Calvin’s *Institutes*

Study Questions
For a Two-Year Reading Plan

with
Introduction

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Two-Year Schedule for Reading *Calvin’s Institutes*

### Year 1 – Vol. I (based on about 2-3 pp/day)

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Timeline of Calvin’s Life  
*(1509–1564)*

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<tr>
<td>1509</td>
<td>born in Noyon, France</td>
</tr>
<tr>
<td>1533 (?)</td>
<td>converted (at 24/25)</td>
</tr>
<tr>
<td>August 23, 1535</td>
<td>Writes preface to Francis I in <em>Institutes</em> (at 25/26)</td>
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<tr>
<td>1536</td>
<td><em>Institutes</em> published (at 27)</td>
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<tr>
<td>1537/8</td>
<td>Latin and French Catechisms published</td>
</tr>
<tr>
<td>1539</td>
<td>2nd Edition of <em>Institutes</em></td>
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<tr>
<td>1540</td>
<td><em>Commentary on Romans</em> published</td>
</tr>
<tr>
<td>1559</td>
<td>Final edition of <em>Institutes</em></td>
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<td>1564</td>
<td>Calvin dies; commentaries written on nearly every book of the Bible; likewise lectures and sermons</td>
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**Introduction:**

**Reading Calvin’s *Institutes***

As we embark on a 2 year study of Calvin’s *Institutes*, we are treating ourselves to the wisdom and piety of one of the great works of the Christian tradition. The older as well as the more recent observers of Calvin wax euphoric on his greatness. His contemporary, Philip Melanchthon (1497–1560), referred to him as “The Theologian.” His mentor and co-laborer, Martin Bucer (1491–1551), described Calvin to the Geneva town council as “that elect and incomparable instrument of God, to whom no other in our age may be compared, if at all there can be the question of another alongside of him.”

Among the older commentators the nineteenth century German-American theologian, Philip Schaff (1819–1893), calls the first edition of the *Institutes* “the masterpiece of a precocious genius of commanding intellectual and spiritual depth and power.” It is, he continues, “one of the few truly classical productions in the history of theology,” earning Calvin the double title of “The Aristotle and Thomas Aquinas of the Reformed Church.” The greatest of the theologians of Old Princeton, B. B. Warfield (1851–1921), claims that “what Thucydides is among Greeks, or Gibbon among eighteenth century English historians, what Plato is among philosophers, or the Iliad among epics, or Shakespeare among dramatists, that Calvin’s *Institutes* is among theological treatises.” He cites the brilliant nineteenth century Scottish theologian William Cunningham, who considered the *Institutes* “the most important work in the history of theological science.”

Among more recent observers, John Murray (1898–1975), the great Scottish theologian of Westminster Theological Seminary’s founding generation, refers to the *Institutes* as “the *opus magnum* of Christian theology.” John T. McNeil, editor of the most recent edition, calls the *Institutes* a “masterpiece,” and claims it “holds a place in the short list of books that have notably affected the course of history, molding the beliefs and behaviors of generations of mankind.”

Even the neo-Orthodox theologians such as Karl Barth (1886–1968), Emil Brunner (1889–1966), and T. F. Torrance (1913–2007) hold Calvin in highest regard, seeing themselves as the distance successors of the first generation of Reformers. Alister E. McGrath, in his biography of Calvin,
calls the *Institutes* “the most influential theological work of the Protestant Reformation, eclipsing in importance the rival works of Luther, Melanchthon, and Zwingli.” Finally, “It is taken for granted,” says Elsie Anne McKee, “that John Calvin was one of the great theologians of the Christian tradition, and his *Institutes of the Christian Religion* is . . . probably the single most influential book of the Protestant Reformation.”

**History**

The first edition was published in 1536, with a preface written in August 1535, when Calvin was barely 26 years old. It means that he wrote the bulk of it when he was 25. Given that he was not converted until sometime in 1532-33, it means that Calvin was a very quick learner. “How this beautifully crafted expression and interpretation of God’s loving power appeared from the hand of a twenty-five year old exile who had never studied theology cannot be adequately explained by historical circumstances,” admits his recent biographer, Bruce Gordon. The first edition of the *Institutes* (1536) sold out, giving us some indication of its popularity. The second edition (1539) was three times the size, having grown from 6 to 17 chapters. The third edition (1543) expanded to 20 chapters. The final versions (1559 Latin, 1560 French) were nearly 25% larger than the previous, reorganized into 4 books made up of 80 chapters. It had become “almost a new book,” as the sub-title claimed. In 1536 it was about the size of the New Testament. By 1559 it was about the size of the Old Testament and the Synoptic Gospels, as McNeill points out. The *Institutes* was first translated into English by Thomas Norton in 1561, then by John Allen in 1813 (1st American edition 1816), by Henry Beveridge in 1845-6, and finally by Ford Lewis Battles in 1960. The completed *Institutes* were soon translated into Italian (1557), Dutch (1560), German (1572), Spanish (1597), Bohemian (1617), Hungarian (1624), and perhaps even Greek (1618). Its popularity has continued across the centuries to the present day. As McNeill says, “Perhaps no other theological work has so consistently retained for four centuries a place on the reading list of studious Christians.” Moreover it “continues to challenge intensive study, and contributes a reviving impulse to thinking in the areas of Christian doctrine and social duty.” Again, “It is a living, challenging book that makes personal claims upon the reader.”

**Purpose**

What was Calvin’s aim in writing his *Institutes*? Some background is in order. The title *institutio* was employed by church fathers such as Lactantius, Ambrose, and Isidore, by medieval theologian Bernard, and by contemporaries Erasmus (1466–1536) and Budé (1468–1540). Its

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basic meaning is “instruction” or “education.” Calvin intended his first edition of the *Institutes* (1536) as a relatively brief catechetical manual, or “instruction” for the church. It contained, he claimed then, “a summary of the principal truths of the Christian religion” that all might know the faith of those who were called Protestants. As we’ve noted, many editions followed (e.g. 1539, 1543, 1545, 1550, 1559), expanding the original text to 4.5 times its original size, appearing both in Latin (for scholars) and French (for the people e.g. 1541, 1551, 1557, 1562).

