

CALVINISM ON THE HOLY SPIRIT

John Calvin on the constant need to keep on being filled with the Spirit



by

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INTRODUCTION

"Calvin was a not a Trinitarian, but a Bini-tarian!" "The Protestant Reformer Calvin rejected the Catholic doctrine of the Trinity!" "To Calvin, only the Father and the Son were both *Auto-Theos* (or 'God Himself') -- but not also the Holy Spirit!"

Worst of all. "The pioneer Presbyterian Reformer John Calvin -- just like the later Calvinistic *Westminster Confession* closely based upon his teaching -- was very woefully inadequate in his doctrine of the Holy Spirit!"

False views such as the above, have had their impact on the old (Northern) Presbyterian Church in the United States of America. Consequently, in 1903, it added its own following extra chapter ("XXXIV:I-IV" alias '34:1-4') -- a chapter specifically on 'The Holy Spirit' -- right at the very end of the historic and till then unsullied *Westminster Confession of Faith*.

Once may read this extra chapter in *The Constitution of the Presbyterian Church in the United States of America* -- published by the PCUSA's Presbyterian Board of Publication, Philadelphia, 1908, at pp. 138ff. There, this new 1903 chapter reads as follows:

"I. The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages. II Cor. 13:14; John 15:26; Matt. 28:19; 3:16-7; Luke 1:35; Eph. 4:30; Heb. 1:29; I Cor. 10:10-1; Rev. 22:17; Eph. 2:18-20,22; John 14:26; 16:7; Gal. 4:6; Acts 5:3-4; Acts 16:6-7; Mark 3:29; Rom. 8:26-7; I John 2:20-7."

"II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires, and holy counsels in men. By Him the Prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the Gospel is especially committed to Him. He prepares the way for it, accompanies it with His persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse but are also guilty of resisting the Holy Spirit. Eph. 4:30; 5:9; Gen. 1:2; John 3:5; Acts 2:1-21; Gal. 5:22-5; John 16:8-11; II Pet. 1:21; II Tim. 3:16; I Cor. 2:10; I Pet. 1:11; John 16:13-5; Acts 7:51; I Th. 5:19; Eph. 4:30; Ps. 104:30."

"III. The Holy Spirit, Whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by His grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption. John 3:1-8; Acts 2:38; Luke 11:13; I Cor. 12:3; John 7:37-9; 16:13; 16:7-11; Rev. 22:17; Tit. 3:5-7; II Th. 2:13; Gal. 4:6; I John 4:2; Rom. 8:14,17,26-7; Eph. 4:30; I Cor. 2:13-4."

"IV. By the indwelling of the Holy Spirit, all believers, being vitally united to Christ Who is the Head, are thus united one to another in the Church which is His body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word, and to the ordinances of the Gospel. By Him the Church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God. Eph. 2:14-8; 4:1-6; 5:18; Acts 2:4; 13:2; I Cor. 12; II Pet. 1:19-21; I Th. 1:5-6; John 20:22-3; Matt. 28:19-20."

Most other American Presbyterian denominations have certainly **not** incorporated the above-cited "chapter 34" into **their** version of the *Westminster Confession*. Nor either have any of the many Presbyterian Churches outside of the United States, at all -- save perhaps just a few of the kindred and daughterly missionary creatures of the old PCUSA.

The principal reason, should be obvious. For, as my previous colleague Rev. Prof. N.T. Barker (Principal-Emeritus of the Queensland Presbyterian Theological College) has rightly pointed out - - there is far more on the Holy Spirit **throughout** the original *Westminster Confession*, than is now found in this subsequent "chapter 34."

Furthermore, there are also some **unbiblical** statements in the above "ch. 34." The same is true of its companion "ch. 35" (on "The Love of God and Missions") -- in this (Northern) American PCUSA (per)version of the original *Westminster Confession*.

These perversions have been well documented -- by my friend the great (Southern) American and later PCA Presbyterian theologian, Rev. Prof. Dr. Morton H. Smith. See his famous 1973 book *How Is The Gold Become Dim!* (Jackson Mississippi: Premier, pp. 51-53).

Smith was formerly Stated Clerk of the General Assembly of the 1973f Presbyterian Church in America -- and was elected Moderator of its General Assembly in A.D. 2000. He rightly makes several astute observations about the above (Northern) Presbyterian Church USA's insertions into the *Westminster Confession*.

Declares Smith: "The [Northern] PCUSA adopted [in 1903] these two chapters ["34" & "35"] -- **in order to compromise** the strong Calvinism of the *Confession* enough so that the [Arminian] Cumberland Presbyterians who rejected this aspect of the *Confession*, could be wooed into a union with them in 1905." Subsequent events have shown this to be true.

The new chapter 34, explains Smith, Dr. makes "the suggestion that man has **unaided** ability to accept the Gospel. There is **no** clear emphasis on the **sovereignty of God** in salvation. There is **no** clear reference to the doctrine of **election**.... The implication [in the PCUSA version] is to the **contrary**. For example, the last sentence of Paragraph 2 of the [1903] chapter on the Holy Spirit says: 'He prepares the way for it [the Gospel], accompanies it with His persuasive power, and urges its message upon the reason and conscience of men....'"

"Paragraph 3" of 'chapter 34,' continues Smith, "is more **openly Arminian** in its tone: 'The Holy

Spirit, Whom the Father is ever **willing** to give to all who **ask** Him, is the only efficient agent in the application of redemption.' This certainly sounds as though the unregenerate is to take the initiative in asking for the Holy Spirit. It suspends the healing of the Spirit by the Father, upon the requesting by men. This then gives man the final say -- as to whether or not he is going to receive the Spirit. Such is not the teaching of John 1:12-13, John 3, and other passages -- which speak of the sovereignty of the Spirit in the whole matter of salvation."

I myself would add that this superadded "chapter" 34:4's statement expecting "the Church will be preserved" by the Spirit and "increased until it shall cover the earth" -- may well have been intended to mean no more than that the Church would somehow survive and extend by the skin of its teeth, until it merely establishes an ultimately-superficial presence on this planet. This falls far short of the certain teachings of the *Westminster Larger Catechism* 191 & 195 -- that the Devil shall "be destroyed" and "the Gospel propagated throughout the World, the Jews called, the fulness of the Gentiles brought in" and "Satan trodden under our feet." II Thess. 3:1; Rom. 10:1; 11:25-26; 16:20.

For World History shall yet become Church History. Jesus Christ's command to turn all nations into His Disciples (Matt. 28:18f), is certain of fulfilment. For the kingdoms of this World shall yet become the Kingdom of our God and of His Christ, and He shall keep on reigning for ever and ever (Rev. 11:15). All nations shall come and worship before Him (Rev. 15:4). Indeed, the whole Earth shall be filled with the knowledge of the glory of the Lord -- as the waters cover the sea (Hab. 2:14 *cf.* Isaiah 11:9)!

Thus a careful comparison and contrast of the above superaddition ("ch. 34") with the many quotations from the original Westminster document cited in this present monograph, will surely demonstrate the truth of these statements. This superaddition is in fact a supersubstraction. Indeed, the real and original *Westminster Confession* needed -- and still needs -- **no** revision.

May this monograph on John Calvin's doctrine of the infilling with the Holy Spirit set hearts aflame -- to the glory of our great Triune God! May it also serve as a useful introduction to our other (more practical) monograph -- *Holy Spirit Harvests: Annual Revivals at 'Pentecost Prayer Meetings' (especially in Andrew Murray's South Africa, at Whitsuntides, from 1860 to 1986)*

Francis Nigel Lee. Brisbane, Australia. 1986 (updated 2000)

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CALVINISM ON THE ONGOING INFILLING WITH THE HOLY SPIRIT

The great Genevan, Rev. Prof. Dr. John Calvin -- was **the** Theologian of the Holy Spirit. Calvin unswervingly held that God the Holy Spirit has constantly filled the Father and the Son (within the Triune God alias the eternal Jehovah Who always was and always is and always shall be).

The Spirit has filled the Trinity from all eternity past. He still does so, even now. He will also ever continue to do so -- for all eternity future. Unchang-**ed**-ly; unchang-**ing**-ly; unchang-**ab**-ly.

The Spirit has never absorbed -- nor been absorbed by -- the Father and the Son. He never will be. For He never could be. Indeed, He has always proceeded from the Father and the Son. Hence, He has therefore always filled Them (without measure). Isa. 40:12-14; John 3:34 & 15:26; Rom. 11:33-36; I Cor. 2:10-16.

Calvin's doctrine of the Holy Spirit is very comprehensive. See: Warfield's *Calvin's Doctrine of the Trinity* (1909); S. van der Linde's *Calvin's Doctrine of the Holy Spirit* (1943); W. Krusche's *Calvin on the Operation of the Holy Spirit* (1957); and B.J. Engelbrecht's *The Personality of the Holy Spirit According to Calvin* (1982).

In Dr. B.J. Engelbrecht's work on Calvin, the former writes¹ about the latter's views: "All divine action is, in its deepest essence, the action of the Holy Spirit.... Without the work of the Holy Spirit, the coming of Christ and His work would have been in vain. One could talk, in dealing with Calvin, of 'an all-encompassing working by God through the Holy Spirit.' *Omnes tamen actiones ab Eo prodeunt* [= 'all actions still proceed from Him'].... The Father is the Source of divine action; the Son is the God's Wisdom; and the Holy Spirit is the executive Power. *Spiritus Sanctus Manus Dei Qua Suam potentiam exercet* [= 'the Holy Spirit is the Hand of God, through Whom He exerts His power']."

Says the great Genevan Reformer: "There is a Subsistence (or 'Hypothesis') of the Son, which distinguishes Him from the Father. The same holds in the case of the Holy Spirit. For we will immediately prove both that He is God, and that He has a separate subsistence from the Father....

"There are three *Prosoopa* [or Persons]...in God.... The Father, Son and Spirit are one God.... The Son is not the Father nor the Spirit the Son... Each has His peculiar subsistence... I say Each of the three Subsistences, while related to the Others, is distinguished by...Own properties."²

On I Cor. 2:10-16, Calvin rightly comments: "We have the Spirit of God as Witness. For in God, there is nothing too deep for Him [the Spirit] to penetrate.... Only the Spirit knows

¹ B.J. van der Walt (ed.): *Calvinus Reformator* (Potchefstroom: University Press, 1982), pp. 207f & 215f.

² *Inst.* I:13:2-6.

Himself; and it is His personal function to separate His Own things from those of Others.... The Spirit of God judges everything.... Who has been God's Counsellor? Who has weighed His Spirit...in the creation of the world, and in His other works...?"³

Calvin maintains⁴ that "the eternity of the Father is also the eternity of the Son and Spirit -- since God never could be without His own wisdom [alias His Son] and energy [alias His Spirit].... The Scriptures teach that there is essentially but one God -- and therefore that the essence both of the Son and Spirit is unbegotten.... God -- by the power of His Word, and His Spirit -- created the heavens and the earth out of nothing [Gen. 1:1]" and by His Own Will (cf. Rev. 4:11).

Calvin adds: "There is no mention made of the Spirit [nor of the Father nor the Son] antecedent to the account of the creation [Gen. 1:1ff]." Yet He is not there introduced as a shadow, but as the essential power of God -- where Moses relates that the shapeless mass was upborne by Him (Gen. 1:2). It is quite "obvious that the eternal Spirit always existed in God -- seeing He cherished and sustained the confused materials of heaven and earth, before they possessed order or beauty."⁵

As the Calvin-istic *Westminster Standards* have so clearly put it: "In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost (I John 5:7; Matt. 3:16-17 & 28:19; II Cor. 13:14)...; the Holy Ghost [or the Divine Spirit] eternally proceeding from the Father and the Son (John 15:26 & Gal. 4:6).... It is proper...to the Holy Ghost [or Spirit] to proceed from the Father and the Son, from all eternity."⁶

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John Calvin not only believed that the Holy Ghost has always been God. The great Protestant Reformer also believed that the eternal Spirit of God was constantly active during our world's formation -- and throughout its subsequent maintenance.

Indeed, Calvin not only keeps on "asserting the Divinity of the Spirit" -- from all eternity past, and unto all eternity future. The great Swiss theologian also refers to the **constant work of the Spirit** in His universe -- from its very beginning, right down to the present time.

"In the history of creation [Gen. 1:2ff]," maintains John Calvin, "the Spirit of God was expanded over the abyss or shapeless matter.... The beauty which the world displays, is maintained by the invigorating power of the Spirit [Ps. 33:6 cf. 104:29-30]....

³ *Comm.* on I Cor. 2:10,15,16.

⁴ *Ib.* I:13:18,24 & 14:20.

⁵ *Ib.* I:13:22.

⁶ *W.C.F.* II:3 & *W.L.C.* Q. 10.

"Even before this beauty existed, the Spirit was at work -- cherishing the confused mass, so as to prevent its being annihilated instantly."⁷ On Gen. 1:2, he adds: "This rude and unpolished, or rather shapeless chaos..., before God perfected the world..., was an indigested mass... The power of the Spirit was necessary to sustain it...."⁸

The Spirit worked not only in the creation or exnihilation and then again during the formation of the universe. He also worked and still keeps on working also during the subsequent maintenance of the world. Thus Calvin says that God "fills, moves, and invigorates all things by the virtue of the Spirit -- and that, according to the peculiar nature which each class of beings has received by the Law of Creation."⁹

Further, "the power of the Spirit is spread abroad throughout all parts of the world -- [so] that it may preserve them in their state; [and so] that He may minister unto the heaven and earth **that force** and vigour which we see, and [so that He may minister] **motion** to all living creatures."¹⁰ Indeed,¹¹ "all things stand -- [only] so long as God's Spirit animates them. And [they] fail -- as soon as they are deprived of His power (Ps. 104:29)."

Continues Calvin on the Holy Spirit:¹² "The Scriptures ascribe to Him...His being diffused over all space -- sustaining, invigorating, and quickening all things, both in heaven and on the earth... His transfusing vigour into all things -- breathing into them being, life, and motion -- is plainly Divine....

"All the peculiar attributes of the Godhead, are ascribed to Him.... He searches the deep things of God, and has no counsellor among the creatures. He bestows wisdom.... It is from the Spirit alone that all good gifts proceed.... Though there are diversities of gifts, 'all these worketh that one and the self-same Spirit' (I Cor. 12:11)."

The Holy Spirit, then, is both the Divine Companion of the Father and the Son within the Trinity from all eternity past -- as well as Co-creator [with the Other Two Divine Persons] of all that exists. The Word of the Lord declares: 'In the beginning, God [*'Elohiym*] created the heavens and the earth' (Gen. 1:1).

In the very first verse of the Bible, what does the plural '*Elohiym*' mean? States Dr. Calvin: "I acknowledge that the Scripture...always recalls us to the Father, and His Word, and Spirit."¹³

Then the second verse of the Bible goes on to say: "Now the earth was empty and unformed; and

⁷ *Ib.* I:13:14, French version.

⁸ *Comm.* On Gen. 1:2-3.

⁹ *Inst.* II:2:16.

¹⁰ *Comm.* on Acts 17:28.

¹¹ *Comm.* on John 5:17.

¹² *Inst.* I:13:14.

¹³ *Comm.* on Gen. 1:1.

darkness was upon the surface of the deep. But the Spirit of God [*Ruach 'Elohiym*] moved [or 'brooded' or 'stormed'] upon the surface of the waters" (Gen. 1:2).

What is the meaning of *Ruach 'Elohiym* in Gen. 1:2? Calvin answers:¹⁴ "They who understand by it the Eternal Spirit of God, do **rightly**.... The world...was an indigested mass.... The power of the Spirit was necessary in order to sustain it.... This mass...was rendered stable...by the secret efficacy of the Spirit.... That 'chaos' required the secret in-spira-tion of God -- to prevent speedy dissolution."

Indeed, this Divine Spirit not merely exnihilated (or rather 'exvoluntated') the universe. Rev. 4:11. He not only prevented and prevents its dissolution. He also maintained it and keeps on maintaining it. Indeed, He also embroiders it. As Job says: 'By His Spirit, He has garnished the heavens.' Job 26:13. Moreover, He even causes the grass to grow (Ps. 104:30).

As Rev. Dr. John Calvin remarks, while yet commenting on Gen. 1:2: "The Spirit moved and agitated...over the waters for the sake of putting forth vigour.... He brooded over them to cherish them.... How could...order, so fair and distinct, subsist by itself; unless it derived strength [from] elsewhere? ... That [Holy] Scripture must [or had to] be fulfilled [which declares]: 'Send forth Your Spirit, and they shall be created; and You shalt re-new the face of the earth!' Ps. 104:30.... On the other hand, as soon as the Lord takes away His Spirit -- all things return to their dust, and vanish away (ver. 29)."

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We must now take an extended look at the original **Spirit-filled** condition of **unfallen man**. For this is absolutely fundamental for an understanding of what man the image of God once was. Even more importantly, this is also fundamental for an understanding of what, through Christ, saved man has already become in principle -- and keeps on becoming also in practice.

Now Genesis one¹⁵ implies that God the Holy Spirit Himself, on His sixth formation day, shaped un-form-ed soil into a Spirit-indwelt man -- as His very own holy image. For, at the very end of formation week -- the Three Persons of the Eternal Triune "God said [to One Another]: 'Let Us make man in Our image, after Our likeness!'"¹⁶

Here, Calvin remarks¹⁷ that unfallen "man is -- among other creatures -- a certain pre-eminent specimen of Divine wisdom, justice, and goodness..... There exists a plurality of Persons in the Godhead.... There is something in man which refers to the Father, and the Son, and the Spirit....

¹⁴ *Comm.* on Gen. 1:2.

¹⁵ See Calvin's comments on Gen. 12:16.:26 -- at nn. 14-17

¹⁶ Gen. 1:26

¹⁷ *Comm.* on Gen. 1:26.

Spirit-ual re-genera-tion [after man's fall] is nothing else than the **re-stora-tion** of the same image (Col. 3:10 and Eph. 4:23f)."

