was a sacrament. For Calvin, confession is not a sacrament but belongs to a pastoral care and church discipline grounded in the preaching of the Word and the sacraments. Its meaning is correctly expressed by

Eduard Thurneysen. "The principle interest must never be centered on pastoral care as if the '*mutuum colloquium*,' the 'conversation of man with man,' were more important in the congregation than sermon and communion."<sup>31</sup> Here pastoral care is the discipline of confession in the church, i.e., "through church discipline the power of the sermon and sacrament to reform life and convert men shall actually penetrate the life of members of the community."<sup>32</sup>

Therefore, Calvin rejects "auricular and secret confession," because no one can recount all his sins.<sup>33</sup> "It is utterly unbearable that they lay down a law on the recounting of all sins, that they deny that sin is forgiven except upon the condition that an intent to confess has been firmly conceived, and that they prate that no entrance to paradise would remain if the office of confession were neglected."<sup>34</sup> For Calvin, this is not only "butchery" (*carnificina*) of souls,<sup>35</sup> but also contrary to David, who cannot begin to number his sins (Ps. 19:12). This makes people hypocrites, ignorant both of God and of themselves.<sup>36</sup> A fundamental problem is that forgiveness depends on the judgment of the priest. When confession is not complete, the hope of pardon is also impaired. The priest must suspend judgment as long as he does not know whether the sinner has recounted his transgressions in good faith.<sup>37</sup> This kind of forgiveness leads to notions of "penalty and satisfaction,"<sup>38</sup> in which there is the intervening merit of works.<sup>39</sup>

This is a "basically corrupting infringement of God's prerogative and majesty."<sup>40</sup> Kilian McDonnell recognizes it to be "sacramental imperialism" in the liturgical life of Calvin's day.<sup>41</sup> Calvin fought against the misuse of confession and the Lord's Supper. For him, "the authorization of the priest to forgive sins in confession is a direct consequence of his authorization to perform transubstantiation in the mass."<sup>42</sup> McDonnell also refers to sacramental idolatry and ritual Pelagianism,<sup>43</sup> which Calvin criticized.

According to Osterhaven, Calvin's contribution to the faith of the church was an emphasis on order and the Holy Spirit. Rome's fundamental problem was neglect of the Word of God. "Chief among his reasons for criticism was the bishops' failure to set a good example and preach and teach the Word of God."<sup>44</sup> Calvin's conviction that "the papacy itself is directly contrary to church order,"<sup>45</sup> had serious consequences:

So certain is Calvin that a break with Rome is necessary if he is to remain faithful to Christ that the charge of being a schismatic does not bother him. He must leave the Roman fold in obedience to the Holy Spirit whom Christ has sent to give insight and comfort in the Word. Calvin believes that he is called to restore true order to the church and to point out the causes of confusion and disorder that are evident in the old ecclesiastical system.<sup>46</sup>

Historically speaking, the Reformation grew out of a pastoral care movement, for "the true movements for the renewal of the church were always

penitential movements."<sup>47</sup> According to John T. McNeill, "in matters concerning the cure of souls the German Reformation had its inception."<sup>48</sup> He notes that "Luther was himself a guide of souls and a well-experienced confessor,"<sup>49</sup> and that Martin Bucer (d. 1551) wrote *On the True Cure of Souls* (1538). Bucer, holding a position between the Lutherans and the Reformed, sought to revive the early church's discipline of public penance for grave offenses. "The discipline should be in accord with Scripture, and, as in the early Church, it must contain where necessary public exposure, humiliation and repentance."<sup>50</sup> In German Switzerland Huldreich Zwingli (1484-1531) shared a similar concern: "Not less than in Germany the reform in Switzerland was concerned with abuses affecting the pastoral office; and one of Zwingli's early writings was specifically designed for the guidance of pastors. In the *Der Hirt* (*The Pastor*), which appeared in March, 1524, we have the earliest of Protestant treatments of the topic."<sup>51</sup> In the *Second Helvetic Confession* written by Henry Bullinger (d. 1575), successor of Zwingli, there are sections on repentance and conversion (chap. XIV) and the office of the ministry (Chap. XVIII). Repentance (*poenitentia*) is the change of mind induced by the Word of the gospel and by the Holy Spirit, and received by true faith. Confession may be made to God alone, or in the general confession of the service.<sup>52</sup> Thus, it is clear that many reformers concentrated on pastoral care.

### "The Formula of Confession" in Calvin's Liturgy

Calvin believed that Christ assigns "a new hour" to pray in his name. By his ascension into heaven, Christ "would be a surer advocate of the church than he had been before."<sup>53</sup> Christ is our Head, Leader, and "the only Mediator, by whose intercession the Father is for us rendered gracious and easily entreated."<sup>54</sup> Here Calvin refers to the mutual intercession of believers (1 Tim. 2:1). "So, then, let it remain an established principle that we should direct all intercessions of the whole church to that sole intercession."<sup>55</sup> God allows not only individuals to pray for themselves, but also permits people to plead for one another.<sup>56</sup>

Calvin also criticizes the Roman innovation of the intercession of saints. In some periods under popery, "Christ's intercession is no less profaned when mingled with prayers and merits of the dead than if it were completely omitted and dead men alone were mentioned."<sup>57</sup> This disposition Calvin regards as superstition: "For after men began to concern themselves with the intercession of saints, gradually they attributed to each a particular function, so that for a diversity of business sometimes one intercessor would be called upon, sometimes another. Then each man adopted a particular saint as a tutelary deity, in whose keeping he put his trust."<sup>58</sup> Calvin sees this as one of the "grosser portents of ungodliness [*impietatis*]." It is detestable [*destestabiles*] to God, angels, and men. It does not hesitate "to transfer to the dead what properly belonged to God and Christ."<sup>59</sup> This is only one of Calvin's concerns in reforming the liturgy.

