

Calvin's Institutes Business Model

Calvin's Institutes Business Model

The purpose of this document is to “business model” the subject and arrangement of John Calvin’s “Institutes of the Christian Religion”. John Calvin’s day in the Church Calendar is May 28th this year 2010. Here are the links to his calendar day and his “Institutes” in the Christian Classics library:

[Daily Lectionary](#)

[May 2010 Lectionary](#)

[May 28 2010 Lectionary - John Calvin](#)

[Christian Classics Library - John Calvin - Institutes](#)

Something for Something

John Calvin’s “Institutes” present a very basic Christian understanding of scripture and/or detail to the Apostle’s Creed (another basic Christian understanding). I think expressing this understanding in business terms will improve that understanding. Business terms (like profit) are used in scripture because the idea of an arm’s length transaction (something for something) fits well the idea of our will and why we choose to serve God.

Nine Objective Measurement Terms

First I will introduce some basic business terminology. Business terms measure. Business models measure. They measure the present, past and future. Business terminology and business models are all about objective measurement. Business is about getting people (of separate talents and interests) to work together (teamwork). That language has some fundamental objective measurement terms. Here I will introduce nine objective measurement terms in that language, and provide examples of their use at the end of this document.

A Threefold Matrix of the Nine Terms

Presented in three sets of threefolds for understanding, here are some fundamental business measurement terms: Product, Process and Activity; Plan, Organization and Communication; and the third set Forecast, Account and Analysis. Each of these terms can then be broken down to further sets of three folds of business terms that measure business objects and objectives.

The Language of Teamwork

Business Measurement helps people understand each other so can they freely trade and therefore work together. Calvin’s “Institutes” say they are about understanding God and ourselves so we can work together. In this sense then, Business Science is the language of teamwork. If I restate the subject and arrangement of Calvin’s “Institutes” in these fundamental business terms we may better understand the Gospel.

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Subject

Business Model—In the Subject, Calvin

In the Subject section of “Institutes”, Calvin points out what the readers will get by reading the “Institutes”, or what to look for in reading them. He introduces the Holy Scriptures as a model of our understanding of God (and our selves). Then, he introduces the Institutes as a meta-model (model of a model) to be used to understand the Scriptures. It is the job of the scripture teacher to facilitate scriptural understanding by presenting Scripture in a “nutshell”. The Gospel could be described as Scripture in a nutshell. Since the Scripture is already a model, these nutshells are meta-models.

After introducing the meta-model, Calvin points out that his work is his calling. Before time began, God designed every person for a calling or business. That same calling or business is a gift a person is responsible for giving to the Body. God also promises to supply us with everything we need to give that gift. It is God’s gift and God’s work. That is why Calvin points out that his gift is God’s work, not his own.

Calvin—SUBJECT OF THE PRESENT WORK.

[PREFIXED TO THE FRENCH EDITION, PUBLISHED AT GENEVA IN 1545.]

IN order that my Readers may be the better able to profit by the present work I am desirous briefly to point out the advantage which they may derive from it. For by so doing I will show them the end at which they ought to aim, and to which they ought to give their attention in reading it.

Although the Holy Scriptures contain a perfect doctrine, to which nothing can be added—our Lord having been pleased therein to unfold the infinite treasures of his wisdom—still every person, not intimately acquainted with them, stands in need of some guidance and direction, as to what he ought to look for in them, that he may not wander up and down, but pursue a certain path, and so attain the end to which the Holy Spirit invites him.

Hence it is the duty of those who have received from God more light than others to assist the simple in this matter, and, as it were, lend them their hand to guide and assist them in finding the sum of what God has been pleased to teach us in his word. Now, this cannot be better done in writing than by treating in succession of the principal matters which are comprised in Christian philosophy. For he who understands these will be prepared to make more progress in the school of God in one day than any other person in three months, inasmuch as he, in a great measure, knows to what he should refer each sentence, and has a rule by which to test whatever is presented to him.