Now this same Triune God 'form-ed man...and breath-ed into his nostrils the breath of life, so that man became a living being.'¹⁸ Here Calvin observes¹⁹ that "three gradations indeed are to be noted in the creation of man -- that his 'dead' body was form-ed out of the dust of the earth; that it was en-du-ed with a soul, whence it should receive vital motion; and that on this soul God en-grav-ed His own image, to which immortality is annexed."

Dr. Calvin also states:²⁰ "We must, I say, remember from what kind of life man fell. He was, in every respect, happy.... Since in his soul a right judgment, and a proper government, of the affections prevailed -- there also, life reigned.... His earthly life truly would have been temporal [or subject to the passage of time]; yet he would have passed into heaven, without death..."

Further, Calvin thus brings Adam into connection with Jesus Christ as the Second Adam:²¹ "The purpose of Christ's coming, was to redeem us from the calamity into which Adam had fallen.... Realization of what we possess in Christ, can come only when we have been shown what we have lost in Adam.... Adam at his first creation had received for his posterity as well as for himself the gifts of divine grace.... Since therefore we are all lost through Adam's sin, and re-stor-ed through the righteousness of Christ -- Adam is not improperly called a type of Christ.... Christ is much more powerful to save, than Adam was to destroy.... Christ surpasses Adam!"

Of relevance here, is even II Cor. 3:18 . That says: 'We all, with open face, as in a mirror, keep on beholding the glory of the Lord and keep on being changed into the same image -- from glory to glory -- even as by the Spirit of the Lord.' Here, Calvin says "that the purpose of the Gospel is the re-stora-tion in us of the image of God which has been cancelled by sin."²² Just as Adam was filled with the Spirit before the fall -- so too does even fallen man now need to be filled with the same Spirit -- indeed, to keep on being filled, from faith unto yet greater faith, and from glory unto yet greater glory, 'even as by the Spirit of the Lord.' Cf. too Rom. 1:17,20 & 2:14-16.

Calvin further observes²³ that "the rule of a godly and holy life is to live not by our own spirit, but by the Spirit of Christ.... Adam was at first created in the image of God, so that he might reflect -- as in a mirror -- the righteousness of God. But that image, having been wiped out by sin, must now be re-stor-ed in Christ. The re-genera-tion of the godly is indeed, as it is said in II Cor. 3:18, nothing else than the re-form-ation of the image of God in them.... There is a far more rich and powerful grace of God in this second creation, than in the first.... Adam lost the

¹⁸ Gen. 2:7.

¹⁹ *Comm.* on Gen. 2:7.

²⁰ *Comm.* on Gen. 2:16ff.

²¹ *Comm.* on Rom. 5:12-6.

²² *Comm.* on II Cor. 3:18.

²³ *Comm.* on Eph. 4:23-4.

image which he had originally received.... It is necessary that it shall be re-stor-ed by Christ.... The design in re-genera-tion is to lead us back -- from error -- to that end for which we were created."

Again, Calvin also notes²⁴ that "the 'new man'...is he who is re-form-ed by the Spirit of Christ to the obedience of righteousness; or...re-stor-ed to its true integrity, by the same Spirit.... The end of our re-genera-tion...is that we may be made like God, and that His glory may shine forth in us.... [This] is 'the image of God' which Moses speaks of (Gen. 1:26 & 9:6).... Man represents - - as in a mirror -- the wisdom, righteousness, and goodness of God.... Our highest perfection and blessedness, is to bear the image of God."

The great Genevan also rightly refers²⁵ to "the purity originally conferred on Adam." For God, says Calvin, "not only deigned to animate a vessel of clay -- but to make it the habitation of an immortal spirit." For this reason, the unfallen "Adam might well glory in the great liberality of his Maker...."

However, "when Adam lost his first estate, he became alienated from God.... [Yet] the image of God was not utterly effaced in him. It was, however, so corrupted, that any thing which remains -- is fearful deformity.... Our deliverance begins with that re-nova-tion which we obtain from Christ [Jesus] Who is therefore called the Second Adam.... He restores us to true and substantial integrity.... The end of re-genera-tion, is to form us a-new in the image of God...."

Calvin continues: "The new man is re-new-ed after the image of Him Who created him (Col. 3:10).... 'You must put on the new man, who has been created according to God' (Eph. 4:24)! We must now see what particulars Paul comprehends under this re-nova-tion.... He mentions know-ledge and...right-eousness and holi-ness."

But how could unfallen man have possessed 'holi'-ness or been 'holy' -- without being **indwelt** by God's sanctifying or 'Holy' Spirit? Explains Calvin: "The image of God constitutes the entire excellence of human nature -- as it shone in Adam before his fall.... It is now partly seen in the elect -- in so far as they are re-generat-ed by the Spirit."

Now then, continues Calvin,²⁶ "God breathed into man's nostrils the breath of life (Gen. 2:7).... Paul indeed...tells us we are His [God's] offspring (Acts 17:28)...." We are His offspring "not in substance...but in quality...." For "He has adorned us with divine endowments" alias gifts -- donated, by the Holy Spirit, to unfallen man as the very image of God. Indeed, even after man's fall, the Spirit of God now saves His adopted human children -- by applying to them the merits of Christ the Second Adam.

Thus God, "by the mighty power of His Spirit, render(s) us con-form-able to Himself.... From

²⁴ *Comm.* on Col. 3:9f.

²⁵ *Institutes of the Christian Religion* I:15:1-4.

²⁶ *Ib.* I:15:5-6.

the words of Paul -- when treating of the removal [at man's fall] of the image (II Cor. 3:18) -- the inference is obvious.... Man was con-form-able to God [before his fall] -- not by an influx of substance, but by the grace and virtue of the Spirit. He says [after the fall] that by beholding the glory of Christ, we are transformed into the same image -- as by the Spirit of the Lord.... Man was undoubtedly created to meditate on the heavenly life. So it is certain that the knowledge of it was engraven on the soul."

Calvin goes on to explain²⁷ that "God at first formed us in His own image -- [so] that He might elevate our minds to the pursuit of virtue and the contemplation of eternal life.... Those noble qualities...distinguish us from the lower animals..."

"We [human beings, unlike what Calvin calls the 'lower animals'] -- were endued with reason and intelligence -- in order that we might cultivate a holy and honourable life, and regard a blessed immortality as our destined aim.... The prohibition to touch the tree of the knowledge of good and evil was a trial of obedience -- [so] that Adam, by observing it, might prove his willing submission to the command of God. For the very term shows the end of the precept to have been to keep him contented with his lot.... The promise, which gave him hope of eternal life as long as he should eat of the tree of life; and, on the other hand, the fearful denunciation of death the moment he should taste of the tree of the knowledge of good and evil -- were meant to prove and exercise his faith."

Calvin next²⁸ insists that "Adam's spirit-ual[!] life would have consisted in remaining united and bound to his Maker... The **righteousness** of Christ, and thereby life, is ours by communication... It follows that both of these were lost in Adam -- [so] that they might be re-cover-ed in Christ.... Christ, by His grace, re-stor-ed us to salvation.... Too, in the *First Epistle to the Corinthians*, when Paul would confirm believers in the confident hope of the re-surrection, he shows that the life is re-cover-ed in Christ which was lost in Adam (I Cor. 15:22)... The hope of life, is **re-stor-ed** in Christ... By a wondrous communication, Christ [Who is **God** as well as the Second **Adam**] transfuses into us the power of His own righteousness. As it is elsewhere said, 'The Spirit is life -- because of righteousness' (I Cor. 15:22)."

Calvin continues:²⁹ "Man was created in the image of God.... Not only did the divine glory shine forth in the excellent endowments with which he was adorned; but **God dwelt in him**[!]... Adam bore the image of God.... He was united to God (this being the truest and highest perfection of dignity).... Whatever excellence was engraven on Adam, had its origin in this -- that by means of the only begotten Son, he approximated to the glory of his Maker. Man, therefore, was created in the image of God (Gen. 1:27). And in him, the Creator was pleased to behold, as in a mirror, His own glory.... Nor does Paul teach (Col. 3:10) that men are re-new-ed in the image of God in any other way -- than...that they may be united together under one Head."

²⁷ *Ib.* II:1:1-4.

²⁸ *Ib.* II:1:5-6.

²⁹ *Ib.* II:12:6.

He goes on:³⁰ "Had Adam not lost his integrity, he would, with the [unfallen] angels, have been like to God." This does not mean that man would have become divine, or even angelic. But this does mean that man would have received **un**-losable everlasting human life -- just as the unfallen angels received unlosable everlasting angelic life after the fall of the fallen angels, and -- just as God Himself keeps on possessing unlosable everlasting divine life. For man too, just like the unfallen angels after the fall of the fallen angels, would have had his **losable** everlasting life changed into **unlosable** everlasting life -- which God Himself, in His Own divine and unique way, always had from all eternity past.

Continues Calvin:³⁰ Even if or "although the Son of God had never become incarnate -- yet the image of God was conspicuous in Adam, both in his body and his soul. In the rays of this image, it always appeared that Christ was truly Head... Could He not, by His divine energy, preside over men, and, by the secret virtue of His Spirit, quicken and cherish them as His body -- until they were gathered into heaven...?" Of course He could! And also "His Spirit" would certainly "cherish them" -- before the fall of Adam and Eve.

Before the fall, states Calvin³¹ regarding the Spirit-given 'Sacrament' of the tree of life, "Adam, by observing it, might prove his willing submission to the command of God.... The promise which gave him hope of eternal life as long as he should eat of the tree of life, and...the fearful denunciation of death..., were meant to prove and exercise his faith."

Calvin goes on:³² "Sacraments are...seals of goodwill which God entertains toward us. They, by sealing it to us..., increase our faith.... Faith is the proper and entire work of the Holy Spirit....

"First, the Lord teaches us and trains us by His Word; next, He confirms us by His Sacraments.... The Sacraments duly perform their office, only when accompanied by the Spirit...." And the Spirit gave certainly faith and possibly also 'Sacrament' to Adam -- even before his fall.

Explains John Calvin:³³ "The Sacraments are confirmations of our faith.... The Lord sometimes -- when He sees meet to withdraw our assurance of the things which He had promised in the Sacraments -- takes away the Sacraments themselves.... He deprives Adam of the gift..., and expels him from the garden 'lest he put forth his hand and take also of the tree of life and live for ever' (Gen. 3:22).... The term 'Sacrament'...includes generally all the signs which God ever commanded men to use... We have an example, in His giving the tree of life to Adam and Eve as an earnest of immortality, [so] that they might feel confident of the promise -- as often as they ate of the fruit."

Calvin also says:³⁴ "Whatever in man is made new in the image of God, is always called 'Spirit.'"

³⁰ *Ib.* II:12:7.

³¹ *Ib.* II:1:4.

³² *Ib.* IV:14:7-10.

³³ *Ib.* IV:14:12-18.

³⁴ *Eternal Predestination*, 8:2 - 9:6.

God "created him a-new, by His Spirit." Fall-en man is "de-stit-ute of the Spirit of God..., but the elect are led by the Spirit.... What rectitude can there be in man -- apart from the leading of the Holy Spirit?"

Even **pre-fall** "faith come[s]...by the gratuitous illumination of the Spirit.... The **fruit** of the **Spirit**, is **faith** (Gal. 5:22)."

After the fall, even "the elect" do not always follow "the continual direction of the Spirit... They often fall" and "err...." Yet "only those believe, whom God illumines by His Spirit."

Calvin further approvingly describes³⁵ the "effectual working of the Holy Spirit" in the view of Augustine. "The first man had not that grace by which he could never wish to be bad. For the help given him was of that nature, that he might abandon it when he would -- and remain in it if he would... The motion of the Holy Spirit is so efficacious that it always begets faith.... [Thus] Augustine...calls faith the life of the soul...."

Continues John Calvin: "Let us hear Augustine...: 'God was pleased that man's approach to Him should be the effect only of His grace...; man's not withdrawing from Him should also be the effect only of His grace... Man's will does not obtain grace by freedom, but freedom by grace, and -- in order that it may persevere -- delectable perpetuity and insuperable fortitude... Man received great powers of free-will when he was created; but lost them, by sinning.'"

Dr. Calvin also rightly observes³⁶ that "nothing can bear the image of God, but spirit -- since God is Spirit... Colossians 3:20...enjoins us to 'put on the new man which is renewed...after the image of Him Who created him'.... He says (Eph. 4:24), 'Put on the new man who has been created after God in...true holi-ness!'" Furthermore, "we say that man -- in respect of spirit -- was made partaker of the wisdom, justice and goodness of God.... Let us hold the image of God in man to be that which can have its seat only in the Spirit...!"

Calvin further asks:³⁷ "Would you know what the death of the soul is? It is to be without God -- to be abandoned by God, and left to itself. For if God is its life -- it loses its life when it loses the presence of God." Before man's fall, however, the very opposite was the case.

Calvin goes on:³⁸ "I will add another passage...(I Cor. 2:11): 'Who of men knows the things of a man -- save the spirit of man that is in him? So also, no man knows the things of God -- but the Spirit of God'.... Also, when He said (Rom. 8:16): 'The Spirit of God bears witness with our spirit, that we are the sons of God' [as was the unfallen Adam, cf. Luke 3:38 & 3:22] -- did He not use the same peculiarity of expression?"

³⁵ *Antidote to the Sixth Session of the Acts of the Council of Trent.*

³⁶ *Psychopannychia*, as cited in Calvin's *Tracts and Treatises*, ed. Torrance (Grand Rapids: Mich., 1958), III, pp. 424-25.

³⁷ *Ib.*, p. 454.

³⁸ *Ib.*, pp. 425-6.

Again, claims Calvin:³⁹ "Everything which had fallen in Adam, is re-new-ed in Christ... So much has Christ been more powerful in re-stor-ing -- than Adam in de-stry-ing!... Man, if he had not fallen, would have been immortal.... The elect, now, are such as Adam was -- before his sin.... He was created in-ex-term-inable.... So, now, have those become -- who have been re-new-ed by Christ to a better nature."

* * * * *

We must now consider, in greater depth, the Spirit-filled Second Adam Jesus Christ. For this has considerable bearing on the Spirit-fullness of the unfallen first Adam from Whom He (as man) descended.

Calvin regarded the unfallen Adam as the image of God -- and as the ancestor of the infallible Second Adam Jesus Christ (according to His human nature). Adam, it seems, was already filled with the Holy Spirit (yet apparently subject to further growth) even before the fall -- at his very creation. This implicitly follows from the fact that Adam's similar descendant, the Second Adam Jesus Christ -- 'made under the law' (Gal. 4:4) -- was Himself 'filled with the Spirit' from His very conception onward. That Second Adam remained full of the Spirit. Indeed, He too increasingly kept on being filled with the Spirit -- as He grew toward human maturity.⁴⁰

Before the fall, the in-corrup-t and holy Adam was generat-ed, and losably indwelt, by the Holy Spirit. At that time, he was given an in-corrup-t yet corrup-ible inheritance.

After the fall, the corrup-ted and un-holy Adam was re-generat-ed -- and unlosably indwelt by the Holy Spirit. At that time, he was given an in-corrup-ible inheritance. This was done *via* the then-promised certainty of the then-future in-corrup-ible and Spirit-indwelt work of the Second Adam Jesus Christ -- for all of His people.⁴¹

By understanding how Christ did the work Adam should have done, we can better understand Adam's task itself. In that way, we can also more clearly grasp our own task. For we have been re-stor-ed in Christ -- to the task Adam should have per-form-ed. And we are right now being consummated, in Christ, toward the reward Adam would have received -- had he never sinned.

Declares Calvin:⁴² "We know that to Christ alone the Spirit 'was given without measure' (John 3:34) -- [so] that we may draw 'out of His fulness' (John 1:16).... Those who are more plentifully endowed with grace beyond the ordinary capacity, are said to be 'full of the Holy Spirit' [as was Jesus Himself 'without measure']....

"The angel...leads the virgin [Mary] to contemplate the power of the Holy Spirit...[saying]: 'The

³⁹ *Ib.*, pp. 456-7.

⁴⁰ See Luke 1:15,35,41,80; 2:25-27,40,52; 3:22; 4:1,14,18 cf. John 3:34.

⁴¹ Gen. 3:15 cf. Rom. 16:20.

⁴² *Comm.* on Luke 1:15 & 1:35.

power of the Highest shall overshadow you'.... Christ, because He was conceived by a Spirit-ual power, is called 'the holy seed'.... He contracted no defilement from a sinful nature. For the Spirit of God kept Him pure from the very commencement. And this was done not merely [so] that He might abound in personal holiness -- but chiefly [so] that He might sanctify His own people.”

Calvin states,⁴³ regarding Jesus' boyhood, that "the endowments of His mind grew with His age." Indeed, "with age the gifts and graces of the Spirit grew also -- and increased in Him.... This progress or advancement relates to His human nature. For the Divine nature could receive no increase.... But -- from the time that He was conceived in His mother's womb -- did He not abound in all fulness of Spirit-ual gifts? For it appears absurd to say that the Son of God wanted any thing that was necessary to perfection."

Explains Calvin of Jesus:⁴³ "It takes nothing from His glory, that He was altogether 'emptied' (Phil. 2:6).... Neither does it degrade Him, that He chose to grow not only in body -- but [also] to make progress in mind... Christ received, in His human nature, according to His age and capacity, an increase of the free gifts of the Spirit, [in order] that, 'out of His fulness' (John 1:16), He may pour them out upon us.... 'He was invigorated in Spirit, and was full of wisdom' [Luke 2:40, cf. v. 52].

“Luke thus declares, that whatever wisdom exists among men, and receives daily accessions -- flows from that single fountain, from the Spirit of God.... 'The grace of God was upon Him [viz. Upon the Second Adam Jesus]' [Luke 2:40].... It includes all the excellence of every description that shone brightly in Christ."

Let us now look⁴⁴ at the descent of the Spirit upon 'Christ' at the time of His baptism. Thus was He anointed as our Great High Priest, when attaining the required age of thirty.