However, between 1536 and 1539 Calvin’s understanding of his greater theological project, and the various genres by which to pursue it, began to clarify. Simultaneously he was writing catechisms and commentaries, revising the *Institutes*, and preaching sermons. Calvin’s first catechism was published in French in 1537 and in Latin in 1538. He published his first commentary, that on Romans, in 1540, with a dedication written from Strasbourg on October 18, 1539. Here he commends “lucid brevity” and is critical of “long and wordy commentaries.” He criticizes the commentaries of both Melanchthon and Bucer, the former for failing to comment on the whole text (“he . . . passes over many matters which can cause great trouble to those of average understanding”), and the latter for being “too verbose to be read quickly by those who have other matters to deal with, and too profound to be easily understood.” Melanchthon “has not gone into every detail,” while Bucer “has done so at greater length than can be read in a short time.” The solution: Calvin’s commentaries will “treat every point with such brevity that my readers would not lose much time in reading in the present work what is contained in other writings.”

What are these “other writings” in which Calvin’s readers may pursue theological discussion at length? His theological treatises and especially the *Institutes*. In Calvin’s scheme the various genres function as follows:

- **Catechisms** would fulfill the catechetical function of the *Institutes*, 1536, of providing a brief “summary of the principal truths of the Christian religion” for the people of God;
- **Commentaries** would provide brief, succinct exegetical comments on the texts of Scripture without much theological elaboration; they were to be models of *brevitas* and *facilitas* (ease of expression, clarity);
- **Sermons** would be expansions of the commentaries: more detailed explanation, cross-referencing, theological elaboration and practical application; Muller cites as an example of sermonic expansion Calvin’s work on Galatians, in which his sermons, preached between November 14, 1557 and May 15, 1558 are nearly five times the length of the commentary, published in 1548. His comments on Galatians 3:3-5 require only a few paragraphs, whereas he devotes an entire sermon to it in his preaching.

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17 Muller, *Unaccommodated Calvin*, citing Calvin’s preface to his *Commentary upon the Psalms*.
19 Ibid., 3.
20 Ibid.
21 Muller, *Unaccommodated Calvin*, 144.
• *Institutes* would be the place where the various theological topics discovered in the course of the exegetical work would be explained at length, making their detailed development in the commentaries unnecessary.

This division of labor, or distinction in genres, meant that the second edition of the *Institutes* was an entirely different kind of work. Warfield describes the transition from the 1st to 2nd editions as a transformation “from a short handbook on religion for the people into a scientific treatise in dogmatic theology for the students of theology.”  

If we turn to Calvin’s preface (found in *Institutes*, 3-5, for the 1539 Latin and 1541 French editions) we can better understand Calvin’s meaning. He expresses there his intent:

> It has been my purpose in this labor to prepare and instruct candidates in sacred theology for the reading of the divine word . . . for I believe I have so embraced the sum of religion in all its parts, and have arranged it in such an order, that if anyone rightly grasps it, it will not be difficult to determine what he ought especially to seek in Scripture . . .

He then mentions his then future commentaries (having not yet published one as of 1539):

> I shall always condense them, because I shall have no need to undertake long doctrinal discussions, and to digress into commonplaces (Latin *communes*).

We will want to return to Calvin’s mentioning “order” and “commonplaces” in the above citations.

For now we will move ahead to his preface to the French edition of 1560 (McNeill, 6-8, first published in the first French edition of 1541). Here he mentions a second purpose:

> It can be a key to open a way for all children of God into a good and right understanding of Holy Scripture.

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23 Ibid., xxxiii.
25 Ibid., 5.
Latin versions were for scholars. Vernacular versions were for ordinary Christians. Consequently Calvin exhorts,

> All those who have reverence for the Lord’s word, to read it, and to impress it diligently upon their memory, if they wish to have, first, a sum of Christian doctrine, and second, a way to benefit greatly from reading the Old as well as the New Testament.²⁷

Note that he repeats the relationship between his projected commentaries and the *Institutes* as now redesigned: “I shall use the greatest possible brevity,” he writes of the commentaries, “because there will be no need for long digressions, seeing that I have treated at length almost all the articles (Latin *loci*) pertaining to Christianity.”²⁸

A third reason can be found in Calvin’s long “Prefatory Address to King Francis I of France” first written August 23, 1535, and retained in each successive edition of the *Institutes*. Schaff claims that Calvin’s preface “is reckoned among the three immortal prefaces in literature.”²⁹ Essentially it is an apology, a defense of Reformed Protestantism against charges of heresy and radicalism (i.e. Anabaptism). He intends not a “full-scale apology,” nor a “defense” *per se*, “but merely to dispose your mind to give a hearing to the actual presentation of our case.”³⁰

Calvin’s three purposes, then, are 1) train Christian ministers; 2) educate Christian laypeople; 3) defend Reformed Protestantism from its enemies. B. B. Warfield, the greatest of the Princeton theologians, summarizes the *Institutes* as “the first serious attempt to cast into systematic form that body of truth to which the Reformed churches adhered as taught in Holy Scriptures.”³¹ Schaff labels it “a systematic exposition of the Christian religion,” a “vindication” of the evangelical faith,” and an “apologetic” defending Protestants from their persecutors.³² Its range, according to McNeill, is “the whole field of Christian theology.” Its comprehensiveness surpasses all the other theological works of the sixteenth century. “It’s superiority is still greater with respect to the order and symmetry with which it is composed,” continues McNeill.³³

**Design**

Calvin was concerned with the “right order of teaching” (*ordo recte dicendi*) according to which the topics (*loci*) would be organized, as well as important disputed dogmatic themes

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²⁷ Ibid., 8.
²⁸ Ibid., 7.
³² Schaff, viii, 330.
(disputationes). The twin organizational concerns of the Institutes then are 1) the identity of the basic topics for discussion, and, 2) the proper order for presenting these topics. Melanchthon published a work of systematic theology in 1521 and again in 1535 entitled Commonplaces (Loci Communes or “Universal Topics”). In its 1539 form, says Muller, “the Institutes was restructured and augmented in order that it might serve as the repository of the loci communes (universal topics, or ‘commonplaces’) and disputationes that might otherwise have appeared in the commentaries.”

Calvin continued to tinker with its order until the final edition. “I was never satisfied,” he said, “until the work had been arranged in the order now set forth.”