When in sacred assemblies we stand before God and the angels, we recognize our unworthiness. "It would be a salutary regulation if the Christian people were to practice humbling themselves through some public rite of confession."<sup>60</sup> Calvin sees that this custom is observed with good results in well-regulated churches. That is to say, "that every Lord's Day the minister frames the formula of confession in his own and the people's name, and by it he accuses all of wickedness and implores pardon from the Lord. In short, with this key a gate to prayer is opened both to individuals in private [*privatim*] and to all in public [*publice*]."<sup>61</sup> This form of ministerial confession is also necessary today.

Thurneysen compares two ways of confession: "The Catholic Church knows nothing of a general and public confession in the worship service of the congregation. The fathers of our church established this general confession by the congregation in direct contrast to confession before a priest."<sup>62</sup> Repentance is the root from which the life of the community springs. "The church cannot be renewed and kept alive by mere organizational or charitable endeavors; the church is renewed and kept alive again and again only by the spirit of repentance."<sup>63</sup> Accordingly, we can say with Thurneysen that "The early church and again the renewed churches of the Reformation knew of no divine worship where sin was not audibly and publicly acknowledged and laid aside in a common confession. . . . Prayer and partaking of communion are the first expression of the ongoing confession of the church."<sup>64</sup>

Actually, the chief part of the worship lies in the office of prayer.<sup>65</sup> Calvin emphasizes that the purpose of prayer is not only to offer a sacrifice of praise through Christ (Heb. 13:15),<sup>66</sup> but also to celebrate the goodness of God by the giving of thanks. "This, I say, is the rite of sacrifice which God commends to us today."<sup>67</sup> This sacrifice is our very selves, both in Romans 12:1 and 1 Peter 2:5. "Among the spiritual sacrifices, he [Peter] gives the first place to the offering of ourselves, . . . for we can offer nothing to God until we offer to Him ourselves as a sacrifice, which is done by denying ourselves. Then, afterwards follow prayers, thanksgiving, alms, and all the duties of religion."<sup>68</sup> Here, we may note the threefold structure of the *Heidelberg Catechism* which expresses the three parts of Calvin's liturgy. The essential three prayers are confession of sins, illumination of the Holy Spirit, and thanksgiving and intercession.<sup>69</sup>

### The Christological Basis

Jesus Christ as God-man is the Mediator, and thereby opens the way for our prayers. He "performs the office of Priest by standing before God in our name."<sup>70</sup> Why, then, is Christ our priest? As he is God manifested in the flesh (*Deus manifestatus in carne*) (1 Tim. 3:36), he is both true God and true man. "Christ has appeared for that salvation now, not because the power to save has but recently been conferred upon Him, but because this grace was laid up for us in Him before the creation of the world."<sup>71</sup> Calvin amplifies this in another place:

Since God, in creating the world, revealed Himself by the Word, He formerly had Him within Himself, hidden. Thus the Word has a twofold relation, to God and to men. . . . The Word was, as it were, hidden there before He revealed Himself in the outward workmanship of the world . . . . And this is the eternal Son (*generatio*) who, infinitely before the foundation of the world, was concealed in God . . . and who, after being obscurely outlined to the patriarchs under the Law for many succeeding years, was at length more fully manifested in the flesh.<sup>72</sup>

Calvin emphasizes that the office of Christ exists “to extend God’s Kingdom.”<sup>73</sup> He was born in a manger and in extreme poverty, yet he is magnified by the angels from paradise, who do him homage.<sup>74</sup> In other words, “in calling Mary the mother of her Lord, the unity of person in the two natures of Christ is intended, as if she had said, he who is born a mortal man in the womb of Mary is at the same time the eternal God.”<sup>75</sup> This is a scriptural teaching that was dubbed by the Lutherans as the *extra Calvinisticum*, which is found in Q. 48 of the *Heidelberg Catechism*. “The divinity is indeed beyond the bounds of humanity which it has assumed.” The origin of this conception can be traced beyond Calvin to the ancient church fathers.

E. David Willis surveys this problem historically: “There is nothing uniquely Calvinist about the doctrine, for as a means of interpreting the Biblical witness to Christ it had a widespread and ancient usage. There is a direct liaison from Calvin to Lombard and especially to St. Augustine. That he learned the doctrine from other portions of the tradition cannot be proved from his writings, but it was in fact almost universally confessed—from Origin and Theodore of Mopsuestia, to Athanasius and Cyril, to St. Thomas and Gabriel Biel.”<sup>76</sup> In Calvin’s theology this concept is very important. While his discussion of this issue in the *Institutes* II.13.4 appears only in the 1559 edition, the formulation in the *Institutes* IV.17.30 is a significantly expanded version of a section already present in the first edition (1536). Willis explains this as follows: “From 1536 onwards the so-called extra Calvinisticum was used to thwart menacing eucharistic speculation. By the 1559 edition the doctrine was also used to forestall menacing Trinitarian and anti-Trinitarian speculation.”<sup>77</sup>

Heiko Oberman analyzes five points of this extra dimension in Calvin: (1) *etiam extra Ecclesiam*; (2) *etiam extra Coenam*; (3) *etiam extra carnem*; (4) *etiam extra Legem*; and (5) *etiam extra praedicatio*.<sup>78</sup> “Here again Calvin stands in a scholastic tradition which, rooted in Augustine, was unfolded by Johannes Duns Scotus and became the central theme in late medieval theology, expressed as God’s commitment to the established order, *de potentia ordinata*. It would, after Calvin, find its way as Federal theology via the Netherlands and Britain to Puritan New England.”<sup>79</sup> Therefore, Wilhelm Niesel is not correct in the following evaluation. “It might be objected that it is false to regard the *Extra Calvinisticum* as the most essential feature of Calvinistic Christology, as is customary. For the Extra of the Godhead is not expounded by Calvin in any

positive doctrine but simply referred to in a very few passages arising in a course of Calvinistic Christology.”<sup>80</sup>

