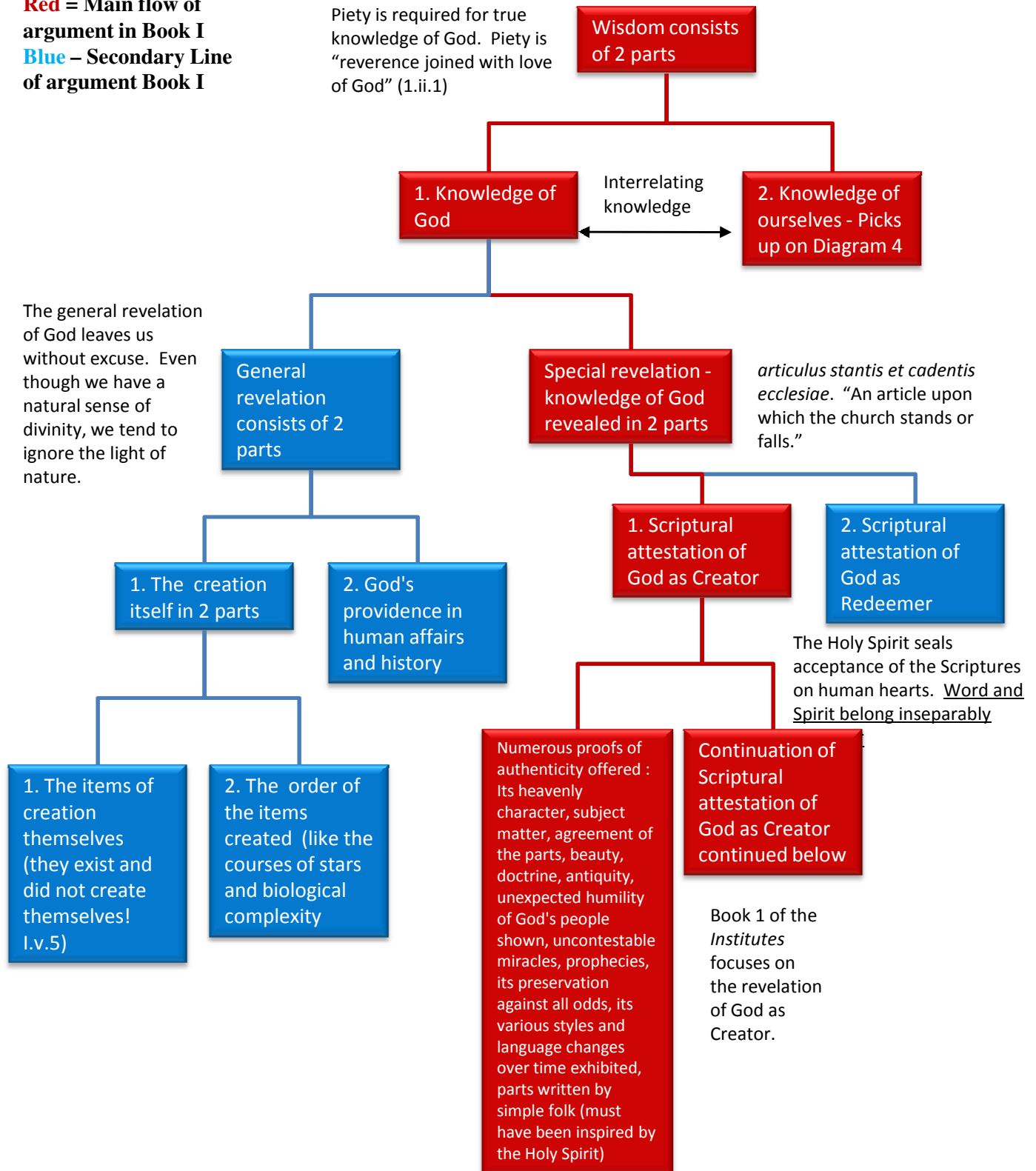


The “Graphic” John Calvin

Diagram 1– Flow of Argument in Calvin’s *Institutes* Book I (I.i.1-I.x.3)