Seeing, then, how necessary it was in this manner to aid those who desire to be instructed in the doctrine of salvation, I have endeavoured, according to the ability which God has given me, to employ myself in so doing, and with this view have composed the present book. And first I wrote it in Latin, that it might be serviceable to all studious persons, of what nation soever they might be; afterwards, desiring to communicate any fruit which might be in it to my French countrymen, I translated it into our own tongue. I dare not bear 23 too strong a testimony in its favour, and declare how profitable the reading of it will be, lest I should seem to prize my own work too highly. However I may promise this

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much, that it will be a kind of key opening up to all the children of God a right and ready access to the understanding of the sacred volume. Wherefore, should our Lord give me henceforth means and opportunity of composing some Commentaries, I will use the greatest possible brevity, as there will be no occasion to make long digressions, seeing that I have in a manner deduced at length all the articles which pertain to Christianity.

And since we are bound to acknowledge that all truth and sound doctrine proceed from God, I will venture boldly to declare what I think of this work, acknowledging it to be God's work rather than mine. To him, indeed, the praise due to it must be ascribed. My opinion of the work then is this: I exhort all, who reverence the word of the Lord, to read it, and diligently imprint it on their memory, if they would, in the first place, have a summary of Christian doctrine, and, in the second place, an introduction to the profitable reading both of the Old and New Testament. When they shall have done so, they will know by experience that I have not wished to impose upon them with words. Should any one be unable to comprehend all that is contained in it, he must not, however, give it up in despair; but continue always to read on, hoping that one passage will give him a more familiar exposition of another. Above all things, I would recommend that recourse be had to Scripture in considering the proofs which I adduce from it.

Arrangement

Business Model—In the Calvin Arrangement

In the Arrangement beginning with his planned purpose, Calvin lays out his strategy. The purpose of "Institutes" is knowledge of God. Supporting that purpose is knowledge of our selves.

Calvin models God's strategic purpose in four parts. Using the four parts of the Apostles' Creed as a model, he describes our relationships with God the Father, God the Son, God the Holy Spirit and the fourth part, our relationship with his Body the Church. These four parts model God's business.

Calvin—METHOD AND ARRANGEMENT, OR SUBJECT OF THE WHOLE WORK.

[FROM AN EPITOME OF THE INSTITUTIONS, BY GASPAR OLEVIAN.]

The subject handled by the author of these Christian Institutes is twofold: the former, the knowledge of God, which leads to a blessed immortality; and the latter (which is subordinate to the former), the knowledge of ourselves. With this view the author simply adopts the arrangement of the Apostles' Creed, as that with which all Christians are most familiar. For as the Creed consists of four parts, the first relating to God the Father, the second to the Son, the third to the Holy Spirit, and the fourth to the Church, so the author, in fulfilment of his task, divides his Institutes into four parts, corresponding to those of the Creed. Each of these parts it will now be proper to explain separately.

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Part 1—God the Father

Part 1—God the Father—Business Model

In modeling the first part, Calvin models our relationship with God the Father. The beginning of wisdom is the fear of God. In business terms as Creator, Preserver and Governor of the universe, God owns our business.

He points out that our internal souls know this ownership naturally, but then we stifle this built-in gift of knowledge. In other words, we were designed to know God, but our senses can obscure that true knowledge of the Creator. In explaining this character trait (created for us) that can lead us away from God, we can begin see the sadness it can produce and the happiness that same character trait is designed to produce when properly understood. In other words, when properly understood and used, the business of our physical equipment (including our senses) produce happiness. To help us understand (besides the business of our internal design), we also have the external creation to help us contemplate the perfections of God.

We can understand God from his creation, but we do not properly avail ourselves of this mirror-like assistance. So, God also gives us his written Word (the writer says for those to whom God pleased himself to make more intimately known for salvation). The written word of God is called the Holy Scriptures.

