

# Contents of Francis Turretin's *Institutes of Elenctic Theology* (1679-85)

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## *First Topic*

## *Theology*

*Ref.*

	I	Should the word "theology" be used in the Christian schools, and in how many ways can it be understood?	I.1
	II	Whether there is a theology and its divisions	I.3
	III	Whether natural theology may be granted	I.6
	IV	Is natural theology sufficient for salvation; or is there a common religion by which all promiscuously may be saved? We deny against the Socinians and Remonstrants.	I.9
<i>The Object of Theology</i>	V	Are God and divine things the objects of theology? We affirm.	I.16
<i>The Genus of Theology</i>	VI	What is the genus of theology?	I.18
	VII	Is theology theoretical or practical?	I.20
	VIII	Is human reason the principle and rule by which the doctrines of the Christian religion and theology (which are the objects of faith) ought to be measured? We deny against the Socinians.	I.23
	IX	Does any judgment belong to reason in matters of faith? Or is there no use at all for it?	I.28
	X	May the judgment of contradiction be allowed to human reason in matters of faith? We affirm.	I.32
	XI	Is there any use of the testimony of the senses in mysteries of faith; or ought it to be entirely rejected? We affirm the former and deny the latter.	I.34
<i>The Use of Consequences</i>	XII	Are the doctrines of faith and practice to be proved only by the express word of God? May they not also be legitimately proved by consequences drawn from Scripture? We affirm the latter.	I.37
	XIII	Is there any use of philosophy in theology? We affirm.	I.44
<i>Fundamental Articles and Errors</i>	XIV	Are some theological topics fundamental, others not; and how can they be mutually distinguished?	I.48

## *Second Topic*

## *The Holy Scriptures*

	I	Was a verbal revelation necessary? We affirm.	I.55
<i>The Necessity of Scripture</i>	II	Was it necessary for the word of God to be committed to writing? We affirm.	I.57
	III	Were the sacred Scriptures written only occasionally and without the divine command? We deny against the papists.	I.60
<i>The Authority of the Holy Scriptures</i>	IV	Are the holy Scriptures truly authentic and divine? We affirm.	I.62

	V	Do real contradictions occur in Scripture? Or are there any inexplicable ( <i>alyta</i> ) passages which cannot be explained and made to harmonize? We deny.	I.70
	VI	From what source does the divine authority of the Scriptures become known to us? Does it depend upon the testimony of the church either as to itself or as to us? We deny against the papists.	I.85
<i>The Canon</i>	VII	Has any canonical book perished? We deny.	I.95
	VIII	Are the books of the Old Testament still a part of the canon of faith and rule of practice in the church of the New Testament? We affirm against the Anabaptists.	I.98
<i>The Apochryphal Books</i>	IX	Ought Tobit, Judith, Wisdom, Ecclesiasticus, the two first books of the Maccabees, Baruch, the additions to Esther and Daniel to be numbered among the canonical books? We deny against the papists.	I.102
<i>The Purity of the Sources</i>	X	Have the original texts of the Old and New Testaments come down to us pure and uncorrupted? We affirm against the papists.	I.106
<i>The Authentic Version</i>	XI	Are the Hebrew version of the Old Testament and the Greek of the New the only authentic versions? We affirm against the papists.	I.112
	XII	Is the present Hebrew text in things as well as words so authentic and inspired ( <i>theopneustos</i> ) in such a sense that all the extant versions are to be referred to it as a rule and, wherever they vary, to be corrected by it? Or may we desert the reading it supplies, if judged less appropriate, and correct it either by a comparison of ancient translators or by suitable ( <i>stochastikē</i> ) judgment and conjecture and follow another more suitable reading? We affirm the former and deny the latter.	I.116
<i>Versions</i>	XIII	Are versions necessary, and what ought to be their use and authority in the church?	I.123
<i>The Septuagint</i>	XIV	Is the Septuagint version of the Old Testament authentic? We deny.	I.127
<i>The Vulgate</i>	XV	Is the Vulgate authentic? We deny against the papists.	I.131
<i>The Perfection of the Scriptures</i>	XVI	Do the Scriptures so perfectly contain all things necessary to salvation that there is no need of unwritten ( <i>agraphois</i> ) traditions after it? We affirm against the papists.	I.134
<i>The Perspicuity of the Scriptures</i>	XVII	Are the Scriptures so perspicuous in things necessary to salvation that they can be understood by believers without the external help of oral ( <i>agraphou</i> ) tradition or ecclesiastical authority? We affirm against the papists.	I.143
<i>The Reading of the Scriptures</i>	XVIII	Can the Scriptures be profitably read by any believer, and ought he to read them without permission? We affirm against the papists.	I.147
<i>The Sense of the Scriptures</i>	XIX	Whether the Scriptures have a fourfold sense: literal, allegorical, anagogical and tropological. We deny against the papists.	I.149
<i>The Supreme Judge of Controversies and Interpreter of the Scriptures</i>	XX	Whether the Scriptures (or God speaking in them) are the supreme and infallible judge of controversies and the interpreter of the Scriptures. Or whether the church or the Roman pontiff is. We affirm the former and deny the latter against the papists.	I.154
<i>The Authority of the Fathers</i>	XXI	Are the writings of the fathers the rule of truth in doctrines of faith and in the interpretation of the Scriptures? We deny against the papists.	I.162

