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I.i-v form a unit. They deal with the relationship mankind would have had with God had we not fallen. (when Calvin refers to 'knowledge', as in, 'The knowledge of God the Creator', he is not simply referring to an awareness of facts about God the creator. He is referring also to our response to those facts, ie the relationship between us and God the creator that arises from our relationship to the facts about him that we appreciate as a result of our understanding not having been corrupted by the fall.)

I.v is the major component of this section.

I.i Sets out what is known as Calvin's doctrine of double knowledge. Without knowledge of God we cannot truly know ourselves because we will assess ourselves by comparing ourselves to others not to God, who is the true standard by which our character, motives and actions should be judged.

Without true knowledge of ourselves we have no knowledge of God. We only reach out to him when we have a true understanding of our needs.

Calvin acknowledges that he has not established in his own mind the true relationship between these two things. Nonetheless, *the order of right teaching*, requires us to begin with the knowledge of God.

I.ii Defines what Calvin intends us to understand by knowledge of God.

I.iii asserts that no-one is really an atheist. All have, *an awareness of divinity*.

I.iv describes what people do with this awareness. They smother or corrupt it, out of ignorance and/or malice.

I.v turns to another strand of evidence. Having dealt with the natural awareness of divinity in I.iii & iv, he turns to the universe, which is also a strand of testimony to the existence of God and, to some extent, a revelation of the type of being that God is. However, in the end mankind deals with this testimony in exactly the same way as we deal with the testimony of conscience.

In all this, Calvin has not yet begun to consider the place of scripture, to which he turns in I.vi.