Red = Main flow of argument in Book I
Blue – Secondary Line of argument Book I

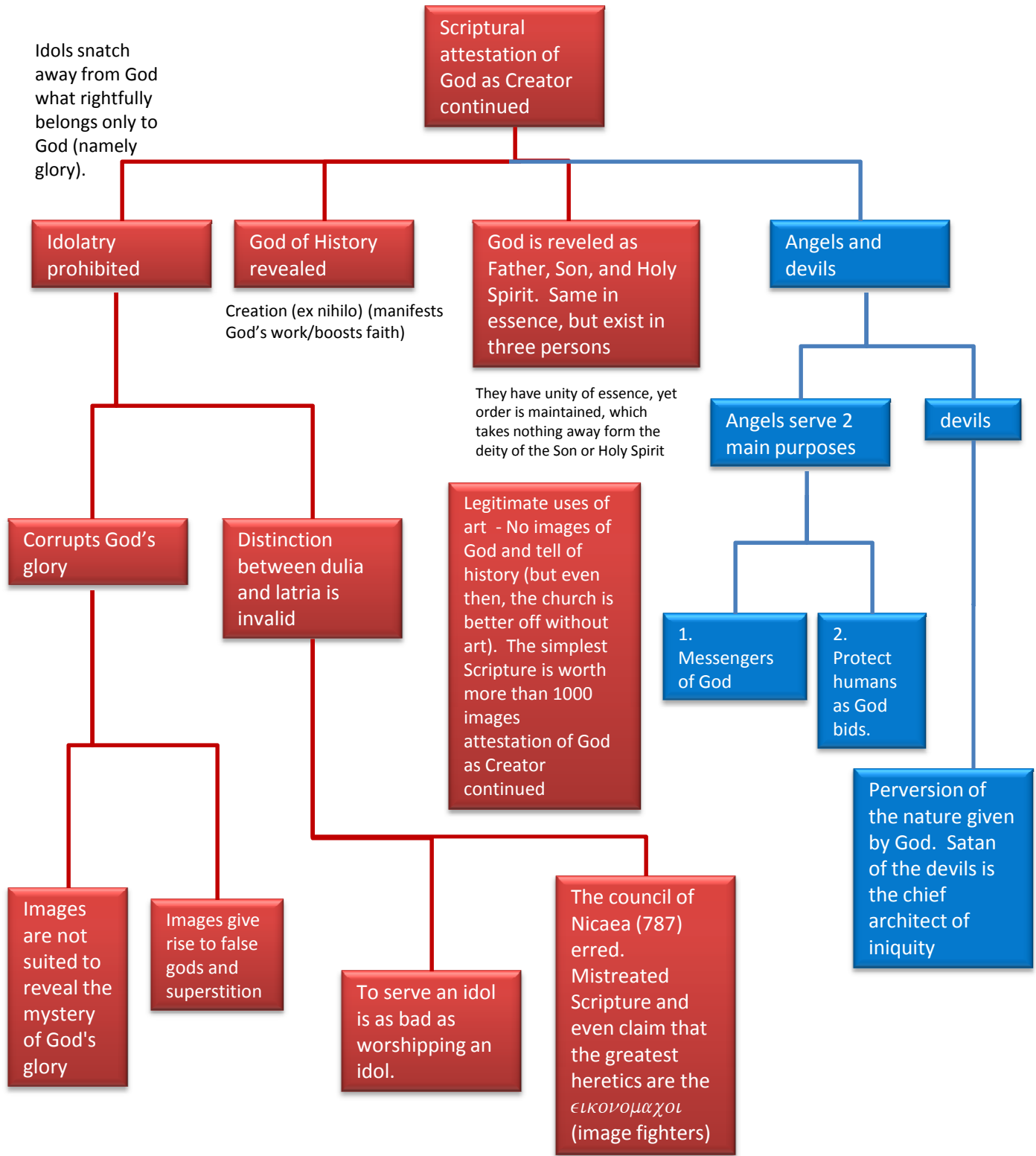
Piety is required for true knowledge of God. Piety is “reverence joined with love of God” (1.ii.1)