### ***Third Topic***

### ***The One and Triune God***

	I	Can the existence of God be irrefutably demonstrated against atheists? We affirm.	I.169
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	II	Are there any atheists properly so called? We deny.	1.177
<i>The Unity Of God</i>	III	Is God one? We affirm against the heathen and Tritheists.	1.181
<i>The Name "Jehovah"</i>	IV	Is his name so peculiar to God alone as to be incommunicable to creatures? We affirm against the Socinians.	1.183
	V	Can the divine attributes be really distinguished from the divine essence? We deny against the Socinians.	1.187
	VI	Is the distinction of attributes into communicable and incommunicable a good one? We affirm.	1.189
<i>The Simplicity Of God</i>	VII	Is God most simple and free from all composition? We affirm against Socinus and Vorstius.	1.191
<i>The Infinity Of God</i>	VIII	Is God infinite in essence? We affirm against Socinus and Vorstius,	1.194
<i>The Immensity Of God</i>	IX	Is God immense and omnipresent as to essence? We affirm against Socinus and Vorstius.	1.196
<i>The Eternity Of God</i>	X	Does the eternity of God exclude succession according to priority and posteriority? We affirm against the Socinians.	1.202
<i>The Immutability Of God</i>	XI	Is God immutable both in essence and will? We affirm.	1.204
<i>The Knowledge Of God</i>	XII	Do all things fall under the knowledge of God, both singulars and future contingencies? We affirm against Socinus.	1.206
<i>Middle Knowledge</i>	XIII	Is there a middle knowledge in God between the natural and the free? We deny against the Jesuits, Socinians and Remonstrants.	1.212
<i>The Will Of God</i>	XIV	Does God will some things necessarily and others freely? We affirm.	1.218
	XV	May the will be properly distinguished into the will of decree and of precept, good purpose ( <i>eudokias</i> ) and good pleasure ( <i>euarestias</i> ), signified, secret and revealed? We affirm.	1.220
	XVI	May the will be properly distinguished into antecedent and consequent, efficacious and inefficacious, conditional and absolute? We deny.	1.226
	XVII	Can any cause be assigned for the will of God? We deny.	1.231
	XVIII	Is the will of God the primary rule of justice? We distinguish.	1.232
<i>The Justice Of God</i>	XIX	Is vindictive justice natural to God? We affirm against the Socinians.	1.234
<i>The Goodness, Love, Grace &amp; Mercy of God</i>	XX	How do they differ from each other?	1.241
<i>The Power Of God</i>	XXI	What is the omnipotence of God, and does it extend to those things which imply a contradiction? We deny.	1.244
<i>The Dominion And Sovereignty Of God</i>	XXII	What is the dominion of God, and of how many kinds? May an absolute and ordinate right be granted?	1.250
<i>The Holy Trinity</i>	XXIII	What are the meanings of the words "essence," "substance," "subsistence," "person," "Trinity," <i>homoousion</i> in this mystery; and may the church properly use them?	1.253
	XXIV	Is the mystery of the Trinity a fundamental article of faith? We affirm against the Socinians and Remonstrants.	1.261
	XXV	In the one divine essence are there three distinct persons: the Father, Son and Holy Spirit? We affirm against the Socinians.	1.265
	XXVI	Can the mystery of the Trinity be proved from the Old Testament, and was it known under it? We affirm against the Socinians.	1.272
	XXVII	Can the divine persons be distinguished from the essence, and from each other, and how?	1.278
<i>The Deity Of The Son</i>	XXVIII	Is the Son true and eternal God, coessential and coeternal with the Father? We affirm against Socinus.	1.282
<i>The Eternal Generation Of The Son</i>	XXIX	Was the Son of God begotten of the Father from eternity? We affirm.	1.292
<i>The Deity Of The Holy Spirit</i>	XXX	Is the Holy Spirit a divine person, distinct from the Father and the Son? We affirm.	1.302
<i>The Procession Of The Holy Spirit</i>	XXXI	Did the Holy Spirit proceed from the Father and the Son? We affirm.	1.308

## ***Fourth Topic***

## ***The Decrees of God in General and Predestination in Particular***

	I	Are decrees in God, and how?	1.311
	II	Are the decrees of God eternal? We affirm against Socinus.	1.314
	III	Are there conditional decrees? We deny against the Socinians, Remonstrants and Jesuits.	1.316
	IV	Does the decree necessitate future things? We affirm.	1.319
<i>The End Of Life</i>	V	Is the fixed and immovable end of the life of each man with all its circumstances so determined by the decree of God, that he cannot die in another moment of time or by another kind of death than that in which he does die? We affirm against the Socinians and Remonstrants.	1.322
<i>Predestination</i>	VI	Ought predestination to be publicly taught and preached? We affirm.	1.329
	VII	In what sense are the words “predestination,” <i>prognōseōs</i> , <i>eklogēē</i> and <i>protheseōs</i> used in this mystery?	1.331
<i>The Predestination Of Angels</i>	VIII	Was there a predestination of angels, and was it of the same kind and order with the predestination of men? The former we affirm; the latter we deny.	1.335
<i>The Object Of Predestination</i>	IX	Whether the object of predestination was man creatable, or capable of falling; or whether as created and fallen. The former we deny; the latter we affirm.	1.341
<i>The Cause Of Election</i>	X	Is Christ the cause and foundation of election? We deny against the Arminians and Lutherans.	1.350
	XI	Is election made from the foresight of faith, or works; or from the grace of God alone? The former we deny; the latter we affirm.	1.355
<i>The Certainty Of Election</i>	XII	Is the election of certain men to salvation constant and immutable? We affirm against the Remonstrants.	1.365
	XIII	Can the believer be certain of his own election with a certainty not only conjectural and moral, but infallible and of faith? We affirm against the papists and Remonstrants.	1.373
<i>Reprobation</i>	XIV	Is the decree of reprobation absolute, depending upon the good pleasure ( <i>eudokia</i> ) of God alone; or is sin its proper cause? We distinguish.	1.380
	XV	Is infidelity, or unbelief of the gospel, presupposed as a cause of reprobation? We deny against the Remonstrants.	1.390
	XVI	Is the will of God to save persevering believers and condemn the unbelieving, the whole decree of reprobation? We deny against the Remonstrants.	1.392
	XVII	Can there be attributed to God any conditional will, or universal purpose of pitying the whole human race fallen in sin, of designating Christ as Mediator to each and all, and of calling them all to a saving participation of his benefits? We deny.	1.395
<i>The Order Of The Divine Decrees In Predestination</i>	XVIII	Is any order to be admitted in the divine decrees, and what is it?	1.417

