Institutes of the Christian Religion, J. Calvin

Book Sections

**BOOK I.** THE KNOWLEDGE OF GOD THE CREATOR.

1. [**The Knowledge of God and That of Ourselves Are Connected. How They are Interrelated.**](https://reformed.org/books/institutes/books/book1/bk1ch01.html)
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5. [**What it is to Know God, and to What Purpose the Knowledge of Him Tends.**](https://reformed.org/books/institutes/books/book1/bk1ch02.html)
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8. [**The Knowledge of God Has Been Naturally Implanted in the Minds of Men.**](https://reformed.org/books/institutes/books/book1/bk1ch03.html)
9. [The knowledge of God being manifested to all makes the reprobate without excuse. Universal belief and acknowledgement of the existence of God.](https://reformed.org/books/institutes/books/book1/bk1ch03.html#one.htm)
10. [Objection - that religion and the belief of a Deity are the inventions of crafty politicians. Refutation of the objection. This universal belief confirmed by the examples of wicked men and Atheists.](https://reformed.org/books/institutes/books/book1/bk1ch03.html#two.htm)
11. [Confirmed also by the vain endeavours of the wicked to banish all fear of God from their minds. Conclusion, that the knowledge of God is naturally implanted in the human mind.](https://reformed.org/books/institutes/books/book1/bk1ch03.html#three.htm)
12. [**This Knowledge is Either Smothered of Corrupted, Partly by Ignorance, Partly by Malice.**](https://reformed.org/books/institutes/books/book1/bk1ch04.html)
13. [The knowledge of God suppressed by ignorance, many falling away into superstition. Such persons, however, inexcusable, because their error is accompanied with pride and stubbornness.](https://reformed.org/books/institutes/books/book1/bk1ch04.html#one.htm)
14. [Stubbornness the companion of impiety.](https://reformed.org/books/institutes/books/book1/bk1ch04.html#two.htm)
15. [No pretext can justify superstition. This proved, first, from reason; and, secondly, from Scripture.](https://reformed.org/books/institutes/books/book1/bk1ch04.html#three.htm)
16. [The wicked never willingly come into the presence of God. Hence their hypocrisy. Hence, too, their sense of Deity leads to nogood result.](https://reformed.org/books/institutes/books/book1/bk1ch04.html#four.htm)
17. [**The Knowledge of God Shines Forth in the Fashioning of the Universe and the Continuing Government of It.**](https://reformed.org/books/institutes/books/book1/bk1ch05.html)

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| *This chapter consists of two parts:1. The former, which occupies the first ten sections, divides all the works of God into two great classes, and elucidates the knowledge of God as displayed in each class. The one class is treated of in the first six, and the other in the four following sections;2. The latter part of the chapter shows, that, in consequence of the extreme stupidity of men, those manifestations of God, however perspicuous, lead to no useful result. This latter part, which commences at the eleventh section, is continued to the end of the chapter.* |