The “Graphic” John Calvin

Diagram 2 – Scriptural Attestation of God as Creator Continued

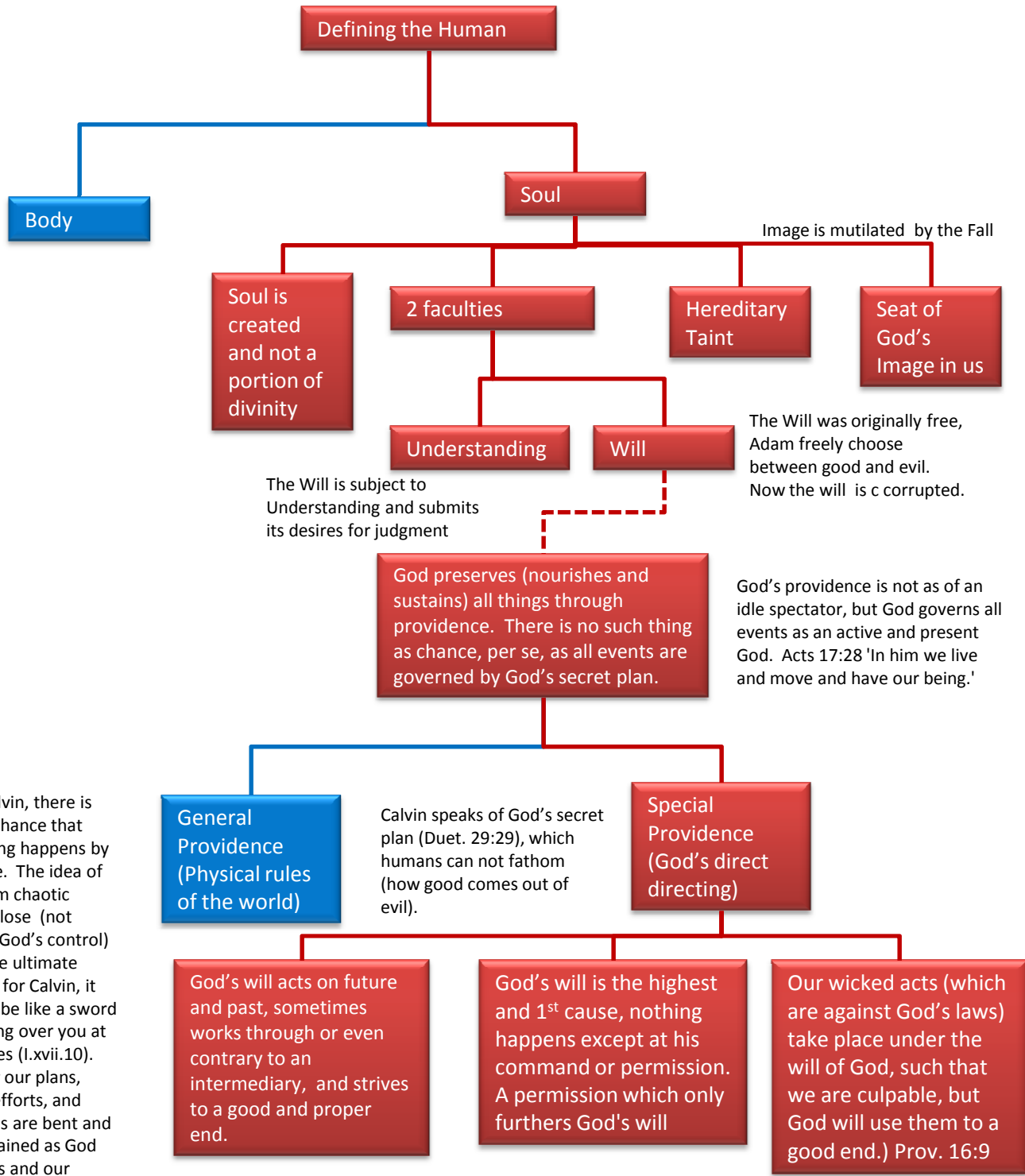
Flow of Argument in Calvin’s *Institutes* Book I (I.xi.1-I.iv.22)