## ***Fifth Topic***

## ***Creation***

	I	What is creation?	I.431
	II	Is the ability to create communicable to any creature either principally or instrumentally? We deny.	I.433
	III	Was the world from eternity, or at least could it have been? We deny.	I.436
	IV	In what season of the year was the world created? In the spring, or in autumn?	I.441
	V	Was the world created in a moment, or in six days? And, were the particular works of each of the six days created without motion and succession of time, or did God employ a whole day in the production of each thing?	I.444
	VI	In what order were the works of Creation produced by God in the six days?	I.446
	VII	From the use of the luminaries posited by Moses can judiciary astrology be built up? We deny against the astrologers and planetarians.	I.452
	VIII	Was Adam the first of mortals, or did men exist before him? And is the epoch of the created world and of men's deeds to be referred much farther back than Adam? The former we affirm; the latter we deny, against the Preadamites.	I.457
<i>The Creation Of Man</i>	IX	Was man created in <i>puris naturalibus</i> , or could he have been so created? We deny against the Pelagians and Scholastics.	I.462
	X	In what consisted the image of God in which man was created?	I.464
	XI	Was original righteousness natural or supernatural? The former we affirm, the latter we deny against the Romanists.	I.470
	XII	Did the first man before his fall possess immortality, or was he mortal in nature and condition? The former we affirm; the latter we deny against the Socinians.	I.473
<i>The Origin Of The Soul</i>	XIII	Are souls created by God, or are they propagated? We affirm the former and deny the latter.	I.477
<i>The Immortality Of The Soul</i>	XIV	Is the soul immortal in virtue of its intrinsic construction? We affirm.	I.482

## ***Sixth Topic***

## ***The Actual Providence of God***

	I	Is there a providence? We affirm.	I.489
	II	Is the providence of God rightly called "fate," and is a fatal necessity properly ascribed to it? We distinguish.	I.494
<i>The Object of Providence</i>	III	Do all things come under providence – small as well as great, contingent and free, natural and necessary? We affirm.	I.497
<i>The Acts Of Providence</i>	IV	Is providence occupied only in the conversation and sustentation of things; or also in their government (through which God himself acts and efficaciously concurs with them by a concurrence not general and indifferent, but particular, specific and immediate)? We deny the former and affirm the latter, against the Jesuits, Socinians and Remonstrants.	I.501
<i>The Concurrence Of God</i>	V	Does God concur with second causes not only by a particular and simultaneous, but also by a previous concurrence? We affirm.	I.505
	VI	How can the concurrence of God be reconciled with the contingency and liberty of second causes – especially of the will of man?	I.511
<i>The Providence Of God In Evil</i>	VII	Do sins fall under providence, and how is it applied to them?	I.515

VIII	Whether it follows and can be elicited by legitimate consequence from our doctrine that we make God the author of sin. We deny against the Romanists, Socinians, Remonstrants and Lutherans.	1.528
IX	Is there a use and an abuse of the doctrine of providence?	1.535

## ***Seventh Topic***

## ***Angels***

	I	Whether and when angels were created.	1.539
	II	Are angels spiritual and incorporeal substances? We affirm.	1.541
<i>Angelic Knowledge</i>	III	What is the mode and what is the object of angelic knowledge?	1.543
	IV	What is the will and the free will of angels? Do affections belong to them?	1.546
	V	What is the power of the angels?	1.547
<i>The Apparitions of Angels</i>	VI	What were the apparitions of angels, and what bodies did they assume?	1.549
<i>The Orders Of Angels</i>	VII	Is there any order among the angels and are there distinct hierarchies among them? The former we affirm; the latter we deny against the Jews and Romanists.	1.551
<i>The Ministry Of Angels</i>	VIII	Why and for what does God use the ministry of angels? Is a particular angel assigned as a perpetual guardian to each believer? We deny.	1.555
<i>The Intercession And Worship Of Angels</i>	IX	Are angels our intercessors with God, and is any religious worship due to them? We deny against the Romanists.	1.560

## ***Eighth Topic***

## ***The State of Man before the Fall and the Covenant of Nature***

	I	What was the liberty of Adam in his state of innocence?	1.569
	II	Did Adam have the power to believe in Christ?	1.571
<i>The Covenant Of Nature</i>	III	Whether God made any covenant with Adam, and what kind it was.	1.574
<i>The Tree Of The Knowledge Of Good And Evil</i>	IV	Why is it called the tree of the knowledge of good and evil, and why did God give Adam a law about not tasting it?	1.578
<i>The Tree Of Life</i>	V	Why was it called the tree of life?	1.580
	VI	Whether Adam had the promise of eternal and heavenly life so that (his course of obedience being finished) he would have been carried to heaven. We affirm.	1.583
<i>Paradise</i>	VII	Does the earthly paradise still exist? We deny.	1.586

## ***Ninth Topic***

## ***Sin in General and in Particular***

	I	Whether the formal reason of sin may rightly be said to consist in illegality ( <i>anomia</i> ). We affirm.	1.591
	II	Whether the <i>hekousion</i> or voluntary (inasmuch as it is of him who knowingly and willingly does anything) is of the essence of sin? We deny against the papists and Socinians.	1.593
	III	Whether guilt is the formal of sin, or its inseparable adjunct, or only its effect. And whether it may well be distinguished into guilt of culpability and of punishment.	1.594
<i>Venial And Mortal Sin</i>	IV	Whether all sins are of themselves and in their own nature mortal. Or whether any venial sin can be granted. The former we affirm; the latter we deny against the papists.	1.596
<i>The Fall Of The Angels</i>	V	What was the sin of the angels by which they are said to have rebelled against God?	1.601
<i>The Fall Of Adam</i>	VI	What was the first sin of man—unbelief or pride?	1.604
	VII	How could a holy man fall, and what was the true cause of his fall?	1.606
	VIII	Whether Adam by his fall lost the image of God. We affirm.	1.611
	IX	Whether the actual disobedience of Adam is imputed by an immediate and antecedent imputation to all his posterity springing from him by natural generation. We affirm.	1.613
<i>Original Sin</i>	X	Whether any original sin or inherent stain and depravity may be granted, propagated to us by generation. We affirm against the Pelagians and Socinians.	1.629
	XI	Whether original sin has corrupted the very essence of the soul. Also whether it is a mere privation or a certain positive quality too.	1.636
<i>The Propagation Of Sin</i>	XII	How is original sin propagated from parents to their children?	1.640
	XIII	Actual sin and its various divisions.	1.644
	XIV	In what consists the formal reason of the sin against the Holy Spirit? Also why is it unpardonable?	1.647
	XV	Whether sin can be the punishment of sin. We affirm.	1.653