1. [The invisible and incomprehensible essence of God, to a certain extent, made visible in his works.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#one.htm)
2. [This declared by the first class of works, viz., the admirable motions of the heavens and the earth, the symmetry of the human body, and the connection of its parts; in short, the various objects which are presented to every eye.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#two.htm)
3. [This more especially manifested in the structure of the human body.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#three.htm)
4. [The shameful ingratitude of disregarding God, who, in such a variety of ways, is manifested within us. The still more shameful ingratitude of contemplating the endowments of the soul, without ascending to Him who gave them. No objection can be founded on any supposed organism in the soul.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#four.htm)
5. [The powers and actions of the soul, a proof of its separate existence from the body. Proofs of the soul's immortality. Objection that the whole world is quickened by one soul. Reply to the objection. Its impiety.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#five.htm)
6. [Conclusion from what has been said, viz., that the omnipotence, eternity, and goodness of God, may be learned from the first class of works, i. e., those which are in accordance with the ordinary course of nature.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#six.htm)
7. [The second class of works, viz., those above the ordinary course of nature, afford clear evidence of the perfections of God, especially his goodness, justice, and mercy.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#seven.htm)
8. [Also his providence, power, and wisdom.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#eight.htm)
9. [Proofs and illustrations of the divine Majesty. The use of them, viz., the acquisition of divine knowledge in combination with true piety.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#nine.htm)
10. [The tendency of the knowledge of God to inspire the righteous with the hope of future life, and remind the wicked of the punishments reserved for them. Its tendency, moreover, to keep alive in the hearts of the righteous a sense of the divine goodness.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#ten.htm)
11. [The second part of the chapter, which describes the stupidity both of learned and unlearned, in ascribing the whole order of things, and the admirable arrangements of divine Providence, to fortune.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#eleven.htm)
12. [Hence Polytheism, with all its abominations, and the endless and irreconcilable opinions of the philosophers concerning God.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#twelve.htm)
13. [All guilty of revolt from God, corrupting pure religion, either by following general custom, or the impious consent of antiquity.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#thirteen.htm)
14. [Though irradiated by the wondrous glories of creation, we cease not to follow our own ways.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#fourteen.htm)
15. [Our conduct altogether inexcusable, the dullness of perception being attributable to ourselves, while we are fully reminded of the true path, both by the structure and the government of the world.](https://reformed.org/books/institutes/books/book1/bk1ch05.html#fifteen.htm)
16. [**Scripture is Needed as Guide and Teacher for Anyone Who Would Come to God the Creator.**](https://reformed.org/books/institutes/books/book1/bk1ch06.html)
17. [God gives his elect a better help to the knowledge of himself, viz., the Holy Scriptures. This he did from the very first.](https://reformed.org/books/institutes/books/book1/bk1ch06.html#one.htm)
18. [First, By oracles and visions, and the ministry of the Patriarchs.
Secondly, By the promulgation of the Law, and the preaching of the Prophets. Why the doctrines of religion are committed to writing.](https://reformed.org/books/institutes/books/book1/bk1ch06.html#two.htm)
19. This view confirmed,
	1. By the depravity of our nature making it necessary in every one who would know God to have recourse to the word;
	2. 2. From those passages of the Psalms in which God is introduced as reigning.
20. [**Scripture Must Be Confirmed by the Witness of the Spirit. Thus May Its Authority Be Established as Certain; and It is a Wicked Falsehood that Its Credibility Depends on the Judgment of the Church.**](https://reformed.org/books/institutes/books/book1/bk1ch07.html)
21. [The authority of Scripture derived not from men, but from the Spirit of God. Objection, That Scripture depends on the decision of the Church. Refutation,](https://reformed.org/books/institutes/books/book1/bk1ch07.html#one.htm)
	1. The truth of God would thus be subjected to the will of man.
	2. It is insulting to the Holy Spirit.
	3. It establishes a tyranny in the Church.
	4. It forms a mass of errors.
	5. It subverts conscience.
	6. It exposes our faith to the scoffs of the profane.
22. [Another reply to the objection drawn from the words of the Apostle Paul. Solution of the difficulties started by opponents. A second objection refuted.](https://reformed.org/books/institutes/books/book1/bk1ch07.html#two.htm)
23. [A third objection founded on a sentiment of Augustine considered.](https://reformed.org/books/institutes/books/book1/bk1ch07.html#three.htm)
24. [Conclusion, That the authority of Scripture is founded on its being spoken by God. This confirmed by the conscience of the godly, and the consent of all men of the least candour. A fourth objection common in the mouths of the profane. Refutation.](https://reformed.org/books/institutes/books/book1/bk1ch07.html#four.htm)
25. [Last and necessary conclusion, That the authority of Scripture is sealed on the hearts of believers by the testimony of the Holy Spirit. The certainty of this testimony. Confirmation of it from a passage of Isaiah, and the experience of believers. Also, from another passage of Isaiah.](https://reformed.org/books/institutes/books/book1/bk1ch07.html#five.htm)
26. [**So Far as Human Reason Goes, Sufficiently Firm Proofs Are At Hand to Establish the Credibility of Scripture.**](https://reformed.org/books/institutes/books/book1/bk1ch08.html)

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| *This chapter consists of four parts.* |
| *The first contains certain general proofs which may be easily gathered out of the writings both of the Old and New Testament, viz., the arrangement of the sacred volume, its dignity, truth, simplicity, efficacy, and majesty, see.1, 2.* |
| *The second part contains special proofs taken from the Old Testament, viz., the antiquity of the books of Moses, their authority, his miracles and prophecies, see. 3-7; also, the predictions of the other prophets and their wondrous harmony, see.8. There is subjoined a refutation of two objections to the books of Moses and the Prophets, see. 9, 10.* |
| *The third part exhibits proofs gathered out of the New Testament, e. g., the harmony of the Evangelists in their account of heavenly mysteries, the majesty ofthe writings of John, Peter, and Paul, the remarkable calling of the Apostles and conversion of Paul, see. 11.* |
| *The last part exhibits the proofs drawn from ecclesiastical history, the perpetual consent of the Church in receiving and preserving divine truth, the invincible force of the truth in defending itself, the agreement of the godly,(though otherwise differing so much from one another,) the pious profession of the same doctrine by many illustrious men; in fine, the more than human constancy of the martyrs, see. 12, 13. This is followed by a conclusion of the particular topic discussed.* |