The “Graphic” John Calvin

Diagram 3 – Providence!

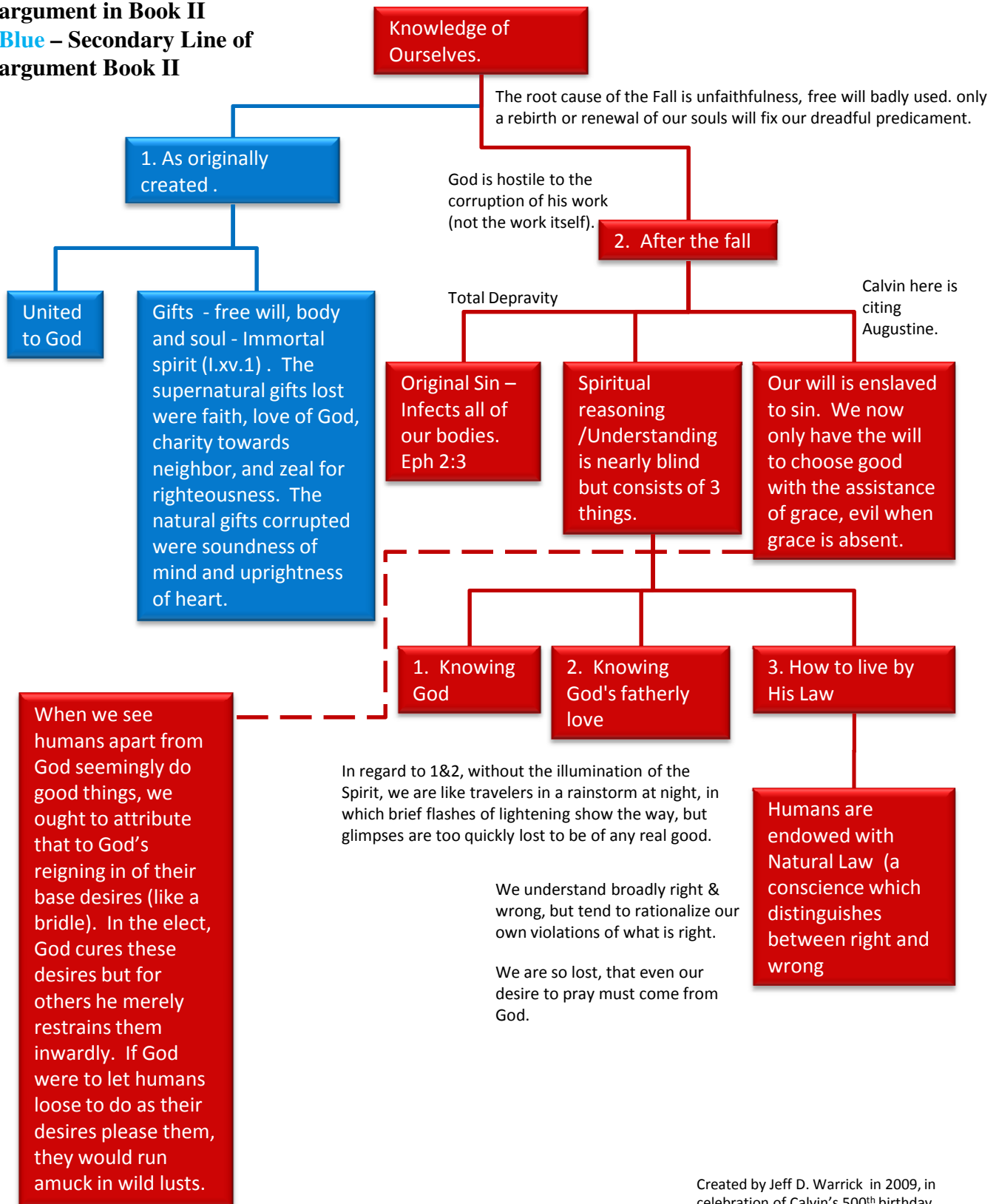
Flow of Argument in Calvin’s *Institutes* Book I (I.xv.1-I.xviii.4)