## ***Tenth Topic***

## ***The Free Will of Man in a State of Sin***

	I	Whether the term “free will” or self-determining power ( <i>autexousiou</i> ) should be retained in the Christian schools. And to what faculty of the soul does it properly belong— the intellect or will?	1.659
	II	Whether every necessity is repugnant to freedom of will. We deny against the papists and Remonstrants.	1.661
	III	Whether the formal reason of free will consists in indifference or in rational spontaneity. The former we deny; the latter we affirm against papists, Socinians and Remonstrants.	1.665
	IV	Whether the free will in a state of sin is so a servant of and enslaved by sin that it can do nothing but sin; or whether it still has	1.668

<i>The Virtues of the Heathen</i>	V	the power to incline itself to good, not only civil and externally moral, but internal and spiritual, answering accurately to the will of God prescribed in the law. The former we affirm; the latter we deny, against the papists, Socinians and Remonstrants. Whether the virtues of the heathen were good works from which the power of free will to good can be inferred. We deny against the papists.	1.683
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## ***Eleventh Topic***

## ***The Law of God***

<i>The Nature Of The Moral Law</i>	I	Whether there is a natural law, and how it differs from the moral law. The former we affirm; the latter we	II.1
<i>The Perfection Of The Moral Law</i>	II	distinguish.	II.7
	III	Are the precepts of the decalogue of natural and indispensable right? We affirm.	II.18
	IV	Is the moral law so perfect a rule of life and morals that nothing can be added to it or ought to be corrected in it for the true worship of God? Or did Christ fulfill it not only as imperfect, but also correct it as contrary to his doctrines? The former we affirm; the latter we deny against the Socinians, Anabaptists, Remonstrants and papists.	II.28
<i>The Division Of The Precepts Of The Decalogue</i>	V	May anything be added to the moral law in the way of counsel? We deny against the papists.	II.32
<i>The Rules Of Explanation And Of Observance Of The Decalogue</i>	VI	Are four precepts rightly assigned to the first table and six to the second? We affirm.	II.34
<i>The First Commandment</i>	VII	What rules are to be observed in explaining and keeping the precepts of the decalogue?	II.38
<i>The Worship Of Relics</i>	VIII	Is God alone to be worshipped and invoked? Or is it lawful to invoke and religiously worship deceased saints? We affirm the former and deny the latter against the papists.	II.47
<i>The Second Commandment – The Worship Of Images</i>	IX	Should the bodies of saints and relics be adored with religious worship? We deny against the papists.	II.51
	X	Is it lawful to religiously worship images of God, the holy Trinity, Christ, the virgin and other saints? We deny against the papists.	II.62
<i>The Third Commandment</i>	XI	Whether not only the worship but also the formation and use of religious images in sacred places is prohibited by the second commandment. We affirm against the Lutherans.	II.66
	XII	Whether every oath so obliges the conscience that we are bound to keep it by an inevitable necessity. We distinguish.	II.70
<i>The Fourth Commandment</i>	XIII	Whether it is lawful to use ambiguous equivocations and mental reservations in oaths. We deny against the papists and especially the Jesuits.	II.77
<i>The Lord's Day</i>	XIV	Whether the first institution of the Sabbath was in the fourth commandment; and whether the commandment is partly moral, partly ceremonial. The former we deny; the latter we affirm.	II.92
<i>Festivals</i>	XV	Whether the institution of the Lord's day is divine or human; whether it is of necessary and perpetual or of free and mutable observance. The former we affirm and the latter we deny (as to both parts).	II.100



<i>The Fifth Commandment</i>	XVI	Whether it belongs to the faith in the New Testament that besides the Lord's day there are other festival days properly so called whose celebration is necessary per se and by reason of mystery, not by reason of order or ecclesiastical polity only. We deny against the papists.	II.104
<i>The Sixth Commandment</i>	XVII	May children withdraw themselves from the power of their parents and marry without their consent? We deny against the papists.	II.112
<i>The Seventh Commandment</i>	XVIII	Are the rights of war and punishment contained under this commandment? Are suicide ( <i>autocheiria</i> ) and duelling prohibited? The former we deny; the latter we affirm.	II.120
<i>The Eighth Commandment</i>	XIX	What is forbidden and what is enjoined by the precept concerning not committing adultery?	II.123
<i>The Ninth Commandment</i>	XX	What is forbidden and commanded by the precept concerning not stealing? Is usury of all kinds contained under it? We deny.	II.129
<i>The Tenth Commandment</i>	XXI	Whether a lie under any pretext can be rendered virtuous and lawful. We deny against the Socinians.	II.143
<i>The Use Of The Law</i>	XXII	What concupiscence is prohibited by the tenth precept? Are the incipient motions sins? We affirm.	II.137
<i>The Abrogation Of The Moral Law</i>	XXIII	What and how many are the uses of the moral law according to the various states of man? Can it bind to obedience and punishment together? We make distinctions.	II.141
<i>The Ceremonial Law</i>	XXIV	Whether the moral law is abrogated entirely under the New Testament. Or whether in a certain respect it still pertains to Christians. The former we deny; the latter we affirm against the Antinomians.	II.145
<i>The Abrogation Of The Ceremonial Law</i>	XXV	What was the end and use of the ceremonial law under the Old Testament?	II.158
	XXVI	Was the ceremonial law abrogated under the New Testament? When and how?	II.165

## ***Twelfth Topic***

## ***The Covenant of Grace and its Twofold Economy in the Old and New Testaments***

	I	The origin and meaning of the words <i>bryth</i> , <i>diathēkes</i> , <i>foedus</i> , <i>epangēlias</i> and <i>evangelium</i> used here.	II.169
<i>The Nature Of The Covenant Of Grace</i>	II	Who were the contracting parties; who is the mediator; what are the clauses of the covenant – both on God's part and on man's?	II.174
	III	Is the covenant of grace conditional and what are its conditions?	II.184
	IV	How do the covenants of works and of grace agree with and differ from each other?	II.189
<i>The Unity Of The Covenant Of Grace</i>	V	Was the covenant of grace one and the same as to substance under each dispensation? We affirm against the Socinians, Anabaptists and Remonstrants.	II.192
<i>The Extent Of The Covenant Of Grace</i>	VI	Was the covenant of grace ever universal, either as to presentation or acceptance? We deny.	II.205
<i>The Twofold Economy Of The Covenant Of Grace</i>	VII	Why did God will to dispense the single covenant of grace in different ways? In how many ways was it dispensed? And what was its economy?	II.216
<i>The Difference Between The Old And The New Covenants</i>	VIII	How the old and new covenants differ from each other: whether essentially (as to substance of doctrine) or accidentally (as to the manner of dispensation). We make distinctions.	II.233
<i>The Surety Of The Covenant Of Grace</i>	IX	Whether Christ under the Old Testament had only the relation of a surety giving security or also of a surety promising it. The	II.240