1. [Secondary helps to establish the credibility of Scripture.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#one.htm)
	1. The arrangement of the sacred volume.
	2. Its dignity.
	3. Its truth.
	4. Its simplicity.
	5. Its efficacy.
2. [The majesty conspicuous in the writings of the Prophets.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#two.htm)
3. [Special proofs from the Old Testament.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#three.htm)
I. The antiquity of the Books of Moses.
4. [This antiquity contrasted with the dreams of the Egyptians.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#four.htm)
II. The majesty of the Books of Moses.
5. [The miracles and prophecies of Moses. A profane objection refuted.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#five.htm)
6. [Another profane objection refuted.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#six.htm)
7. [The prophecies of Moses as to the sceptre not departing from Judah, and the calling of the Gentiles.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#seven.htm)
8. [The predictions of other prophets. The destruction of Jerusalem; and the return from the Babylonish captivity. Harmony of the Prophets. The celebrated prophecy of Daniel.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#eight.htm)
9. [Objection against Moses and the Prophets. Answer to it.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#nine.htm)
10. [Another objection and answer. Of the wondrous Providence of God in the preservation of the sacred books. The Greek Translation. The carefulness of the Jews.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#ten.htm)
11. [Special proofs from the New Testament.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#eleven.htm)
	1. The harmony of the Evangelists, and the sublime simplicity of their writings.
	2. The majesty of John, Paul, and Peter.
	3. The calling of the Apostles.
	4. The conversion of Paul.
12. [Proofs from Church history.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#twelve.htm)
	1. Perpetual consent of the Church in receiving and preserving the truth.
	2. The invincible power of the truth itself.
	3. Agreement among the godly, not withstanding of their many differences in other respects.
13. [The constancy of the martyrs. Conclusion. Proofs of this description only of use after the certainty of Scripture has been established in the heart by the Holy Spirit.](https://reformed.org/books/institutes/books/book1/bk1ch08.html#thirteen.htm)
14. [**Fanatics, Abandoning Scripture and Flying Over to Revelation, Cast Down All the Principles of Godliness.**](https://reformed.org/books/institutes/books/book1/bk1ch09.html)
15. [The temper and error of the Libertines, who take to themselves the name of spiritual, briefly described. Their refutation.](https://reformed.org/books/institutes/books/book1/bk1ch09.html#one.htm)
	1. The Apostles and all true Christians have embraced the written Word. This confirmed by a passage in Isaiah; also by the example and words of Paul.
	2. The Spirit of Christ seals the doctrine of the written Word on the minds of the godly.
16. [Refutation continued.](https://reformed.org/books/institutes/books/book1/bk1ch09.html#two.htm)
	1. The impositions of Satan cannot be detected without the aid of the written Word. First Objection. The Answer to it.
17. [Second Objection from the words of Paul as to the letter and spirit. The Answer, with an explanation of Paul's meaning. How the Spirit and the written Word are indissolubly connected.](https://reformed.org/books/institutes/books/book1/bk1ch09.html#three.htm)
18. [**Scripture, to Correct All Superstition, Has Set the True God Alone Over Against All the Gods of the Heathen.**](https://reformed.org/books/institutes/books/book1/bk1ch10.html)
19. [Explanation of the knowledge of God resumed. God as manifested in Scripture, the same as delineated in his works.](https://reformed.org/books/institutes/books/book1/bk1ch10.html#one.htm)
20. [The attributes of God as described by Moses, David, and Jeremiah. Explanation of the attributes. Summary. Uses of this knowledge.](https://reformed.org/books/institutes/books/book1/bk1ch10.html#two.htm)
21. [Scripture, in directing us to the true God, excludes the gods of the heathen, who, however, in some sense, held the unity of God.](https://reformed.org/books/institutes/books/book1/bk1ch10.html#three.htm)
22. [**It is Unlawful to Attribute a Visible Form to God, and Generally Whoever Sets Up Idols Revolts Against the True God.**](https://reformed.org/books/institutes/books/book1/bk1ch11.html)

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| *There are three leading divisions in this chapter.* |
| *The first contains a refutation of those who ascribe a visible form to God, (s. 1 and 2,) with an answer to the objection of those who, because it is said that God manifested his presence by certain symbols, use it as a defence of their error, (s. 3 and 4.) Various arguments are afterwards adduced, disposing of the trite objection from Gregory's expression, that images are the books of the unlearned, (s. 5-7.)* |
| *The second division of the chapter relates to the origin of idols or images, and the adoration of them, as approved by the Papists, (s. 8-10.) Their evasion refuted, (s. 11.)* |
| *The third division treats of the use and abuse of images, (s. 12.) Whether it is expedient to have them in Christian Churches, (s. 13.) The concluding part contains a refutation of the second Council of Nicea, which very absurdly contends for images in opposition to divine truth, and even to the disparagement of the Christian name.* |