This doctrine was rejected by the Lutherans. They held “a receptacle view of space as the place containing within its limits that which occupies it.”<sup>81</sup> T.F. Torrance summarizes the central point at issue:

Hence when Calvin said of Christ that he became man born of the Virgin’s womb without leaving heaven or the government of the world, he was interpreted by Lutherans to imply that in the incarnation only part of the Word was contained in the babe of Bethlehem or wrapped in the swaddling clothes in the cradle, and that something was left “outside” (extra)—hence the so-called “Calvinist extra”. . . . Nevertheless, it is clear that a rejection of the “Calvinist extra” raises very great difficulties, as one can see in a kenotic theory of Christ’s *self-emptying*. Quite clearly if one operates with a receptacle view of space, one must think of the *kenosis* as the emptying of the Son of God into a containing vessel, but this way of thinking creates difficulties that need not be there and which once created need to be solved.<sup>82</sup>

In short, as Oberman says, the *extra Calvinisticum* serves to relate the eternal Son to the historical Jesus, the Mediator at the right hand to the sacramental Christ, in such a way that the “flesh of our flesh” is safeguarded.<sup>83</sup>

On the other hand, Calvin was critical of the Dutch reformer Menno Simons (c. 1496-1561). Jan Koopmans accuses him of “spiritualisme” because he does not accept that Christ assumed the flesh (*assumptio carnis*).<sup>84</sup> The background of Menno’s view is his dependence on the Aristotelian view that the woman produced the material for generation, but that this material was animated by the seed of the man. Calvin accepted another approach of the Lucretian and Hippocratic school.<sup>85</sup> Here Menno Simons was deeply involved in a philosophical speculation although he was a pious man and accepted the Bible. By way of contrast, Calvin interprets John 1:14 to mean that the Word “chose for himself the virgin’s womb as a temple in which to dwell, he who was the Son of God became the Son of man—not by confusion of substance, but by unity of person.”<sup>86</sup> Or again, “For since He is God manifest in the flesh and His Divine essence is united to His nature which He took from us, since, I say, all fullness of the Godhead dwells in Him, it is very certain that His body deserves to be called Temple, more than the one in Jerusalem and more than all heavens.”<sup>87</sup> Calvin was impressed by the Word’s willingness to assume his human nature for our salvation. Thus,

The Lord and chief of angels willingly subjected Himself to mortal creatures. Thus, He fulfilled God’s intention, that for a time He should shelter under Joseph’s name, under a shadow. There was no necessity that compelled Christ to this subjection.

He could have been excused it, but He had assumed human nature on the terms that He should be subject to His parents. He had put on the person of man and servant (*hominis ac servi personam*) and thus for the role of Redeemer this was His rightful state.<sup>88</sup>

It is clear that Calvin's Christology is soteriologically determined.<sup>89</sup> This is one of his special contributions to the whole history of Christology.<sup>90</sup> "For the Person of Christ can be discerned from His work."<sup>91</sup> In other words, Calvin looks at "Christ in terms of the function he fulfills rather than in terms of essence which his humanity seems to conceal."<sup>92</sup> Therefore, Calvin's concept of the threefold office of the Mediator is central and essential to his Christology.

As Karl Barth emphasizes, the key point in the doctrine of the offices is Christ, the Anointed One by the Holy Spirit (Calvin's *Geneva Catechism*, Qs. 34-36).<sup>93</sup> Christ is the bearer of the Holy Spirit. Citing Isaiah 61:1-2, Calvin sees that Christ was anointed by the Spirit to be herald and witness of the Father's grace. "Then this anointing was diffused from the Head to the members (*ab ipso capite ad membra*),"<sup>94</sup> therefore making us "scholars in the household of God" (*Geneva Catechism*, Q. 44). The relation between Christ and the Holy Spirit is very important for the whole of Calvin's theology.<sup>95</sup> Christ has filled the office of Savior in order to obtain our salvation. "For this reason we do not speak of three separate offices but one divisible office, even though, according to Calvin, this consists of three parts. In fulfilling this office he accomplishes the one work of salvation."<sup>96</sup> Berkouwer points out that this is "the one *minus* as *triplex*."<sup>97</sup> Hence, Christ is "king, priest, prophet of the Holy Spirit."<sup>98</sup> We have a good example in Calvin's *Genevan Catechism* which teaches that Christ anointed by the Holy Spirit participates in a close relationship between him, Head of the church, and his members.

- Q. 36 But what is this Kingdom of which you speak?<sup>99</sup>  
It is spiritual, and consists in the Word and Spirit of God.
- Q. 42 What does His Kingdom minister to us?  
By it, we are set at liberty in our conscience and are filled with His spiritual riches in order to live in righteousness and holiness, and we are also armed with the power to overcome the devil, the flesh, and the world—the enemies of our souls.
- Q. 38 What of the priesthood?<sup>100</sup>  
It is the office and prerogative of presenting Himself before God to obtain grace and favour, and appease His wrath in offering a sacrifice which is acceptable to Him.
- Q. 43 What about His Priesthood?

First, by means of it He is the Mediator who reconciles us to God His Father; and secondly, through Him we have access to present ourselves to God, and offer Him ourselves in sacrifice with all that belongs to us. And in this way we are companions of His Priesthood.