Structure

The Institutes is structured in four books roughly according to the Creed. Book I deals with God the Father, Book II God the Son, Book III God the Holy Spirit, and Book IV the Church. We say “roughly” structured by the creed because catechetical influences as well as the Apostle Paul’s structure in the book of Romans may also be discerned. For example, Muller points out that Book II follows the Pauline ordo in its reflections on sin. Even Book I can be seen as Pauline, following the arrangement of Romans which begins with God and the human predicament (1:18–3:21). Chapters in Book II, on the Decalogue, the sacraments and prayer take the Institutes beyond the Creed. Still, Yale Divinity School professor Bruce Gordon, in his biography of Calvin, labels the Institutes “a masterpiece of organization and clarity.”

Sources

As for the various sources from which Calvin draws, the most important is Scripture. McNeill finds Calvin’s use of Scripture to support each point of his argument “astounding,” even “perhaps never been surpassed.” He holds to “literal,” that is, historical-grammatical interpretation of Scripture eschewing allegorical interpretations. He also reads Scripture redemptively. “The Scriptures,” says Calvin, “are to be read with the purpose of finding Christ there.”

After Scripture we find heavy use of the church fathers, especially John Chrysostom and Augustine. By merely counting the editors’ notations, one finds 750 citations of Augustine in the 1521 pages of the McNeill edition, 163 of Gregory or Cyprian, 130 of Tertullian, Jerome, or Chrysostom, 123 of Leo I, Ambrose, or Lactantius, Irenaus or Athanasius, and 200 other citations from the church fathers. In all, the editors have found 1406 patristic citations or allusions in the Institutes.

Calvin knows and is guided by the ancient councils of Nicea, Constantinople, Ephesus, and Chalcedon. While he often attacks the medieval scholastic theologians, he “readily employs the terminology in use in the (philosophical) schools,” as Wendel points out. Among the Medieval

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34 Muller, Unaccommodated Calvin, 119. See also Institutes, 5.
35 “John Calvin to the Reader,” 1559, in Institutes, 3.
36 Muller, Unaccommodated Calvin, 138-39.
37 Gordon, Calvin, 302.
40 Wendel, Calvin, 126.
theologians the editors of the *Institutes* find Bonaventure cited or alluded to 16 times, Bernard 40 times, and 143 references to Aquinas!

Turning to the Reformers, Calvin’s debt to Luther is great. The first edition of the *Institutes* follows the order of Luther’s *Little Catechism*. Calvin’s doctrine of justification by faith is Luther’s, as well as the surrounding doctrines of original sin, Christ’s atonement, and the application of redemption by the Holy Spirit through the word and sacraments. Philip Melanchthon, Luther’s colleague on the reform at Wittenburg, was in regular correspondence with Calvin. Melanchthon was the primary author of the Augsburg Confession, the standard Lutheran confession of faith, about which Calvin said, “There is nothing in (it) which is not in accord with our teaching.”

In addition, it was Melanchthon’s work on dogmatics, *Loci Communes* (1521, 1535), noted above, that had a decisive influence on the direction the *Institutes* would take as Calvin transitioned from its design as a catechism to a summary of doctrine. Finally, Martin Bucer (1491–1551) had an important influence on Calvin, especially during Calvin’s Strasbourg years (1539–41). Wendel shows Bucer’s influence on Calvin’s understanding of predestination, the unity of the covenants, repentance, the doctrines of the church, church discipline, and we might add, worship.

**Calvini Opera**

Muller insists out that like most of the theologians of his era, Calvin “understood himself as a preacher and exegete, and understood the primary work of his life as the exposition of Scripture.” He points out that the *Institutes* are equaled in length by Calvin’s sermons on Job, as well as by each of his commentaries on Psalms, Isaiah, Jeremiah, and the Pentateuch. He argues decisively that Calvin must be interpreted in light of the whole body of his work. Given what we’ve noted above about the complementary relationship between the catechisms, sermons, and especially the commentaries and *Institutes*, we will err if we read the *Institutes* in isolation from Calvin’s other work. According to Calvin scholar Elsie McKee, the *Institutes* are “to be read in tandem with the commentaries,” and the biblical citations as “cross references to the exegetical writings.” Muller continues: “The *Institutes* must not be read instead of commentaries, but with them . . . Indeed if one wishes to ascertain the biblical basis of Calvin’s topical discussions and disputations one must read the commentaries.”

Similarly, the opposite is true. One must read the *Institutes* to find theological elaboration, biblical cross-referencing, historical examples, or rebuttals of variant theological views lacking in the commentaries. Muller insists that the *Institutes* not be viewed as the “centerpiece of Calvin’s theological enterprise” but rather, “as he continued to describe it, the set of loci communes and disputations that stood in a complementary relationship with his central effort of commenting on the text of Scripture.” Half of the biblical citations found in the McNeill text of the *Institutes* are the work of the editors, not of Calvin. However, Calvin’s own citations serve the purpose of what Muller calls “intertextuality,” of directing readers to the commentaries for exegetical detail. His citations

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42 Ibid., 138-144.
43 Muller, *Unaccommodated Calvin*, 5.
44 Elsie Anne McKee, “Exegesis, Theology, and Development in Calvin’s *Institutiou,*” 154. See also Muller, *Unaccommodated Calvin*, 107.
46 Ibid., 133.
frequently refer “to the initial verse of an identifiable pericope on which Calvin has commented at length.” When they are not cross-references to Calvin’s commentaries “they probably should be viewed as references to the exegetical tradition and not as ‘proof-texts’” in any pejorative sense. Many issues never addressed in the Institutes that typically are addressed in theological works are addressed in the commentaries and sermons. They may be omitted in the Institutes because they weren’t controversial or hadn’t become the subject for a universal topic. For example, he says little about the divine essence and attributes in the Institutes, while he elaborates these things as they are examined exegetically in the commentaries. Muller cites the example of Exodus 3:14, where Calvin demonstrates his continuity with the assumptions of the medieval scholastic tradition. Similarly Calvin’s doctrines of creation, of the covenant, and of the third use of the law are found mainly in the sermons and commentaries.

In summary:

The Institutes is rightly understood only in the context of Calvin’s catechetical, exegetical and expository efforts. Each had a limited aim and assumes the complementary and/or supplementary content of the other. Keeping this limitation in mind, the Institutes nevertheless is a profoundly informative and edifying work for the Christian reader, as profitable for study for our generation as it has proven to be for the generations before us.