The Holy Scriptures are able to reveal to us more about God's Creation Business. Through the Scriptures, we also learn the roles played by the Son with the Holy Spirit. They created heaven and earth. Their Creation Business also shows that neither our internal Character nor the beautiful mirror of God's external Creation can get us to know God so as to glorify him.

The Holy Scriptures reveal more to us about God's three part (or person) character. We can only know this character through this manifestation of God in Scripture. But, God's Business of Creation shows us God is not to blame for our need for Scripture. The character of Man was created in the image of God's character. Like God, Man was created with free will. Plus, Man originally was right, standing (righteous) with God.

God (in defining his strategy for creation) also defines his strategy for the world, which includes his reason for governing and preserving the world. In other words, we fear God the Father because: he created everything (in a very short time), he controls all authority, and he preserves his creation for his purpose. This doctrine of Divine Providence of God the Father leads us to the Business of God the Son. The second article in the "Creed" (and therefore the second part of the "Institutes") helps us understand our sinful character and why we were designed that way. Make no mistake.

Part 1—God the Father—Calvin's Institutes

Calvin's Institutes Business Model

I. The first article of the Apostles' Creed is concerning *God the Father*, the creation, preservation, and government of the universe, as implied in his omnipotence. Accordingly, the First Book of the Institutes treats of the knowledge of God, considered as the Creator, Preserver, and Governor of the world, and of every thing contained in it. It shows both wherein the true knowledge of the Creator consists, and what the end of this knowledge is, chap. 1 and 2; that it is not learned at school, but that every one is self-taught it from the womb, chap. 3. Such, however, is man's depravity, that he stifles and corrupts this knowledge, partly by ignorance, partly by wicked design; and hence does not by means of it either glorify God as he ought, or attain to happiness, chap. 4. This inward knowledge is aided from without, namely by the creatures in which, as in a mirror, the perfections of God may be contemplated. But man does not properly avail himself of this assistance, and hence to those to whom God is pleased to make himself more intimately known for salvation, he communicates his written word. This leads to a consideration of the Holy Scriptures, in which God has revealed that not the Father only, but along with the Father, the Son, and Holy Spirit, is that Creator of heaven and earth, whom, in consequence of our 28 innate depravity we were unable, either from innate natural knowledge, or the beautiful mirror of the world, to know so as to glorify. Here the author treats of the manifestation of God in Scripture; and in connection with it, of the one divine essence in three persons. But, lest man should lay the blame of his voluntary blindness on God, the author shows in what state man was created at first, introducing dissertations on the image of God, free will, and original righteousness. The subject of Creation being thus disposed of, the preservation and government of the world is considered in the three last chapters, which contain a very full discussion of the doctrine of Divine Providence.

Part 2 – God the Son

Part 2 – God the Son— Business Model

The Creation Story includes Man forfeiting privileges conferred on him at creation. The Creation Story is a model of God's Creation Business.

The Bible seems to organize its stories or models by generation. For example: In the story line of the Bible it seems there is a new business model every fourteen generations. Using the Bible's organization by generation, those business models are: Creation; Abraham's Faith; Moses' Law; and Jesus' Kingship.

Here is the same generation organization list in more detail. Beginning with Abraham, every fourteen generations, a new Business Model of God is introduced. In the Season of Advent we are reminded of 42 (2,000 years and $3 \times 14 = 42$) generations that go back to Abraham. Life spans get longer as we go back. More importantly people had their first child later, so generations get longer as we go back. Knowing the generations between Adam and Noah, we can derive that there were 56 ($4 \times 14 = 56$) generations from Adam to Jesus:

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1. The first period of 14 generations is Creation, including; Adam's Creation ending in Noah's Flood to Abraham (14 generations and 2,000 years).
2. The second period of 14 generations covers Abraham's Faith and Moses' Law: including Abraham's calling, including Isaac, Jacob and Joseph through 400 year Captivity and Moses' Exodus including our gift of the Law, our salvation from bondage and from Pharaoh's army, our entrance into the Promised Land with Joshua, and once there the period of the Judges (14 generations and 1,000 years).
3. The third period of 14 generations is David's Kingship, including: Saul and David's Kingship, including the Prophets (Major and Minor) up to Daniel's Captivity (14 generations and 500 years).
4. The fourth period of 14 generations is Jesus' Kingship, including: From Captivity thru Jesus' finished work and death on the Cross (14 generations and 500 years).