- Q. 39 In what sense do you call Christ a Prophet?<sup>101</sup>  
Because on coming down into the world (Isa. 7:14) He was the sovereign messenger and ambassador of God His Father, to give a full exposition of God's will toward the world and so put an end to all prophecies and revelations (Heb. 1:2).
- Q. 44 There remains His Prophetic Office.  
Since this office was given to the Lord Jesus to be the Master and Teacher of His own, its end is to bring us the true knowledge of the Father and of his Truth, so that we may be scholars in the household of God.<sup>102</sup>

A summary passage of Calvin's teaching on the threefold office of Christ reads thus:

Christ has been made our *wisdom*. By this he [Paul] means that we obtain absolute perfection of wisdom in Him, because the Father has revealed Himself fully in Him for us, so that we may not desire to know anything apart from Him. . . . Secondly, He is . . . is our *righteousness*. By this he [Paul] means that in His name we are accepted by God, because he atoned for our sins by His death, and His obedience is imputed to us for righteousness. . . . Thirdly, Paul calls him our *sanctification*. He means by that, that we, who are in ourselves unholy by nature, are born again by His Spirit into holiness, that we may serve God. From this we also gather that we cannot be justified freely by faith alone, if we do not at the same time live in holiness.<sup>103</sup>

Barth refers to Calvin's contribution to the doctrine of the threefold office and analyzes it as follows:

Calvin was the one who, imitating the early Church, developed the doctrine of the office and the work of Jesus Christ in the way which comes closest to our own reconstruction. It may be noted that he shows a slight tendency to give a certain preference to the kingly office of Jesus Christ as compared with the high-priestly (*peculiarari regni intuitu et ratione dictum fuisse Messiam, Inst. II.15.2*), and that this finds expression in the order to the third book to the extent that justification is there

treated within the comprehensive doctrine of sanctification or regeneration.<sup>104</sup>

Thus, we appreciate the significance of both the so-called *extra Calvinisticum* and *minus triplex* in Calvin's Christology.<sup>105</sup> In his formulation of the doctrine of the threefold office Calvin was followed by the "Roman Catechism." But he was concerned with the unity of person and work to describe the core of soteriology. This means that the offices of Christ are all "for us." Hence I conclude that Calvin's Christology is pastoral, because Calvin stresses the relationship between Christ and us.

According to Otto Weber, "Calvin basically develops his whole doctrine of the work of Jesus Christ from the viewpoint of the threefold office, but within his writings he arranges his thinking in various ways."<sup>106</sup> On the other hand, of Calvin's order of the threefold office of the prophet, king, and priest, T.F. Torrance says, "as we consider the threefold office within the period inaugurated by the ascension, it is evidently with another order that we have to work: King, Priest and Prophet."<sup>107</sup> Torrance's emphasis is on Christ's kingly ministry, Royal Priesthood and Royal Proclamation.<sup>108</sup> Therefore, "soteriology is nothing other than Christology properly understood and accepted."<sup>109</sup> I think that soteriology takes concrete shape in the ministry in both preaching the gospel and administrating the Lord's Supper. This ministerial task has its focus in our union with Christ. All repentance and congregational confession in worship are directed toward our union with Christ through the working of the Holy Spirit who enables us to participate in the grace of Christ.

### Union with Christ

The doctrine of the union with Christ (*unio cum Christo*) is one of the key themes of the *Institutes*. Calvin sets forth the evangelical nature of this doctrine in Book III, and in Book IV he shows the doctrine of the church as its proper domain, since the *unio cum Christo* is effectively established by the service of the Word and the sacraments. The function of the sacraments is to create and nourish our union with Christ in faith and life.<sup>110</sup> In his sermon on Galatians 3:26-29, Calvin emphasizes that union with Christ is more important than the creation of the universe.<sup>111</sup>

This union is neither a mingling of substance (which is mysticism), nor a doctrine of being (ontology). It is a doctrine of salvation (soteriology).<sup>112</sup> "We are one with Christ; not because He transfuses His substance into us, but because by the power of His Spirit He communicates to us His life and all the blessings He has received from the Father."<sup>113</sup> While the body of Christ remains in the glorious heavens, his life flows down to us by the working of the Holy Spirit. Here we recall that Christ received anointing, not only for himself that he might carry out the office of teaching, but also for his whole body that the power of the Spirit might be present in the preaching of the gospel. "By the Holy Spirit," is the answer to the question: "How do we receive those benefits which the Father

bestowed on his only begotten Son—not for Christ's own private use, but that he might enrich poor and needy men?"<sup>114</sup> Kolffhaus notes that, "What he says concerning the Holy Spirit, the third person of the trinity, who works freely through the sacrament, is radically different from any notion of immanence. It is precisely his doctrine of *insitio* that shows that the members of Christ are most intimately bonded to God and at the same time remain at a properly respectful distance."<sup>115</sup> Thus a deep relation between Christology and Pneumatology is "normative" in Calvin.<sup>116</sup> The Holy Spirit plays the part of gracious mediator between Christ and man, just as the Christ is mediator between God and man.<sup>117</sup>

Christology also relates fundamentally to Calvin's doctrine of the Lord's Supper. T.F. Torrance maintains that there is a "sacramental relation" between the church as the body of Christ and Christ the head of the body.<sup>118</sup> By this sacramental relation, Torrance emphasizes that the "mission of the whole Church as the Body of Christ on earth and in history is called through the Spirit, as it were, into contrapuntal relation to the heavenly ministry of Christ, King, Priest and Prophet."<sup>119</sup> Further,

the Church that loves and serves Christ within the time-form of this age, also lives in the new age through being made to participate in him the Head of the new creation. The Church in history exists in that overlap of the two ages, the overlap that is constituted by the ascension to belong to the whole of the Church's world-mission. The Sacraments also belong to that overlap, spanning at once, the two ages, the old and the new in which the Church lives, i.e., in the time between the first and second advents.<sup>120</sup>