		former we deny; the latter we affirm.	
<i>The State Of The Fathers Under The Old Testament</i>	X	Whether the fathers under the Old Testament can be said to have been still under the wrath of God and the curse of the law, and to have remained under the guilt of sin even until the death of Christ; nor had <i>aphesin</i> or a full and properly so-called remission of sins been made, but only a <i>paresin</i> . We make distinctions.	II.247
<i>The Limbus Of The Fathers</i>	XI	Whether the souls of the fathers of the Old Testament were immediately received into heaven after death or were cast into limbo. The former we affirm; the latter we deny against the papists.	II.257
	XII	Whether the Sinaitic legal covenant, made by Moses with the people of Israel on Mount Sinai, was a certain third covenant distinct in species from the covenant of nature and the covenant of grace. We deny.	II.262

### ***Thirteenth Topic***

### ***The Person and State of Christ***

	I	Has the promised Messiah already come? We affirm against the Jews.	II.271
	II	Is Jesus of Nazareth the true Messiah? We affirm against the Jews.	II.287
<i>The Necessity Of The Incarnation</i>	III	Was it necessary for the Son of God to become incarnate? We affirm.	II.299
	IV	Whether only the second person of the Trinity became incarnate and why.	II.304
<i>The Nature Assumed</i>	V	Was the human nature assumed by the Logos like ours in all respects (sin excepted) and his flesh taken from the substance of the blessed virgin; or did it come down from heaven? The former we affirm; the latter we deny against the Anabaptists.	II.306
<i>The Truth Of The Incarnation And The Hypostatical Union</i>	VI	Did the Son of God assume human nature into the unity of his person? We affirm against the Socinians.	II.310
	VII	Was the hypostatical union of the two natures in Christ such that neither the person is divided nor the natures confounded? We affirm against Nestorius and Eutyches.	II.317
<i>The Communication Of Properties</i>	VIII	Were certain properties of the divine nature formally communicated to the human nature of Christ by the personal union? We deny against the Lutherans.	II.321
<i>The Twofold State Of Christ</i>	IX	Was Christ the Mediator bound to perform his office under a twofold state? We affirm.	II.332
<i>The Beginning Of The Christian Era</i>	X	What was the natal year, month and day of Christ?	II.335
<i>The Conception And Nativity Of Christ</i>	XI	How was Christ conceived from the Holy Spirit and born of the blessed virgin?	II.340
<i>The Graces And Gifts Bestowed On Christ</i>	XII	What graces were bestowed on the human nature of Christ? And did he have faith and hope? We affirm.	II.347
<i>The Knowledge Of Christ's Soul</i>	XIII	From its very creation was the soul of Christ so filled with knowledge that it could be ignorant of or learn nothing? We deny against the papists.	II.348
<i>The Sufferings Of Christ</i>	XIV	Did Christ suffer only corporeal punishments for us in the body or in the soul, but only as to its lower and sensitive part? Or did he in truth also bear the spiritual and infernal punishments of sin themselves (in the superior as well as in the inferior part) properly in himself and from a sense of God's wrath? We deny the former and affirm the latter against the papists.	II.352

<i>The Descent Of Christ To Hell</i>	XV	Was the soul of Christ, after its separation from the body, translated to paradise immediately? Or did it descend locally to hell? The former we affirm; the latter we deny against the papists and Lutherans.	II.356
	XVI	May the descent into hell be rightly referred to infernal torments and to a most abject state under the dominion of death in the sepulcher? We affirm.	II.361
<i>The Resurrection Of Christ</i>	XVII	Did Christ rise by his own power? We affirm against the Socinians.	II.364
<i>The Ascension Of Christ</i>	XVIII	Did Christ ascend properly by a local movement from the lower places to the supreme heaven of the blessed; or metaphorically by disappearance? We affirm the former and deny the latter against the Lutherans.	II.366
<i>Christ's Sitting At The Right Hand Of God</i>	XIX	What is the session of Christ at the right hand of God? According to what nature does it apply to Christ and does it pertain to the relation of situation? We deny.	II.369

## ***Fourteenth Topic***

## ***The Mediatorial Office of Christ***

	I	In what sense is the name "Mediator" applied to Christ?	II.375
	II	Is Christ a Mediator according to both natures? We affirm against the papists and Stancar.	II.379
	III	Is Christ the Mediator of angels? We deny.	II.384
<i>The Unity Of The Mediator</i>	IV	Is Christ alone our Mediator with God? We affirm against the papists.	II.385
<i>The Threefold Office Of Christ</i>	V	Why ought Christ to sustain a threefold office of Mediator?	II.391
	VI	Was Christ caught up into heaven before beginning his public ministry in order to be taught there by the Father? We deny against the Socinians.	II.395
<i>The Prophetic Office Of Christ</i>	VII	In what does the prophetic office of Christ consist; or what are its parts and what is its mode?	II.397
<i>The Priestly Office Of Christ</i>	VIII	Whether Christ was a Priest of true name who began his priesthood on earth. Or was he so called only figuratively, who fulfilled his office in heaven after his ascension and not before? We affirm the former and deny the latter against the Socinians.	II.403
	IX	On the nature and unity of Christ's priesthood and why it is said to be according to the order of Melchizedek.	II.406
<i>The Necessity Of The Satisfaction</i>	X	Was it necessary for Christ to make satisfaction to divine justice for us? We affirm against the Socinians.	II.417
<i>The Truth Of The Satisfaction</i>	XI	Did Christ truly and properly satisfy God's justice in our place? We affirm against the Socinians.	II.426
<i>The Perfection Of The Satisfaction</i>	XII	Was the satisfaction of Christ so perfect as to leave no room after it either for human satisfactions in this life or for purgatory after this life? We affirm against the Romanists.	II.438
<i>The Matter Of The Satisfaction</i>	XIII	Is the satisfaction of Christ to be restricted to the sufferings and punishments which he endured for us? Or is it to be extended also to the active obedience by which he perfectly fulfilled the law in his whole life? The former we deny and the latter we affirm.	II.445
<i>The Object Of The Satisfaction</i>	XIV	Did Christ die for each and every man universally or only for the elect? The former we deny; the latter we affirm.	II.455
<i>The Intercession Of Christ</i>	XV	Why and how does Christ intercede for us?	II.483