Here, Calvin comments: "Jesus is called the Lord's Christ -- because He was anointed [viz. as the *Christ-os* alias the 'Anointed One'] by the Father.... At the same time that He received the Spirit, [He] received also the title of King and Priest [and Prophet].... 'While Jesus was praying, the heaven was opened' (Luke 3:21).... As man, when He commenced a warfare of so arduous a description, He needed to be armed with a remarkable power of the Spirit.

"But here," continues Calvin,⁴⁴ "two questions arise. The first is: Why did the Spirit, Who had [also] formerly dwelt in Christ, descend upon Him [only] at that time [of His subsequent baptism when around thirty]? This question is answered by a passage of the prophet Isaiah...: 'The Spirit of the Lord God is upon Me -- because the Lord God hath anointed Me to preach good tidings!' *etc.* (Isa. 61:1 [cf. Luke 3:21ff & 4:16-21]).

⁴³ *Comm.* on Luke 2:40.

⁴⁴ Luke 2:25ff cf. 3:22ff and Matt. 3:16.

Though the grace of the Spirit was [even from His very conception] bestowed on Christ in a remarkable and very extraordinary manner (John 3:34); yet He remained at home, as a private person -- till He should be called to public life by the Father. Now that the full time is come for preparing to discharge the office of Redeemer -- He is clothed with a new power of the Spirit...."

"When Christ was preparing to preach the Gospel," concludes Calvin,⁴⁴ "He was introduced by Baptism into His Office; and at the same time was endued with the Holy Spirit.... John beholds the Holy Spirit descending upon Christ.... Nothing carnal, or earthly, must be expected in Christ.... He comes as a godlike man ('a man filled with God'), descended from heaven -- in Whom the power of the Holy Spirit reigns...."

At Christ's own baptism, explains Dr. John Calvin,⁴⁵ "this was the first time that the Spirit was seen descending upon Him. Not that before this He had been empty of the Spirit. But now He is, as it were, consecrated with a solemn ceremony.... He therefore received the Spirit on that occasion, not so much for Himself as for His people. And the Spirit descended visibly, [so] that we may know -- that in Christ dwells the abundance of all gifts, of which we are destitute and empty...."

Shortly after Christ's own baptism, His baptizer, John -- apparently referring to Jesus -- said: 'God does not keep on giving [Him] the Spirit by measure.' Here Calvin makes a particularly important observation:⁴⁶

"I would," insists Calvin, "follow Augustine.... He interprets it as said of Christ.... The Spirit was not given to Christ by 'measure' -- as if the resources of grace which He possessed were in some way limited...."

"Paul teaches in I Cor. 12:7 and in Eph. 4:7 that to everyone is distributed according to the 'measure' of the gift -- so that none may possess the fulness on his own.... Christ is different -- in that the Father has poured out upon Him an unlimited wealth of His Spirit. And indeed, it is right that the Spirit should dwell in Him without measure -- [so] that we may all draw from His fulness...."

Right after Christ's baptism, Luke tells us that 'Jesus [was] full of the Holy Spirit.' These words about Christ, remarks Calvin,⁴⁷ "imply that He was then more abundantly endued with the grace and power of the Spirit."

This was done, "in order that He might be more fortified for the battles which He had to fight. For it was not without a good reason that 'the Holy Spirit descended upon Him' in a visible shape [Luke 3:22].... The grace of God shone in Him the more brightly, as the necessity arising out of our salvation became greater.... The nature of Adam, while it was still innocent and reflected the

⁴⁵ *Comm.* on John 1:32.

⁴⁶ *Comm.* on John 3:34.

⁴⁷ *Comm.* on Matt. 4:1 & Luke 4:1.

brightness of the divine image, was liable to temptations....

“It was only granted that it was **possible** for him [the first Adam] **not** to sin" -- but **not** for him right **then** to be **in-fall-ible!** But Jesus, the Second Adam, **was** in-fall-ible. He **could not sin**. For "we know that Christ was fortified by the Spirit with such power -- that the darts of Satan **could not** pierce Him."

The first Adam -- though holy before he fell -- could lose the Holy Spirit. And he did! The Second Adam, the Holy One Himself, could not possibly lose the Holy Spirit. So He did not! This was so -- but not just because He was God. It was also the case -- because, as **man**, He possessed the Spirit of God without measure. Precisely as **man** -- indeed, as **perfect** man -- Jesus the Last Adam and the Second Man could not possibly sin. I Cor. 15:45-47.

Christians, however, though saved -- because descendants of the fallen Adam, are themselves nevertheless still sinners. But because they are also Christ-ians -- “Christ’s ones” -- even though they remain sinners till they die, they cannot possibly lose Christ’ s Spirit and become lost.

After Christ’ s baptism for His people, Luke (4:14) says that ' Jesus returned by the power of the Spirit into Galilee.' Here Calvin remark⁴⁸s that "it is proper to observe the mode of expression employed by Luke... Jesus came ' in the power' (or 'b y the power') of ' the Spirit' into Galilee... It is of great consequence that our minds be always occupied and our feelings affected -- by His heavenly and divine power."

Finally,⁴⁹ Christ then went into the synagogue of Nazareth and applied the Scripture to Himself. Said He: ' The Spirit of the Lord is upon Me -- because He hath anointed Me...to preach the Gospel...' Isa. 61:1.

Comments Calvin:⁵⁰ "It is certain that what is here related, belongs properly to Christ alone -- for two reasons. First, because He alone was endued with the fulness of the Spirit (John 3:34)....

“Secondly, because He alone, by the power of His Spirit, performs and grants all the benefits that are here promised.... He does nothing by the suggestion or advice of men, but everything by the guidance of the Spirit of God

“Many make a false boast that they have the Spirit of God -- while they are destitute of His gifts. But Christ proves by the ' anointing' ...that He is endued with the Spirit of God. He then states the purpose for which the graces of the Spirit were bestowed upon Him. It was '[so] that He might preach the Gospel' ..."

Now "the Lord anoints His servants," observes John Calvin,⁵⁰ "because the true and efficacious

⁴⁸ *Comm.* on Matt. 4:12.

⁴⁹ Luke 4:16ff.

⁵⁰ *Comm.* on Luke 4:16ff.

preaching of the Gospel...does not lie 'in the enticing words of man's wisdom' [I Cor. 2:4].”
Instead, it lies “in the heavenly power of the Spirit.”

Calvin's reference here to First Corinthians (2:4), is the 'bridge' of all bridges -- to expedite the walk of fallen man. For it takes fallen man from the (unlosably) Spirit-filled Second Adam Jesus Christ -- right back to the unfallen (losably) Spirit-filled Adam.

Continues John Calvin:⁵¹ “Adam did not die for himself alone, but for us all.... 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.... Christ, Whose function it is to restore what we have lost in Adam, is the cause of life for us.”

Yet, remarks Calvin,⁵² there is not only a similarity but also a "contrast of Christ with Adam.... Moses states that Adam was given a living soul; but Christ, on the other hand, is endowed with a life-giving Spirit....

“Christ was also a living soul, like ourselves. But over and above His soul, the Spirit of the Lord was poured out upon Him -- [so] that, by the power of the Spirit, He might rise from the dead, and raise up others....

“The life-giving Spirit of Christ [as our Second Adam] is poured out upon us through the grace of regeneration..., [and He] has brought us the Spirit Who is Life.... There is every justification for calling Adam the first man; and Christ the last.”

Calvin concludes⁵³ that "Christ, the man from heaven, came after Adam..., [and] He brought us the life-giving Spirit from heaven.... We shall bear the image of the heavenly Adam.... Our bodies need to be re-new-ed.... The only way we can enter into the Kingdom of Christ, is by Christ's re-new-ing us -- according to His own image.... Our flesh will share in the glory of God -- but only after it has been re-new-ed and re-stor-ed to life by the Spirit of Christ.”

It is the (re-)indwelling Spirit Who effects the re-stora-tion of fall-en man -- making him once again the temple of the Holy Spirit. This implies that the Holy Spirit -- losably, and only in a measure, yet increasingly -- also indwelt Adam, even in his original and un-fall-en first estate.

That same Holy Spirit -- unlosably and without measure -- indwelt the Second Adam Jesus Christ. And that same Holy Spirit -- unlosably and in increasing measure -- indwells Christ-ians or “Christ’s ones” (as the adopted children of the Second Adam Jesus Christ).

Unlike the infallible Jesus, Who possessed the Spirit without measure -- all of us fallible and frail Christians possess only a **measure** of the Spirit. Yet, like the unfallen Adam, we can and should

⁵¹ *Comm.* on I Cor. 15:51ff.

⁵² *Comm.* on I Cor. 15:45.

⁵³ *Comm.* on I Cor. 15:47-50.

constantly **increase** in our indwelling fullness of the Spirit.

Yet unlike the unfallen Adam, but like the infallible Second Adam Jesus Christ – we fallible Christ-ians or “Christ’s ones” can never lose the indwelling Holy Spirit. For that same Spirit -- in applying to the believer the effective work of the Spirit-filled Second Adam Jesus Christ -- is now too altogether unlosably **re-stor-ing**, and increasing, and consummating us as His very elect.

So -- it was not only the in-fall-ible Second Adam Jesus Christ Who was, at His very generation, (unlosably) and progressively filled with the Holy Spirit (and indeed without measure).⁵⁴ Nor is it also only we fall-en Christ-ians or “Christ’s ones” who are now, (unlosably) and progressively, constantly being filled with an increas-able and yet-more-to-be-increased measure of the same Holy Spirit -- both at, and after, their **re-genera-tion**.⁵⁵ No!

Even before the fall and even in his own right, also the fall-ible first Adam -- a type of Christ the Second Adam⁵⁶ -- was at his very genera-tion (losably) filled with a measure of that very same Holy Spirit.⁵⁷ Yet it was even then an increas-able measure which should constantly have been increased.

Throughout then -- whether in respect: of the Spirit-filled unfallen Adam; or of the infallible Spirit-filled Second Adam Jesus Christ; or of fallen yet unlosable and Spirit-filled Christ-ians -- there are **signs** of being full of the Spirit, which they all have in common. What, then, are these?

Such signs do not include speaking in tongues (which neither Adam nor Christ are ever alleged to have done). Nor do these signs include the demonstration of other miracles (which neither Adam nor almost all Christ-ians are ever said to have done). But in Adam, in Christ and in Christ-ians - - these signs of being filled with the Spirit include: obedience to God' s Spirit-given Law; the pleasant and joyous execution of the Spirit-given great commission of the dominion charter; and obediently serving God here and now, in the everyday jobs of our present life.⁵⁷

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We now look at Calvin' s doctrine of the Holy Spirit's ongoing infilling of restored man. That is to say, the doctrine of the Holy Spirit's work in Christians, **after** the fall of our first parents.

Right after Adam' s first sin, God' s Son or Word or Voice came to revive man -- in the cool of the evening or the ' Spirit' of the day. Gen. 3:8. Adam and Eve apparently believed this preaching of the Gospel. Gen. 3:15ff. For, as Calvin remarks:⁵⁸ "I do not doubt that, when he [Adam] heard

⁵⁴ John 3:34; Luke 1:15,35,41; 2:40,52; 3:22; 4:1,14,18.

⁵⁵ John 1:16; Acts 2:4,14; 4:8; 9:17; 13:8; II Cor. 1:16; Eph. 1:13; 3:16-21; 5:18ff.

⁵⁶ I Cor. 15:22,45 cf. Rom. 5:14-21 etc.

⁵⁷ Gen. 1:26-28; 2:15-24; Hos. 6 (especially vv. 2,3,7); Mark 1:8,10,12,13; Matt. 28:19; I Cor. 10:31; 15:22-29,45-47; II Cor. 3:3,6,8,17,18 & 4:1-7; Eph. 4:23-30ff & 5:18 - 6:4ff; Col. 3:1-11; Heb. 1:1-3ff & 2:3-10.

⁵⁸ *Comm.* on Gen. 3:20 & 4:1.

the declaration of God concerning the pro-long-ation of life -- he began again to breathe and to take courage..., as one re-viv-ed.... Eve gives thanks to God... She embraced -- by faith -- the promise concerning the bruising of the head of the devil.... While Eve congratulates herself on the birth of a son, she offers him to God."

At the fall, man lost God's image in the narrower sense (cf. Col. 3:9-10); retained its remnants in the broader sense (cf. Gen. 9:6ff); and thereafter had that narrower image progressively restored - - when justified, and while being sanctified (cf. Eph. 4:23ff). Thus, Dr. Calvin says⁵⁹ that the 'image of God' is to be found "as a spirit-ual essence in man.... **We ought to grow and profit daily in our Lord**, always advancing closer to Him -- as if we were taking one step today and another one tomorrow, or as if we were climbing by degrees.... The 'Spirit of God' is a spark of life which is given to us -- in order **increasingly** to vivify us...."

That growth, however, must always be in accordance with the revealed Word of God. This, after man's redemption from the fall, kept on accumulating more and more -- and always toward the Spirit-written and now-completed Holy Scriptures as **our** only final guide.

"What apparent resemblance is there between the Pope and the Anabaptists?" -- writes Calvin. "When they [the Anabaptists] excessively rave about the Spirit -- the meaning is certainly not anything else than that they, in suppressing and burying the **Word of God**, make room for their own falsehood.... The **Spirit** will **not** be a builder of **new** revelations.... By this single Word" of Jesus -- 'The Holy Spirit...shall teach you...and bring all things to your **remembrance**, whatever I have **said** unto you' -- "we may refute all the inventions which Satan has brought into the Church from the beginning, under the pretence of the Spirit."⁶⁰

Continues Calvin: "Mahomet and the Pope agree in holding this as a principle of their religion -- that Scripture does not contain a perfection of doctrine, but that something loftier has been revealed by the Spirit. From the same [view]point, the Anabaptists and Libertines in our own time have drawn their absurd notions. However, the 'spirit' that introduces any doctrine or invention apart from the Gospel -- is a deceiving spirit, and not the Spirit of Christ."⁶⁰

Nevertheless. It must be remembered that, although man has fallen and ceased to be the image of God in the narrower sense, and has forfeited the indwelling of the Holy Spirit -- even those totally unregenerate are still the image in the broader sense, and are still subject to the Spirit's non-indwelling influences.

Thus, Rev. Prof. Dr. John Calvin insists that "the sons of Cain, though deprived of the Spirit of regeneration, were yet endued with gifts of no despicable kind... And we see at the present time, that the evident gifts of the Spirit are diffused throughout the whole human race....

“There are most excellent blessings which the Divine Spirit dispenses to whom He will, for the

⁵⁹ Calvin's *Against the Anabaptists* (Grand Rapids: Baker, 1982 rep.), pp. 76ff.

⁶⁰ *Response to Sadoleto*, in Calvin's *Opera*, V, col. 393; *Comm.* on John 14:25-6.

common benefit of mankind.... The knowledge of those things which are of the [very] highest excellence in human life, is said to be communicated to us by the Spirit.... In this diversity, we can trace some remains of the divine image, distinguishing the whole human race from other creatures."⁶¹ Yet nonetheless -- all "the liberal arts, and all the sciences, must be looked upon as empty and worthless until they have been entirely subjected to the Word and the Spirit of God."⁶²

After dealing with the unregenerate Cain, Calvin discusses the worship of the Spirit-indwelt Seth and his fellow-believers. Here, says Rev. Prof. Dr. John Calvin,⁶³ "God prefers this service of piety and faith to all sacrifices.... This is the Spirit-ual worship of God which faith produces.... Adam and Eve, with a few other of their children, were themselves true worshippers of God.... We may readily conclude -- that Seth was an upright and faith-ful servant of God."

Rev. Professor Dr. John Calvin also discusses the situation right before the great flood. Then, God said: 'My Spirit shall not always strive with [or "judge"] man; for he too is flesh.' Gen. 6:3. Here, says the great genius of Geneva,⁶⁴ "the Spirit of God acts the part of a judge within us [*i.e.* within all mankind] -- when[ever] He so enlightens us with reason that we pursue what is right.

"[Dr. Martin] Luther, according to his custom, applies the term to the external jurisdiction which God exercises by the ministry of the prophets...: 'The Spirit of God...speaks through us'.... I do not entirely reject the opinion of Luther.... But the general declaration is not to be restricted to that particular case.... The Lord here seems to place His Spirit in opposition to the carnal nature of man.... Paul declares that the 'animal man does not receive those things which belong to the Spirit -- and that they are foolishness unto him' (I Cor. 2:14)."

Much later, long after the great flood, Moses the Mediator of the Older Testament prophetically expressed⁶⁵ a predictive wish. 'Would that all the Lord's people were prophets!' -- proclaimed Moses. 'Would that the Lord would put His Spirit upon all of them!'

Could the fulfilment of this perhaps have occurred during, or near, a Pentecost Harvest Feast? At any rate -- it clearly pointed to the Spirit-drenched events of the first Pentecost Sunday after Calvary. See Acts 2:1-4,16-18. Indeed -- as shown in my other article *Annual Revivals at 'Pentecost Prayer Meetings'* -- Calvin made many important comments⁶⁶ about those yearly Harvest Feasts (both before and after the outpouring of the Spirit on Whitsuntide's Pentecost Sunday).

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⁶¹ *Comm.* on Gen. 4:20-3 & *Inst.* II:2:16-7.

⁶² *Comm.* on I Cor. 1:20.

⁶³ *Comm.* on Gen. 4:26.

⁶⁴ *Comm.* on Gen. 6:3.

⁶⁵ Num. 11:17-29.

⁶⁶ Cf. his comments at Gen. 8:22; Ex. 19:1; Deut. 16:9; 26:1-11; Acts 1:5; 1:14; 2:1; 18:21; 20:16; & I Cor. 16:8-9.

We now proceed to Calvin's remarks about the **outpouring** of God's Holy Spirit on the historic **Pentecost** Sunday seven weeks after Calvary. In this regard, his observations regarding Joel's prophecies are of special significance.

Here Calvin remarks:⁶⁷ "There had been four barren years... Whence came so sudden a change -- that the pastures grew...? In those warm climates, the harvest...is earlier than with us. We here [in Europe] gather the corn in July -- but they gather it there [in Palestine], in May.