1. [God is opposed to idols, that all may know he is the only fit witness to himself. He expressly forbids any attempt to represent him by a bodily shape.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#one.htm)
2. [Reasons for this prohibition from Moses, Isaiah, and Paul. The complaint of a heathen. It should put the worshipers of idols to shame.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#two.htm)
3. [Consideration of an objection taken from various passages in Moses. The Cherubim and Seraphim show that images are not fit to represent divine mysteries. The Cherubim belonged to the tutelage of the Law.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#three.htm)
4. [The materials of which idols are made, abundantly refute the fiction of idolaters. Confirmation from Isaiah and others. Absurd precaution of the Greeks.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#four.htm)
5. [Objection, - That images are the books of the unlearned. Objection answered,
1. Scripture declares images to be teachers of vanity and lies.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#five.htm)
6. [Answer continued,
2. Ancient Theologians condemn the formation and worship of idols.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#six.htm)
7. [Answer continued,
3. The use of images condemned by the luxury and meretricious ornaments given to them in Popish Churches.
4. The Church must be trained in true piety by another method.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#seven.htm)
8. [The second division of the chapter. Origin of idols or images. Its rise shortly after the flood. Its continual progress.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#eight.htm)
9. [Of the worship of images. Its nature. A pretext of idolaters refuted. Pretexts of the heathen. Genius of idolaters](https://reformed.org/books/institutes/books/book1/bk1ch11.html#nine.htm)
10. [Evasion of the Papists. Their agreement with ancient idolaters.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#ten.htm)
11. [Refutation of another evasion or sophism, viz., the distinction of dulia and latria.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#eleven.htm)
12. [Third division of the chapter, viz., the use and abuse of images.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#twelve.htm)
13. [Whether it is expedient to have images in Christian temples.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#thirteen.htm)
14. [Absurd defence of the worship of images by the second so-called Council of Nice. Sophisms or perversions of Scripture in defence of images in churches.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#fourteen.htm)
15. [Passages adduced in support of the worship of images.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#fifteen.htm)
16. [The blasphemous expressions of some ancient idolaters approved by not a few of the more modern, both in word and deed.](https://reformed.org/books/institutes/books/book1/bk1ch11.html#sixteen.htm)
17. [**How God Is to Be So Distinguished from Idols that Perfect Honor May Be Given to Him Alone.**](https://reformed.org/books/institutes/books/book1/bk1ch12.html)
18. [Scripture, in teaching that there is but one God, does not make a dispute about words, but attributes all honour and religious worship to him alone. This proved, 1st, By the etymology of the term. 2d, By the testimony of God himself, when he declares that he is a jealous God, and will not allow himself to be confounded with any fictitious Deity.](https://reformed.org/books/institutes/books/book1/bk1ch12.html#one.htm)
19. [The Papists in opposing this pure doctrine, gain nothing by their distinction of dulia and latria.](https://reformed.org/books/institutes/books/book1/bk1ch12.html#two.htm)
20. [Passages of Scripture subversive of the Papistical distinction, and proving that religious worship is due to God alone. Perversions of Divine worship.](https://reformed.org/books/institutes/books/book1/bk1ch12.html#three.htm)
21. [**In Scripture, from the Creation Onward, We Are Taught One Essence of God, Which Contains Three Persons.**](https://reformed.org/books/institutes/books/book1/bk1ch13.html)

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| *This chapter consists of two parts.* |
| *The former delivers the orthodox doctrine concerning the Holy Trinity. This occupies from sec. 1-21,and may be divided into four heads; the first, treating of the meaning of Person, including both the term and the thing meant by it, sec. 2-6; the second, proving the deity of the Son, sec. 7-13;the third, the deity of the Holy Spirit, sec. 14 and 15; and the fourth, explaining what is to be held concerning the Holy Trinity.* |
| *The second part of the chapter refutes certain heresies which have arisen, particularly in our age, in opposition to this orthodox doctrine. This occupies from sec. 21 to the end.* |

