**BOOK II.** THE KNOWLEDGE OF GOD THE REDEEMER IN CHRIST, FIRST DISCLOSED TO THE FATHERS UNDER THE LAW, AND THEN TO US IN THE GOSPEL.

1. [**By the Fall and Revolt of Adam the Whole Human Race Was Delivered to the Curse, and Degenerated from Its Original Condition; the Doctrine of Original Sin.**](https://reformed.org/books/institutes/books/book2/bk2ch01.html)

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| *I. How necessary the knowledge of ourselves is, its nature, the danger of mistake, its leading parts, sect. 1, 2, 3.* |
| *II. The causes of Adam's fearful fall, sect. 4.* |
| *III. The effects of the fall extending to Adam's posterity, and all the creatures, sect. 5, to the end of the Chapter, where the nature, propagation, and effect of original sin are considered.* |

1. [The knowledge of ourselves most necessary. To use it properly we must be divested of pride, and clothed with true humility, which will dispose us to consider our fall, and embrace the mercy of God in Christ.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#one.htm)
2. [Though there is plausibility in the sentiment which stimulates us to self-admiration, the only sound sentiment is that which inclines us to true humbleness of mind. Pretexts for pride. The miserable vanity of sinful man.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#two.htm)
3. [Different views taken by carnal wisdom and by conscience, which appeals to divine justice as its standard. The knowledge of ourselves, consisting of two parts, the former of which having already been discussed, the latter is here considered.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#three.htm)
4. [In considering this latter part, two points to be considered;  
   1. How it happened that Adam involved himself and the whole human race in this dreadful calamity. This the result not of sensual intemperance, but of infidelity, (the source of other heinous sins,) which led to revolt from God, from whom all true happiness must be derived. An enumeration of the other sins produced by the infidelity of the first man.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#four.htm)
5. [The second point to be considered is, the extent to which the contagious influence of the fall extends. It extends,  
   1. To all the creatures, though unoffending; and,  
   2. To the whole posterity of Adam. Hence hereditary corruption, or original sin, and the depravation of a nature which was previously pure and good. This depravation communicated to the whole posterity of Adam, but not in the way supposed by the Pelagians and Celestians.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#five.htm)
6. [Depravation communicated not merely by imitation, but by propagation. This proved,  
   1. From the contrast drawn between Adam and Christ. Confirmation from passages of Scripture;  
   2. From the general declaration that we are the children of wrath.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#six.htm)
7. [Objection, that if Adam's sin is propagated to his posterity, the soul must be derived by transmission. Answer. Another objection, viz., that children cannot derive corruption from pious parents. Answer.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#seven.htm)
8. [Definition of original sin. Two parts in the definition. Exposition of the latter part. Original sin exposes us to the wrath of God. It also produces in us the works of the flesh. Other definitions considered.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#eight.htm)
9. [Exposition of the former part of the definition, viz., that hereditary depravity extends to all the faculties of the soul.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#nine.htm)
10. [From the exposition of both parts of the definition it follows that God is not the author of sin, the whole human race being corrupted by an inherent viciousness.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#ten.htm)
11. [This, however, is not from nature, but is an adventitious quality. Accordingly, the dream of the Manichees as to two principles vanishes.](https://reformed.org/books/institutes/books/book2/bk2ch01.html#eleven.htm)
12. [**Man Has Now Been Deprived of Freedom of Choice and Bound Over to Miserable Servitude.**](https://reformed.org/books/institutes/books/book2/bk2ch02.html)

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| *Having in the first chapter treated of the fall of man, and the corruption of the human race, it becomes necessary to inquire, Whether the sons of Adam are deprived of all liberty; and if any particle of liberty remains, how far its power extends? The four next chapters are devoted to this question. This second chapter may be reduced to three general heads: -* |
| *I. The foundation of the whole discussion.* |
| *II. The opinions of others on the subject of human freedom, see. 2-9.* |
| *III. The true doctrine on the subject, see. 10-27.* |