Now we are living by faith, and we call his current business model the Body or the Church. Using his previous business models (Scripture) and his current Body, he is perfecting his Church. Because everything he does is excellent, he is right on schedule. So for the past 2010+ years (and many generations), we have been in the business of the Body (the Body of Christ or the Church). Looking back at this history of faith, we can see his work so far. Every week in the church calendar, I read the prophetic faith and work of the Body to date.

Before we can live by that prophetic faith, we had to realize the reason for our sinful nature. God makes no mistakes. We all have a built in natural conflict. We sin. In other words, we miss the mark or go against our own design. Naturally we do not want to sin, but naturally without God we do sin. Naturally we were designed with good character for a specific purpose, but naturally without God that character is used for the wrong purpose.

Without God, we sin; and when used for the wrong purpose, our character is corrupted. Because of the greatness of our design, we owe a debt we can not pay our designer. There is nothing we can do to fix that corruption. We were designed to live in God and God in us, but without God that same good design causes extreme continual conflict.

We need a partner. Because the perfect design needs a partner, there is nothing within ourselves that can help. It is like there is a part missing for that perfect design to work, and we have been separated from that part. Even without the Law, we know there is something missing. But with the Law (showing us how we are designed to relate to God and each other), we are further convicted something is missing.

The Law was designed to get us to look to God for salvation. In other words, God has given us some business rules that show us we are designed to live within those business rules. For example: They show us what justice is due each person, especially God. Even though Jesus has paid the price due for our sin against God the Father, the law is still in effect for the same original purpose. It still shows us the just due of others, therefore turning us back to God. By showing us when we fail, the law conducts us back to Christ the Mediator.

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After introducing the business of the Law, Calvin begins to talk about how the Biblical Business Models build on each other. In other words, there is a foundational effect of those models, and they build on each other in a step by step order. For example:

1. Basic wisdom (from the fear of God) comes from the Creation Model;
2. Basic faith to be saved comes (before the Law) from Abraham's Faith;
3. We are not designed to be ruled by Kings.
4. We were designed to serve the King and be ruled by our refined hearts. In other words, the solution to our predicament is found in Jesus' Kingship, including his supporting roles of Prophet and Priest for our salvation.

Then Calvin focuses on Jesus' business on the Cross. We are designed in the image of God, and our salvation required God to take on our human nature. In business terms, he assumed our human character with a specific purpose, with specific gifts for that purpose (sinless life), and also access to all the general gifts that humans have when they have God in them (and they are in God).

For example: He did one thing that none of us can do: he was the perfect sacrifice and died for our sins. He also did many things (in the name of the Father through Christ in him) that we (as corporate members of his Body) can do: healings; blessings; deliverance; miracles; preaching; teaching; administration; and prophesy etc.

Through his Cross, he was a model for us to live the life of faith. With his example we pick up our own Cross, our own calling that no one else can do. But, before we can do that calling we need our missing part. That part is the link between Jesus' finished business and his current business. The link between his finished business on his Cross, and his current business as the Head of his Body of Christ, is his death, resurrection, and ascension into heaven. He had to go to heaven for us to be able to have access to God the Holy Spirit.