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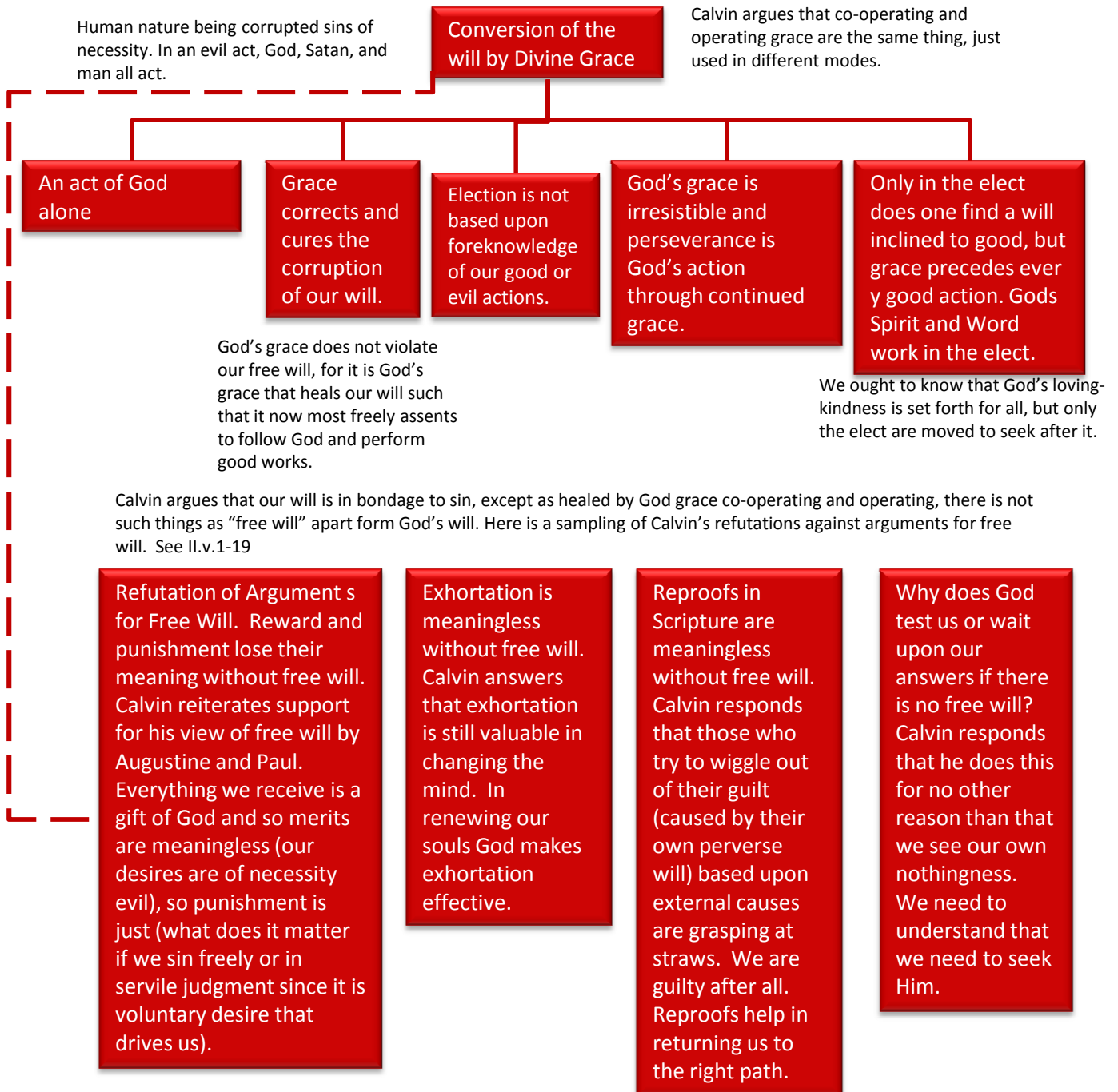
Diagram 4 – Flow of Argument in Calvin’s *Institutes* Book II (II.i.1-II.iii.5)