"Fruit then ripens with them in March... They need the later rain...to fertilize the ground...before the harvest or before the fruit came to maturity" at the annual Harvest Feast of Pentecost. "The Prophet [*viz.* Joel] says now, that God would be...propitious to the Jews.... For He would give them rain" in Joel's own lifetime.

Yet in Joel 2:28, God further predicts through His Prophet: 'It shall come to pass **afterward** -- that I will pour out My Spirit upon all flesh.' Here Calvin remarks:⁶⁸

"The Prophet no doubt promises here something greater than what the fathers under the Law had experienced. The gift of the Spirit, we know, was enjoyed even by the ancients. But the Prophet promises not what the faithful had before found; but, as we have said, something greater.... The word here used, [*shafak,*] 'pour out'..., means not to distil -- but to pour forth in great abundance.... The gift of the Spirit was **more copiously given** to the Church -- **after** the advent of Christ....

"This prophecy must be referred to the advent of Christ.... We know that what is here described was not fulfilled until after Christ appeared in the world.... The Prophet now preaches of the new re-stor-ation of the Church.... Peter, in the second chapter of Acts, says that this prophecy was fulfilled when the Spirit was sent."

This same mighty Whitsunday occurrence, is predicted also in John 4:14 and 7:38. There, Rev. Dr. Calvin observes:⁶⁹ "**Believers to the very end of their lives** ardently desire **more abundant** grace.... **The Holy Spirit is a constantly flowing well**.... We have not drunk of the Spirit just for one day, or for any short time -- but as **of a perennial fountain that will never fail us**.... Those who believe, shall lack no spirit-ual blessings.

"He [Jesus] calls it 'living water' whose spring never grows dry, and whose flow never ceases.... Whoever believes in Christ, will have a fountain of life springing up **in himself**.... Christ says that by faith, we draw in the Spirit Who is a fountain of water -- [and Who **keeps on**] **springing up unto everlasting life**... . The Holy Spirit is like a living and **ever-flowing fountain [with]in believers**.... As believers advance in faith -- they continually aspire to **new increases of the [Holy] Spirit**..."

⁶⁷ *Comm.* on Joel 1:4 and 2:23.

⁶⁸ *Comm.* on Joel 2:28.

⁶⁹ *Comm.* on John 4:14 & 7:38.

Indeed, even **before** Pentecost Sunday -- all of the apostles themselves had already been filled with the Spirit. They were so filled -- when they were regenerated. And they were later again re-filled -- when they were strengthened on Easter Sunday. That too was still approximately seven weeks **before** Pentecost Sunday.

Even before Calvary itself, Jesus had already made a most solemn declaration. At that time, He had said that 'unless a person has been from above' and 'from the Spirit' -- he or she 'cannot enter into' nor indeed even 'see the Kingdom of God.' John 3:3-8.

Here, Calvin⁷⁰ remarks: "No one is a son of God -- until he has been renewed by...the Spirit Who cleanses us anew.... The newness of life...comes from the Spirit alone."

At a later date, on Easter Sunday, Jesus then said to His already regenerated **apostles**: 'Receive the Holy Spirit!' John 20:22. Here, Calvin remarks⁷¹ that Christ "bestowed His Spirit on the **apostles** by breathing.... The [Holy] Spirit was given to the apostles now, in such a way that they were...sprinkled with His grace -- and not saturated with full power.... When the Spirit [later] appeared on them, in tongues of fire -- they were entirely renewed." Hence, on Pentecost Sunday, we learn that they were then **once again** 'all filled with the Holy Spirit.' Acts 2:4.

The great Swiss Reformer certainly emphasizes the **uniqueness** and **irrepeatability** of what was then heard and seen on that first Pentecost Sunday after Calvary. Such unique and irrepeatable features included the sound like a rushing mighty wind, and the sight of cloven tongues like fire sitting **solely** upon the **apostles** (and **not** upon the rest of the disciples). Yet he nevertheless also makes many interesting remarks about the **permanent** blessings of God's Spirit -- which then too accompanied those extraordinary phenomena.

Calvin first stressed the **uniqueness** of that Pentecost Sunday and its occurrences. For it is not about all of the disciples but rather about specifically the twelve **apostles**⁷² that the following was said:

“Matthias...was numbered with the eleven **apostles**. **And** when the day of Pentecost was fully come, they [**the apostles**] were all with one accord in one place. And suddenly, there came a sound from heaven like a rushing mighty wind. And it filled all the house where **they** [all the apostles] were sitting...

“Cloven tongues like fire appeared to **them**, and sat upon each of **them**. And **they** were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave **them** utterance.”⁷³

⁷⁰ *Comm.* on John 3:5.

⁷¹ *Comm.* on John 20:22.

⁷² Acts 1:26's "apostles" = the next verse's "they"!

⁷³ Acts 1:26 to 2:1-4.

Here Calvin remarks:⁷⁴ "The **appearance** of the tongues -- is **restricted** to **this** event **only**. For just as the figure of a dove which descended upon Christ was an appropriate indication of [Jesus] Christ's nature and office [cf. Luke 3:22] -- so now God chooses that [irrepeatable] sign [of those cloven tongues like fire]... The Lord gave the Holy Spirit once to His disciples in visible shape... They were all filled with the Holy Spirit.... The fullness of the Spirit, with which He says each one was endowed, **does not signify an equal measure of gifts in each one**; but rather [signifies] the excellence which would be sufficient to enable each to execute his office."

Yet here there are **also** many **non-unique** and very **repeatable** features, of those same Pentecost Sunday occurrences. Such are features which we **should** fervently pray may recur repeatedly, again and again, even in our own lifetimes -- and, indeed, throughout the whole course of our earthly service of the Lord God in every sphere of life.

Thus, Calvin also notes⁷⁵ that -- between Ascension Day and Pentecost Sunday -- [not just the apostles but also] the rest of the first Christian **disciples** in Jerusalem were **all** "waiting with expectancy for the [dramatic and promised] coming of the Spirit. This was the purpose of their prayer -- that Christ would send His Spirit, as He had promised....."

"**We** ask the Lord to grant to **our** prayers the things which **we** know He has promised. So it is right that, after their example, **we** should be instant in prayer -- [in order] that **we** may gain **daily increase** of the Spirit."

Continues Calvin:⁷⁶ "The sending of the Holy Spirit in so spectacular a manner, was a symbol of the hidden grace wherewith the Lord **continuously** in-spire-s [or 'keeps on blowing into'] His elect.... To the Son, it is given to baptize with the Spirit.... So ought **we** to consider that the baptism of water which we received from the hands of men, was not in vain. Because Christ, Who ordered that it be done, will do His part -- to baptize with the Spirit...."

"Let **us** therefore observe...that the honour due to Christ is in no way diminished. And yet -- let **us** hope for that **fruit** from our baptism which is here noted.... The apostles' **teaching** did not simply sound in the air, but **pierced** the **minds** of men -- and **filled** them with the **warmth** which came from heaven. This **power** was shown forth **not** in the **apostles'** words **alone**, but is **still** revealed **daily**...."

After the outpouring of the Spirit had finished on Pentecost Sunday, Peter the same day said to those who had attentively heard and seen it: 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and **you** shall receive the gift of the Holy Spirit! For the promise is to you, **and to your children**, and to all that are far off -- to as many as the Lord our God shall call!'⁷⁷

⁷⁴ *Comm.* on Acts 2:2ff.

⁷⁵ *Comm.* on Acts 1:14ff.

⁷⁶ *Comm.* on Acts 1:5.

⁷⁷ Acts 2:38-39.

Here Calvin remarks⁷⁸ that Peter's listeners "were smitten with astonishment when they saw **the apostles suddenly begin to speak in foreign tongues....** This **does not** strictly **apply to us.** For since it was the inauguration of His Kingdom that Christ meant to set forth by these **miracles** -- they **lasted only for a time...** Although **we do not** receive the Spirit to the end that **we** may speak with **tongues**, or be **prophets**, or **cure** the sick, or work **miracles** -- yet is He given to us for a **better** use: so that we may believe with the heart unto righteousness, [in order] that our tongues may be trained to true confession (Rom. 10:10)."

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More interesting still are Rev. John Calvin's remarks about many of the events occurring **after** that promised and unique outpouring of the Holy Spirit into the New Testament Church on that Pentecost Sunday. Those further observations make it clear that Dr. **Calvin strongly believed in subsequent and repeated or augmentative infillings with the Holy Spirit, during the life of Christians** – and, indeed, **increasingly** so.

On Pentecost Sunday itself, Peter was one of those "filled with the Holy Spirit."⁷⁹ On another day some time later, there is again a reference to Peter. There, it says that he was then **freshly** "filled with the Holy Spirit."⁸⁰

Dr. John Calvin remarks⁸¹ that here "**we** are taught to **seek** from the Lord -- when[ever] **we** make profession of our faith -- the Spirit of **fortitude and prudence...** [So] the '**fullness of the Spirit**' denotes a **full** and exceptional measure."

Too, on a yet subsequent occasion, we are further told that the disciples (including also Peter) were later again "all filled with the Holy Spirit."⁸² Here, Calvin states⁸³ that "they are all filled with the Holy Spirit and endowed with **greater boldness.**"

Similarly, we see the same in Stephen. Even before he became a deacon -- he was already⁸⁴ called a man "**full**...of the Holy Spirit." Yet also subsequently,⁸⁵ we are **again** told that he was **still** and perhaps indeed **again** "full of the Holy Spirit." Thus Calvin too.

It is the same with Paul. Doubtless he was initially filled with the Spirit at his very conversion to Christ.⁸⁶ Yet soon after that, he was "strengthened" and "increased"-- even while others then and

⁷⁸ *Comm.* on Acts 2:38ff.

⁷⁹ Acts 2:4, cf. v. 14: *epleestheesan...Pneumatos Hagiou.*

⁸⁰ Acts 4:8 -- *pleestheis Pneumatos Hagiou.*

⁸¹ *Comm.* on Acts 4:8.

⁸² Acts 4:31 (cf. vv. 19 & 21) -- *epleestheesan hapantes Pneumatos Hagiou.*

⁸³ *Comm.* on Acts 4:31.

⁸⁴ Acts 6:3-5.

⁸⁵ Acts 7:55.

⁸⁶ Acts 9:5-18.

later kept on walking “in the comfort of the Holy Spirit.”⁸⁷ Subsequently, Paul was “sent forth by the Holy Spirit”⁸⁸ and then again “filled with the Holy Spirit.”⁸⁹ Regarding that latter, Dr. Calvin says of Paul “that the Spirit was his guide -- driving him on” in a “**ferveur of zeal** .”⁹⁰ Once more. We are later still told⁹¹ that the already-justified “disciples” were **once again anew** “filled with joy and with the Holy Spirit.” Truly, that is to be a repeated privilege!

Here, Calvin remarks⁹² that the disciples were on that occasion “‘filled with joy’ -- because the grace of the Holy Spirit was ruling within them.” Still later -- as regards the biblical statement⁹³ that also Apollos was ‘ fervent in spirit’ -- Calvin remarks that St. Luke the inspired author of the book of Acts “very clearly attributes his [Apollos’ s] fervour to the Spirit...by **thôn-flu-ence** [or constant ‘**in-flow-ing**’] of the Holy Spirit”⁹⁴ into the soul of Apollos.

Similarly, where Paul urges⁹⁵ Christians to be ‘ fervent in spirit,’ John Calvin explains: “It is the fervour of the Spirit alone which corrects our indolence. Diligence in well-doing therefore requires the seal which the Spirit of God has kindled in our hearts... Though this zeal is the gift of God, these **duties are laid upon believers** in order that **they may shake off their listlessness** and **take to themselves the flame** which God had kindled. It usually happens that **we stifle or extinguish the Spirit by our own fault.**”

* * * * *

We now come to the testimony of the New Testament Epistles to the ongoing indwelling of the Holy Spirit in the believer. This includes our obedience to the **Holy Spirit's Law**.

Romans teaches: that “through faith..., we establish the Law” in the life of God’ s child. Thus, “the Law is therefore holy...and just.” Indeed, “the Law is spirit-ual”; and “the Law...is good.” Therefore believers are to “delight in the Law of God inwardly” -- and they are to “serve the Law of God.”⁹⁷

Calvin’ s comments on Romans seven are full of instruction. Says he⁹⁸: “The Law itself and all that is commanded in the Law, is ‘holy’ in every way.... The ‘spirit’ would gladly obey it.... **The Law is Spirit-ual**”.... It not only binds **the feet and the hands**.... It also applies to the

⁸⁷ Acts 9:19-31.

⁸⁸ Acts 13:1-4.

⁸⁹ Acts 13:9 (*pleistheis Pneumatos Hagiou*).

⁹⁰ *Comm.* on Acts 13:9.

⁹¹ Acts 13:52 -- *matheetai epleerounto charas kai Pneumatos Hagiou*.

⁹² *Comm.* on Acts 13:52.

⁹³ Acts 18:25.

⁹⁴ *Comm.* on Acts 18:25.

⁹⁵ Rom. 12:11.

⁹⁶ *Comm.* on Rom. 12:11.

⁹⁷ Rom. 3:31; 7:12,14,16,22,25.

⁹⁸ *Comm.* on Rom. 7:12-22.

affections of the heart, and requires the sincere fear of God....

“The term ‘spirit’..means that part of the soul which the Spirit of God has purified from evil and so refashioned -- **so that the image of God shines forth**.... When the Holy Spirit forms the godly..., they are ready and **eager to render their members [or all parts of their bodies] obedient to God**....

“The **Law** calls a man to the rule of righteousness.... The **Spirit** leads him to render obedience to the Divine Law!”

What Calvin is saying here, is very simple. He is saying that the Law of God or **the Decalogue is the Law of the Holy Spirit** which **also Christians are to keep**. He is also saying that **the Holy Spirit is the engine needed within us**, to keep on driving our own desire to observe those Ten Commandments as our sanctificatory way of showing God our own gratitude to Him for the great salvation He has given us in Christ -- and to continue enabling us to observe God’s Law more and more, as our way of **thanking Him** for all of His **mercies** toward us.

Paul also says that Christians are always to **keep on walking 'after the Spirit'** (Rom. 8:1). Here, says Calvin,⁹⁹ Paul means that they "**diligently labour to subdue and mortify the flesh**.... This Spirit sprinkles our souls with the blood of Christ -- not only to change us from the stain of sin in respect of our guilt, but also to sanctify us to true purity....

“All who do not walk according to the Spirit, are alienated from Christ -- because they lack the heavenly life.... Paul exhorts them to newness of life by explaining what power the Spirit of God has in the elect -- and what fruit it produces....

“He explains that it is those whom God governs by His Spirit, who are spirit-ual.... They have the Spirit dwelling in them... **Those in whom the Spirit does not reign -- do not belong to Christ**... We dare to avow that **the Spirit of Christ dwells in us**.... By the Spirit, He [Christ] consecrates us as temples to Himself; so, by the same Spirit, He dwells in us.”

Declares Paul to Christians: ' Your body is the temple of the Spirit Who is in you.' I Cor. 6:19ff. Explains Calvin¹⁰⁰: "Since the Spirit cannot stay in a place that is unclean, **we make ourselves His dwelling-place only by consecrating ourselves as His temples**. What a great honour God bestows upon us, in wishing to dwell in us! So we should be all the more afraid, lest we should drive Him away and He should abandon us, angered by our sacrilegious acts....

“Not only our souls, but **also our bodies are temples of the Holy Spirit** -- so that we may be under no delusion about acquitting ourselves well towards Him. For we can only do that, when **we yield ourselves to His service -- wholly and completely** -- so that He may also direct the

⁹⁹ *Comm.* on Rom. 8:1-2,8-10.

¹⁰⁰ *Comm.* on I Cor. 6:19ff.

outward actions of our lives by His Word."

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We now come to the different gifts of the Holy Spirit. St. Paul declares: 'No man, speaking by the Spirit of God, calls Jesus accursed.' He says too that 'no man can say that Jesus is the Lord, but by the Holy Spirit.' And then he adds that 'there are diversities of gifts, but the same Spirit.' I Cor. 12:3-4.

Here, Dr. John Calvin remarks¹⁰¹ "how great the blindness of man's mind is, when he lacks the illumination of the Holy Spirit.... If we are not to be going wrong for ever -- **we must be under the direction of the Spirit of God....**

"Unbelievers have the Spirit of God when -- on occasion -- they sing the praises of Christ in glowing terms.... There is no doubt that they have Him -- in so far as that effect is concerned." But **they do not** have Him **permanently**, or **indwellingly**.

"The gift of regeneration is one thing; the gift of mere factual knowledge is another. For even Judas was en-dow-ed with that, when he preached the Gospel. We also discover from this, just how powerless we are. For we cannot employ our tongues to give praise to God, unless they are governed by the Holy Spirit,... It is the function of the Holy Spirit to send out the **power of God -- and keep it at work...**"

Paul continues: 'To one, is given -- by the Spirit -- the word of wisdom; to another, the word of knowledge -- by the same Spirit.... To another, faith[fulness] -- by the same Spirit; to another, the gifts of healing -- by the same Spirit.... One and the selfsame Spirit works all these things. He distributes to every man severally, as He wishes.... By one Spirit, we have all been baptized into one body..., and have all been drenched into one Spirit!' I Cor. 12:8-13.

Here, Calvin further observes:¹⁰² **"Believers are richly equipped with different gifts.** But let every one acknowledge that the Spirit of God has given to him whatever he has."

As far as those who have **professed to be believers** are concerned: 'In one Spirit were we **all** baptized'.... Paul says: 'By Baptism, we are ingrafted into the body of Christ'.... Paul, of course, is speaking about the baptism of believers, which is efficacious through the grace of the Spirit.... Believers actually do receive the reality, with the Sacrament.... Yet, so that no-one might think that this is effected by the outward symbol -- Paul adds that it is the work of the Holy Spirit...."