1. [Connection of the previous with the four following chapters. In order to lay a proper foundation for the discussion of free will, two obstacles in the way to be removed, viz., sloth and pride. The basis and sum of the whole discussion. The solid structure of this basis, and a clear demonstration of it by the argument a majori ad minus. Also from the inconveniences and absurdities arising from the obstacle of pride.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#one.htm)
2. [The second part of the chapter containing the opinions of others.  
   1. The opinions of philosophers.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#two.htm)
3. [The labyrinths of philosophers. A summary of the opinion common to all the philosophers.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#three.htm)
4. [The opinions of others continued, viz., The opinions of the ancient theologians on the subject of free will. These composed partly of Philosophy and partly of Theology. Hence their falsehood, extravagance, perplexity, variety, and contradiction. Too great fondness for philosophy in the Church has obscured the knowledge of God and of ourselves. The better to explain the opinions of philosophers, a definition of Free Will given. Wide difference between this definition and these opinions.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#four.htm)
5. [Certain things annexed to Free Will by the ancient theologians, especially the Schoolmen. Many kinds of Free Will according to them.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#five.htm)
6. [Puzzles of scholastic divines in the explanation of this question.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#six.htm)
7. [The conclusion that so trivial a matter ought not to be so much magnified. Objection of those who have a fondness for new terms in the Church. Objection answered.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#seven.htm)
8. [Another answer. The Fathers, and especially Augustine, while retaining the term Free Will, yet condemned the doctrine of the heretics on the subject, as destroying the grace of God.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#eight.htm)
9. [The language of the ancient writers on the subject of Free Will is, with the exception of that of Augustine, almost unintelligible. Still they set little or no value on human virtue, and ascribe the praise of all goodness to the Holy Spirit.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#nine.htm)
10. [The last part of the chapter, containing a simple statement of the true doctrine. The fundamental principle is, that man first begins to profit in the knowledge of himself when he becomes sensible of his ruined condition. This confirmed,  
    1. by passages of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#ten.htm)
11. [Confirmed,  
    2. by the testimony of ancient theologians.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#eleven.htm)
12. [The foundation being laid, to show how far the power both of the intellect and will now extends, it is maintained in general, and in conformity with the views of Augustine and the Schoolmen, that the natural endowments of man are corrupted, and the supernatural almost entirely lost. A separate consideration of the powers of the Intellect and the Will. Some general considerations,  
    1. The intellect possesses some powers of perception. Still it labours under a twofold defect.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twelve.htm)
13. [Man's intelligence extends both to things terrestrial and celestial. The power of the intellect in regard to the knowledge of things terrestrial.  
    First, with regard to matters of civil polity.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#thirteen.htm)
14. [The power of the intellect, secondly, with regard to the arts. Particular gifts in this respect conferred on individuals, and attesting the grace of God.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#fourteen.htm)
15. [The rise of this knowledge of things terrestrial, first, that we may see how human nature, notwithstanding of its fall, is still adorned by God with excellent endowments.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#fifteen.htm)
16. [Use of this knowledge continued. Secondly, that we may see that these endowments bestowed on individuals are intended for the common benefit of mankind. They are sometimes conferred even on the wicked.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#sixteen.htm)
17. [Some portion of human nature still left. This, whatever be the amount of it, should be ascribed entire]y to the divine indulgence. Reason of this. Examples.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#seventeen.htm)
18. [Second part of the discussion, namely, that which relates to the power of the human intellect in regard to things celestial. These reducible to three heads, namely, divine knowledge, adoption, and will. The blindness of man in regard to these proved and thus tested by a simile.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#eighteen.htm)
19. [Proved, moreover, by passages of Scripture, showing,  
    1. That the sons of Adam are endued with some light, but not enough to enable them to comprehend God. Reasons.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#nineteen.htm)
20. [Adoption not from nature, but from our heavenly Father, being sealed in the elect by the Spirit of regeneration. Obvious from many passages of Scripture, that, previous to regeneration, the human intellect is altogether unable to comprehend the things relating to regeneration. This fully proved.  
    First argument.  
    Second argument.  
    Third argument.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twenty.htm)
21. [Fourth argument. Scripture ascribes the glory of our adoption and salvation to God only. The human intellect blind as to heavenly things until it is illuminated. Disposal of a heretical objection.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentyone.htm)
22. [Human intellect ignorant of the true knowledge of the divine law. This proved by the testimony of an Apostle, by an inference from the same testimony, and from a consideration of the end and definition of the Law of Nature. Plato obviously mistaken in attributing all sins to ignorance.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentytwo.htm)
23. [Themistius nearer the truth in maintaining, that the delusion of the intellect is manifested not so much in generals as in particulars. Exception to this rule.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentythr.htm)
24. [Themistius, however, mistaken in thinking that the intellect is so very seldom deceived as to generals. Blindness of the human intellect when tested by the standard of the Divine Law, in regard both to the first and second tables. Examples.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentyfor.htm)
25. [A middle view to be taken, viz., that all sins are not imputable to ignorance, and, at the same time, that all sins do not imply intentional malice. All the human mind conceives and plans in this matter is evil in the sight of God. Need of divine direction every moment.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentyfiv.htm)
26. [The will examined. The natural desire of good, which is universally felt, no proof of the freedom of the human will. Two fallacies as to the use of terms, appetite and good.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentysix.htm)
27. [The doctrine of the Schoolmen on this subject opposed to and refuted by Scripture. The whole man being subject to the power of sin, it follows that the will, which is the chief seat of sin, requires to be most strictly curbed. Nothing ours but sin.](https://reformed.org/books/institutes/books/book2/bk2ch02.html#twentysev.htm)
28. [**Only Damnable Things Come Forth from Man's Corrupt Nature.**](https://reformed.org/books/institutes/books/book2/bk2ch03.html)