Part 2 – God the Son—Calvin's Institutes

II. As man, by sinning, forfeited the privileges conferred on him at his creation, recourse must be had to Christ. Accordingly, the next article in the Creed is, *And in Jesus Christ his only Son, &c.* In like manner, the Second Book of the Institutes treats of the knowledge of God considered as a Redeemer in Christ, And showing man his falls conducts him to Christ the Mediator. Here the subject of original sin is considered, and it is shown that man has no means within himself, by which he can escape from guilt, and the impending curse: that, on the contrary, until he is reconciled and renewed, every thing that proceeds from him is of the nature of sin. This subject is considered as far as the 6th chapter. Man being thus utterly undone in himself, and incapable of working out his own cure by thinking a good thought, or doing what is acceptable to God, must seek redemption without himself—viz. in Christ. The end for which the Law was given, was not to secure worshipers for itself, but to conduct them unto Christ. This leads to an exposition of the Moral Law. Christ was known to the Jews under the Law as the author of salvation, but is more fully revealed under the Gospel in which he was manifested to the world. Hence arises the doctrine

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concerning the similarity and difference of the two Testaments, the Old and the New, the Law and the Gospel. These topics occupy as far as the 12th chapter. It is next shown that, in order to secure a complete salvation, it was necessary that the eternal Son of God should become man, and assume a true human nature. It is also shown in what way these two natures constitute one person. In order to purchase a full salvation by his own merits, and effectually apply it, Christ was appointed to the offices of Prophet, Priest, and King. The mode in which Christ performs these offices is considered, and also whether in point of fact he did accomplish the work of redemption. Here an exposition is given of the articles relating to Christ's death, resurrection, and ascension into heaven. In conclusion, it is proved that Christ is rightly and properly said to have merited divine grace and salvation for us.

Part 3– God the Holy Spirit

Part 3– God the Holy Spirit— Business Model

Stating the mystery of the Holy Spirit in business terms is easy and very powerful. The business of the Holy Spirit was a mystery until after the Cross. In other words, it was impossible for those before the Cross to understand Holy Spirit communication without the business of the Holy Spirit after the Cross. Now we can model the business of the Law and the Prophets before the Cross and the Mystery of Christ after the Cross. Using our business model we can place the Law and Prophets before the Cross as models of character and confidence. For example: we can place the God's Law (God's business rules) as character or quality measurements of God's business. Plus, we can place God's Prophets (God's perfect prophetic history) as confidence or profitability measurements of God's business. But, we had to wait for the Holy Spirit to understand God's design for communication, organization, and motivation.

So long as Christ is separated from us, we have no benefit from him. Jesus had to separate from us to finish his business on the Cross. His new business is as head of his Church. Now for communication, organization and motivation in that business, we have the Holy Spirit. We are created in the image of God. Having our own spirit, we were designed for spiritual communication with God. God (in the person of the Holy Spirit) communicates with our spirit and our spirit is a lamp to our heart. After the Cross, we were even given a tool to edify our spirit (brighten our lamp) so we can see what is on our heart. Our only job then is to open (circumcise or confess) our desires to the fire of the Holy Spirit. From that point forward (in the process each day) it is the Holy Spirit's job to refine (change) our desires. In other words, the refining fire of the Holy Spirit gets our heart back to its original design and purpose.

We were given the Holy Spirit after the Cross, and with that gift came a tool for spiritual communication. We have them and all we have to do is use them. We have nothing to do but open our hearts on a regular basis. In other words, we do not do anything, but we can not hide our hearts from God. Once we open up, he will mentor us by changing our hearts. By the way, we were also designed to do what is on our hearts (good or bad).

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That tool is for a spiritual and personal heart examination. When you know what is on your heart, there is no better communication than a change of heart. That tool shows us a change of heart. It's addictive. Heart to heart communication is most intimate. It is like being in-grafted branches in the vine of Christ.

This spiritual connection (facilitated by an edified lamp and caused by a confession) produces:

- Unity with Christ
- Measureable Faith
- Righteousness
- Regeneration
- Repentance

Spiritual connection produces repentance and repentance measures faith. Faith without repentance is worthless. Since repentance must come from that change of heart, repentance is the proof of faith. With no repentance from the change of heart, there could be no faith from the same change of heart. Faith comes by hearing and hearing again. The second hearing is the repentance measurement.