Again, we were all drench-ed or 'all made to drink of one Spirit'.... Here, continues Calvin,¹⁰² Paul "is pointing out once again that it is **by the power of the Spirit** of Christ that we are made to drink" or were drench-ed. "Paul therefore teaches that as soon as believers are initiated by the

¹⁰¹ *Comm.* on I Cor. 12:1-4.

¹⁰² *Comm.* on I Cor. 12:8 & 12:13.

Baptism of Christ, they are already filled with zeal" and drench-ed. "Then, afterwards -- when they receive the **Holy Supper** -- they are again led, **step by step**.... Because they are **all being re-viv-ed**...!"

In II Cor. 1:20ff, Paul remarks that God has 'anointed' Christians, and 'sealed' them. Indeed, God has 'given the earnest [or down-payment] of the Spirit' in their hearts.

Here Calvin explains¹⁰³ that God "corrects our unfaithfulness, and strengthens us through His Spirit.... The Spirit has been given us as an 'earnest'.... The Spirit is our surety, because He testifies to our adoption; and our '*sphragis*' and seal, because He establishes the good faith of the promises....

"He is well named our 'earnest' -- because it is His work to ratify God's covenant.... Without Him, it would hang in suspense.... It is the office of the Holy Spirit to confirm within us what God promises in His Word."

Paul also wrote that Christians "are an epistle of Christ." Indeed, they have been and they keep on being "written not with ink but with the Spirit of the living God." II Cor. 3:3-10.

Remarks John Calvin:¹⁰⁴ "Hard and stubborn...[is] the human heart -- until it has been subdued by the Spirit of God... **The ministration of the Spirit** and of righteousness...**endures for ever**....

"The Spirit is life-giving.... How much more powerfully God's Spirit works under the Gospel, than He did formerly under the Law.... The Gospel is absurdly abused -- or rather wickedly profaned -- when the power and majesty of the Spirit are not allowed to shine forth from it, to draw up men's hearts and minds to heaven."

In II Cor. 3:17-8, Paul states that 'the Lord is that Spirit'; and that 'where the Spirit of the Lord is, there is liberty. But we all, with open face beholding the glory of the Lord as in a mirror, keep on being changed, from glory to glory, into the same image -- by the Spirit of the Lord!'

Here Calvin points out:¹⁰⁵ "**Christ gives life to the Law**, by **giving us His Spirit**.... [Paul] means the Holy Spirit, Whom Christ Himself gives to us. Christ, in regenerating us, gives life to the Law.... Christ is the Spirit.... He animates us with the life-giving power of His Spirit....

"Paul is pointing out the efficacy of the Spirit -- that all of us who have been regenerated by His grace, experience to our salvation.... By **continual progress**, we **increase** both in the knowledge of God and in conformity to His image.... The whole purpose of the Gospel is **the re-stora-tion in us of the image of God**, which has been cancelled by sin.... **This re-stora-tion is progressive** and goes on during our whole life -- because God makes His glory to shine in us, little by little....

¹⁰³ *Comm.* on II Cor. 1:20ff.

¹⁰⁴ *Comm.* on II Cor. 3:3-10.

¹⁰⁵ *Comm.* on II Cor. 3:17-18.

The apostle speaks of **progress...**"

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We now come to **the fruits of the Spirit in all Christians**. Here, in very rapid succession, Paul in Gal. 3:1-5 asks Christians five searching rhetorical questions -- each of them presupposing an obvious answer. Here now are those questions, and their answers.

First. 'Did you receive the Spirit by the works of the law?' The very clear and patently obvious answer is: No!

Second. 'Did you received the Spirit...by the hearing of faith?' The correct answer, of course, is: Yes!

Third. 'Having begun in the Spirit -- are you now being perfected by the flesh?' Here, the right answer is surely: No!

Fourth. 'He [the Lord God] Who keeps on ministering the Spirit to you -- yes, He Who keeps on working...among you -- does He do this by the works of the Law...?' Once again, the obvious answer is: No! Not by **our** own works of keeping the Law.

Fifth. Does He keep on ministering the Spirit to you...by the hearing of faith?' Obviously, here the right answer is: Yes! By believably hearing how **Jesus as 2nd Adam kept the Law for us**.

On the above rhetorical questions to and the implied answers from the Galatian Christians, Rev. Dr. John Calvin remarks¹⁰⁶ that "Paul's doctrine had taught them about Christ.... It was as if He had been shown to them in a 'picture' -- even [as having been] 'crucified' among them. Such a representation could not have been effected by any eloquence or tricks of oratory -- if the power of the Spirit had not been present...."¹⁰⁷

Dr. Calvin also says of them it was "when they" first "heard the Gospel" -- that they had indeed believably "received the Spirit.... They were therefore certainly ungrateful for not abiding in the doctrine -- by the blessing of which they had received the Holy Spirit.... The Galatians knew that the power of the Holy Spirit in His Church had appeared in Paul's teaching -- and that believers were severally endowed with the graces of the Spirit for the common edification....

"We might paraphrase: 'As the teaching of the Gospel brought to you the Holy Spirit -- your beginning was spirit-ual. But now, you have fallen into a bad state'.... All the gifts of the Holy Spirit in which they excelled, are the fruits of the Gospel.... They despoiled themselves of those gifts -- when they left the Gospel, and flitted to another kind of teaching."

¹⁰⁶ *Comm.* on Gal. 3:1-5.

¹⁰⁷ See Gal. 1:2 & I Cor. 2:1-4 cf. II Cor. 3:6,12,17ff & 4:5-7 (q.v.).

Paul gave yet a further reminder to the Galatians. He said: "God sent forth the Spirit of His Son into your hearts, crying out: 'Abba Father!'" Gal. 4:6.

Here, Dr. John Calvin remarks:¹⁰⁸ "**Adoption** by God -- precedes the **testimony** of adoption given by the Holy Spirit.... The Spirit is the earnest and pledge of our adoption.... We are the sons of God, because we are endowed with the same Spirit as His only Son....

"It is plain what sort of Christianity there is in the Papacy.... They accuse of pious presumption any man who says that he has the Spirit of God. For they imagine a faith without the Spirit of God, and without certainty.... It is the more necessary to fix in our mind this dogma of Paul's: that none is a Christian, save he who has been taught by the teaching of the Holy Spirit to call God his Father."

In Gal. 5:2, Paul declares that 'we, through the Spirit, by faith wait for the hope of righteousness.' Here Calvin remarks¹⁰⁹ that "righteousness therefore lies in faith, and is obtained in the Spirit" -- so that Christians with great confidence "now hope for righteousness, in the Spirit." Paul also urges Christians to 'walk in the Spirit' -- for 'the flesh' and 'the Spirit' are 'contrary against one another.' Gal. 5:16f.

Explains John Calvin:¹¹⁰ "The ruin of the Church is no small evil. Therefore, whatever threatens it -- must be opposed with determination. But by what method? When the flesh does not rule in us; and when we yield ourselves to be ruled by the Spirit of God."

Sadly, however, the Galatians had backslidden. Right at that very time, says Calvin, they were not progressing -- for exactly then, they "were not 'walking' according to the Spirit." Yet, "since the whole nature of man is rebellious and obstinate against the Spirit of God -- **we must labour and fight, and exert our utmost energy to obey the Spirit.**"

Declares Paul: '**Keep on being led by the Spirit!** ... The fruit of the Spirit is -- love, joy, peace, patience, usefulness, goodness, faithfulness, justness [alias **lawabidingness**] and inner power.... If we keep on living by the Spirit -- **let us also keep on walking in the Spirit!**' Gal. 5:18-25.

Here, Paul assures true Christians in Galatia -- as elsewhere¹¹¹ -- that they 'are led by the Spirit.' That is indeed a great encouragement for all of Christ's ones to know.

Observes Dr. Calvin:¹¹² "Walk [or 'keep on walking'] according to the Spirit! You will then be free.... All virtues, all good and well-regulated affections, proceed from the Spirit -- that is, from the grace of God and the re-new-ed nature which we have from Christ." Hence, the secret of

¹⁰⁸ *Comm.* on Gal. 4:6.

¹⁰⁹ *Comm.* on Gal. 5:6.

¹¹⁰ *Comm.* on Gal. 5:16f.

¹¹¹ Gal. 5:18 & 1:2, cf. I Cor. 1:2 & 16:1.

¹¹² *Comm.* on Gal. 5:18ff.

being able to keep on producing the fruit of the Spirit – is to keep on walking in the Spirit.

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It is, continues Calvin in his *Commentary on Galatians*,¹¹² “as if he [Paul] had said: 'Nothing but evil comes from man; nothing good comes, but from the Holy Spirit'.... Where the Spirit reigns, the Spirit of adoption sets us free from subjection....

“The only way in which this can be done, is when the **Spirit of God gains the dominion**.... If God's Spirit lives in us -- let Him govern all our actions!... **The Spirit cannot dwell in us -- without manifesting Himself, by the outward effects.**”

Paul further tells Christians: “You have been sealed with that Holy Spirit of promise. He is the earnest [or down-payment or warranty] of our inheritance....” Eph. 1:13-4.

Here Calvin remarks:¹¹³ “The Spirit of God...seals the truth.... He gives us the testimony of His adoption.... When we have received the Spirit of God, we have God's promises confirmed to us.... We are not afraid that He will retract...the promises of God.... The Spirit, then, is the earnest of our inheritance.... We need this earnest.... We fight in hope.... We ourselves also, who have received the firstfruits of the Spirit -- long for the same freedom....

“God,' says Paul, 'quicken us'¹¹⁴ -- or by His Spirit gave spiritual life to Christians previously dead in sin. Indeed, through Christ, they ‘by one Spirit have access to the Father’.... ‘Having been grounded upon the foundation of the apostles and prophets -- Jesus Christ Himself is the Chief Corner Stone on Whom the whole building is being constructed. **It keeps on increasing** toward becoming a holy temple in the Lord. In Him, you too [all] keep on being constructed together -- to be inhabited by God, **through the Spirit.**”¹¹⁵

Here, Dr. Calvin states¹¹⁶ that “God...quicken us'... There is no other life of the soul, than that which is breathed into us by Christ.... We are animated by the same Spirit.... ‘Through Him [the Lord Jesus Christ], we...have access in one Spirit unto the Father..., in Whom also you are being constructed together for an habitation of God in the Spirit!’ ... He adds ‘in one Spirit’ -- by Whose direction and guidance we come to Christ, and by Whom we cry [out]: ‘Abba, Father!’”

Dr. Calvin continues:¹¹⁶ “All have but one way to be ruled by the Spirit of God.... All who are framed together in Christ -- are the temple of God....

“The chief symmetry consists in unity of faith. Next follows **progress or increase**.... For God

¹¹³ *Comm.* on Eph. 1:13.

¹¹⁴ Eph. 2:4-5.

¹¹⁵ *Comm.* on Eph. 1:13.

¹¹⁶ *Comm.* on Eph. 2:4-5 & 2:18-22.

so dwells in each of us -- that He wants us all to be embraced in a holy unity.... 'You must keep on being built together!'"

Now, explains Dr. John Calvin,¹¹⁶ in "the Greek ending" of the word *sunoi kodoumeisthe* in Eph. 2:18, "both the imperative ['**You must keep on being built up together!**'] and indicative mood ['You do keep being built up together'] would fit... I prefer the imperative.

"It is, I think, an exhortation to the Ephesians to keep on growing more and more -- in the[ir] Christian Faith -- after having been once grounded in it.... He repeats the word 'Spirit'..., to remind them that **all human powers are of no avail -- without the operation of the Spirit.**"

Paul next prays for the Ephesian Christians. Even while writing to them, he tells them that he was asking the Father "to keep granting you...**to be strengthened with might -- by His Spirit, inwardly** -- so that Christ may keep on dwelling in your hearts, by faith!"

The apostle then continues. He commands those who follow(ed) Christ: "May you, having been rooted and grounded in love, keep on being enabled...to continue **being filled with all [of] the fullness of God**...according to the Power **Who keeps on working within us!**" Eph. 3:16-20.

Observes Calvin:¹¹⁷ "Believers have never advanced so far, as not to grow still more. The highest perfection of the godly in this life -- is an earnest desire to progress.... Just as the beginning of all good comes from **the Spirit of God** -- so also the increase....

"Whatever God can do, He unquestionably will do -- if He has promised it. This He confirms by...the efficacy of the Spirit.... Every benefit which God bestows upon us, is evidence to us of His grace...and power, from which we ought to conceive a **stronger confidence for the future!**"

Paul then pleads with Spirit-indwelt Christians. He implores them: 'Do not keep on grieving the Holy Spirit of God, by Whom you have been sealed toward the day of redemption!' Eph. 4:30.

Remarks Calvin:¹¹⁸ "**Since the Holy Spirit dwells in us, to Him every part of our soul and of our body ought to be consecrated....** The Holy Spirit rejoices and is glad in us -- when we are obedient to Him in all things.... What shocking ungodliness there is in piercing the Holy Spirit with such sorrow -- as to compel Him to withdraw from us!"

Paul further warns Christians: 'Do not keep on being drunk, with wine! But do **keep on being filled, with the Spirit!**' Eph. 5:18.

Says Calvin:¹¹⁹ "The Spirit of God gladdens us.... To what does spirit-ual joy lead, when we are

¹¹⁷ *Comm.* on Eph. 3:16-8ff.

¹¹⁸ *Comm.* on Eph. 4:30.

¹¹⁹ *Comm.* on Eph. 5:18ff.

filled with it? To 'hymns and psalms, praises of God, and thanksgivings'....

“These are truly pleasant and delightful fruits [of the Holy Spirit]. 'The Spirit' here means -- **joy**, when **we are filled with...joy in the Holy Spirit**. In the words 'you must keep on being filled!' -- there is [clearly] an allusion to deep drinking....”

* * * * *

Let us now take a look at Dr. John Calvin's 1558ff *Sermons on Ephesians*. There, he gives even more detailed expositions of all of the above 'Holy Spirit Passages' in Paul's Epistle to Ephesus.

On Eph. 1:13f, Calvin proclaims:¹²⁰ "We cannot believe the Gospel, except God draw us by His Holy Spirit.... He gives us evidence...by the gifts of grace bestowed upon us, such as faith which is the gift of the Holy Spirit.... It was indeed necessary for the Holy Spirit to work beforehand....

“God put us in possession of our salvation -- by His Holy Spirit....” However -- "as soon as we were in the way of salvation, we should at once be turned out of it by our own frailty, lightness and inconstancy -- if we were not restrained, and if God did not so work in us that we might, by His Holy Spirit, overcome all the assaults of the devil and the world."

"The same Spirit is pleased to abide in us and to give us perseverance.... He says here, that they were 'sealed' by the Holy Spirit.... God's Spirit seals the truth and the certainty of the promises of the Gospel in us.... **The Holy Spirit reigns in our hearts....**

"He strengthens us with invincible constancy, by His Holy Spirit.... Let us stand ready to fight, till the time of victory is fully come! ... Let us not cease also to say that we thank God.... We have His Holy Spirit thus dwelling in us -- with a promise that we shall never be destitute of Him right up to the end.... God's Spirit is our pledge.... God's Spirit keeps on dwelling in us."

On Eph. 1:19-23, Calvin proclaims:¹²¹ "The Holy Spirit meant to draw us.... We shall be named God's children.... **We shall be the temples of His Holy Spirit**. And what a thing is that! What a thing it is that we may come freely to Him, and call upon him boldly as our Father! **What a thing it is to be enriched again with the gifts that we were stripped of by the sin of Adam!**"

In the last paragraph -- just read once again the underlined phrases (emphases ours) in the above words of Calvin himself! Nay more. Read all those words fully thrice!

On Eph. 2:1-5, Calvin proclaims:¹²² "You see what the spiritual life of man is, and where it lies -- namely in the light of God's Word, and in the working of the Holy Spirit. Thus we are fashioned

¹²⁰ See his *Sermons on Ephesians* (London: Banner of Truth, rep.), 5th Sermon.

¹²¹ *Ib.*, 8th Sermon.

¹²² *Ib.*, 9th Sermon.

anew according to the image that was lost and utterly defaced in us by Adam's sin.... Had Adam [only] continued in the integrity in which he had been created, God would have kept us as His children.... Since God has printed His mark upon us, we ought to be **governed by His Spirit**.

“But our father [*viz.* Adam] would insist on exalting himself. He has lifted up his horns against God.... He was given up to the devil, and made subject to him.... That subjection extended itself to all men in general.... As soon as we have received the faith and are enlightened by God's Holy Spirit if we have any desire to do well -- we shall endeavour to serve God.... God has reformed us, in part, by His Holy Spirit.”

On Eph. 2:3-6, John Calvin proclaims:¹²³ “Even such as are brought back again to our Lord Jesus Christ, 'have walked in the lusts of the flesh'.... Before God had changed them and brought them to **obey** Him by His Holy Spirit, they walked in their own wicked lusts.... We are **re-form-ed** unto newness of life by God's Spirit.... We are in death until in such measure as He pleases we are made partakers of the life of our Lord Jesus Christ, and He deals to every one of us the Spirit He has received....”

He dispenses the Holy Spirit “to each one of His faithful people (Isa. 61:1; Luke 4:18).... Our Lord Jesus Christ makes us taste His Holy Spirit; and -- according as He strengthens us thereby -- so are we quickened in Him, and with Him.”

On Eph. 2:16-19, Calvin proclaims¹²⁴ that “we must have God's Spirit to guide and govern us, so that we may thoroughly embrace our Lord Jesus Christ.... We shall have no access to Him, but all our endeavour will rather be a retreat than an advance -- unless His Spirit guides us. So much the more, then, is it necessary for us to pray God to touch us by His Holy Spirit -- so that He may give us access to Him.... We must allow ourselves to be governed by God's Spirit.”

On Eph. 2:19-22, Calvin proclaims¹²⁵ that “the Holy Spirit...sets out for us a mirror in which to contemplate the infinite goodness of our God -- in pulling us back from the dungeon of death to make us His children and heirs of the heavenly life.... ‘We are built to be the temple of God’....