1. [Scripture, in teaching that the essence of God is immense and spiritual, refutes not only idolaters and the foolish wisdom of the world, but also the Manichees and Anthropomorphites. These latter briefly refuted.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#one.htm)
2. [In this one essence are three persons, yet so that neither is there a triple God, nor is the simple essence of God divided. Meaning of the word Person in this discussion. Three hypostases in God, or the essence of God.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#two.htm)
3. [Objection of those who, in this discussion, reject the use of the word Person. Answer
1. That it is not a foreign term, but is employed for the explanation of sacred mysteries.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#three.htm)
4. [Answer continued,
2. The orthodox compelled to use the terms, Trinity, Subsistence, and Person. Examples from the case of the Asians and Sabellians.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#four.htm)
5. [Answer continued,
3. The ancient Church, though differing somewhat in the explanation of these terms, agree in substance. Proofs from Hilary, Jerome, Augustine, in their use of the words Essence, Substance, Hypostasis.
4. Provided the orthodox meaning is retained, there should be no dispute about mere terms. But those who object to the terms usually favour the Arian and Sabellian heresy.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#five.htm)
6. [After the definition of the term follows a definition and explanation of the thing meant by it. The distinction of Persons.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#six.htm)
7. [Proofs of the eternal Deity of the Son. The Son the "logos" of the Eternal Father, and, therefore, the Son Eternal God. Objection. Reply.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#seven.htm)
8. [Objection, that the Logos began to be when the creating God spoke. Answer confirmed by Scripture and argument.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#eight.htm)
9. [The Son called God and Jehovah. Other names of the Eternal Father applied to him in the Old Testament. He is, therefore, the Eternal God. Another objection refuted. Case of the Jews explained.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#nine.htm)
10. [The angel who appeared to the fathers under the Law asserts that he is Jehovah. That angel was the Logos of the Eternal Father. The Son being that Logos is Eternal God. Impiety of Servetus refuted. Why the Son appeared in the form of an angel.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#ten.htm)
11. [Passages from the New Testament in which the Son is acknowledged to be the Lord of Hosts, the Judge of the world, the God of glory, the Creator of the world, the Lord of angels, the King of the Church, the eternal Logos, God blessed for ever, God manifest in the flesh, the equal of God, the true God and eternal life, the Lord and God of all believers. Therefore, the Eternal God.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#eleven.htm)
12. [Christ the Creator, Preserver, Redeemer, and Searcher of hearts. Therefore, the Eternal God.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twelve.htm)
13. [Christ, by his own inherent power, wrought miracles, and bestowed the power of working them on others. Out of the Eternal God there is no salvation, no righteousness, no life. All these are in Christ. Christ, consequently, is the Eternal God. He in whom we believe and hope, to whom we pray, whom the Church acknowledges as the Saviour of the faithful, whom to know is life eternal, in whom the pious glory, and through whom eternal blessings are communicated, is the Eternal God. All these Christ is, and, therefore, he is God.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#thirteen.htm)
14. [The Divinity of the Spirit proved.
I. He is the Creator and Preserver of the world.
II. He sent the Prophets.
III. He quickeneth all things.
IV. He is everywhere present.
V. He renews the saints, and fits them for eternal life.
VI. All the offices of Deity belong to him.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#fourteen.htm)
15. [The Divinity of the Spirit continued.
VII. He is called God.
VIII. Blasphemy against him is not forgiven.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#fifteen.htm)
16. [What view to be taken of the Trinity. The form of Christian baptism proves that there are three persons in one essence. The Arian and Macedonian heresies.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#sixteen.htm)
17. [Of the distinction of Persons. They are distinct, but not divided. This proved.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#seventeen.htm)
18. [Analogies taken from human affairs to be cautiously used. Due regard to be paid to those mentioned by Scripture.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#eighteen.htm)
19. [How the Three Persons not only do not destroy, but constitute the most perfect unity.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#nineteen.htm)
20. [Conclusion of this part of the chapter, and summary of the true doctrine concerning the unity of Essence and the Three Persons.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twenty.htm)
21. [Refutation of Arian, Macedonian, and Anti Trinitarian heresies. Caution to be observed.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentyone.htm)
22. [The more modern Anti Trinitarians, and especially Servetus, refuted.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentytwo.htm)
23. [Other Anti Trinitarians refuted. No good objection that Christ is called the Son of God, since he is also called God. Impious absurdities of some heretics.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentythr.htm)
24. [The name of God sometimes given to the Son absolutely as to the Father. Same as to other attributes. Objections refuted.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentyfor.htm)
25. [Objections further refuted. Caution to be used.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentyfiv.htm)
26. [Previous refutations further explained.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentysix.htm)
27. [Reply to certain passages produced from Irenaeus. The meaning of Irenaeus.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentysev.htm)
28. [Reply to certain passages produced from Tertullian. The meaning of Tertullian.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentyeig.htm)
29. [Anti Trinitarians refuted by ancient Christian writers; e. g., Justin, Hilary. Objections drawn from writings improperly attributed to Ignatius. Conclusion of the whole discussion concerning the Trinity.](https://reformed.org/books/institutes/books/book1/bk1ch13.html#twentynin.htm)
30. [**Even in the Creation of the Universe and of All Things, Scripture by Unmistakable Marks Distinguishes the True God from False Gods.**](https://reformed.org/books/institutes/books/book1/bk1ch14.html)

