

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

Translated by George Musgrave Giger. Edited by James T Dennison, Jr. (Phillipsburg, NJ: P&R Publishing: 1992-97)

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
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Eleventh Topic

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<i>The State Of The Fathers Under The Old Testament</i>	X	former we deny; the latter we affirm. 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
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<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</i>	VI	Is a final judgment to be expected and what will it be like?	III.597
<i>Hell And Eternal Death</i>	VII	Is there a hell? And what are its punishments – whether only of loss or also of sense? We affirm the latter.	III.604
<i>Eternal Life</i>	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