“Every faithful man is the temple of God -- because He dwells in us by the Holy Spirit.... Every faithful man alone is the temple of God -- because he ought to be given [over] to all holiness, by the working of the Holy Spirit and (as I said before) God takes up His abode in us.... So shall we yield Him obedience.... It has pleased Him to use such instruments of His Holy Spirit....”

Dr. John Calvin continues most urgently: “It behooves us all to be built [up], and to grow into a spiritual building -- even to God, and in the Spirit!.... When he says that we must be ‘built’ [up] - - it is **to stir us up so much the better to grow daily**, more and more, in faith. He makes good use also of the word ‘grow’.... He means...we must not think ourselves to be as perfect as we

¹²³ 10th Serm.

¹²⁴ 14th Serm.

¹²⁵ *Ib.*, 15th Serm.

should be...

“We must have His Word -- [so] that we may be built upon it, and grow upon it more and more... God approves of us.... We are wholly given to Him.... He has place and room in us, and dwells in us as in His temple... We must grow 'unto the Lord, and in the Spirit'... **We must, therefore, grow in the Spirit!**”

On Eph. 3:13-16, Calvin proclaims:¹²⁶ "We have our ears dinned with God's Word -- to show us our duty.... Yet there will always be some sloth..., until God touches us with His Holy Spirit....”

Thereafter, “God so displays the power of His Holy Spirit, that the preaching of the Gospel and the secret and inward working of the Holy Spirit are things so joined together that they cannot be separated.” For this reason, we should expect the Spirit to work in us whenever the Word is preached to us.

“Let us learn first of all to humble ourselves!... It must come from above and from His Holy Spirit -- as St. Paul has expressed here, '**so that you may be strengthened (he says) by the power of His Holy Spirit**'....

“Again, let us understand that God is bound to show the riches of His glory – when[ever] **He increases thus His Holy Spirit in us, step by step!** “Just as **He has shed the gifts of His Heavenly Spirit** upon us -- so He is moved to **increase the measure of them....** We have strong desires for God **to strengthen and increase us -- at all times, in this world.**”

On Eph. 3:14-19, Calvin proclaims¹²⁷ "that we should pray to God to re-new us and to strengthen us by His Holy Spirit, and **to increase His gifts in us**, more and **more....** Jesus Christ dwells in us, by faith.... He should [keep on] dwell[ing] in us, by the power of His Holy Spirit....

“We have no acquaintance at all with Him [*viz.* God], until Jesus Christ dwells in our hearts. And that is the very way to be filled with His benefits -- and to have His Holy Spirit dwelling and reigning in us.... For unless we fear God and 'walk' in obedience to Him..., it is a sign that we live according to the flesh, as St. Paul says to the Galatians [Gal. 5:16]. Therefore **we must show by our outward fruits that we are truly joined to Jesus Christ -- and that He has made us partakers of His Holy Spirit** [Rom. 8:5].”

On Eph. 4:29-30, Dr. Calvin proclaims¹²⁸ that “God's Spirit has chosen us for His dwelling place [I Cor. 3:17].... It is said in another place that not only our souls, but also our bodies -- are the temples of the Holy Spirit [I Cor. 6:19].... He delights to be in us; and to remain there; and to make it [= us] His permanent abode [II Cor. 6:16]....

¹²⁶ *Ib.*, 19th Serm.

¹²⁷ *Ib.*, 20th Serm.

¹²⁸ *Ib.*, 32nd Serm.

“When we go after allurements that lead us astray..., it is just as if, on purpose, we endeavoured to chase away and to banish the Spirit...from us and say we will have no more acquaintance with Him.... It is just as if we grieved the Holy Spirit.... If we persist in evil -- it is just as if we took pleasure in withstanding and chasing away the Spirit of God. The prophet Isaiah says that we provoke God's Spirit to grief -- when we refuse the good doctrine He sets before us [Isa. 63:10].”

"But St. Paul goes even further here," continues Calvin. "God has vouchsafed to en-grave the belief of His Gospel in my heart.... And how does He do that? By vouchsafing to choose to take up His abode in me, and to dwell in me by His Holy Spirit. Now then, if I efface this grace -- it is as much as if I meant to estrange myself from God wilfully.... God's sealing and marking of us in that manner by His Holy Spirit, is 'against the day of our redemption'....

"God's Spirit (St. Paul says) is not given on condition of being withdrawn from us again, when we have once felt His power.... In order that His seal and imprint should remain with us even unto the day of our redemption, God has given us His Holy Spirit to guide and govern us in both life and death -- with the intention that we should never be deprived and destitute of Him."

On Eph. 5:18-21, Calvin proclaims¹²⁹ that, far from getting and staying drunk with wine -- “we must rather be 'filled with the Spirit!'.... St. Paul says that **we must be filled with the Holy Spirit!**... Therefore, **let us fill ourselves fearlessly with the gifts of God's Spirit!**... **We must drink our fill of the Spirit of God!**

“For we find that the prophet Isaiah says that God's Spirit is comparable to water and milk and wine -- and that we are invited to come to God; to take our repast; and [then] to have whatever is profitable for us [Isa. 55:1].... By this, therefore, God shows us that we shall have abundance of all spiritual benefits and sufficient to content us -- if so be that we only open our mouths (as it is said in the Psalm [81:10]).”

In Eph. 5:25-26, Paul says Christian men must keep on loving their wives like Christ keeps on sanctifying and cleansing His Church. For, as Mal. 2:15 and I Cor. 7:14 state, the Lord would (through the comprehensive work of the Holy Spirit) have a man sanctify His one and only wife and generate godly descendants from her -- rather than do so less satisfactorily, from two or more wives.

Here, Dr. John Calvin comments¹³⁰ that by ‘sanctify’ God here means “separate it to Himself.... This is accomplished by...the **Spirit**.... God so acts by the sign[s], that its whole efficacy depends upon His Spirit.... The Spirit is bestowed only on the elect -- and the sign...has no efficacy without the Spirit.”

¹²⁹ *Ib.*, 38th Serm.

¹³⁰ *Comm.* on Eph. 5:25f.

In Eph. 6:1-6, Paul says that (Spirit-filled) Christian children will keep on obeying their parents; that their (Spirit-filled) fathers will keep on nurturing their children; that (Spirit-filled) servants or employees will keep on serving their masters; and that (Spirit-filled) masters or employers will keep on being fair to their servants or employees. Thus -- the ongoing infilling of the Holy Spirit has many implications both for the education of one's children and also in the 'eco-nomic' running of one's household and one's business.

Indeed, it seems to be one long thought, from Eph. 5:18 through until 6:6f. The teaching there, is -- don't keep on being drunk with wine, but do keep on being filled with the Spirit!

How then will this surely be manifested **in** Christians? It will be shown: (1), by their keeping on singing the psalms of Scripture; (2), by their constantly keeping on giving of thanks; (3), by their keeping on submitting to one another; (4), by wives keeping on obeying their own husbands; and (5), by husbands keeping on loving their wives.

Thus (6), as the overflowingly Spirit-filled Jesus Christ still keeps on sanctifying His Church -- (7), Christian children will keep on obeying their parents; (8), Christian parents will keep on nurturing their children; (9), Christian employees will keep on serving their employers; and (10), Christian employers will keep on being fair to their employees. For such are the outworkings of human lives that keep on being filled with the Holy Spirit -- more and more, and increasingly.

In Eph. 6:10-12, Paul urges Christians to "be strong in the Lord and in the power of His might" -- namely by keeping on being filled with the Holy **Spirit**. "For we wrestle...against **spiritual** wickedness."

There, Calvin proclaims¹³¹ that "we are not logs of wood.... Indeed, we do good. But we must understand...this working comes from elsewhere...only as...**led by the Spirit of God**... The Holy Scripture says that God re-news us and that, being re-generat-ed by His Holy Spirit, we begin to have a good heart and to be inclined to good -- not in order that we should be slothful and idle, but in order that God should be glorified.... Our Lord assists us by His Holy Spirit."

Finally, there is Ephesians 6:18-19. Here, Paul urges Christians to "keep on praying always with all prayer and supplication in the Spirit..., so that utterance may be given unto me -- so that I may open my mouth boldly, in order to make known the secret of the Gospel."

Here, Calvin proclaims¹³² that "it is necessary for the Holy Spirit to work in us.... The Spirit of God moves us to unutterable groanings which cannot be expressed -- without which we could not so much as utter this word ' Father' [Rom. 8:26]....

"When **the Spirit cries [out with]in us** -- we can open our mouths to call freely upon God [Gal.

¹³¹ 45th Sermon.

¹³² 47th Sermon.

4:6].... We shall never be disposed earnestly to pray to God, unless He governs us by His Holy Spirit.... Let us be so stirred, that the Spirit may be our Master and Teacher -- and indite in us what we have to utter, in calling upon our God.... Let our prayers proceed from the bottom of our heart! ... When we should pray to God..., we should be ravished in love" toward Him!

* * * * *

The later Calvin-istic Standards -- all uphold Calvin's own position on Adam's original holi-ness, wholeness and wholesomeness. They uphold also the need for all Christians to keep on being sanctified by the Holy Spirit -- in every aspect of human behaviour.

Thus, Calvin's own ***Gallic Confession*** of the French Reformed Church says¹³³ "that man was created pure, and...fell from the grace which he received.... We are enlightened in faith by the secret power of the Holy Spirit.... We receive, by faith, grace to live holily..., in accepting the promise...that God will give us His Holy Spirit.... The good works which we do, proceed from His Spirit...."

The ***Heidelberg Catechism*** of the German Reformed Churches insists that "God **created** man good and after His own image...in righteousness and true holiness." Consequently, after the fall, man must "**again** [!] be received into favour"-- thus showing that **re-creation** is **re-creation**; and that redemption steps into the shoes of, and consummates, man's **original** and **most holy tasks**.

Christ, having **re-deem**-ed us, continues the *Heidelberger*, **renovates** or "re-**news** us also by His Holy Spirit, after His own image.... Since our body and soul are both temples of the Holy Spirit, it is His will that we keep both pure and holy...."

We must therefore "continually strive and beg from God the grace of the Holy Spirit -- so as to become more and more changed into the image of God.... God will [continually] give His grace and Holy Spirit -- only to such as earnestly and without ceasing beg them from Him, and render thanks to Him for them...."

"Govern us by Your Word and Spirit! ... Be pleased to preserve and strengthen us by the power of Your Holy Spirit -- so that we may...not sink, in in this spiritual war!"¹³⁴

The *Belgic Confession* of the Dutch Reformed Church first in the Netherlands and later also in many other countries, states:¹³⁵: "May the grace...and the communion of the **Holy Spirit keep on being with you!** ... **The Holy Spirit is our Sanctifier, by His dwelling in our hearts**.... The Holy Spirit from eternity proceeds [*viz.* ever keeps on proceeding] from the Father and Son...."

"God created man...and formed him after His Own image and likeness; good, righteous, and holy;

¹³³ Arts. 9,21,22.

¹³⁴ Q. 6,12,86,109,115-16, & 123-27.

¹³⁵ Arts. 9,11,14,22,24,33 & 34.

capable in all things to will agreeably to the will of God”; with “all his **excellent gifts** which he had received from God.... The Holy Spirit kindles in our hearts an upright faith....

“True faith -- being wrought in man by the hearing of the Word of God and the operation of the Holy Spirit -- doth regenerate and make him a new man, causing him to live a new life , and freeing him from the bondage of sin. Therefore it is so far from being true that this justifying faith makes men remiss in a **pious and holy life -- that, on the contrary, without it they would never do anything out of love to God....** Therefore it is **impossible that this holy faith can be unfruitful in man....** We are beholden to God for the good works we do.... ‘Since it is He Who works in us both to will and to do of His good pleasure’.... God keeps on working in us by **the power of the Holy Spirit**” -- and “by the power of the Holy Spirit, internally sprinkle[s] and irrigates and refreshes] the soul.”

The *First Scottish Confession* of the Reformed Church in a then Presbyterian Scotland insists¹³⁶ that when God created "our first father Adam," He gave him "wisdom, lordship, justice, free will, and clear knowledge of Himself -- so that, in the whole nature of man, there could be noted no imperfection. From which honour..., man and woman did both fall...

“**Our faith and the assurance of the same proceeds...from** no natural powers within us, but is **the in-spira-tion [or ‘in-breath-ing’** into God’s elect] **of the Holy Ghost...** The Spirit of the Lord Jesus [Christ]...takes possession..., dwelling in our hearts..., witnessing to our spirit that we are the sons of God.”

The great and godly Calvinistic Archbishop James Ussher’s *Irish Articles*, alias the immediate predecessor of the *Westminster Confession*, state¹³⁷ there “is but one living and true God.... In unity of this Godhead there be three Persons of one and the same substance, power, and eternity: the Father, the Son, and the Holy Ghost.... The Holy Ghost, proceeding from the Father and the Son, is of one substance...with the Father and the Son, very and eternal God....

“Works done [by human beings] **before** the grace of Christ and the inspiration of His Spirit, are not pleasing unto God.... A true, lively, justifying faith and **the sanctifying Spirit of God** is not extinguished nor vanished away in the regenerate, either finally or totally. All that are justified, are **likewise sanctified,** their faith being **always accompanied with true repentance and good works.**

“**Repentance** is a **gift** of God....with a **constant resolution** for the time to come to cleave unto God and to lead a new life. **Good works**...are the **fruits** of **faith** and follow **after** justification.... Yet are they pleasing to God, and accepted of Him in Christ -- and do spring from a true and lively faith.... The works which God would have His people to walk in, are such as He hath commanded in His Holy Scripture -- and not such works as men have devised out of their own brain, of a blind zeal and devotion, without the warrant of the Word of God.... Works besides,

¹³⁶ Arts. II,XII,XIII.

¹³⁷ Arts. 8,10,26,38-45 & 84.

over and above God's Commandments – which they call 'works of supererogation' – cannot be taught without arrogance and impiety.... **No Christian man whatsoever** -- is **freed** from the **obedience** of the **Commandments** which are called '**Moral**'" (alias the **Ten Commandments**)!

The **Westminster Standards** of the Reformed Churches of Great Britain and Ireland -- and also of other parts of the English-speaking world such as the British Commonwealth and the United States of America -- **reflect the same Calvin-istic teaching on the Holy Ghost**. Because its own *Westminster Confession* is (under the supremacy of Scripture) the secondary or Subordinate Standard of our own denomination -- we shall here look at in in some detail.

The **Westminster Confession of Faith**¹³⁸ clearly implies that God' s Holy Spirit has now finished manifesting His revelation to man before the end of history, and has now committed it "wholly unto writing -- which maketh the Holy Scripture to be most necessary (II Tim. 3:15f & II Pet. 1:19f)." It says "all the Books of the Old and New Testaments...are given by in-Spir-ation." That means they have, *via* the human Bible writers, been '**in-breathe-d**' by God's **Spir-it** from **without** -- precisely in order, thereafter, to be exactly "**the rule of faith and life** (II Tim. 3:16)."

It adds,¹³⁹ however, that mankind's "full persuasion and assurance of the infallible truth and divine authority thereof, is from **the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts**. ' You have an unction from the Holy One.... The anointing which you have received from Him, abides in you' (I John 2:20,27).... ' When He, the Spirit of truth, has come -- He will guide you.... Whatsoever He shall hear, that He shall speak.... He shall receive from what is Mine, and shall shew it to you' (John 16:13-4).... ' God has revealed [things] to us through His Spirit. For the Spirit searches out all things.... No man knows the things of God, except [only by] the Spirit of God' (I Cor. 2:10)."

Yet, continues the *Confession*,¹⁴⁰ "**nothing** at any time is to be added" to Scripture -- "whether by **new revelations of the Spirit**, or traditions of men. ' The Holy Scriptures...are able to make you wise unto salvation.... All Scripture is ["God-breathed" or] given by in-Spir-ation of God..., [so] that the man of God may become perfect, thoroughly furnished toward all good works' (II Tim. 3:15-16).

"' You [must certainly] not be shaken in mind...by spirit nor by word...even from us!' (II Thess. 2:2).... Yet we acknowledge the **inward illumination of the Spirit of God to be necessary** for the **saving understanding** of such things as are revealed in the Word" alias the Holy Bible.

In its footnotes, the *Confession* here offers the following Scripture proofs: "' The things which God has prepared for them that love Him..., God has revealed...to us by His Spirit.... The Spirit searches [out] all things.... No man knows the things of God, but [by] the Spirit of God.... We have received...the Spirit Who is from God, [so] that we might know the things that have been

¹³⁸ *W.C.F.* 1:1,2.

¹³⁹ *Ib.*, 1:5.

¹⁴⁰ *Ib.*, 1:6.

freely given to us [*charisthenta*] by God' (I Cor. 2:9-12)."

Accordingly, it then states¹⁴¹ that "the supreme Judge by which all controversies of religion are to be determined..., can be no other but **the Holy Spirit speaking in the Scripture** (Eph. 2:20f). 'Well did the Holy Ghost speak, by Isaiah the prophet, to our fathers' (Acts 28:25)!" Emphases ours -- F.N. Lee.

The *Confession* next¹⁴² goes on to state that, "in the unity of the Godhead, there be three persons of one substance, power and eternity -- God the Father, God the Son, and God the Holy Ghost. 'There are three...: the Father, the Word, and the Holy Ghost; and these three are one' (I John 5:7).

"He [Jesus] saw the Spirit of God descending like a dove and alighting upon Him' (Matt. 3:16). 'Teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost' (Matt. 28:19)! 'The communion of the Holy Ghost be with you all!' (II Cor. 13:14)....

"The Holy Ghost [was and is] eternally proceeding from the Father and the Son. 'The Spirit of truth...keeps on proceeding from the Father' (John 15:26). '**God has sent forth the Spirit of His Son into your hearts**, crying [out] "Abba, Father!"' (Gal. 4:6)."

On God's eternal decree, the *Confession* states¹⁴³ that the elect "are effectually called unto faith in Christ by His Spirit working in due season." Thus they "are justified, adopted, **sanctified** -- and kept by His power through faith unto salvation."