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| *In this chapter commences the second part of Book First, viz., the knowledge of man. Certain things premised.* |
| *I. The creation of the world generally, (s. 1 and 2.)* |
| *II. The subject of angels considered, (s. 3-13.)* |
| *III. Of bad angels or devils, (s. 13-20;) and,* |
| *IV. The practical use to be made of the history of the creation, (s. 20-22.)* |

1. [The mere fact of creation should lead us to acknowledge God, but to prevent our falling away to Gentile fictions, God has been pleased to furnish a history of the creation. An impious objection, Why the world was not created sooner? Answer to it. Shrewd saying of an old man.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#one.htm)
2. [For the same reason, the world was created, not in an instant, but in six days. The order of creation described, showing that Adam was not created until God had, with infinite goodness made ample provision for him.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#two.htm)
3. [The doctrine concerning angels expounded.
1. That we may learn from them also to acknowledge God.
2. That we may be put on our guard against the errors of the worshippers of angels and the Manichees. Manicheeism refuted. Rule of piety.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#three.htm)
4. [The angels created by God. At what time and in what order it is inexpedient to inquire. The garrulity of the Pseudo-Dionysius.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#four.htm)
5. [The nature, offices, and various names of angels.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#five.htm)
6. [Angels the dispensers of the divine beneficence to us.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#six.htm)
7. [A kind of prefects over kingdoms and provinces, but specially the guardians of the elect. Not certain that every believer is under the charge of a single angel. Enough, that all angels watch over the safety of the Church.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#seven.htm)
8. [The number and orders of angels not defined. Why angels said to be winged.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#eight.htm)
9. [Angels are ministering spirits and spiritual essences.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#nine.htm)
10. [The heathen error of placing angels on the throne of God refuted.
1. By passages of Scripture.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#ten.htm)
11. [Refutation continued.
2. By inferences from other passages. Why God employs the ministry of angels.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#eleven.htm)
12. [Use of the doctrine of Scripture concerning the holy angels.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#twelve.htm)
13. [The doctrine concerning bad angels or devils reduced to four heads.
1. That we may guard against their wiles and assaults.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#thirteen.htm)
14. [That we may be stimulated to exercises of piety. Why one angel in the singular number often spoken of.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#fourteen.htm)
15. [The devil being described as the enemy of man, we should perpetually war against him.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#fifteen.htm)
16. [The wickedness of the devil not by creation but by corruption. Vain and useless to inquire into the mode, time, and character of the fall of angels.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#sixteen.htm)
17. [Though the devil is always opposed in will and endeavour to the will of God, he can do nothing without his permission and consent.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#seventeen.htm)
18. [God so overrules wicked spirits as to permit them to try the faithful, and rule over the wicked.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#eighteen.htm)
19. [The nature of bad angels. They are spiritual essences endued with sense and intelligence.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#nineteen.htm)
20. [The latter part of the chapter briefly embracing the history of creation, and showing what it is of importance for us to know concerning God.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#twenty.htm)
21. [The special object of this knowledge is to prevent us, through ingratitude or thoughtlessness, from overlooking the perfections of God. Example of this primary knowledge.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#twentyone.htm)
22. [Another object of this knowledge, viz., that perceiving how these things were created for our use, we may be excited to trust in God, pray to him, and love him.](https://reformed.org/books/institutes/books/book1/bk1ch14.html#twentytwo.htm)
23. [**Discussion of Human Nature as Created, of the Faculties of the Soul, of the Image of God, of Free Will, and of the Original Integrity of Man's Nature.**](https://reformed.org/books/institutes/books/book1/bk1ch15.html)

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| *This chapter is thus divided: -* |
| *I. The necessary rules to be observed in considering the state of man before the fall being laid down, the point first considered is the creation of the body, and the lesson taught by its being formed out of the earth, and made alive, sec. 1.* |
| *II. The immortality of the human soul is proved by various solid arguments, sec. 2.* |
| *III. The image of God (the strongest proof of the soul's immortality) is considered, and various absurd fancies are refuted, sec. 3.* |
| *IV. Several errors which obscure the light of truth being dissipated, follows a philosophical and theological consideration of the faculties of the soul before the fall.* |