Red = Main flow of argument in Book II
Blue – Secondary Line of argument Book II



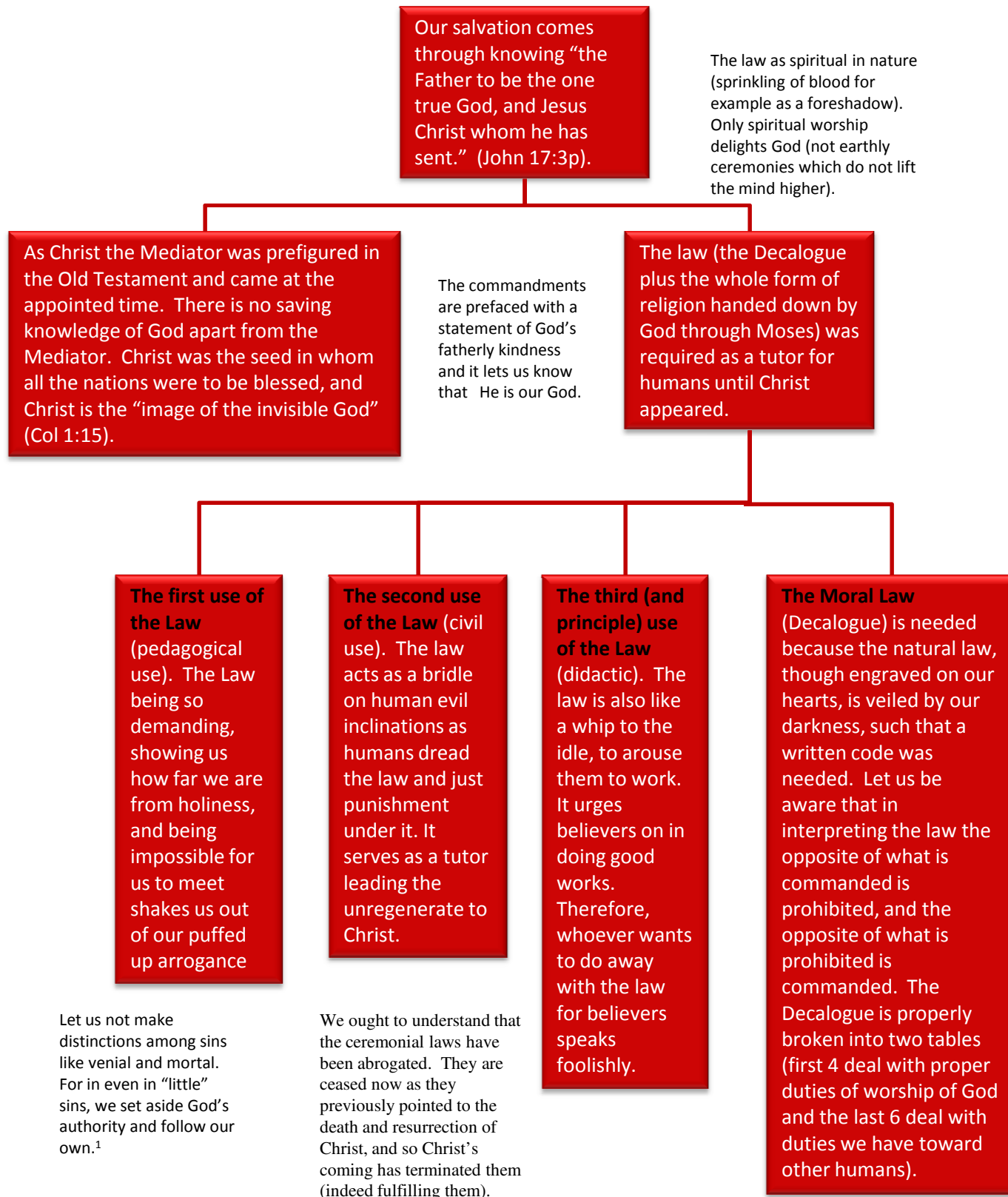
The “Graphic” John Calvin

Diagram 5 – Flow of Argument in Calvin’s *Institutes* Book II (II.iii.6-II.v.19)