On the fundamental doctrine of creation, the *Confession* says¹⁴⁴ that "it pleased God the Father, Son **and Holy Ghost**...to create or make [out] of nothing the world and all things therein. 'The earth was without form and void...: but **the Spirit of God** moved upon the face of the waters' (Gen. 1:2). 'By His **Spirit**, He has **garnished the heavens**' (Job 16:13)." Declared Job: "**The Spirit of God has made me** (Job 33:4)." For God "created man male and female" -- and then "endued [them] with knowledge, righteousness, and true holiness after His own image; having **the Law of God written in their hearts** and power to fulfil it."¹⁴⁵

The *Westminster Confession* further says¹⁴⁶ that the infallible man Christ Jesus was "conceived by the power of the Holy Ghost. 'The Holy Spirit shall come upon you [Mary], and the power of the Highest shall overshadow you; therefore, also that Holy One Who shall be born from you, shall be called the Son of God' (Luke 1:27-35 cf. Gal. 4:4)."

Thus, Jesus was "anointed with the Holy Spirit above measure. 'Your God has anointed You

¹⁴¹ *Ib.*, 1:10.

¹⁴² *Ib.*, 2:3.

¹⁴³ *Ib.*, 3:6.

¹⁴⁴ *Ib.*, 4:1.

¹⁴⁵ *Ib.*, 4:2 cf. 19:1.

¹⁴⁶ *Ib.*, 8:2.

with the oil of gladness above Your fellows' (Ps. 45:7). 'For God does not by measure give the Spirit to Him (John 3:34)."

Again,¹⁴⁷ the Saviour was "through the eternal Spirit once offered up unto God (Heb. 9:14)." Christ died for His elect; and keeps on "effectually persuading them by His Spirit to believe and obey..., [by] governing their hearts by His Word...."

"The Father...shall give you another Comforter, so that He may stay with you for ever' (John 14:16). 'We, having the same Spirit of faith..., also believe' (II Cor. 4:13). 'But you...are in the Spirit.... The Spirit of God dwells in you.... If any man does not have the Spirit of Christ, he is not [one] of His' (Rom. 8:9,14). 'By the power of the Spirit of God..., I [says Paul] have fully preached the Gospel' (Rom. 15:19)."

On the subject of free will, the *Westminster Confession* states¹⁴⁸ that "man, by his fall into a state of sin, hath wholly lost all ability of will -- [un]to any spirit-ual good accompanying salvation.... Dead in sin, [he] is not able, by his own strength, to convert himself -- nor to prepare himself thereunto. 'The natural [or unregenerate] man does not receive the things of the Spirit of God' (I Cor. 2:14).

"But after...the love of God our Saviour toward man appeared..., He saved us by the washing of regeneration and renewing of the Holy Spirit' (Tit. 3:4-5).... God converts a sinner...; yet so as that, by reason of his remaining corruption, he...doth also that which is evil. 'For the flesh lusts against the Spirit, and the Spirit against the flesh' (Gal. 5:7)."

God, then, continues the *Westminster Confession*,¹⁴⁹ is pleased "effectually to call [His elect] by His Word and Spirit.... 'Brethren beloved by the Lord..., God has from the beginning chosen you to salvation, through sanctification of the Spirit' (II Th. 2:13-4).

"You are being shown...to be the epistle of Christ..., written not with ink but with the Spirit of the living God...Who has also made us capable administrators of the New Testament...of the Spirit.... The Spirit keeps on giving life' (II Cor. 3:3,6)."

In all matters of salvation, continues the *Westminster Confession of Faith*,¹⁵⁰ man "is altogether passive therein, until...quickened and renewed by the Holy Spirit.... 'The natural [meaning the unregenerate] man does not receive the things of the Spirit of God...; neither can he know them, because they are spiritually discerned' (II Cor. 2:14)."

The *Confession* continues¹⁵¹ that even "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit -- Who worketh when and where and how He pleaseth.... 'Repent and

¹⁴⁷ *Ib.*, 8:6.

¹⁴⁸ *Ib.*, 9:2-4.

¹⁴⁹ *Ib.*, 10:1.

¹⁵⁰ *Ib.*, 10:2.

¹⁵¹ *Ib.*, 10:3.

be baptized..., and you shall receive the gift of the Holy Spirit! For the promise is to you and to your children' (Acts 2:38-39).

"Except a man be born...from the Spirit, he cannot enter into the Kingdom of God' (John 3:8). 'But you are...in the Spirit -- if it is so that the Spirit of God dwells in you.... If anybody does not have the Spirit of Christ -- he is not one of His' (Rom. 8:9)."

Indeed, continues *Westminster*,¹⁵² "others not elected, although they...may have some **common operations of the Spirit**..., never truly come unto Christ; and therefore cannot be saved.... 'It is impossible for those who...have tasted of [but not swallowed!] the Holy Ghost'" [and] who have [then] fallen away [totally] -- to be renewed (Heb. 6:4f)."

Yet even "the elect," continues the *Confession*,¹⁵³ "are not justified until the Holy Spirit doth in due time actually apply Christ unto them (Tit. 3:5)." Thus (12:1), they "receive the Spirit of adoption...[and] are enabled to cry [out] 'Abba, Father!' (Gal. 4:6)."

Too, declares *Westminster*,¹⁵⁴ those "re-generat-ed" are "farther sanctified, really and personally, through the virtue of Christ's death and resurrection -- by His Word and Spirit dwelling in them. 'We are bound to give thanks to God for you always, brethren beloved by the Lord, because God has from the beginning chosen you to salvation -- through sanctification of the Spirit' (II Thess. 2:13)... They [are] more and more quickened and strengthened in all saving graces -- to the practice of true holi-ness, without which no man shall see the Lord (Heb. 12:14)."

Indeed, quoting Scripture, the *Confession* then expresses¹⁵⁵ the burning desire: "'May He keep on giving you -- according to the riches of His glory -- power to keep on being strengthened by His Spirit inwardly...so that you might keep being filled with all the fullness of God' (Eph. 3:16-19)! 'Let us keep on cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (II Cor. 7:1)!'...."

"This sanctification is throughout -- in the **whole** man." Indeed, "through the **continual supply of...strength from the sanctifying [Holy] Spirit** of Christ..., the saints grow in grace, perfecting holiness in the fear of God. 'We all -- beholding the glory of the Lord as in a mirror -- **keep on being changed..., from glory, to glory, by the Spirit** of the Lord' (II Cor. 3:18)."

The *Confession* continues:¹⁵⁵ "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word -- by which also, and by the administration of the sacraments and prayer, it is increased and strengthened[!].... 'We have the same Spirit of faith' (II Cor. 4:13). 'May the God of our Lord Jesus Christ...keep on giving to you the Spirit of wisdom' (Eph. 1:17)..."

¹⁵² *Ib.*, 10:4.

¹⁵³ *Ib.*, 11:4.

¹⁵⁴ *Ib.*, 13:1-2.

¹⁵⁵ *Ib.*, 14:1-3.

This faith...gets the victory, growing up...to the attainment of a full assurance through Christ."

The *Confession* goes on¹⁵⁶ to attribute especially **the good works of believers to the Holy Ghost Who indwells them.** "Good works -- **done in obedience to God's Commandments** -- are the fruits and evidences of a true and lively faith..."

"Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. 'I will put My Spirit within you, and cause you to walk in My statutes' (Ezek. 36:26-7 cf. John 15:4-6)...."

"That they may be enabled thereunto, **besides the graces they have already received** -- there is required an actual **in-flu-ence** [or '**flowing in**'] of the **same Holy Spirit**, to work in them to will and to do of His good pleasure. Yet are they not hereupon to grow negligent -- as if they were not bound to perform any duty, unless upon a special motion of the Spirit."

To the contrary, continues *Westminster*,¹⁵⁵ believers "ought to be diligent in **stirring up the grace** of God that is in them (II Tim. 1:6). 'But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, are to keep yourselves in the love of God' (Jude 20-21).... **Our best works..., as they are good..., proceed from His Spirit.** 'The fruit of the Spirit is love, joy, peace,' [etc.] (Gal. 5:22-23)."

True believers can indeed backslide; but they can never be lost. The *Confession* states¹⁵⁷ that "they whom God hath accepted in His Beloved, [and] effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace.... This perseverance of the saints depends...upon the...**abiding of the Spirit and of the seed of God within them.**"

"The Father...shall give you...the Spirit of truth...; He keeps on dwelling with you, and shall be within you' (John 14:16-7). 'The anointing which you received from Him, abides in you' (I John 2:27)." However, if they keep on backsliding, even true believers "may...incur God's displeasure and grieve His Holy Spirit (Eph. 4:30) [and also] come to be deprived of some measure of their graces and comforts (Ps. 51:8-12)."

Christians can be, and indeed should be, quite assured of their salvation. "This certainty," says the *Westminster Confession*¹⁵⁸ -- is "an infallible assurance of faith..., the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God. 'You have received the Spirit of adoption.... The Spirit Himself keeps on bearing witness with our spirit that we are children of God' (Rom. 8:15-16)."

Now, indeed, this "Spirit is the earnest of our inheritance -- whereby we are sealed unto the day of redemption. 'You have been sealed with the Holy Spirit of promise, Who is the earnest [or

¹⁵⁶ *Ib.*, 16:2-5.

¹⁵⁷ *Ib.*, 17:1-3.

¹⁵⁸ *Ib.*, 18:2.

"down-payment" or warranty] of our inheritance' (Eph. 1:13-14). 'Don't keep grieving the Holy Spirit of God, by Whom you were sealed' (Eph. 4:30). 'He Who...has anointed us, is God -- Who has also sealed us and given the earnest of the Spirit in our hearts' (II Cor. 1:21-2)."

So, continues *Westminster*,¹⁵⁹ though "a true believer may wait long..., yet, being enabled by the Spirit to know the things which are freely given him of God..., may...attain thereunto. 'We have received...the Spirit Who is from God, so that we might know the things that are freely given to us by God' (I Cor. 2:12). 'We know that we dwell in Him, and He in us -- because He has given us of His Spirit' (I John 4:12)....

"It is the duty of every one -- to give all diligence to make his calling and election sure [so] that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience. 'The love of God has been shed abroad in our hearts by the Holy Spirit Who was given to us' (Rom. 5:1-5). **'The Kingdom of God is...joy in the Holy Spirit'** (Rom. 14:17). 'May the God of hope keep on filling you with all joy and peace in believing, so that you may keep on abounding in hope through the power of the Holy Spirit!' (Rom. 15:13)."

The *Confession goes on*:¹⁶⁰ "True believers may have the assurance...shaken, diminished, and intermitted; as...by falling into some special sin which woundeth the conscience and grieveth the Spirit. 'Restore to me the joy of Your salvation; and uphold me with Your free Spirit!' (Psalm 51:12). 'Do not keep grieving the Holy Spirit of God!' (Eph. 4:30)!" Yet -- even backslidden believers "are they never utterly destitute of that seed of God and life of faith." And it is from this abiding seed of faith that -- "by the operation of the Spirit -- this assurance may in due time be revived."

It seems from the next section of the *Confession*¹⁶¹ that **before the fall** -- God the Father through His Word the Son, **wrote His Law on Adam's heart, and filled it with His Holy Spirit.** Indeed, **even after the fall**, the Lord still does the same whenever He regenerates and sanctifies fallen sinners.

For the Lord "God gave to Adam a Law...and en-du-ed him with power and ability to keep it (Gen. 1:26-27)." And "the Spirit of Christ [keeps on] subduing and enabling the will of man -- to do that, freely and cheerfully, which the will of God revealed in the Law requireth to be done. 'I will put My Spirit within you, and cause you to walk in My statutes -- and you shall keep My judgments and do them' (Ezek. 36:27)."

Indeed, continues *Westminster*,¹⁶² "under the New Testament, the liberty of Christians is further enlarged...in greater boldness of access to the throne of grace and in **fuller communications of**

¹⁵⁹ *Ib.*, 18:3.

¹⁶⁰ *Ib.*, 18:4.

¹⁶¹ *Ib.*, 19:1,7.

¹⁶² *Ib.*, 20:1.

the free Spirit of God than believers under the Law did ordinarily partake of. [Said Jesus:] 'He who believes in Me, as the Scripture has said, "**rivers of living water shall keep on flowing from within him!**" **But He said this -- about the Spirit Whom those that believed in Him would receive'** (John 7:38-9). 'Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But as we all openly keep on looking at the glory of the Lord -- as in a mirror -- **we keep on being changed..., from glory to glory, by the Spirit** of the Lord' (II Cor. 3:17-8)."

The *Confession* then states¹⁶³ that "religious worship is to be given to God -- the Father, Son, and **Holy Ghost** -- and to Him alone. 'May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit -- be with you all' (II Cor. 13:14)!" Such worship is to include prayer to God the Father -- which "prayer...is to be made in the Name of the Son, by the help of the Spirit.

"The Spirit too helps our infirmities. For we do not know what we should pray for -- as we should. Yet the Spirit Himself keeps on interceding for us -- with unutterable sighings' (Rom. 8:26)."

Thus, He prays through us: "according to His will (I John 5:14); with understanding (Ps. 47:7 & Eccl. 5:1-2); with...love and perseverance. 'Praying always, with all prayer and supplication, in the Spirit...' (Eph. 6:18)."

It should **not** be thought that such prayer, **especially when public**, may **ever** be **ecstatic!** To the contrary, it must particularly then fully be rational! For, as *Westminster* then goes on to say,¹⁶² if this Holy Spirit prayer of the saints is "vocal" -- viz. uttered **aloud** -- it is to be expressed **only "in a known tongue** (I Cor. 14:14)."

Indeed,¹⁶² "God is to be worshipped everywhere -- in spirit and in truth! 'True worshippers shall worship the Father in spirit and in truth. For the Father keeps on looking for such so that they can worship Him [thus]. God is Spirit; and those who worship Him -- **must worship Him in spirit** and in truth!' (John 4:23-4)."

Concerning the Church, the *Confession* states¹⁶⁴ that "Christ hath given the ministry, oracles, and ordinances of God for the gathering and perfecting of the saints in this life." Thus He "doth, by His own presence and Spirit according to His promise, make them effectual thereunto.

"You must therefore go, teaching all nations, **baptizing them** in the name of the Father and of the Son and of the **Holy Spirit** (Matt. 28:19). 'My [Holy] Spirit Who is upon you, and My words which I have put into your mouth, shall not depart out of your mouth nor out of the mouth of **your children** nor out of the mouth of your **children's children** -- says the Lord -- from now on, and for ever' (Isa. 59:21)!"

¹⁶³ *Ib.*, 21:2-6.

¹⁶⁴ *Ib.*, 25:3.

The 'communion of the Spirit' is even more obviously dependent upon His indwelling in every believer. Here, *Westminster* insists¹⁶⁵ that "all saints that are united to Jesus Christ their Head, by His Spirit and by faith, have fellowship with Him.

"May He grant you, according to the riches of His glory -- to be strengthened with might, by His Spirit, in the inner man!" (Ephesians 3:16). "The manifestation of the Spirit is given to every man -- to profit with all (I Cor. 12:7)."

Even "the efficacy of a sacrament," continues the *Confession*,¹⁶⁶ does not "depend upon the piety or intention of him that doth administer it -- but upon the work of the Spirit." For Jesus Christ "baptize[s]...with the Holy Spirit...." (Matt. 3:11).... "By one Spirit, we have all been baptized.... We have all been drenched with one Spirit" (I Cor. 12:13)."

Furthermore, continues *Westminster*,¹⁶⁷ believers are "to be baptized in the Name of the Father and of the Son and of the Holy Ghost (Matt. 3:11 & John 1:33 & Matt. 28:19).... By the right use of this ordinance, the grace promised is not only offered but really exhibited and conferred by the Holy Ghost -- to such (whether of age or infants) at that grace belongeth unto, according to the counsel of God's own will in His appointed time.

"Not by works of righteousness which we have done, but...by the washing of regeneration and renewing of the Holy Ghost" (Tit. 3:5). "Be baptized..., and you shall receive the gift of the Holy Spirit" (Acts 2:39)!"

Similarly, the *Confession* states¹⁶⁸ that "the Lord's Supper" -- is for the "**spirit**-ual nourishment" of Christ's people" as "a **spirit**-ual oblation" (I Cor. 12:13). This is quite the opposite of "the Popish sacrifice of the mass," which "is most abominably injurious" -- and which is also a carnal "cause of manifold superstitions; yea, of gross idolatries." For "worthy receivers..., inwardly, by faith, really and indeed, yet not carnally and corporally, but **spirit**-ually, receive and feed upon Christ crucified and all benefits of His death." In this way, "the body and blood of Christ...[is] then not corporally or carnally in, with, or under the bread and wine." Nevertheless, it is "really, but **spirit**-ually, present to the faith of believers."

Also the *Westminster Larger Catechism* says:¹⁶⁹ "it is proper" for "the Holy Ghost to proceed from the Father and the Son from all eternity (John 15:26 & Gal. 4:6)." Also regarding our first parents before they first fell -- those three Divine Persons of the Trinity then "endued them with living, reasonable, and immortal souls...; with dominion over the creatures, yet subject to fall."

Too, also the *Westminster Shorter Catechism* declares¹⁷⁰ that -- after the fall -- the Holy Spirit's

¹⁶⁵ *Ib.*, 26:1-2.

¹⁶⁶ *Ib.*, 27:3.

¹⁶⁷ *Ib.*, 28:2-6.

¹⁶⁸ *Ib.*, 29:1-7.

¹⁶⁹ *W.L.C.*, QQ. 10 & 17.

¹⁷⁰ *W.S.C.*, Q. 35.

"sanctification is the work of God's free grace, whereby we are re-new-ed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit' (Rom. 8:1)."

Faithful to Scripture and thus to Calvin, also the famous Calvinistic Westminster Confession of Faith concludes:¹⁷¹ "The benefits which in this life do accompany or flow from justification, adoption and sanctification -- are assurance of God's love, peace of conscience, **joy in the Holy Ghost**, increase of grace, and perseverance therein to the end. For the Kingdom of God is not meat and drink; but righteousness, and peace [Rom. 14:17] -- and **joy in the Holy Spirit**."