1. [A twofold knowledge of God, viz., before the fall and after it. The former here considered. Particular rules or precautions to be observed in this discussion. What we are taught by a body formed ant of the dust, and tenanted by a spirit.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#one.htm)
2. [The immortality of the soul proved from,
1. The testimony of conscience.
2. The knowledge of God.
3. The noble faculties with which it is endued.
4. Its activity and wondrous fancies in sleep.
5. Innumerable passages of Scripture.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#two.htm)
3. [The image of God one of the strongest proofs of the immortality of the soul. What meant by this image. The dreams of Osiander concerning the image of God refuted. Whether any difference between "image" and "likeness." Another objection of Osiander refuted. The image of God conspicuous in the whole Adam.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#three.htm)
4. [The image of God is in the soul. Its nature may be learnt from its renewal by Christ. What comprehended under this renewal. What the image of God in man before the fall. In what things it now appears. When and where it will be seen in perfection.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#four.htm)
5. [The dreams of the Manichees and of Servetus, as to the origin of the soul, refuted. Also of Osiander, who denies that there is any image of God in man without essential righteousness.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#five.htm)
6. [The doctrine of philosophers as to the faculties of the soul generally discordant, doubtful, and obscure. The excellence of the soul described. Only one soul in each man. A brief review of the opinion of philosophers as to the faculties of the soul. What to be thought of this opinion.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#six.htm)
7. [The division of the faculties of the soul into intellect and will, more agreeable to Christian doctrine.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#seven.htm)
8. [The power and office of the intellect and will in man before the fall. Man's free will. This freedom lost by the fall - a fact unknown to philosophers. The delusion of Pelagians and Papists. Objection as to the fall of man when free, refuted.](https://reformed.org/books/institutes/books/book1/bk1ch15.html#eight.htm)
9. [**God by His Power Nourishes and Maintains the World Created by Him, and Rules Its Several Parts by His Providence.**](https://reformed.org/books/institutes/books/book1/bk1ch16.html)

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| *The divisions of this chapter are,* |
| *I. The doctrine of the special providence of God over all the creatures, singly and collectively, as opposed to the dreams of the Epicureans about fortune and fortuitous causes.* |
| *II. The fiction of the Sophists concerning the omnipotence of God, and the error of philosophers, as to a confused and equivocal government of the world, see. 1-5. All animals, but especially mankind, from the peculiar superintendence exercised over them, are proofs, evidences, and examples of the providence of God, sec. 6, 7.* |
| *III. A consideration of fate, fortune, chance, contingence, and uncertain events, (on which the matter here under discussion turns.)* |

1. [Even the wicked, under the guidance of carnal sense, acknowledge that God is the Creator. The godly acknowledge not this only, but that he is a most wise and powerful governor and preserver of all created objects. In so doing, they lean on the Word of God, some passages from which are produced.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#one.htm)
2. [Refutation of the Epicureans, who oppose fortune and fortuitous causes to Divine Providence, as taught in Scripture. The sun, a bright manifestation of Divine Providence.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#two.htm)
3. [Figment of the Sophists as to an indolent Providence refuted. Consideration of the Omnipotence as combined with the Providence of God. Double benefit resulting from a proper acknowledgement of the Divine Omnipotence. Cavils of Infidelity.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#three.htm)
4. [A definition of Providence refuting the erroneous dogmas of Philosophers. Dreams of the Epicureans and Peripatetics.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#four.htm)
5. [Special Providence of God asserted and proved by arguments founded on a consideration of the Divine Justice and Mercy. Proved also by passages of Scripture, relating to the sky, the earth, and animals.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#five.htm)
6. [Special Providence proved by passages relating to the human race, and the more especially that for its sake the world was created.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#six.htm)
7. [Special Providence proved, lastly, from examples taken from the history of the Israelites, of Jonah, Jacob, and from daily experience.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#seven.htm)
8. [Erroneous views as to Providence refuted: -
I. The sect of the Stoics.
II. The fortune and chance of the Heathen.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#eight.htm)
9. [How things are said to be fortuitous to us, though done by the determinate counsel of God. Example. Error of separating contingency and event from the secret, but just, and most wise counsel of God. Two examples.](https://reformed.org/books/institutes/books/book1/bk1ch16.html#nine.htm)
10. [**How We May Apply This Doctrine to Our Greatest Benefit.**](https://reformed.org/books/institutes/books/book1/bk1ch17.html)

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| *This chapter may be conveniently divided into two parts: -* |
| *I. A general explanation is given of the doctrine of Divine Providence, in so far as conducive to the solid instruction and consolation of the godly, sect. 1, and specially sect. 2-12. First, however, those are refuted who deny that the world is governed by the secret and incomprehensible counsel of God; those also who throw the blame of all wickedness upon God, and absurdly pretend that exercises of piety are useless, sect. 2-5. Thereafter is added a holy meditation on Divine Providence, which, in the case of prosperity, is painted to the life, sect. 6-11.* |
| *II. A solution of two objections from passages of Scripture, which attribute repentance to God, and speak of something like an abrogation of his decrees.* |