Terry L. Johnson
January 2013

47 Ibid., 149.
48 Ibid.
49 Ibid., 153.
Calvin’s Institutes Reading Club

Resource Bibliography


Calvin’s Institutes
Study Questions, pp 1-69

Prefaces
1. What is Calvin’s purpose in writing the Institutes? (p 4,6,7,8,31)

2. In what relation does the Institutes stand to his commentaries? (p 3,5,7)

Book I – The Knowledge of God the Creator (chapters I. i-v)

Chapter I – The Knowledge of God and of Ourselves
1. How are the knowledge of God and the knowledge of self interrelated? (p 35ff)

Chapter II – What it is to Know God
2. What does Calvin mean by the knowledge of God? (p 40,70)

3. What role does pietas play in Calvin’s theology? (pp 39-43)

Chapter III & IV – The Knowledge of God Naturally Implanted
4. Where does the knowledge of God begin for Calvin? (p 43ff)
Chapter V – The Knowledge of God Seen in Nature

5. What argument does Calvin employ to demonstrate God’s existence? (pp 51-63)

6. Is God’s self-revelation in nature clear or unclear? (pp 51-63) If clear, why do we not profit by it? (pp 63-69)
Calvin’s *Institutes*

Study Questions, pp 69-120

**Book I – The Knowledge of God the Creator (Chapters vi.–xii.)**

**Chapter VI – Scripture Necessary to Know God**
1. Why did God add Scriptural revelation to natural revelation? (pp 69ff)

**Chapter VII – Scriptural Authority Exceeds that of the Church**
2. How does Calvin answer the question raised by the Roman Catholics, that if the church determines what is and isn’t Scripture, that its authority is greater than Scripture’s? (pp 74ff)

3. Upon what does Calvin base confidence that Scripture is the word of God if not the testimony of the church? (pp 76- 80)

**Chapter VIII – Reason Confirms Truthfulness and Scripture**
4. Of what use are the various evidences for the truthfulness of Scripture as God’s word? (p 83ff)

5. In addition to Scripture’s self-authenticating properties, what other arguments does Calvin use to demonstrate that Scripture is the word of God? (pp 81-92)

6. Yet, in the end, upon what would Calvin have us base our confidence that Scripture is the word of God? (p 92)
Chapter IX – The Relationship of the Spirit and Word

7. What is Calvin’s argument against those who in the name of the Spirit show contempt for the word? (pp 93-96)

Chapter X & XI – The True God; Images of God are Unlawful

8. Why does Calvin take up the subject of images in his discussion of God’s revelation, that is, our knowledge of God? (p 99ff)

9. What is Calvin’s answer to Gregory’s dictum that images are the books of the uneducated? (p 105ff)

10. Is Calvin against all representational art? (p 112ff)

11. What images are allowed in the churches? (p 113ff)

Chapter XII – Honoring Images Dishonors God

12. What does Calvin make of the distinction between latria and dulia? (pp 111, 118ff)
Calvin’s Institutes
Study Questions, pp 120-183

Book I – The Knowledge of God the Creator (Chapters xiii.– xiv.)

Chapter XIII – Scripture Teaches One God in Three Persons

1. What does Calvin say in order to restrain carnal speculations about the nature of God? (120ff)

2. Certain heretics were demanding that the church limit itself to the language of the Bible and not go beyond its terminology (e.g. “persons,” “essence,” “substance,” “Trinity”). What is Calvin’s answer? (pp 122ff)

3. On page 147 Calvin summarizes the scriptural and historical doctrine of the Trinity, which he expounds in pages 120-159. What is that doctrine?

4. What does Calvin first say to heretics in order to limit unwarranted speculations? (146-7)

5. How does he clinch his argument for the church’s doctrine of the Trinity in pages 155-159?

Chapter XIV – The Supremacy of God: Angels and Demons

6. What is among Calvin’s chief concerns in his discussion of creation generally and the creation of angels specifically (159-172)?
7. What does Calvin say is the function of angels? What about “guardian angels”? What about hierarchies of angels (166-169)?

8. Why does God use angels at all, rather than helping us directly (171)?

9. At what does the devil aim and what is his nature (175,176)?

10. How can it be that the devil and his demons are creations of God (175)?

11. Why does God suffer the devil to exit (175,176)?

12. How should we respond to God’s work of creation (180-182)?
Calvin’s *Institutes*
Study Questions, pp 183-237

Book I – The Knowledge of God the Creator (Chapters xv. – xviii.)

Chapter XV – Human Nature as Created

1. To what theme does Calvin return which was introduced at the beginning of the *Institutes*? Why? (183)

2. What must we know about ourselves before we can come to a “clear and complete” knowledge of God? (183)

3. What are the constituent parts of man? How does Calvin define the invisible part of man? (184-85)

4. Where does the image of God properly reside in man? (186-188)

5. Of what does God’s image in man consist? What remains of it? (189)

6. What is the relationship between the soul and the body? (192)

7. What does Calvin identify as the two fundamental faculties of the soul? (194-95)
8. Does Adam fall because of some defect in his nature? (195-96)

Chapter XVI – God’s Providence

9. What false views of the relationship between Creator and Creation does Calvin refute in pages 197-207?

10. Yet Calvin admits that to us, events occur fortuitously, what does he mean? (208-210)

Chapter XVII – The Application of the Doctrine of Providence

11. What is the crucial distinction that Calvin makes between God’s providence and our understanding of God’s purposes? (210-214)

12. What view of providence does Calvin rebut in pages 214-217? How does he do so?

13. Why do we receive from the contemplation of God’s providence “the best and sweetest fruit?” (218-225)

14. Against what is Calvin guarding by his references to “secondary causes” or “inferior causes” in pages 221-22?

15. What are we to understand when Scripture speaks of God’s “repentance”? (225-228)
Chapter XVIII – God’s Sovereignty Over the Ungodly and Evil

16. Does God’s providential control extend over even the evil acts of evil beings and persons? (228-237)

17. Are there two wills of God, each at odds with the other, that which He has ordained and that which He has commanded, His decretive and His perceptive? (233-237)
Calvin’s Institutes
Study Questions, pp 241-316

Book II – The Knowledge of God the Redeemer (Chapters i. – iv.)