Therefore, the sacraments belong to earth and its on-going space and time, and, at the same time, are signs of the new order. "The New Testament expresses this relation of union and distance between the Church and Christ in terms of the twofold figure of the *Bride* of Christ and the *Body* of Christ. . . ."<sup>121</sup> Torrance concludes by saying that one baptized into Christ lives from week to week, by drawing his life and strength from the bread and wine of the Lord's Supper, nourished by the body and blood of Christ, and in the strength of that communion he must live and work until Christ comes again.<sup>122</sup>

The withdrawal of Christ from us in his ascension introduces the eschatological distance between Christ and us, and the nearness of the second advent.<sup>123</sup> Calvin explains that

Christ, who was before enclosed in a narrow space, ascended to fill heaven and earth. But, did he not do this before? Yes, I admit, he did it before in his divinity. But, after he took possession of his Kingdom, he began to exercise the power of his Spirit in a new way; and in the same Spirit, he revealed his presence among us. . . . In short, when he began to sit at the right hand of the Father, he began also to fill all things.<sup>124</sup>

Calvin discusses how Christ is with us (*Christi praesentia*): "That presence of Christ by which He offers Himself to us through the grace and power of His Spirit is far more useful and desirable than if He were present before our eyes."<sup>125</sup> His presence correlates with "the character of nourishment" of the Lord's Supper.<sup>126</sup> "Paul declares that we are of the members and bones of Christ. Do we wonder, then, if in the Supper He offers His body to be enjoyed by us, to nourish us unto eternal life?"<sup>127</sup> Calvin develops his discussion against the Zwinglians this way:

My conclusion is that the body of Christ is really (*realiter*), to use the usual word, i.e., truly (*vere*) given to us in the Supper, so that it may be health-giving food for our souls. I am adopting the usual terms, but I mean that our souls are fed by the substance of His body, so that we are truly (*vere*) made one with Him; or, what amounts to the same thing, that a life-giving power from the flesh of Christ (*vim ex Christi carne vivificam*) is poured into us through the medium of the Spirit, even although it is at a great distance from us, and is not mixed with us (*nec misceatur nobiscum*).<sup>128</sup>

In refuting the Lutheran doctrine of ubiquity and the Roman doctrine of transubstantiation, Calvin again refers to the working of the Holy Spirit:

But the sharing in the Lord's body, which, I maintain, is offered to us in the Supper, demands neither a local presence, nor the descent of Christ, nor an infinite extension of His body, nor anything of that sort; for, in view of the fact that the Supper is a heavenly act, there is nothing absurd about saying that Christ remains in heaven and is yet received by us. For the way in which He imparts Himself to us is by the secret power of the Holy Spirit, a power which is able not only to bring together, but also to join together, things which are separated by distance, and by a great distance at that. But to be capable of this impartation, we must rise up to heaven. In this connexion our physical senses are of no avail to us, and so it is faith that must come to our help.<sup>129</sup>

In his sermon on Ephesians 4:7-10, Calvin emphasizes "a presence of Christ" by the power of His Spirit and the Word in relation to His sovereignty after His ascension.<sup>130</sup> The ascension plays a large role in the eucharistic doctrine of the whole succeeding Augustinian tradition. "In keeping with this tradition," McDonnell indicates, "Calvin develops his doctrine of *sursum corda*, that is, to seek Christ at the right hand of the Father not in the earthly elements. The Ascension, in fact, is one of the decisive factors in the development of Calvin's doctrine that the presence is noncorporeal but real."<sup>131</sup>

## Conclusion

Calvin's theology is pastoral. Cited above are key words in Calvin's pastoral theology: publicly and privately; godliness and doctrine; the formula of confession; *extra Calvinisticum* and *munus triplex*, and union with Christ. They all lead us to participate in Christ and his grace.

Christ's grace comes to us through the gospel, the Lord's Supper, and faith (*Institutes*, IV.17.5). This is fundamentally based on God's accommodation to us. In his *Geneva Catechism* (Q. 314), Calvin explains that God gives us the sacraments to alleviate our weakness. He also explains in Q. 346 that "although Jesus Christ is truly communicated to us both by Baptism and the Gospel, nevertheless this is only in part, and not fully (*ce n'est qu'en partie, non pas pleinement/ex parte tantum*)."<sup>1</sup> Through the Supper, Jesus Christ wishes continually to nourish us inwardly (Qs. 356, 365). Through the formula of confession in worship, we hear publicly the Word of God and participate in the Lord's Supper. We also seek privately the Word of God "as need requires." Then we seek to grow in knowledge of godliness and doctrine. At the heart of our pastoral activities is our experience of participating in the Lord's Supper which brings about a clear union with Christ by the working of the Holy Spirit: "Christ is not outside us but dwells within us. Not only does he cleave to us by an indivisible bond of fellowship, but with a wonderful communion, day by day, he grows more and more into one body with us, until he becomes completely one with us."<sup>132</sup> I think that our repentance by means of a confession of sins in worship leads us to this eschatological union with Christ. This is the chief pastoral task.

## ENDNOTES

<sup>1</sup> John T. McNeill, *A History of the Cure of Souls* (New York: Harper & Row, 1951, 1977), 198.

<sup>2</sup> Cited in Richard Stauffer, *The Humanness of John Calvin* (Nashville & New York: Abingdon Press, 1971), 84. Cf. R. Stauffer, *La Reforme* (Paris: Press Universitaires De France, 89. Japanese edition, 108.

<sup>3</sup> Eduard Thurneysen, *Seelsorge im Vollzug* (Zurich: EVZ-Verlag, 1968). Japanese edition, 32.