* * * * *

SUMMARY

To Calvin, the Holy Spirit is very God of very God. All Divine action is His work, for the Spirit is as it were the very Hand of God. The Spirit has a separate subsistence from the Father and from the Son, yet is one and the same God.

The essence of the Spirit is unbegotten, for He fathoms and penetrates even the very depths of God Himself. Indeed, not just the Father and the Son but the Spirit too is *Autotheos*. For He Himself is the **essential energy or power of God**.

To Dr. John Calvin the Holy Spirit expanded the shapeless universe at its very beginning -- so as to prevent its being annihilated instantly. The power of the Spirit was necessary to sustain it, and to give it stability.

God fills, moves, and invigorates all things by the virtue of the Spirit -- according to the peculiar nature which each class of beings has received by the Law of Creation. Thus the Holy Spirit's power is spread abroad throughout all parts of the universe. For all things stand -- only so long as God's Spirit animates them.

Unfallen man was the very image of the Triune God, and hence was filled with and indeed full of the Holy Spirit -- held Calvin. For **spiritual** regeneration after the fall, is largely nothing else than the **restoration** of that same image.

It was God's Spirit, breathed into Adam, Who enabled him to move and also to be fruitful and to multiply and to subjugate the earth and the sea and the sky. In so doing, man was to glorify the Triune God -- alone. For "**God dwelt in him**" -- as God's Spirit **lived** also within unfallen man.

Calvin saw this, especially from viewing the work of the **Spirit-anointed** and **Spirit-filled** Jesus as the **Second Adam**. He saw it too-- from the **comprehensive** nature of the Full Gospel, the purpose of which is to **restore** the divine **gifts** in man as the image of God -- **'by the Spirit of**

¹⁷¹ *Ib.*, Q. 36.

the Lord.'

Now the rule of a godly life is to live not by our own spirit but by the Spirit of Christ in holiness, righteousness, and knowledge as regards **all things** – so that **His glory** may shine forth **in** us. This is already now partly seen in the elect, insofar as they are regenerated by the Spirit. Thus God, by the mighty power of His Spirit, renders us conformable to Himself.

Fallen man is now destitute of the Spirit of God, says Calvin. But the elect are **led by the Spirit**. For God creates him a-new, by His Spirit. Since the fall, even the elect do not always follow the continual direction of the Spirit. Yet the motion of the Holy Spirit within them is so efficacious, that it always begets faith and then also keeps on strengthening it. Thus Dr. Calvin held that the image of God in man was that which can have its seat only in the Spirit; and also that everything which had fallen in Adam, is renewed in Christ.

Christ the Second and Last Adam, said Calvin, did the work Adam should have done. This is also one of the reasons why to Christ alone the Spirit was given without measure -- so that we too may draw out from His fullness. Those more plentifully endued with grace, are said to be 'full of the Holy Spirit' (as was Jesus Himself 'without measure'). Yet, on coming of age, also the gifts and graces of the Spirit grew within Him. Thus Christ received, in His human nature, according to His age and capacity, an increase of the free gifts of the Spirit. He was invigorated in Spirit, and was full of wisdom.

Whatever wisdom exists among men and receives daily accessions, flows from the Spirit of God. Jesus is called the Lord's Christ -- because He was anointed [as the *Christ-os* alias the 'Anointed One'] by the Father. Though the grace of the Spirit was even from His very conception bestowed on Christ in a very extraordinary manner -- when the full time came for preparing to discharge the office of Redeemer, He was clothed with a new power of the Spirit. Then Jesus returned by the power of the Spirit into Galilee. And there He importantly proclaimed: "The Spirit of the Lord is upon Me -- because He hath anointed Me...to preach the Gospel."

Yet there is not only a similarity but also a contrast between Christ and Adam. Moses states that Adam was given a living soul; but Christ, on the other hand, was endowed with a life-giving Spirit.... Christ was also a living soul, like ourselves. But over and above His soul, the Spirit of the Lord was poured out upon Him -- [so] that, by the power of the Spirit, He might rise from the dead, and raise up others.... The life-giving Spirit of Christ [as our Second Adam] is poured out upon us through the grace of regeneration..., [and] has brought us the Spirit Who is Life." Thus Dr. John Calvin.

Christ brought us the life-giving Spirit from heaven. Consequently, also our own flesh will share in the glory of God – after it has been renewed and restored to life by the Spirit of Christ.

Even before the fall and in his own right, also the fallible first Adam -- a good type of Christ the Second Adam -- was at his very generation (losably) filled with a measure of that very same Holy Spirit. Yet it was even then an increasable measure, which should constantly have been increased. That would indeed have kept on occurring, if only he had never fallen.

In Adam, in Christ, and in Christians -- to be filled with the Spirit cannot but result in obedience to God's Spirit-given Law. It must lead to the very joyous execution of the Spirit-given Great Commission of the Cultural mandate alias the Dominion Charter. Indeed, it will also produce obedient service to God here and now -- exactly in the everyday jobs of this present earthly life.

At the fall, says Calvin, man lost God's image in the narrower sense. This, however, is restored by the grace of God, through faith in Christ. For that 'image of God' is to be found as a spiritual essence in man. We ought to grow and profit daily in our Lord. The Spirit of God is a spark of life which is given to us -- in order **increasingly** to vivify us.

Yet even the sons of Cain, though deprived of the Spirit of regeneration -- were yet endued with gifts. Such were and are gifts of the **Spirit** -- which are diffused throughout humanity. Yet all the liberal arts and sciences are worthless -- until entirely subjected to the God's Spirit as their Author. Before the flood, God's Spirit judged within men, and stunted the full development of their evil. And in Numbers 11 and Joel 2, God predicted the later outpouring of His Spirit into His Church.

Dr. John Calvin viewed this **outpouring** of God's Holy Spirit on the first **Pentecost** Sunday after Calvary, as highly important. He insisted that Joel 2:28 predicted that the Lord would then pour forth His Spirit's gifts in great abundance -- in order to **restore** His Church.

He saw similar predictions also in John 4:14 and 7:38. "**Believers to the very end of their lives** ardently desire **more abundant** grace.... **The Holy Spirit is a constantly flowing well....** We have not drunk of the Spirit just for one day, or for any short time -- but as **from a perennial fountain that will never fail us....** "He calls it 'living water' whose **spring never grows dry**, and whose **flow never ceases....** We draw in the [Holy] Spirit Who is a fountain of water -- [and Who **keeps on**] **springing up unto everlasting life...like a living and everflowing fountain in believers....** As believers advance in faith -- they ever aspire to **new increases of the Spirit.**"

To Calvin, most of what was heard and seen on the first Pentecost Sunday after Calvary, was **unique** and **not repeatable**. The cloven tongues like fire then sat solely upon the **apostles** -- and they alone **then** miraculously spoke God's Word in foreign languages. Yet there are also some **non-unique** and **repeatable** features here. For the Lord **keeps on** breathing His Spirit into His children -- **filling** them with heavenly **warmth**. And this **power** is **still** revealed **daily**.

It is clear **Calvin strongly believed in subsequent and indeed repeated outbreathings of and infillings with the Holy Spirit in the life of Christians** -- and, indeed, **increasingly** so. Thus Peter, 'filled with the Holy Spirit' even on Pentecost Sunday -- on another day, some time later, was freshly 'filled with the Holy Spirit.'

Too, on a yet subsequent occasion, the disciples (including also Peter) were later again "all **filled** with the Holy Spirit." Also Stephen -- already **full** of the Holy Spirit even before he became a deacon -- was also subsequently **again** said to be "**full** of the Holy Spirit."

Paul too was doubtless filled with the Spirit at his conversion -- but soon after that, **again** "filled with the Holy Ghost." Yet later, Paul was once again "**filled** with the Holy Ghost." Indeed, also Apollos was '**fervent** in spirit' -- "by the **in-flu-ence** [or constant '**in-flow-ing**'] of the Holy Spirit" (thus Calvin).

All Christians are told to be '**fervent** in spirit.' Calvin explains: "It is the fervour of the Spirit alone which corrects our indolence.... These **duties are laid upon believers** -- in order that **they may shake off their listlessness**, and **take to themselves the flame** which God had kindled."

The New Testament Epistles enjoin Christians to obey the **Holy Spirit's holy Law**. Calvin says the Law is 'holy' and '**Spirit-ual**' -- and then adds: "The Law calls a man to the rule of righteousness"; and "the **Spirit** leads him to render **obedience** to the **Divine Law**."

Indeed, Christians are to **walk** '**after the Spirit**,' This, says Rev. Dr. John Calvin, means they are to "**labour diligently to subdue and mortify the flesh.... We make ourselves His dwelling-place, only by consecrating ourselves as His temples.**"

On the various different gifts of the Holy Spirit, Dr. John Calvin concedes that unbelievers may temporarily have those gifts -- and abuse them. Yet they are devoid of the greater Spirit-gift of regeneration. In believers, however, it is the function of the Holy Spirit to send out the power of God and keep it -- and to strengthen them, step by step. For they keep on being changed -- from glory, and unto yet greater glory -- by the Spirit of the Lord.

Says Calvin: "**Christ gives life to the Law**, by **giving us His Spirit**.... Christ...animates us with the life-giving power of His Spirit.... By **continual progress**, we **increase** both in the knowledge of God and in conformity to His image.... The whole purpose of the Gospel is **the re-storation in us of the image of God** which has been cancelled by sin.... **This re-storation is progressive** -- and goes on during our whole life."

Christians have received the Spirit as a reward not for their own but for Jesus' work of keeping God's Law perfectly (on their behalf). They got the Spirit by obediently and faithfully heeding that work of Christ. Having begun in the Spirit, they will likewise be perfected in the Spirit. For the Lord keeps on ministering His Spirit to them, by their ongoing heeding of His Word.

Calvin remarks that such a representation could not have been effected, if the power of the Spirit had not been present -- and that believers are variously endowed with the graces of the Spirit, for the common edification. All gifts of the Holy Spirit, in which only some excel -- are fruits of the Gospel. For it is God Who sent forth the Spirit of His Son into our hearts, and Who there keeps on crying out: 'Abba, Father!'

Adoption, by God, precedes the **testimony** of adoption given specifically by the Holy Spirit -- and He is the endowment and warranty of our adoption. **Righteousness** lies in faith -- and is obtained in the **Spirit**.

Thus Christians are to 'keep on walking in the Spirit' -- and to keep on yielding themselves to be

ruled by the Spirit of God. For these reasons, Calvin insists **we must exert our utmost energy to obey the Spirit; keep on being led and indeed also ruled by the Spirit;** and keep on bearing His fruit (such as goodness, faithfulness, and **lawabidingness**).

Calvin taught that one will be free -- if one keeps on walking according to the Spirit from Whom all virtues and all good and well-regulated affections proceed. The only way this can be done, is when the **Spirit of God gains the dominion...**and **manifests Himself by outward effects**. Thus Christians **keep on increasing, viz., through the Spirit,** by way of **progress**. This is an efflux of their being **strengthened with might** by the Spirit **inwardly** -- as they **keep on** being enabled and keep on receiving a **stronger confidence for the future**, while **every part of their soul and body keeps on being consecrated** to God. This requires that they joyfully **keep on being filled with the Spirit** -- with quite the very same regularity with which they daily eat and drink also their own physical food.

In Calvin's 1558ff *Sermons on Ephesians*, he gives more details. The Spirit abides within us; gives us perseverance; seals us; **reigns in our hearts**; and strengthens us with quite invincible constancy. We shall never be destitute of Him, right till the end. We are His **temples**. Indeed, we are **enriched again with the gifts that we were stripped of by the sin of Adam**. We ought to be **governed by His Spirit**. We are brought to **obey** God, and are **re-form-ed** to newness of life by His Spirit -- Who is dispensed to each one of His faithful.

He **stirs us up so much the better to grow daily, and to be strengthened by the power of His Holy Spirit increasingly and step by step at all times in this world**. We, in turn, **must show by our outward fruits that we are truly joined to Jesus and partake of His Spirit**. We must **fill ourselves fearlessly with spiritual gifts of -- and drink our fill of -- God's Spirit!**

This must be done also in our marriages and our families -- so that there too we are **led by the Spirit**, even as we keep on praying always with all prayer and supplication in the Spirit. For we need to be so stirred up, that the Spirit may teach us all things -- and so that we also pray to God, **ravished with love** for Him, from the **bottom of our heart**.

Also the later Calvin-istic Standards -- uphold Calvin's view of Adam's original holi-ness and wholeness and wholesomeness. They uphold too the need for the Christian to keep on being sanctified by the Holy Spirit, in every aspect of human behaviour.

Thus Calvin's own *Gallic Confession* says "man was created pure" and that " the good works which we do, proceed from His Spirit." The *Belgica* says "it is **impossible** that this holy faith can be **unfruitful** in man." The *Heidelberg* says that "God **created** man good...and in true holiness" -- and that also fallen man must "**again** be received into favour" by God Who "**renews** us also by His Holy Spirit." And the *First Scottish Confession* states God created "our first father Adam" with "wisdom, **lordship, justice**, free will, and clear **knowledge**."

The Calvinistic *Irish Articles* profess the divine and eternal Holy Spirit's procession from the Father and the Son. They insist that **the sanctifying Spirit of God** is not extinguished in the regenerate -- and that saving faith in a believer is **always accompanied with true repentance**

and good works. They state the latter are the **fruits of faith** -- and follow **after** justification. They maintain such are pleasing to God, accepted by Him in Christ, and spring from a true and living faith. They explain that **the works** which God would have His people **to walk in** -- are such as He has commanded in His Holy Scriptures. And they are adamant that **no Christian man whatsoever** is **freed** from **obedience to** the **Moral Law** alias the **Ten Commandments**.

Also the *Westminster Standards* **reflect the same Calvinistic teaching on the Holy Spirit**. Thus the *Westminster Confession* says "all the Books of the Old and New Testaments...are given by **inspiration**," and that man's "full persuasion and assurance of the infallible truth and divine authority thereof is from **the inward work of the Holy Spirit bearing witness by and with the Word in our hearts**...."

"**Nothing** at any time is to be **added**" to **Scripture** -- "whether by **new revelations of the Spirit** or traditions of men." And though "the **inward illumination of the Spirit**" is "**necessary** for the saving understanding of such things as are revealed in the Word." -- "the supreme Judge by which all controversies of religion are to be determined...can be no other but **the Holy Spirit speaking in the Scripture**...."

"In the unity of the Godhead, there be three persons"-- "God the Father, God the Son, and God **the Holy Ghost**.... The Holy Ghost [was and is and always shall be] eternally proceeding from the Father and the Son. The Spirit of truth...keeps on proceeding from the Father." Indeed, the elect "are justified, adopted, **sanctified** -- and kept by His power through faith unto salvation."

Now "it pleased God the Father, Son **and Holy Ghost**...to create or make [out] of nothing the world and all things therein. '**The Spirit of God** moved upon the [sur]face of the waters,' and 'by His **Spirit** He has **garnished the heavens**.' Job 33:4 says '**The Spirit of God has made me**.' And the *Confession* says that the Lord God "created man male and female" and "endued [them] with knowledge, righteousness, and true holiness after His Own image, having **the Law of God written in their hearts** and power to fulfil it."

It further says that the infallible man, the Lord Jesus Christ, was "conceived by the power of the Holy Ghost. Jesus was "anointed with the Holy Spirit above measure"; and He was "through the eternal Spirit once offered up unto God." Dying for His elect, He keeps "effectually persuading them by His Spirit to believe and obey...[by] governing their hearts by His Word and Spirit, after saving them by the washing of regeneration and renewing of the Holy Ghost -- so even "elect infants dying in infancy are regenerated and saved by Christ through the Spirit." It is true that "others not elected may have some **common operations of the Spirit**; but they never truly come unto Christ, and therefore cannot be saved."

Even "the elect," however, are not justified -- until the Holy Spirit in due time actually applies Christ to them. Thus they "receive the Spirit of adoption and are enabled to cry out: 'Abba, Father!' Then, those regenerated are farther sanctified -- really and personally -- through the virtue of Christ's death and resurrection for them.

Especially **the good works of believers are attributed to the Holy Spirit** Who indwells them.

Good works, **done in obedience to God's Commandments**, are the fruits and evidences of a true and lively faith. There is required an actual **in-flu-ence** of the Spirit. Believers ought to be diligent in stirring up the grace of God that is in them. Nevertheless, **our best works..., as they are good..., proceed from His Spirit**. "The **fruit of the Spirit is love, joy, peace**. And they persevere by the...**abiding of the Spirit and of the seed of God within them**."

Yet there is an infallible assurance of faith -- the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God. This "Spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption."

It is the duty of every one -- to give all diligence to make his calling and election sure [so] that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience. True believers may have the assurance shaken. Indeed, they may even backslide. Yet still, such believers "are never utterly destitute of that seed of God and life of faith." And it is from this abiding seed of faith that -- by the operation of the Spirit -- this assurance may in due time be revived.

Before the fall, God the Father through His Word the Son -- **wrote His Law on Adam's heart; filled it with His Holy Spirit**; and en-du-ed him with power and ability to keep God's Law. For the Spirit of Christ then kept -- and, among believers also today, keeps on subduing and enabling -- the will of man to do that freely and cheerfully which the will of God, revealed in the Law, **requires** to be done. Indeed, the liberty of Christians is enlarged...in greater boldness of access to the throne of grace -- and in **fuller communications of the free Spirit** of God than **believers under the Law did ordinarily partake of**.

Prayer, **especially when public**, may **never** be **ecstatic**. If vocal, it is to be expressed **only "in a known tongue**". For God is to be worshipped everywhere in spirit and in truth.

What, then, are the benefits which in this life do accompany or flow from justification, adoption and sanctification? Such are: the assurance of God's love; peace of conscience; **joy in the Holy Ghost**; **increase of grace**; and perseverance therein -- till the very end of our earthly life.