Chapter I – The Fall of Man and the Original Sin

1. Once again, to what theme does Calvin return at the outset of Book Two? What would he have us know and against what does he warn us? (241-244)

2. What does Augustine, with Calvin agreeing, say was the original sin of Adam? (245-246)

3. What is the difference between Pelagius (ca 354–420) and Calvin/Augustine on original sin? (246-250)

4. How does Calvin define original sin? (250-255)

Chapter II – The Bondage of the Will

5. What two errors does Calvin wish to avoid as he discusses free will? (255-264)

6. Does Calvin like the term “free will”? Why or why not? (264-267)

7. What crucial aspect of self-knowledge is Calvin seeking to protect by his rejection of “free will”? 
8. Fallen humanity still retains some qualities that distinguish it from the beasts. How so? (270-277, and notes 63 & 64).

9. What does Calvin think of the knowledge of God displayed by the pagan philosophers? What do they lack? (277-289)

Chapter III – Human Nature Produces Only that which is Damnable

10. How extensive are the effects of sin upon humanity? (289-292)

11. How does Calvin explain the virtuous pagan? (292-294) That is, if human nature is as bad as he says the Bible teaches it is, how is it that history provides examples of admirable pagans?

12. Explain the distinction Calvin makes between man sinning of necessity but without compulsion. (294-296)

13. What does Calvin say to those who argue that man’s will is weak and merely needs a little help, or that the will cooperates with grace in man’s salvation? (296-309)

Chapter IV – How God Works in Men’s Hearts

14. How does Calvin explain that Scripture will attribute one event (e.g. Job’s afflictions) to God, Satan, and men? (309-11)

15. What does Calvin say about God hardening a sinners heart? (311-313)
16. What is Calvin’s concluding emphasis? (314-316)
Book II – The Knowledge of God the Redeemer (Chapters v. – viii.34)

Chapter V – Refutations of Free Will
1. How does Calvin respond to the various arguments for free will? (316-322)

2. How does Calvin answer those who say that God only commands us or exhorts us to do that which we have the (free will) capacity to do? (323-340)

3. How does Calvin finally summarize the biblical and Augustinian view? (340)

Chapter VI. Redemption in Christ
4. Calvin now turns his attention directly to the knowledge of God the Redeemer, the subject matter of Book II. What does he think of the knowledge and service of God apart from Christ? (340-342)

5. If salvation is to be found only in the mediation of Christ, how are Old Testament believers to be saved? (342-348)

Chapter VII. The Purpose of the “Law”
6. According to Calvin, what is the purpose of the Old Testament religion? (348-351)
7. More specifically, what is the purpose of moral law? (351-362)

8. In what sense has the law been abrogated for believers? (362-366)

Chapter VIII – Explanation of the Moral Law

9. Calvin turns his explanation of the purpose of the law to his exposition of the law, that is, of the Ten Commandments. What is the relationship between the natural law and the law as written in Scripture? (367-368)

10. For Calvin, the law of God is both sufficient and comprehensive. How so? (369-376)

11. How does Calvin divide the two tables and how does he understand their themes? (376-379)

12. How does Calvin see the preface to the Ten Commandment’s connecting their function in the life of Israel to their function in the life of the Christian church? (379-381)

13. What are the duties of worship outlined in the first four commandments? (381-401)
Calvin's Institutes
Study Questions, pp 401-464

Book II – The Knowledge of God the Redeemer

Explanation of the Moral Law (cont’d.) Chapter viii.35–xi.14

1. How wide is the scope of the fifth commandment? (401-404)

2. How wide is the scope of the sixth and seventh commandments? (404-408)

3. How broad is the application of the eighth and ninth commandments? (408-413)

4. What is required by the 10th Commandment? (413-415) What for Calvin is the sum of the Law? (415-423)

Chapter IX: Christ Known Under the Law, Yet Clearly Revealed only in the Gospel

5. How should we compare the knowledge of Christ experienced by the Old Testament believer with that experienced by the New Testament believer? (423-428)

Chapter X: The Similarity of the Old and New Testaments

6. How are the Old and New Testaments similar? (428-434)

7. What is Calvin able to demonstrate by use of Bible biography? (434-449)
Chapter XI: The Difference Between the Two Testaments

8. How do the Testaments differ? (449-464)

9. Why did God not reveal the whole truth to all peoples from the beginning? Why did He for so long limit His self-revelation to Israel through types and shadows? (463-464)
Calvin’s Institutes
Study Questions, pp 464-534

Book II – The Knowledge of God the Redeemer (Chapters xii.– xvii.)

Chapter II: Why Christ Had to Become Man
1. Why was it necessary that our Mediator be both God and man? (464-474)

Chapter XIII: Christ Assured the True Substance of Human Flesh
2. Having already established the true divinity of Christ in I.xiii.7-13 (129-138), what is Calvin establishing in II.xiii.1-4? (474-481)
3. Calvin’s fresh contribution to Christology can be seen at the end of page 481. Known as the extra Calvinisticum, what is it?

Chapter XIV: How the Two Natures of the Mediator Make One Person
4. What careful distinctions does Calvin make in his discussion of the dual nature of Christ? (482–493)

Chapter XV: What Christ Was Sent by the Father to do as Seen Through the Three-fold Office
5. What are the three “offices” or functions that Christ fulfills as our Redeemer? (494-503)
Chapter XVI: How Christ Has Fulfilled the Function of Redeemer

6. What motivates Calvin to elaborate upon the theme of humanity’s peril: the depth of men’s depravity and men’s impending doom? (503-507)

7. According to Calvin, what has Christ accomplished? (507-512)

8. How does Calvin interpret the clause of the Creed, “He descended into hell”? (512-520)

9. What importance does Calvin place upon Christ’s exhalation: His resurrection, ascension, session, and future judgment? (520-527)

Chapter XVII: Christ Has Merited God’s Grace and Salvation for Us

10. How does Calvin answer the alleged inconsistency between the notions of God’s free grace and Christ’s merit? (528-534)
Calvin’s Institutes
Study Questions, pp 537-621

Book III – “The Way in Which We Receive the Grace of Christ:” “Benefits” & “Effects” – (Chapters i. – iii.)