A change of heart measures faith. That measure is a model of personal faith. It has to do with our Cross. Jesus work on his Cross is finished. It has to do with our part of the many parts of his current business (his Body (in communion our Bread of Christ)). A change of heart, initiated by a confession of heart causes a measureable change of faith. That faith is measured by modeling or understanding that new heart. Since we were designed to addictively follow our hearts, we can measure our faith by our repentance. Without repentance, there was no change. Because we were designed to follow our hearts, repentance measurement is faith measurement.

Justification (alignment) with Christ is modeled as the primary product of our spiritual connection. Justification is related to our calling for which the Bible says we were designed before time began. In other words, every person was given a calling before time began. Calling is communication with God. It does not say how or when, but it is like a special subject people have that controls their communication with God. It takes prayer for people to be justified, or to be in their calling.

In both our heart change and our original design, the Holy Spirit creates and preserves our faith. Calvin says the Holy Spirit does not unite all men to Christ, as if some men are not elected to be united. I think he is taking too far the idea that we do nothing to receive our salvation. I do not see anything in the Bible that turns us away when we seek God. I see we are all created equal in that we all have a calling in his Body, in other words a special gift for his Body. But, even if Calvin is right, it is not our calling to know who is in or out of the Body. In other words, it is none of our business. Our business is to continually do something: pray and open our hearts to God. We are given to Christ through our personal calling.

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Calvin points out at the end of part 3 that when we have the Holy Spirit in us (and we in him), our motivation has nothing to do with what we receive in this world. In fact the happiness of the godly is begun in this world and completed in the next. Our motivation is the same as what motivated the heroes of faith in Hebrews Chapter 11: The heroes believed God rewards those who diligently seek him. Like them, our reward is not limited to this world. Life in this world is short, and we get regeneration for eternal life.

Part 3– God the Holy Spirit—Calvin's Institutes

III. So long as Christ is separated from us we have no benefit from him. We must be ingrafted in him like branches in the vine. Hence the Creed, after treating of Christ, proceeds in its third article, *I believe in the Holy Spirit*,—the Holy Spirit being the bond of 29 union between us and Christ. In like manner, the Third Book of the Institutes treats of the Holy Spirit which unites us to Christ, and, in connection with it, of faith, by which we embrace Christ with a double benefit—viz. that of gratuitous righteousness which he imputes to us, and regeneration, which he begins in us by giving us repentance. In order to show the worthlessness of a faith which is not accompanied with a desire of repentance, the author, before proceeding to a full discussion of justification, treats at length from chapter 3-10 of repentance, and the constant study of it—repentance, which Christ, when apprehended by faith, begets in us by his Spirit. Chapter 11 treats of the primary and peculiar benefit of Christ when united to us by the Holy Spirit—viz. justification. This subject is continued to the 20th chapter, which treats of prayer, the hand, as it were, to receive the blessings which faith knows to be treasured up for it with God, according to the word of promise. But, as the Holy Spirit, who creates and preserves our faith, does not unite all men to Christ, who is the sole author of salvation, chapter 21 treats of the eternal election of God, to which it is owing that we, in whom he foresaw no good which he had not previously bestowed, are given to Christ, and united to him by the effectual calling of the Gospel. This subject is continued to the 25th chapter, which treats of complete regeneration and felicity, namely, the final resurrection to which we must raise our eyes, seeing that, in regard to fruition, the happiness of the godly is only begun in this world.

Part 4– The Body of Christ

Part 4– The Body of Christ- The Church— Business Model

After Jesus finished his business on the Cross, he began his new business as head of his Church. Now for communication, organization and motivation in that business, we are connected with him by the Holy Spirit. That connection is our choice, and with it come perpetual remission of sins and full restoration to eternal life. When Jesus gracefully finished his business on the Cross, he was reconciled to the Father, and therefore his Body the Church was endued (given a quality) with the Holy Spirit. In other words; as Jesus was reconciled to the father, his Body the Church took on Jesus' character. Therefore, being in-grafted into Christ we the Church have communion with Jesus the head of the Church.