<sup>4</sup> *On Being Reformed. Distinctive Characteristics and Common Misunderstandings* (New York: Reformed Church Press, 1988) (2<sup>nd</sup> edition), 34. Japanese edition, 66.

<sup>5</sup> Cf. William Bouwsma, *John Calvin. A Sixteenth Century Portrait* (New York: Oxford University Press, 1988) 9-31. Alexandre Ganoczy, *The Young Calvin* (Philadelphia: Westminster Press, 1987), 7-12, 243-266. Wilhelm Neuser, "Calvin's Conversion To Teachableness," in *Calvin and Christian Ethics*, Fifth Colloquium on Calvin and Calvin Studies, ed. Peter De Klerk (Grand Rapids: Calvin Theological Seminary, 1985), 57-82. T.H.L. Parker, *John Calvin. A Biography* (Philadelphia:

Westminster Press, 1975), 22-23, 162-82. Alister E. McGrath, *A Life of John Calvin. A Study in the Shaping of Western Culture* (Oxford: Basil Blackwell, 1990), 69-75.

<sup>6</sup> Cf. Hesselink, *Calvin's First Catechism. A Commentary* (Louisville: Westminster/John Knox, 1997), chap. 13.

<sup>7</sup> *Grace and Gratitude. The Eucharistic Theology of John Calvin* (Minneapolis: Fortress, 1993), 2.

<sup>8</sup> Hesselink, *On Being Reformed*, 38 (Japanese edition, 71).

<sup>9</sup> *Concerning the Eternal Predestination of God*. Trans. with an introduction by J.K.S. Reid (London: James Clarke & Co., 1961), 57.

<sup>10</sup> *Ibid.*, 127.

<sup>11</sup> Edward A. Dowey, Jr., *The Knowledge of God in Calvin's Theology* (Grand Rapids: Wm. B. Eerdmans, 1994), 187.

<sup>12</sup> *The Teaching of Calvin. A Modern Interpretation* (London: Fleming H. Revell, 1950, second edition, 110).

<sup>13</sup> *Institutes of the Christian Religion*, ed. J. McNeill, trans. F.L. Battles (Philadelphia: Westminster, 1960), III.23.14. *Concerning the Eternal Predestination of God*, 138.

<sup>14</sup> *The Faith of Church. A Reformed Perspective on Its Historical Development* (Grand Rapids: Eerdmans, 1982), 104. Japanese edition, 170. The *Heidelberg Catechism*, Q. 65 deals with the same theological and historical problem.

<sup>15</sup> *The Faith of the Church*, 194. Japanese edition, 310.

<sup>16</sup> *The Knowledge of God*, 43-46. I am disappointed that Dowey neglects the importance of Calvin's doctrine of the Lord's Supper in his *magnum opus*!

<sup>17</sup> Gerrish, *Grace and Gratitude*, 17.

<sup>18</sup> See Brian G. Armstrong, "Duplex cognitio Dei, Or the Problem and Relation of Structure, Form, and Purpose in Calvin's Theology," in *Probing the Reformed Tradition. Historical Studies in Honor of Edward A. Dowey*, edited by Elsie Anne McKee and Brian G. Armstrong (Louisville: Westminster/John Knox, 1989), 135-153. Bouwsma, *John Calvin*, 14.

<sup>19</sup> Cf. Hesselink, *On Being Reformed*, 101.

<sup>20</sup> IV.17.32.

<sup>21</sup> *Institutes*, IV.17.1.

<sup>22</sup> Cf. IV.17.4; *Commentary on Ephesians* 5:32.

<sup>23</sup> *The Faith of the Church*, 196. Japanese edition, 313.

<sup>24</sup> *Ibid.*, 197. Japanese edition, 314.

<sup>25</sup> J.-D. Denoit, *Jean Calvin. La vie. L'homme, la pensee* (Neuilly, 1948), 2<sup>nd</sup> ed. Japanese edition, 193-4.

<sup>26</sup> *John Calvin: Catechism 1538*, trans. and annot. F.L. Battles (Pittsburgh, 1972, 1974), 46. *Opera Selecta Calvini*, ed. Peter Barth (Muenchen, Chr. Kaiser, 1926, 1963) 1.414

<sup>27</sup> See the *Heidelberg Catechism*, Qs. 55, 84, 124, where Reformed pastoral care is shown.

<sup>28</sup> *Institutes*, IV.1.22.

<sup>29</sup> *Commentary on Acts 20:20* (Torrance edition).

<sup>30</sup> *Institutes*, III.4.7.

<sup>31</sup> *A Theology of Pastoral Care* (Richmond: John Knox, 1962), 40.

<sup>32</sup> *Ibid.*, 39.

<sup>33</sup> *Institutes*, III.4.16.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Institutes*, III.4.17.

<sup>36</sup> *Institutes*, III.4.18.

<sup>37</sup> *Institutes*, III.4.22.

<sup>38</sup> *Institutes*, III.4.23.

<sup>39</sup> *Institutes*, III.4.25.

<sup>40</sup> Thurneysen, *op. cit.*, 294.

<sup>41</sup> *John Calvin, the Church, and the Eucharist* (New Jersey: Princeton U. Press, 1967), 111-2.

<sup>42</sup> Thurneysen, *op. cit.*, 294.

<sup>43</sup> McDonnell, *op. cit.*, 122ff., 132ff.

<sup>44</sup> *Op. cit.*, 179.

<sup>45</sup> *Institutes*, IV.12.26.

<sup>46</sup> *Ibid.*, 180. Here Osterhaven refers to Calvin's commentary on Malachi 2:4.

<sup>47</sup> Thurneysen, *A Theology of Pastoral Care*, 288.

<sup>48</sup> *A History of the Cure of Souls*, 163.