<i>The Kingdom Of Christ</i>	XVI	Whether the economical kingdom of Christ is temporal and earthly or spiritual and heavenly. The former we deny; we assert the latter against the Jews.	II.486
<i>The Eternity Of Christ's Kingdom</i>	XVII	Is the mediatorial kingdom of Christ to continue forever? We affirm.	II.490
<i>The Adoration And Worship Due To Christ As Mediator</i>	XVIII	Is Christ to be adored as Mediator? We distinguish.	II.494

## ***Fifteenth Topic***

## ***Calling and Faith***

<i>The Calling Of The Reprobate</i>	I	What is calling and of how many kinds? Also, how do external and internal calling differ?	II.501
	II	Are the reprobate, who partake of the external calling, called with the design and intention on God's part that they should become partakers of salvation? And, this being denied, does it follow that God does not deal seriously with them, but hypocritically and falsely; or that he can be accused of any injustice? We deny.	II.504
<i>Sufficient Grace</i>	III	Is sufficient, subjective and internal grace given to each and every one? We deny against the Romanists, Socinians and Arminians.	II.510
<i>Effectual Calling</i>	IV	Is effectual calling so denominated from the event (or from congruity) or from the supernatural operation of grace itself? The former we deny; the latter we affirm against the Romanists and Arminians.	II.517
	V	Whether in the first moment of conversion man is merely passive or whether his will cooperates in some measure with the grace of God. The former we affirm and deny the latter against all Synergists.	II.542
	VI	Whether efficacious grace operates only by a certain moral suasion which man is able either to receive or to reject. Or whether it operates by an invincible and omnipotent suasion which the will of man cannot resist. The former we deny; the latter we affirm against the Romanists and Arminians.	II.546
<i>On Faith</i>	VII	In how many ways may faith be taken and how many kinds of it are enumerated?	II.558
<i>The Various Acts Of Justifying Faith</i>	VIII	How many acts does justifying faith include in its formal conception?	II.560
	IX	Is faith assent without knowledge and can it be defined better by ignorance than by knowledge? We deny against the Romanists.	II.564
	X	Is faith trust? We affirm against the Romanists.	II.568
<i>The Object Of Faith</i>	XI	What is the object of faith in general and can what is false come under it? We deny.	II.571
	XII	Whether the proper and specific object of justifying faith is the special promise of mercy in Christ. We affirm against the Romanists.	II.575
<i>The Subject Of Faith</i>	XIII	Whether the form of justifying faith is love or obedience to God's commands. We deny against the Romanists and Socinians.	II.580
	XIV	Do infants have faith? We distinguish.	II.583
	XV	Does temporary faith differ only in degree and duration or also in kind from justifying faith? The former we deny; the latter we affirm against the Remonstrants.	II.587

<i>The Perseverance Of Faith</i>	XVI	Whether the true believer can ever totally or finally fall from faith. We deny against the Romanists, Socinians, Remonstrants and others who favor the apostasy of the saints.	II.593
<i>The Certainty Of Faith</i>	XVII	Whether the believer can and ought to be certain of his faith and justification by a divine and not merely conjectural certainty. We affirm against the Romanists and Remonstrants.	II.616

## ***Sixteenth Topic***

## ***Justification***

	I	Is the word “justification” always used in a forensic sense in this argument; or is it also used in a moral and physical sense? The former we affirm; the latter we deny against the Romanists.	II.633
	II	Is the impulsive and meritorious cause (on account of which man is justified in the judgment of God) inherent righteousness infused into us or good works? We deny against the Romanists.	II.637
	III	Is the righteousness and obedience of Christ imputed to the meritorious cause and foundation of our justification with God? We affirm against the Romanists and Socinians.	II.646
	IV	Does justification consist only in the remission of sins? Or does it embrace also adoption and the right to life? The former we deny and affirm the latter.	II.656
<i>The Remission Of Sins</i>	V	Does remission of sins consist in an absolute removal of them? Or in the pardon of them? And after the guilt is remitted is a certain punishment retained? Or is it wholly remitted? The former we deny; the latter we affirm against the Romanists.	II.660
<i>Adoption</i>	VI	What is the adoption which is given to us in justification?	II.666
<i>The Justification Of Faith</i>	VII	Does faith justify us properly and of itself or only relatively and instrumentally? The former we deny; the latter we affirm against the Socinians, Remonstrants and Romanists.	II.669
	VIII	Does faith alone justify? We affirm against the Romanists.	II.675
<i>The Time Of Justification</i>	IX	Was justification made from eternity or is it made in time? Is it an undivided act taking place at one and the same time?	II.682
	X	The unity, perfection and certainty of justification.	II.686

## ***Seventeenth Topic***

## ***Sanctification and Good Works***

	I	What is sanctification and how is it distinguished from justification, yet inseparable from it?	II.689
<i>The Perfection Of Sanctification</i>	II	Is sanctification so perfect in this life that believers can fulfill the law absolutely? We deny against the Romanists and Socinians.	II.693
<i>The Necessity Of Good Works</i>	III	Are good works necessary to salvation? We affirm.	II.702
<i>The Truth Of Good Works</i>	IV	What is required that a work may be truly good? Are the works of the righteous such? We affirm.	II.706
<i>The Merit Of Works</i>	V	Is there a merit of congruity or condignity? Do good works merit eternal life? We deny against the Romanists.	II.710