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The preaching of the Gospel and the dispensation of the Sacraments are the tools by which the Holy Spirit endues men with faith and in-grafts them into Christ. The Sacraments of Baptism and the Lord's Supper are the tools by which the Holy Spirit uses to call men from spiritual death, perpetuating the Church. The business of the Church then is preparing the Body to go out and do their calling. For example: Kings and Priests in the Old Testament. Kings go out to do the work and Priests prepare the Kings for that work. In the preparation, Priests facilitate the King's corporate worship.

Much of what Calvin talks about concerns authority. Authority is always determined by the roles of customer and supplier. When you work for somebody, he is your customer and you are his supplier. There are two types of authority: command and expert authority. With command authority, supplier is under customer's authority, and God controls all authority. Using the Kings and Priest's example (because they represent the customer of the worship), Priests have command authority over corporate worship service. At the same time, Priests also supply expert authority as teachers and preachers. With expert authority, the customer must respect the supplier to be able to receive the expertise.

The Bible teaches what to do with imperfect authority, like a bad husband. Calvin also talks about what to do when Church authority is not perfect. Unless we are under authority, we have no impact over authority. We have no impact because it is none of our business. Our business comes from our calling and our authority comes from our customer in that calling. Plus, our business requires corporate worship, including the teaching and preaching we get from the Church. Calvin is pointing out the Church will not be perfect, but it will be perfected from below by respect for the source of all authority. The one under all authority has all the influence and therefore is the most powerful.

Part 4– The Body of Christ- The Church—Calvin's Institutes

IV. Since the Holy Spirit does not ingraft all men into Christ, or endue them with faith, and those whom he does so endue he does not ordinarily endue without means, but uses for that purpose the preaching of the Gospel and the dispensation of the Sacraments, together with the administration of all kinds of discipline, the Creed contains the following article, *I believe in the Holy Catholic Church*, namely, that Church which, when lying in eternal death, the Father, by gratuitous election, freely reconciled to himself in Christ, and endued with the Holy Spirit, that, being ingrafted into Christ, it might have communion with him as its proper head; whence flow perpetual remission of sins, and full restoration to eternal life. Accordingly the Church is treated of in the first fourteen chapters of the Fourth Book, which thereafter treats of the means which the Holy Spirit employs in calling us effectually from spiritual death, and preserving the Church, in other words, Baptism and the Lord's Supper. These means are, as it were, the royal sceptre of Christ, by which, through the efficacy of his Spirit, he commences his spiritual reign in the Church, advances it from day to day, and after this life, without the use of means, finally perfects it. This subject is continued to the 20th chapter.

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And because civil governments are, in this life, the hospitable entertainers (*hospitia*) of the Church (though civil government is distinct from the spiritual kingdom of Christ), the author shows how great 30 blessings they are, blessings which the Church is bound gratefully to acknowledge, until we are called away from this tabernacle to the heavenly inheritance, where God will be all in all.

Summary of Parts 1-4

Summary of Parts 1-4—Business Model

In business terms, the “Institutes” may be summed up:

Man was created in business with God, with God like characteristics that gave him direct communication with God. He was created for God’s purpose, complete with everything needed to perform that purpose. But, he was fired for insubordination.

Not only was he fired, but the firing caused him to lose his desire to get back into business with God. Since that desire came from God, there was nothing in man to get it back.

Only in Christ is man motivated to resume that relationship. As he does though, the communication and motivation to business with God improves.

That same relationship (which is a position in the Body of Christ) continues in heaven.