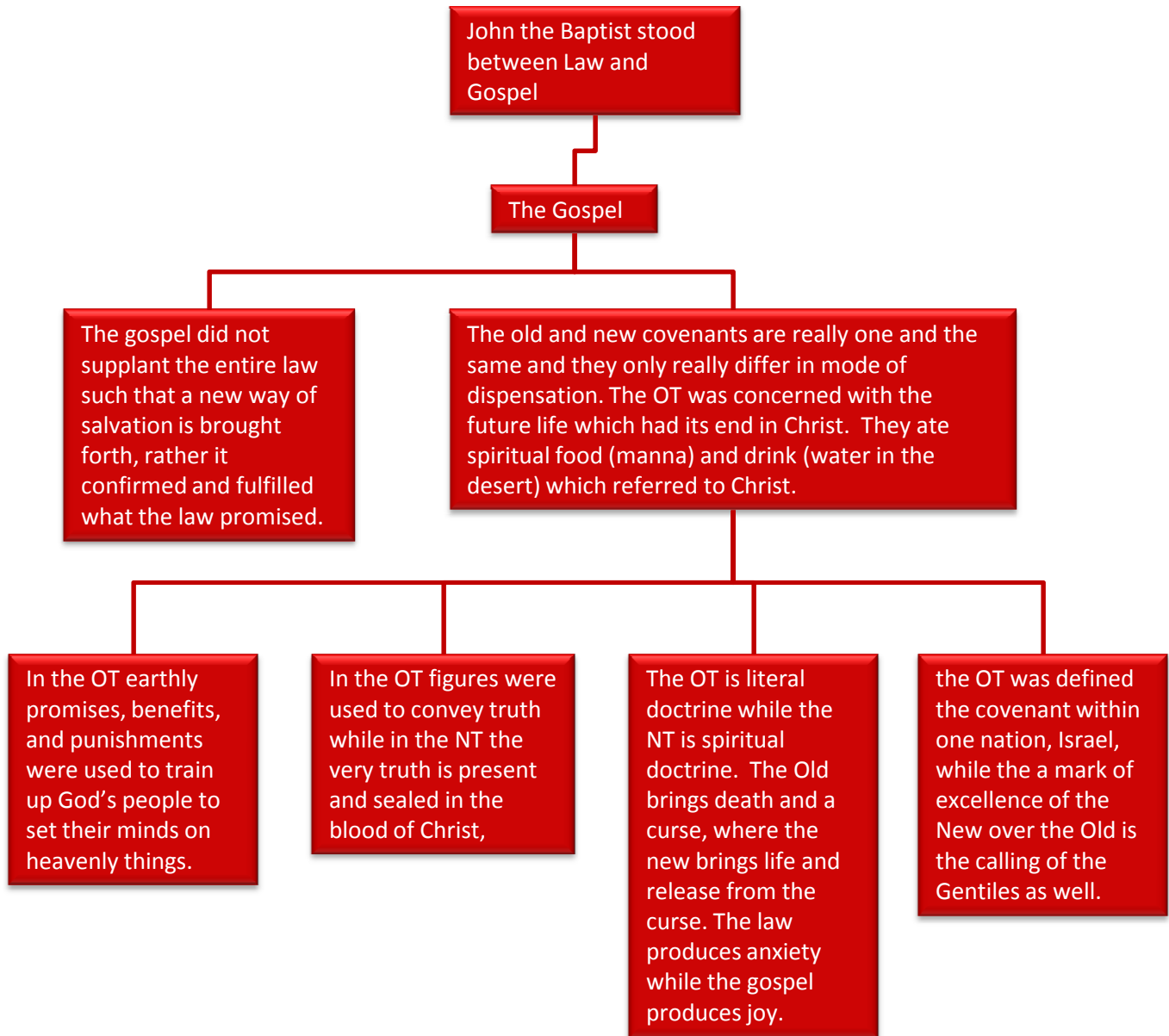
The “Graphic” John Calvin

Diagram 6 – Flow of Argument in Calvin’s *Institutes* Book II (II.vi.1-II.viii.59)



¹Augustine notes that we should not make little of “little” sins as well, as the drops of many “light” sins soon fill a river of sin. St. Augustine, *Homily 1 on the First Epistle of John (1:1-2:11)*.

The “Graphic” John Calvin
Diagram 7 – Flow of Argument in Calvin’s *Institutes* Book II (II.ix.1-II.xi.14)



The “Graphic” John Calvin

Diagram 8 – Flow of Argument in Calvin’s *Institutes* Book II (II.xii.1-II.xvii.26)

In a marvelous and divine way God loved us even when he hated us. That is he hated the evil we became which he did not make, yet loved what remained in us of his original good work.

Jesus Christ is our Mediator as attested to by Spirit and Word.

Calvin provides an explanation of the Apostles’ Creed. This in general covers the entire course of Christ’s obedience in life, death, and resurrection. It is a common theme of Calvin that the disobedience of humans had to be corrected by the perfect obedience of the Son.

Mediator who is both true God and true man. His tasks were to swallow up death and conquer sin. Only God could fulfill obedience in our stead. As a God-man, Jesus could be subject to death and yet it is impossible for death to hold the God-man.

The threefold saving activity of Christ (the *Triplex Munos*) consists of the prophetic office, kingship, and priesthood. The office of prophet was a regular benefit for the people of the OT. Jesus was anointed to be a herald and witness of the Father’s grace. Christ’s kingship is spiritual. This king will care for us until we are called to triumph. As priest Christ is of a new order in that he is both the priest and sacrifice.

Christ is our Redeemer. As we turn away from him we turn away from our own salvation. We should recognize that God’s justice demands satisfaction and Christ interceded and made the satisfaction for us (out of love).

The Scriptures couple God’s grace and Christ’s merit. When we speak of the fact that grace was imparted to us on account of the merit of Christ, we should understand that by His blood we are clean and expiation is made for our sins.

Calvin makes much out of the article of the creed which affirms that Christ descended into hell. Christ suffered not a simply bodily death, but grappled with the very dread of everlasting death. He suffered a Godforsaken death.

Christ assumed the true substance of human flesh. Jesus called himself “Son of man” indicating he was begotten of human seed.

Calvin sticks to Chalcedonian orthodoxy. The natures are not fused, commingled, nor pulled apart or separated, we must not seize upon attributes of his divinity to take away his humanity and vice versa. This joining of the two natures is a “hypostatic union.”