<sup>49</sup> *Ibid.*, 170.

<sup>50</sup> *Ibid.*, 179.

<sup>51</sup> *Ibid.*, 192.

- <sup>52</sup> *Ibid.*, 196.
- <sup>53</sup> *Institutes*, III.20.18.
- <sup>54</sup> *Institutes*, III.20.19.
- <sup>55</sup> *Ibid.*
- <sup>56</sup> *Ibid.*
- <sup>57</sup> *Institutes*, III.20.21.
- <sup>58</sup> *Institutes*, III.20.22.
- <sup>59</sup> *Ibid.*
- <sup>60</sup> *Institutes*, III.4.11.
- <sup>61</sup> *Ibid.*
- <sup>62</sup> *Evangelical Confession*, 56.
- <sup>63</sup> *A Theology of Pastoral Care*, 288.
- <sup>64</sup> *Ibid.*, 287.
- <sup>65</sup> *Institutes*, III.20.29.
- <sup>66</sup> *Institutes*, III.20.28.
- <sup>67</sup> *Commentary on Hebrews 13:5*.
- <sup>68</sup> *Commentary on 1 Peter 2:15*.
- <sup>69</sup> Cf. *The Liturgy and The Psalter of the Reformed Church in America* (New York: 1968). *The Worshipbook*. Presbyterian Church (Philadelphia: Westminster, 1970).
- <sup>70</sup> *Commentary on Hebrews 13:5*.
- <sup>71</sup> *Commentary on 2 Timothy 2:10*.
- <sup>72</sup> *Commentary on John 1:1*.
- <sup>73</sup> *Commentary on Matthew 12:18*.
- <sup>74</sup> *Sermon on Luke 2:1-14 in Sermons on the Saving Work of Christ*, selected and trans. Leroy Nixon (Grand Rapids: Baker, 1950, 1980), 37.
- <sup>75</sup> *Commentary on Luke 1:43*.
- <sup>76</sup> *Calvin's Catholic Christology. The Function of the so-called extra Calvinisticum in Calvin's Theology* (Leiden: E.J. Brill, 1966), 60. Oberman, *The Dawn of the Reformation* (Grand Rapids: Eerdmans, 1992), 252.
- <sup>77</sup> *Op. cit.*, 27.
- <sup>78</sup> *The Dawn of the Reformation*, 234-258.

<sup>79</sup> *Ibid.*, 255.

<sup>80</sup> *The Theology of Calvin*, trans. Harold Knight (Grand Rapids: Baker, 1956, 1980), 119.

<sup>81</sup> T.F. Torrance, *Space, Time and Resurrection* (Grand Rapids: Eerdmans, 1976), 124.

<sup>82</sup> *Ibid.*

<sup>83</sup> *The Dawn of the Reformation*, 249.

<sup>84</sup> *Das Altirche Dogma in der Reformation* (Muenchen: Kaiser Verlag, 1955), 91.

<sup>85</sup> Willem Balke, *Calvin and the Anabaptist Radicals*, trans. William J. Heynen (Grand Rapids: Eerdmans, 1981), 206. Cf. George Sarton, *Introduction to the History of Science* (Baltimore: Williams and Wilkins, 1927-1948) vol. 3, 1229-1230.

<sup>86</sup> *Institutes*, II.14.1.

<sup>87</sup> *Sermon on Matthew 27:27-44 in Sermon on the Saving Work of Christ*, 142. Cf. *Commentary on John 2:19*.

<sup>88</sup> *Commentary on Luke 2:51*.

<sup>89</sup> Koopmans, *op. cit.*, 97.

<sup>90</sup> Torrance, *The School of Faith*, lxx. Cf. Hesselink, *Calvin's First Catechism*, chap. 10.

<sup>91</sup> Emil Brunner, *The Christian Dogmatics of Creation and Redemption. Dogmatics*, II, 271.

<sup>92</sup> Ronald S. Wallace, *Calvin: Geneva, and the Reformation* (Grand Rapids: Baker Book House, 1988), 241.

<sup>93</sup> *The Faith of the Church. A Commentary on the Apostle's Creed According to Calvin's Catechism*, trans. Gabriel Vahanian (Collins: Fontana Books, 1960), 52.

<sup>94</sup> *Ibid.*

<sup>95</sup> *Ibid.*

<sup>96</sup> G.C. Berkouwer, *The Work of Christ*, trans. Cornelius Lambregtse (Grand Rapids: Eerdmans, 1965), 62.

<sup>97</sup> *Ibid.*, 63.

<sup>98</sup> Barth, *op. cit.*, 59.

<sup>99</sup> "The Father exercises His power through Him" (*Comm. On 1 Cor. 8:6*). "For although He was lord of all creatures, He won a new empire in the person of the Mediator and in our nature" (*Sermon On Isaiah's Prophecy Of The Death And Passion Of Christ*, trans. and ed. T.H.L. Parker. London: James Clarke & Co. *Sermon on Is. 53:11, 124*). "Since, then, the Lord wonderfully defends his Church,

and preserves it in this world, so that at one time he seems to bury it, and then he raises it from death; at one time he cuts it down as to its outward appearance, and then afterward he renews it . . ." (*Comm. On Hosea 1:10*). "Now Christ fulfills the combined duties of king and pastor (*regis et pastoris officia coniugit*) for the godly who submit willingly and obediently; on the other hand, we hear that he carries a rod of iron to break them and dash them all in pieces like a potter's vessel (Ps. 2:9)" *Inst.* II.15.5).