Summary of Parts 1-4—Calvin's Institutes

Such is the arrangement of the Institutes which may be thus summed up: Man being at first created upright, but afterwards being not partially but totally ruined, finds his entire salvation out of himself in Christ, to whom being united by the Holy Spirit freely given without any foresight of future works, he thereby obtains a double blessing—viz. full imputation of righteousness, which goes along with us even to the grave, and the commencement of sanctification, which daily advances till at length it is perfected in the day of regeneration or resurrection of the body, and this, in order that the great mercy of God may be celebrated in the heavenly mansions, throughout eternity.

More on Business Modeling

In the introduction to this document I introduced nine objective measurement terms in that language. Here are the terms again with examples of their use:

Business terms measure. Business models measure. They measure the present, past and future. Business terminology and business models are all about objective measurement. Business is about getting people (of separate talents and interests) to work together (teamwork). Business measurement helps people understand each other so can they freely trade and therefore work together. Calvin’s “Institutes” say they are about us understanding God (and ourselves) so we can work together. In this sense

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then, Business Science is the language of teamwork. That language has some fundamental objective measurement terms.

Presented in three sets of threefolds for understanding, here are some fundamental business measurement terms: Product, Process and Activity; Plan, Organization and Communication; and the third set Forecast, Account and Analysis. Each of these terms can then be broken down to further sets of three folds of business terms that measure business objects and objectives.

For example: the objective of measuring the past is forecasting the future. We do that by breaking down reports into accounts (line items), and analyzing account relationships to develop estimating rates and factors.

Another example: the objective measure of the future is a plan. We develop plans by communication that is controlled by organization. There are objective plans, called strategies that define what you are and what you are doing (who, what, where and why). By the way, strategies define the team. They define the purpose of the team, and the roles or position people play on the team towards that purpose. They define general business roles like: customer, supplier, facilitator, and strategy or team owner. Operational plans define the execution of the strategy (the how and the when). Tactics are technical defining the how: how it will be done including how progress will be measured (benchmarked). Budgets say when you agree to start and finish. Since they also include all the strategic and tactical information, Budgets also measure expected costs and profit.

The third example, the character of a business is objectively measured by a description of its product (or service) from the viewpoint of the customer. In fact all the measurements that focus on present business character are quality measurements, with the objective measure of quality in the eyes of the customer.

Advertising then is a customer oriented measure of quality. Other customer oriented measures are product design, packaging, service testimonials, and the results of advertising like sales reports. To sum it all up, design is customer oriented, but build is supplier oriented. The activities and process controls that build (or produce) quality are supplier oriented.

Processes are the rules (or habits) we establish to guarantee desired product (or service) quality. In other words, internal processes are the input, output and procedural activity controls. Processes are the controls or rules we establish to guarantee our activities accomplish our objectives. Process history, process requirements and procedural checklists therefore measure (or model) that control. Inputs measure external suppliers and outputs measure internal suppliers. Like the dashboard on a car, activity is measured by location from which we can derive all the measurements you see on that dashboard like time, speed, distance, volume, temperature, and pressure.

Calvin's Institutes Business Model

All activity measurements are covered by the term facility, which locates and supports activity. In other words, the objective of a facility (or facilitator) is defined and measured by the activity being facilitated.

For example, the character of the person being mentored defines the mentor's facilitation or usefulness to his customer. It is interesting that even though God is almighty, he comes to us in the role of that perfect mentor. To learn anything, we must respect the expert authority of any mentor.

In summary, I have introduced some basic business terminology. The purpose of business terms is to measure. They measure the present, past and future. Business terminology and business models are all about objective measurement. Business is about getting people (of separate talents and interests) to work together (teamwork). Business Measurement helps people understand each other so can they freely trade and therefore work together. Calvin's "Institutes" say they are about understanding God and ourselves so we can work together. In this sense then, Business Science is the language of teamwork. That language has some fundamental objective measurement terms. If I restate the subject and arrangement of Calvin's "Institutes" in these business terms we may better understand the Gospel.