Chapter I – The Secret Working of the Spirit
1. Calvin is concerned now with the question of how the benefits of what Christ did outside of us (on the cross) come to benefit us. What is his answer? (537-542)

Chapter II – Faith Defined & Explained
2. What distinction does Calvin make between the Roman Catholic notion of “implicit” faith and true faith? (542-551)

3. What criticism does Calvin offer of the medieval distinction between “formed” and “unformed” faith? (551-559)

4. How does Calvin define faith? (559-562)

5. Does Calvin’s definition of faith exclude the possibility of doubt? (562-567)

6. Is true faith compatible with the fear of God? (568-573)

7. In what does the believer place his/her faith? (574-580)
8. Calvin returns to the work of the Holy Spirit (see III.i). Is the word alone enough to engender faith? (580-584) Is it enough to engender assurance? (585-595)

Chapter III – Repentance

9. According to Calvin, what is the relation between faith and repentance? (592-602).

10. According to Calvin, can believers expect to be free from all the influences of sin in this life? That is, how far may we expect sanctification to progress? (602-609)

11. According to Calvin, what are the fruits of true repentance? (609-615)

12. Are there sins from which there can be no repentance and no pardon? (615-621)
Calvin’s Institutes
Study Questions, pp 622-701


Chapter IV – Defective Views of Repentance
1. What is Calvin’s fundamental problem with the medieval/scholastic definition of repentance/penance? (622-626). Auricular confession (private confession to a priest, “in the ear”)? (626-638)

2. What is Calvin’s critique of the Roman Catholic practice of confession to a priest? (638-647)

3. What is the right view of absolution? (647-651)

4. What central biblical doctrine undermines the Roman Catholic notion that satisfaction is rendered to God through the merit of works? (651-654)

5. What does Calvin make of the Roman Catholic distinctions between “mortal” and “venial” sins, between the guilt of sin and the penalty of sin? (654–669)

Chapter V – Indulgences & Purgatory
6. What is the heart of Calvin’s objection to indulgences? (670-675)

7. How does Calvin go about refuting the doctrine of purgatory? (675-684)
Chapter VI – The Life of the Christian Man


9. What is the sum, the heart, the essence of the Christian life? (689-698)

10. How does the principle of self-denial affect our outlook on prosperity and adversity? (698-701)
Calvin’s Institutes
Study Questions, pp 702-768

Book III – “The Way in Which We Receive the Grace of Christ:” “Benefits” & “Effects” (Chapters viii. – xiii.)

Chapter VIII – Bearing the Cross & Self-Denial
1. Calvin continues his discussion of self-denial into chapter VIII. Why is cross-bearing necessary? (702-708)

2. Christian suffering, however, is not stoicism. How does it differ from what he calls that “iron philosophy”? (708-712)

Chapter IX – Meditation on the Future Life
3. How does the hope of heaven affect our outlook on present suffering? (712-719)

Chapter X – Using the Present Life & Its Helps
4. Since believers are pilgrims on the way to heaven, of what use ought they to make of the things of this world? (719-725)

Chapter XI: Justification by Faith: Definitions
5. For Calvin, how important is the doctrine of justification? (725,726)

6. What are the two parts of justification by which Calvin defines it? (727-728)
7. What is the basic error of Osiander which Calvin is determined to refute? (729-743)
8. What does Calvin say in refuting the medieval schoolmen (the “scholastics” such as Lombard) and their sixteenth century defenders? (743-754)

Chapter XII: Judgment & Free Justification

9. What is it about God’s judgment that eliminates works from any consideration in justification? What, then, is the outlook of those who are ready to receive Christ? (754-763)

Chapter XIII: Two Notes Regarding Free Justification

10. What two additional notes does Calvin wish to make in Chapter XIII?
Calvin’s *Institutes*
Study Questions, pp 768-849

Book III – “The Way in Which We Receive the Grace of Christ:” “Benefits” & “Effects” (Chapters xiv. – xix.)

Chapter XIV. – The Beginning & Progress of Justification

1. In order to demonstrate that no one may be justified by works, Calvin divides humanity into four classes of persons. What does he have to say about the first class, pagans, even “good” pagans? (768-774)

2. What does Calvin have to say about the second and third classes of persons, the nominal believers and the hypocrites, in relation to justification by works? (774-776)

3. What does Calvin have to say about the fourth class of persons, those regenerated by God’s Spirit, in relation to justification by works? (776-779)

4. How does Calvin respond to the Medieval and Roman Catholic idea that any defects in our good works are compensated by works of supererogation (those beyond what is required from the Latin *erogare*, to spend)? (779-788)

Chapter XV. – Boasting About the Merits of Works Diminishes God’s Praise and Undermines Assurance

5. How does Calvin refute the notion that good works are meritorious? (788-797)

Chapter XVI. – Refutation of False Accusations of the Papists Regarding Justification by Faith Alone
6. How does Calvin answer the charge that the doctrine of justification, because it is severed from good works, encourages impiety? (797-802)

Chapter XVII. – Agreement of the Promises of the Law and of the Gospel

7. What does Calvin make of the argument that the law promises blessing in connection with obedience and good works? (802-808)

8. How are we to regard passages that seem to connect righteousness with keeping the law and good works? (808-814)

9. How does Calvin handle the passages from James 2 which seem to refute justification by faith alone? (814-818) Similarly, what about passages in the Psalms where personal righteousness or innocence is claimed? (818-821)

Chapter XVIII. – Works Righteousness Wrongly Inferred from Reward

10. What about the Roman Catholic claim that the promise of reward implies that works are the cause of salvation? (821-833)

Chapter XIX. – Christian Freedom

11. How important to Calvin is a right understanding of Christian freedom? Of what does it consist? Of what does its abuse consist? (833-849)
Calvin’s Institutes
Study Questions, pp 850-920

Book III – “The Way in Which We Receive the Grace of Christ:” “Benefits” & “Effects” (Chapters i – lii.)

Chapter XX. – Prayer, the Chief Exercise of Faith, and By Which We Daily Receive God’s Benefit

1. According to Calvin, from whom and through what means do we access all that God has promised to give us? Why is prayer to an omniscient God not superfluous? (850-853)

2. What are Calvin’s four rules for right prayer? (853-874)

3. What is the role of Christ in our prayers? (874-878)

4. What does Calvin make of the intercession of the saints? (878-887)

5. What kinds of prayer does Calvin identify? (888-896) What is his chief concern throughout?

6. Why does Calvin launch into an exposition of the Lord’s Prayer? (897ff)

7. What does Calvin understand to be the purpose of the Lord’s Prayer? (897-898)
8. What main lesson would Calvin have us learn from the first part of the Lord’s Prayer, encompassing the preface (“our Father who art in heaven”) and the first three petitions? (898-907)

9. What main lesson would Calvin have us learn from the last three petitions? (907-915)

10. What else would Calvin have us understand as he concludes his treatment of the Lord’s Prayer? (915-920)
Calvin’s Institutes
Study Questions, pp 920-964

Book III – “The Way in Which We Receive the Grace of Christ:” “Benefits” & “Effects” (Chapters xxi. – xxiii.)