1. [Summary of the doctrine of Divine Providence.
1. It embraces the future and the past.
2. It works by means, without means, and against means.
3. Mankind, and particularly the Church, the object of special care.
4. The mode of administration usually secret, but always just. This last point more fully considered.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#one.htm)
2. [The profane denial that the world is governed by the secret counsel of God, refuted by passages of Scripture. Salutary counsel.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#two.htm)
3. [This doctrine, as to the secret counsel of God in the government of the world, gives no countenance either to the impiety of those who throw the blame of their wickedness upon God, the petulance of those who reject means, or the error of those who neglect the duties of religion.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#three.htm)
4. [As regards future events, the doctrine of Divine Providence not inconsistent with deliberation on the part of man.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#four.htm)
5. [In regard to past events, it is absurd to argue that crimes ought not to be punished, because they are in accordance with the divine decrees.
1. The wicked resist the declared will of God.
2. They are condemned by conscience.
3. The essence and guilt of the crime is in themselves, though God uses them as instruments.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#five.htm)
6. [A holy meditation on Divine Providence.
1. All events happen by the ordination of God.
2. All things contribute to the advantage of the godly.
3. The hearts of men and all their endeavours are in the hand of God.
4. Providence watches for the safety of the righteous.
5. God has a special care of his elect.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#six.htm)
7. [Meditation on Providence continued.
6. God in various ways curbs and defeats the enemies of the Church.
7. He overrules all creatures, even Satan himself, for the good of his people.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#seven.htm)
8. [Meditation on Providence continued.
8. He trains the godly to patience and moderation. Examples. Joseph, Job, and David.
9. He shakes off their lethargy, and urges them to repentance.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#eight.htm)
9. [Meditation continued.
10. The right use of inferior causes explained.
11. When the godly become negligent or imprudent in the discharge of duty, Providence reminds them of their fault.
12. It condemns the iniquities of the wicked.
13. It produces a right consideration of the future, rendering the servants of God prudent, diligent, and active.
14. It causes them to resign themselves to the wisdom and omnipotence of God, and, at the same time, makes them diligent in their calling.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#nine.htm)
10. [Meditation continued.
15. Though human life is beset with innumerable evils, the righteous, trusting to Divine Providence, feel perfectly secure.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#ten.htm)
11. [The use of the foregoing meditation.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#eleven.htm)
12. [The second part of the chapter, disposing of two objections.
1. That Scripture represents God as changing his purpose, or repenting, and that, therefore, his Providence is not fixed. Answer to this first objection. Proof from Scripture that God cannot repent.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#twelve.htm)
13. [Why repentance attributed to God.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#thirteen.htm)
14. [Second objection, that Scripture speaks of an annulment of the divine decrees. Objection answered. Answer confirmed by an example.](https://reformed.org/books/institutes/books/book1/bk1ch17.html#fourteen.htm)
15. [**God So Uses the Works of the Ungodly, and So Bends Their Minds to Carry Out His Judgments, that He Remains Pure from Every Stain.**](https://reformed.org/books/institutes/books/book1/bk1ch18.html)

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| *This last chapter of the First Book consists of three parts:* |
| *I. It having been said above that God bends all the reprobate, and even Satan himself, at his will, three objections are started. First, that this happens by the permission, not by the will of God. To this objection there is a twofold reply, the one, that angels and men, good and bad, do nothing but what is appointed by God; the second, that all movements are secretly directed to their end by the hidden inspiration of God, sec. 1, 2.* |
| *II. A second objection is, that there are two contrary wills in God, if by a secret counsel he decrees what he openly prohibits by his law. This objection refuted, sec. 3.* |
| *III. The third objection is, that God is made the author of all wickedness, when he is said not only to use the agency of the wicked, but also to govern their counsels and affections, and that therefore the wicked are unjustly punished. This objection refuted in the last section.* |

1. [The carnal mind the source of the objections which are raised against the Providence of God. A primary objection, making a distinction between the permission and the will of God, refuted. Angels and men, good and bad, do nought but what has been decreed by God. This proved by examples.](https://reformed.org/books/institutes/books/book1/bk1ch18.html#one.htm)
2. [All hidden movements directed to their end by the unseen but righteous instigation of God. Examples, with answers to objections.](https://reformed.org/books/institutes/books/book1/bk1ch18.html#two.htm)
3. [These objections originate in a spirit of pride and blasphemy. Objection, that there must be two contrary wills in God, refuted. Why the one simple will of God seems to us as if it were manifold.](https://reformed.org/books/institutes/books/book1/bk1ch18.html#three.htm)
4. [Objection, that God is the author of sin, refuted by examples. Augustine's answer and admonition.](https://reformed.org/books/institutes/books/book1/bk1ch18.html#four.htm)