## ***Eighteenth Topic***

## ***The Church***

	I	The necessity of the discussion concerning the church, and whether the knowledge of the church ought to precede the knowledge of doctrine.	III.1
	II	The word “church”—its homonyms and definition.	III.6
<i>The Members Of The Church</i>	III	Besides the elect, are reprobates and infidels (whether secret or open) also true members of the church of Christ? We deny against the Romanists.	III.11
	IV	Do unbaptized catechumens, the excommunicated and schismatics belong to the church? We distinguish.	III.23
<i>The Unity Of The Church</i>	V	In what sense may the church be called one?	III.27
	VI	In what sense is the church called catholic?	III.30
<i>The Invisibility Of The Church</i>	VII	Is the true church rightly said to be invisible? We affirm against the Romanists.	III.32
<i>The Perpetuity Of The Church</i>	VIII	Is the true church indefectible, which always was and always ought to be in the world until the consummation of the ages? We affirm against the Socinians.	III.41
<i>The Splendor Of The Church</i>	IX	Ought the church to enjoy perpetual splendor and eminence; or can it be at times so obscured and lessened that no assembly of it appears publicly on earth? The former we deny; the latter we affirm against the Romanists.	III.47
	X	Where was our church before Luther and Zwingli, and how was it preserved?	III.57
<i>The Infallibility Of The Church</i>	XI	Is the church infallible or can it err about faith? The former we deny; the latter we affirm against the Romanists.	III.69
<i>The Marks Of The Church</i>	XII	Is the truth of doctrine which is held in any assembly, or its conformity with the word of God by the pure preaching and profession of the word, and the lawful administration and use of the sacraments, a mark of the true visible church? We affirm against the Romanists.	III.86
	XIII	Are the name catholic, antiquity, continued duration, amplitude, the succession of bishops, harmony in doctrine with the ancient church, union of the members with each other and with the head, holiness of doctrine, the efficacy of the same, holiness of life, the glory of miracles, prophetic light, the confession of adversaries, the unhappy end of the persecutors of the church and the temporal happiness of those who have defended it, marks of the true church? We deny against the Romanists,	III.96
	XIV	Can the church of Rome of today be called a true church of Christ? We deny against the Romanists.	III.121
	XV	Are the evangelical and Reformed churches true churches of Christ? We affirm.	III.137
<i>The Government Of The Church</i>	XVI	Should the government of the church be monarchical? We deny against the Romanists.	III.146
<i>The Primacy Of Peter</i>	XVII	Was Peter an ecumenical pontiff and the head of the church and the vicar of Christ? We deny against the Romanists.	III.155
	XVIII	Was Peter at Rome, and did he hold the episcopate there for many years? We deny against the Romanists.	III.169
<i>The Primacy Of The Pope</i>	XIX	Is the Roman pope the successor of Peter in a monarchy or ecumenical pontificate? We deny.	III.177
	XX	Was the primacy which obtains in the Roman church established from the beginning, or was it introduced little by little and by degrees in the progress of the ages? The former we deny; the latter we affirm.	III.189
<i>The Distinction Between Bishop And Presbyter</i>	XXI	Is the episcopate an order or grade of ecclesiastical hierarchy distinct from the presbyterate; and is it superior by divine right? We deny.	III.199
<i>The Calling Of Pastors</i>	XXII	Is it necessary that there should be a public ministry and a calling to it in the church? We affirm against Fanatics and	III.210

		Enthusiasts.	
	XXIII	Of how many kinds is the call to the ministry and is an ordinary call always necessary? We distinguish.	III.215
<i>The Right Of Calling</i>	XXIV	Does the right of electing and calling pastors belong to ‘bishops alone or to the church? The former we deny; the latter we affirm against the Romanists.	III.223
	XXV	Was the call of the first Reformers legitimate? We affirm against the Romanists.	III.235
<i>The Call Of The First Reformers</i>	XXVI	Is a perpetual celibacy according to apostolic institution to be necessarily observed by the sacred order? Or is marriage lawful for ministers? The former we deny; the latter we affirm against the Romanists.	III.246
<i>The Marriage Of The Clergy</i>	XXVII	Are ecclesiastical persons exempt from the jurisdiction of and subjection to the civil magistrate? We deny against the Romanists.	III.258
<i>The Immunity Of The Clergy</i>	XXVIII	Is any salary due ministers of the church? We affirm against the Anabaptists.	III.269
<i>The Salaries Of Ministers And Ecclesiastical Goods</i>	XXIX	Does any spiritual power distinct from the political belong to the church? We affirm.	III.274
<i>Ecclesiastical Power</i>	XXX	Is the ecclesiastical power concerned with doctrines, creeds and confessions of faith? We affirm.	III.281
	XXXI	Does a legislative power properly so called, of enacting laws binding the conscience, belong to the church? Or only an ordaining ( <i>diataktikē</i> ) power of sanctioning constitutions and canons for the sake of good order ( <i>eutaxian</i> )? The former we deny; the latter we affirm against the Romanists.	III.285
<i>Ecclesiastical Discipline And Excommunication</i>	XXXII	Does the spiritual power of excommunicating contumacious and scandalous sinners belong to sacred ministers? We affirm against Erastus and his followers.	III.293
<i>The Origin And Authority Of Councils</i>	XXXIII	Does it belong to the Roman pontiff to proclaim and gather councils, to preside over them and to confer upon them infallible authority in doctrines of faith and religion? And is the Council of Trent to be accepted? We deny against the Romanists.	III.306
<i>The Political Government Of The Church</i>	XXXIV	What is the right of the Christian magistrate about sacred things, and does the care and recognition of religion belong in any way to him? We affirm.	III.316

## ***Nineteenth Topic***

<i>The Word “Sacrament” And Its Definition</i>	I	What is a sacrament as to the name and as to the thing?	III.337
<i>The Necessity Of The Sacraments</i>	II	Was it necessary that sacraments should be instituted in the church and is their use necessary? We distinguish.	III.343
<i>The Sacramental Sign</i>	III	What is the nature of the sign required in a sacrament?	III.345
<i>The Sacramental Union</i>	IV	Is the essential and internal form of the sacraments placed in the relation of the sign to the thing signified and in their merely relative union ( <i>schetikē</i> )? We affirm against the Romanists.	III.348
	V	Are the sacraments only marks and badges of our profession? Or are they also signs and seals of the grace of God concerning the remission of sins and the regeneration of the Spirit? We affirm against the Socinians and Romanists.	III.350