Chapter XXI. – Eternal Election
1. Why is it important that the doctrine of election be understood? (920-922)

2. What cautions does Calvin express as he begins his treatment of predestination? (923-926)

3. How does Calvin define predestination? What two types of predestination does he find in the Old Testament? (926-932)

Chapter XXII. – Confirmation of Predestination for Scripture
4. What is Calvin’s argument against those who base predestination upon foreknowledge? (932-940)

5. What are Calvin’s concerns in pages 940-947?

Chapter XXIII. – Refutation of Arguments Against Predestination
6. What does Calvin have to say to those who wish to maintain election but disallow reprobation? (947-951)
7. What does Calvin say to those who accuse God of injustice in His electing work? (951-956)


9. Does the doctrine of predestination undermine the motivation to lead an upright life? (960-963)
Calvin’s Institutes
Study Questions, pp 964-1008

Book III – “The Way We Receive the Grace of Christ” (Chapters xxiv. – xxv.)

Chapter XXIV. – Election Confirmed by God’s Call
1. What is the burden of the opening sections of Chapter XXIV? (964-971)

2. Can those who are elect lose their salvation? Can they fall away from Christ and faith? (971-976)

3. Is there anything in the elect that distinguishes them from the non-elect prior to God’s gracious call? (976)

4. Is God unjust in His dealings with the reprobate? (978-982)

5. What about passages that seem to teach that God wills the salvation of all, such as Ezekiel 33:11; 1 Timothy 2:3,4, and 2 Peter 3:9? (982-985)

6. Is there a problem for predestinarians that they speak of God having two wills? (685-687)

Chapter XXV. – The Final Resurrection
7. What importance does Calvin place on contemplation of our resurrection with Christ? (987-994)

8. Which errors, concerning the resurrection of believers, does Calvin refute? (994-1003)

9. Of what does the blessedness of heaven consist? The cursedness of hell? (1004-1008)
Calvin’s Institutes
Study Questions, pp 1011-1068

Book IV – “The External Means by Which God invites us into the Society of Christ and holds us therein” (Chapters i. – iii.)

Chapter I. – The True Church with Which as Mother of all the Godly we must Keep Unity

1. What is Calvin’s understanding of the catholicity of the church? (1011-1016)

2. Calvin’s main concern is with the visible church. How important is the visible church in Calvin’s understanding? Why? (1016-1021)

3. How does Calvin define and distinguish the invisible church from the visible? What are the marks of the visible church? (1021-1024)

4. Having established the marks of the true church, what is the concern of Calvin in sections 10-16? (1024-1031)

5. What does Calvin have to say to those who justify schism on the basis of the church’s imperfections? (1031-1041)

Chapter II. – A Comparison of the False and True Church

6. Why is Calvin convinced that apostolic succession is an inadequate basis upon which to identify the true church? (1041-1048)
7. What are the parallels that Calvin draws between the Roman Church and ancient Israel? (1048-1053)

Chapter III. – The Doctors & Ministers of the Church, their Election & Office

8. Why has God determined to speak to us not directly by shouting from heaven but through men? (1053-1056)

9. Which are the “ordinary” offices of the church? What are their tasks? (1056-1062)

10. How are ministers identified and placed in office? (1062-1068)
Calvin’s Institutes
Study Questions, pp 1068-1118

Book IV – “The External Means by Which God invites us into the Society of Christ and holds us therein” (Chapters iv. – vi.)

Chapter IV. – The Condition of the Ancient Church and its Government Before the Papacy

1. According to Calvin, what was the origin of the office of bishop? (1068-1070)

2. What were the primary tasks of the bishop? (1070-1072)

3. What was the role of the diaconate? (1072-1077)

4. In the ancient church, who chose the ministers? (1077-1084)

Chapter V. – The Ancient Form of Government Overthrown by the Papacy

5. Where does Calvin begin his attacks on the Papacy as its government had by then evolved? (1084-1091)

6. What is Calvin’s criticism of those who lawfully held the office of priest/presbyter? (1092-1095)

Chapter VI. – The Primacy of the Roman See
7. What arguments does Calvin use to refute the primacy of Peter, Rome, and the Pope? (1102-1118)
Calvin’s *Institutes*

Study Questions, pp 1118-1166

**Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapters vii. – viii.)**

**Chapter VII. – The Origin and Growth of the Roman Papacy**

1. What is it about the early history of the church that argues against the supremacy of the pope? (1118-1135)

2. When and how was papal supremacy established? (1135-1138)

3. What powers was the papacy claiming by Calvin’s time? (1138-1142)

4. On what basis does Calvin deny that there is a proper church or episcopacy at Rome? (1142-1149)

**Chapter VIII – The Power of the Church with Respect to Articles of Faith**

5. What powers does the church have? By what is that power defined and limited? (1149-1158)

6. How does Calvin rebut the claim of church infallibility? (1158-1166)
Calvin’s Institutes
Study Questions, pp 1166-1229

Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapters ix. – xi.)

Chapter IX. – Authority of Councils
1. What is Calvin’s view of church councils? (1166-1170)

2. How does Calvin evaluate councils? (1171-1179)

Chapter X. – The Church’s Power of Making Laws
3. What is the basic question regarding church laws and traditions? (1179-1181)

4. How does Calvin define conscience? How does conscience relate to humanly-devised rules? (1881-1887)

5. What are Calvin’s specific arguments against Rome’s extra-biblical rules and requirements? (1187-1191)

6. What is Calvin’s argument against those who maintain that ceremonies are for the sake of the “untutored” and “weak,” to teach them? (1191-1196)
7. What does Calvin make of the argument from the antiquity of Rome’s ceremonies, that is, that they originate with the Apostles and though not committed to writing, were received into customary use? (1196-1201)

8. Does the church have the authority to establish rites and practices not found in Scripture? (1201-1205)

9. For all his arguments against the Romanists, Calvin is wary of the other extreme of not allowing any laws or traditions by which the life of the church as ordered, which was to cast with Anabaptists and “many unlettered men” (1205, Sec. 27). What does Calvin allow?