<sup>100</sup> "Although God under the law commanded animal sacrifices to be offered to himself, in Christ there was a new and different order, in which the same one was to be both priest and sacrifice" (*Inst.* II.15.6). This concept highlights the unity of Christ's person and work in Calvin's theology (Robert A. Peterson, *Calvin's Doctrine of the Atonement*, New Jersey: Presbyterian and Reformed Publishing Co., 1983, 35). Christ is "an everlasting intercessor: through his pleading we obtain favor" (*Inst.* II.15.6). Cf. Marvin P. Hoogland, *Calvin's Perspective on the Exaltation of Christ in Comparison with the Post-Reformation Doctrine of the Two States*, Kampen: J.H. Kok N.V., 1966, 198-9. "Moreover, since God's authority was violated and transgressed, God Himself had to see to it that obedience was restored. It is not surprising, then, that Calvin's Christology is slanted toward Christ's obedience" (Lewis B. Smedes, *All Things Made New. A Theology of Man's Union with Christ*. Grand Rapids: Eerdmans, 1970, 24). "Now, Christ plays the priestly role, not only to render the Father favorable and propitious toward us by an eternal law of reconciliation, but also to receive us as his companions in this great office (Rev. 1:6)" (*Inst.* II.15.6). Concerning Christ's voluntary sacrifice, cf. *Institutes* 2.17.3; *Sermon on Matthew 26:36-39* (Nixon, 53); *Sermon on Isaiah 53:11* (Parker, 124).

<sup>101</sup> Christ is the Chief of all the prophets (*Prophetarum omnium est princeps*) (*Comm. On Acts 3:22*). The Jews, pupils of the Law, Calvin says, reject His highest and indeed unique Teacher, the Head of all the prophets (*summum suum et unicum doctorem Prophetarumque omnium principem*) *Comm. On Matt. 12:42*). "And the prophetic dignity in Christ (*prophetica dignitas in Christo*) leads us to know that in the sume of doctrine as he has given it to us all parts of perfect wisdom are contained" (*Inst.* II.15.2).

<sup>102</sup> *The School of Faith, the Catechisms of the Reformed Church*, trans. and ed. T.F. Torrance (London: James Clarke & Co., 1959), 10-12.

<sup>103</sup> *Commentary on 1 Corinthians 1:30*.

<sup>104</sup> *Church Dogmatics*, IV.3.1, *The Doctrine of Reconciliation* (Edinburgh: T. & T. Clark, 1961, 1983), 5-6.

<sup>105</sup> Cf. the good summary of the threefold office of Christ in Hesselink, *Calvin's First Catechism*, chap. 4, sec. 2.

<sup>106</sup> *Foundations of Dogmatics* (Grand Rapids: Wm. B. Eerdmans, 1983), II, 173.

<sup>107</sup> *Space, Time and Resurrection*, 106. Bart and Niesel emphasize the office of Prophet. Barth, *Church Dogmatics*, IV.3.1, 14-38. Niesel, *Die Theologie Calvins* (Muenchen: Kaiser Verlag, 1957), sec. Ed., 117. On the other hand, John Frederick Jansen emphasizes the twofold office in his *Calvin's Doctrine of the Work of Christ* (London: James Clarke & Co., 1956), 51.

<sup>108</sup> *Ibid.*, 107.

<sup>109</sup> Weber, *Foundations*, vol. 2, 174.

<sup>110</sup> Torrance, "Calvins Lehre von der Taufe" in *Calvin Studien 1959*, ed. Jürgen Moltmann (Neukirchen: Kreis Moers, 1960), 95.

<sup>111</sup> Wilhelm Kolffhaus, *Christusgemeinschaft bei Johannes Calvin* (Neukirchen: Kreis Moers, 1939), 26. Calvin never tires of emphasizing this doctrine, especially in his sacramental doctrine. Wilhelm Niesel, *Reformed Symbolics* (Edinburgh: Oliver and Boyd, 1962), 182.

<sup>112</sup> Niesel, *Reformed Symbolics*, 185.

<sup>113</sup> *Commentary* on John 17:21.

<sup>114</sup> *Institutes*, III.1.1.

<sup>115</sup> Kolffhaus, *Christusgemeinschaft*, 27.

<sup>116</sup> McDonnell, *John Calvin . . .*, 260. Torrance, *Kingdom and Church. A Study in the Theology of the Reformation*. Edinburgh: Oliver and Boyd, 1956), 143-4.

<sup>117</sup> F. Wendel, *Calvin. Origin and Development of His Thought* (Grand Rapids: Baker, 1963, 1997), 239-240. Niesel, *Reformed Symbolics*, 184.

<sup>118</sup> *Space, Time and Resurrection*, 121.

<sup>119</sup> *Ibid.*, 122.

<sup>120</sup> *Ibid.*, 148.

<sup>121</sup> *Ibid.*, 156-7.

<sup>122</sup> *Ibid.*, 158.

<sup>123</sup> Torrance, *Kingdom and Church*, 130; *Space, Time and Resurrection*, 165, 219.

<sup>124</sup> *Commentary* on Ephesians 4:10 (*Calvin: Commentaries*, trans. and ed. Joseph Haroutunian. The Library of Christian Classics, XXIII (Philadelphia: Westminster, 1958), 175.

<sup>125</sup> *Commentary* on John 16:7.

<sup>126</sup> Niesel, *Calvins Lehre vom Abendmahl* (Muenchen: Kaiser Verlag, 1935), 2 Aufl., 49.

<sup>127</sup> *Commentary* on Ephesians 5:30.

<sup>128</sup> *Commentary on 1 Corinthians 11:24.*

<sup>129</sup> *Ibid.*

<sup>130</sup> *Sermons on the Epistle to the Ephesians*, trans. Arthur Golding, 1577 (Edinburgh: The Banner of Truth Trust, 1973, 1975), 353-8.

<sup>131</sup> *Op. cit.*, 43.

<sup>132</sup> *Institutes*, III.2.24.