## ***The Sacraments***

<i>The Sacramental Word</i>	VI	Is the sacramental word a declarative and concionative ( <i>concionalis</i> ) word or is it the consecratory which is operative? The former we affirm; the latter we deny against the Romanists.	III.354
<i>The Intention Of The Minister</i>	VII	Whether the intention of the minister (at least of doing what the church does) is necessary to the essence and efficacy of the sacrament. We deny against the Romanists.	III.357
<i>The Efficacy Of The Sacraments</i>	VIII	Do the sacraments of the New Testament work grace so physically that they effect and contain it <i>ex opere operato</i> , whether faith and devotion are present or not? Or are they rather efficacious signs and seals of grace? The former we deny; the latter we affirm against the Romanists.	III.361
<i>The Difference Between The Sacraments Of The Old And New Testaments</i>	IX	Does the difference between the sacraments of the Old and New Testaments consist in this—that the former adumbrate and the latter contain grace; that the former have the figure, the latter have the body itself? We deny.	III.369
<i>The Mark</i>	X	Is a mark (i.e., a spiritual and indelible sign) impressed upon the soul in the three sacraments, baptism, confirmation and order? We deny against the Romanists.	III.375
<i>Baptism</i>	XI	What is baptism and of how many kinds is it?	III.377
<i>The Necessity Of Baptism</i>	XII	Was baptism only a temporary rite, distinguishing believers from unbelievers, which ought to continue only for a time? We deny against the Socinians.	III.384
	XIII	Is baptism absolutely necessary to salvation? We deny against the Romanists.	III.386
<i>The Lawful Ministry Of Baptism</i>	XIV	Is baptism by laymen or women lawful in any case? We deny against the Romanists.	III.393
	XV	Is baptism administered by heretics lawful? We distinguish.	III.396
	XVI	Was John's baptism essentially the same as Christ's baptism? We affirm against the Romanists.	III.398
<i>The Formula Of Baptism</i>	XVII	Is the formula of baptism prescribed by Christ to be observed in its administration? And what does it imply?	III.403
<i>The Truth And Rites Of Roman Baptism</i>	XVIII	Is the true doctrine concerning baptism retained in the Roman church? We distinguish.	III.405
<i>The Efficacy Of Baptism</i>	XIX	Does baptism take away sins in such a way that they are not, or only that they do not reign and are not imputed? Does it take away past and present sins only and leave future sins to repentance? Or does it extend itself to sins committed not only before but also after baptism? The former we deny; the latter we affirm against the Romanists.	III.410
<i>Infant Baptism</i>	XX	Should the infants of covenanted believers be baptized? We affirm against the Anabaptists.	III.414
<i>The Holy Supper</i>	XXI	What is the holy Supper and by what names is it specially distinguished in the Scriptures as well as among the ancients?	III.421
	XXII	Why was the holy Supper instituted by our Lord and of how many parts does it consist?	III.428
<i>The Consecration</i>	XXIII	Is a consecration made in the Eucharist by the utterance of the words <i>Hoc est enim corpus meum</i> ? And ought they to be secretly uttered? We deny against the Romanists.	III.436
<i>The Breaking Of Bread</i>	XXIV	Is the rite of breaking bread necessary in the administration of the Supper? We affirm.	III.442
<i>Communion Under Both Kinds</i>	XXV	Ought both symbols of the Eucharist to be administered according to the command of God to each and every adult believer? Or is the use of the cup to be forbidden to the people? The former we affirm; the latter we deny against the Romanists.	III.447
<i>The Meaning Of The Sacramental Words</i>	XXVI	Are the words of the Supper to be understood properly and literally ( <i>kata to rhēton</i> ), or figuratively and sacramentally? The former we deny; the latter we affirm against the Romanists and Lutherans.	III.465
<i>Transubstantiation</i>	XXVII	In the Eucharist, is there an entire conversion of the substance of the bread and wine into the body and blood of Christ; or are the bread and wine, in virtue of the words of consecration, truly transubstantiated into the very body and blood of Christ, the	III.488



<i>The Corporeal Presence Of Christ In The Supper And The Oral Manducation Of It</i>	XXVIII	external species only of the bread and wine remaining? We deny against the Romanists. Is Christ corporeally present in the Eucharist, and is he eaten with the mouth by believers? We deny against the Romanists and Lutherans.	III.505
<i>The Sacrifice Of The Mass</i>	XXIX	Is an external, real and properly so called sacrifice offered to God in the Eucharist; not only of praise, thanksgiving and commemoration, but a truly propitiatory sacrifice for the sins of the living and the dead? We deny against the Romanists.	III.519
<i>The Adoration Of The Eucharist</i>	XXX	Is the worship of <i>latria</i> (or adoration) due to the sacrament of the Eucharist? We deny against the Romanists.	III.538
<i>The Five False Sacraments Of The Romanists</i>	XXXI	Are confirmation, penance, orders, marriage and extreme unction true sacraments? We deny against the Romanists.	III.548

## ***Twentieth Topic***

<i>The Resurrection Of The Dead</i>	I	Will there be a resurrection of the dead on the last day? We affirm.	III.561
	II	Are the same bodies numerically which have died to be raised again? We affirm against the Socinians.	III.571
	III	Besides the universal resurrection, is there a particular resurrection of saints or of the martyrs which will precede the last by a thousand years? We deny.	III.574
<i>The End Of The World</i>	IV	Can anything certain and determinate be held concerning the time of the end of the world? And are certain signs to precede it? The former we deny; the latter we affirm.	III.583
	V	What will the destruction of the earth be like? Will it be annihilated by the final conflagration or will it be re stored and renewed?	III.590
<i>The Final Judgment Hell And Eternal Death Eternal Life</i>	VI	Is a final judgment to be expected and what will it be like?	III.597
	VII	Is there a hell? And what are its punishments – whether only of loss or also of sense? We affirm the latter.	III.604
	VIII	Will eternal life consist in the vision of God or in the love and enjoyment of him? And under what symbols is it usually described and why?	III.608
	IX	What are the endowments and qualities of glorified bodies?	III.617
	X	Will there be degrees of glory? And will the glory in heaven be equal or unequal and unlike?	III.621
	XI	Will the saints in the other world know one another? We affirm.	III.630
	XII	What is the difference between the church militant and the church triumphant?	III.632
	XIII	Will the saints glorify God not only with a mental, but also with a vocal language? And will there be a diversity of languages or only one?	III.635