Chapter XI. – The Jurisdiction of the Church and Papal Abuse

10. Calvin now addresses “the third part of ecclesiastical power,” jurisdiction (the first was doctrine:[declaring its faith], the second legislative [laws and constitutions]), or church discipline. Upon what passages does Calvin base the church’s disciplinary power? Of what does that power consist? (1211-1214)

11. What is Calvin’s understanding of the relationship between civil and ecclesiastical power? (1215-1223)
Calvin’s *Institutes*

Study Questions, pp 1229-1276

**Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapters xii. – xiii.)**

**Chapter XII. – The Discipline of the Church**

1. What role does discipline play in the life of the church? What are its stages and distinctions? Why should none despise it? (1229-1232)

2. What is the purpose of church discipline? (1230, 1232-1234)

3. What sins are in view in Mt 18:15-17 in the exercise of church discipline? (1234-1235)

4. Calvin is concerned about excessive severity in church discipline. What does he counsel? (1236-1240)

5. What is the purpose of fasting? What is the relation of fasting to prayer? (1242-12__)

6. What cautions does Calvin express in relation to fasting? (1245-1248)

7. What is Calvin’s case against clergy celibacy? (1248-1254)
Chapter XIII. – The Rash Taking of Vows

8. What principles ought to govern our vow-taking? (1254-1261)

9. What is Calvin’s argument against present day monasticism compared with that of the early church? (1261-1265; 1269-1270)

10. What is Calvin’s argument against monasticism more generally? (1265-1276)
Calvin’s Institutes
Study Questions, pp 1276-1359

Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapters xiv. – xvi.)

Chapter XIV. – The Sacraments

1. How does Calvin define a sacrament? (1276-1278)

2. What is the relationship between the word and sacrament (1279-1283)? How does Calvin’s view differ from that of the Roman church?

3. What is the relationship between the sacraments and the Holy Spirit? (1283-1289)
   The sacraments and faith? (1289-1296)


Chapter XV. Baptism

5. According to Calvin, what is the meaning of baptism? (1303-1310)

6. What is the relationship between baptism and original sin (i.e. original corruption)? (1311-1314)
7. What is the relationship between baptism and the piety of the one who administers it? the time of its administration? extra-biblical traditions that had been joined to its administration? What about emergency baptisms? (1314-1323)

Chapter XVI. Infant Baptism

8. Upon what foundation does Calvin build his case for infant baptism? (1324-1329) Where does he turn for support for this view? (1329-1331) What about the argument that there is no example of an infant baptism in the New Testament? (1331-1332)

9. To what scriptural passages does Calvin turn to refute the anabaptist contention that circumcision was a temporal and carnal sign? (1332-1339); that children are incapable of faith (1339-1334); that faith must precede baptism. (1345-1357)

10. What pastoral benefit does Calvin see in the practice of infant baptism? (1358-1359); in baptism more generally?
Calvin’s Institutes
Study Questions, pp 1359-1448

Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapters xvii. – xviii.)

Chapter XVII. – The Sacred Supper

1. How does Calvin describe the different functions of the two sacraments, baptism and the Lord’s Supper? (1359-1363)

2. Is it enough to say that to eat is to believe? Or is there more to the Lord’s Supper than that? (1363-1371)

3. What are Calvin’s arguments against the Roman Catholic views of the Supper? Lutheran? (1371-1403)

4. What is Calvin’s answer to those who say that his position (that we partake of Christ’s flesh spiritually) is contrary to reason? (1403-1405)

5. What is Calvin’s answer to those who think that unbelievers profit from partaking of the Lord’s Supper, since, it is thought, they partake of Christ’s body and blood? (1405-1411)

6. To what superstitious practices does Calvin object? (1411-1414)

7. What positive characteristics of the right administration of the Lord’s Supper does Calvin emphasize? With what frequency should it be administered? (1414-1428)
Chapter XVIII. – The Papal Mass

8. What is Calvin’s fundamental objection to the Roman Mass? What is his basic counter argument? (1429-1436)

9. How did confusion about the nature of the Eucharist creep into the church? (1436-1442)

10. If Christ’s sacrifice was once for all, and if the Lord’s Supper as Christ instituted it is a simple remembrance, what must be concluded about the sacrificial mass? (1442-1448)
Calvin’s *Institutes*

Study Questions, pp 1448-1484

**Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapter xix. 1-37)**

**Chapter XIX. – The Five Other So-Called Sacraments**

1. With what arguments does Calvin begin his rebuttal of the notion of seven sacraments? (1448-1451)

2. What is Calvin’s objection to classifying confirmation as a sacrament? (1451-1461)

3. What is Calvin’s objection to classifying penance as a sacrament of the church? (1461-1465)

4. What is Calvin’s objection to extreme unction (last rites) as a sacrament? (1465-1469)

5. What is Calvin’s objection to classifying ordination (holy orders) as a sacrament? (1469-1475)

6. What is Calvin’s objection to the sacrament of “major orders,” beginning with priests? (1475-1479)

7. What about deacons? Subdeacons? (1479-1480)

8. What is Calvin’s objection to classifying marriage as a sacrament? (1480-1484)
Calvin’s Institutes
Study Questions, pp 1485-1521

Book IV – “The External Means by Which God Invites us into the Society of Christ and Holds us Therein” (Chapter xx. 1-32)

Chapter XX – Civil Government

1. As Calvin introduces the subject of the civil government, what is he concerned should not be confused? (1485-1488)

2. What does Calvin say about the breadth of responsibilities of the civil government? (1488)

3. Must Christians submit to the civil authorities? Can they serve as civil magistrates? (1489-1493)

4. What form of government does Calvin believe is best? (1493-1494)

5. What are the duties of the civil magistrates? (1495-1497)

6. Given the ethic of “turn the other cheek” (Mt 5:21), why is it permissible for Christians to serve as magistrates, given the responsibility of such to avenge evil (1497-1499)

7. Does the policing and judicial power of the civil authorities include the right to raise armies when the evildoers cross borders? (1499-1501)

8. Does the power of the civil magistrates include the right to tax? (1501-1502)
9. What is the three-fold division of the Law that Calvin follows and what pertains to each? (1502-1505)

10. In what relation to the civil courts does the believer stand relative to his fellow believer? (1505-1509) What ought to characterize his attitude toward the civil authorities? (1509-1517) Towards tyrants? (1517-1521)