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| *The principal matters in this chapter are, -* |
| *I. A recapitulation of the former chapter, proving, from passages of Scriptures that the intellect and will of man are so corrupted, that no integrity, no knowledge or fear of God, can now be found in him, sect. 1 and 2.* |
| *II. Objections to this doctrine, from the virtues which shone in some of the heathen, refuted, sect. 3 and 4.* |
| *III. What kind of will remains in man, the slave of sin, sect. 5. The remedy and cure, sect. 6.* |
| *IV. The opinion of Neo-Pelagian sophists concerning the preparation and efficacy of the will, and also concerning perseverance and co-operating grace, refuted, both by reason and Scripture, sect. 7-12.* |
| *V. Some passages from Augustine confirming the truth of this doctrine, sect. 13 and 14.* |

1. [The intellect and will of the whole man corrupt. The term flesh applies not only to the sensual, but also to the higher part of the soul. This demonstrated from Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#one.htm)
2. [The heart also involved in corruption, and hence in no part of man can integrity, or knowledge or the fear of God, be found.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#two.htm)
3. [Objection, that some of the heathen were possessed of admirable endowments, and, therefore, that the nature of man is not entirely corrupt. Answer, Corruption is not entirely removed, but only inwardly restrained. Explanation of this answer.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#three.htm)
4. [Objection still urged, that the virtuous and vicious among the heathen must be put upon the same level, or the virtuous prove that human nature, properly cultivated, is not devoid of virtue. Answer, That these are not ordinary properties of human nature, but special gifts of God. These gifts defiled by ambition, and hence the actions proceeding from them, however esteemed by man, have no merit with God.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#four.htm)
5. [Though man has still the faculty of willing there is no soundness in it. He falls under the bondage of sin necessarily, and yet voluntarily. Necessity must be distinguished from compulsion. The ancient Theologians acquainted with this necessity. Some passages condemning the vacillation of Lombard.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#five.htm)
6. [Conversion to God constitutes the remedy or soundness of the human will. This not only begun, but continued and completed; the beginning, continuance, and completion, being ascribed entirely to God. This proved by Ezekiel's description of the stony heart, and from other passages of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#six.htm)
7. [Various Objections. -  
   1. The will is converted by God, but, when once prepared, does its part in the work of conversion. Answer from Augustine.  
   2. Grace can do nothing without will, nor the will without grace. Answer. Grace itself produces will. God prevents the unwilling, making him willing, and follows up this preventing grace that he may not will in vain. Another answer gathered from various passages of Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#seven.htm)
8. [Answer to the second Objection continued. No will inclining to good except in the elect. The cause of election out of man. Hence right will, as well as election, are from the good pleasure of God. The beginning of willing and doing well is of faith; faith again is the gift of God; and hence mere grace is the cause of our beginning to will well. This proved by Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#eight.htm)
9. [Answer to second Objection continued. That good will is merely of grace proved by the prayers of saints.  
   Three axioms  
   1. God does not prepare man's heart, so that he can afterwards do some good of himself, but every desire of rectitude, every inclination to study, and every effort to pursue it, is from Him.  
   2. This desire, study, and effort, do not stop short, but continue to effect.  
   3. This progress is constant. The believer perseveres to the end. A third Objection, and three answers to it.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#nine.htm)
10. [A fourth Objection. Answer. Fifth Objection. Answer. Answer confirmed by many passages of Scripture, and supported by a passage from Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#ten.htm)
11. [Perseverance not of ourselves, but of God. Objection. Two errors in the objection. Refutation of both.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#eleven.htm)
12. [An objection founded on the distinction of co-operating grace. Answer. Answer confirmed by the testimony of Augustine and Bernard.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#twelve.htm)
13. [Last part of the chapter, in which it is proved by many passages of Augustine, that he held the doctrine here taught.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#thirteen.htm)
14. [An objection, representing Augustine at variance with himself and other Theologians, removed. A summary of Augustine's doctrine on free will.](https://reformed.org/books/institutes/books/book2/bk2ch03.html#fourteen.htm)
15. [**How God Works in Men's Hearts.**](https://reformed.org/books/institutes/books/book2/bk2ch04.html)

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| *The leading points discussed in this chapter are,* |
| *I. Whether in bad actions anything is to be attributed to God; if anything, how much. Also, what is to be attributed to the devil and to man, sec. 1-5.* |
| *II. In indifferent matters, how much is to be attributed to God, and how much is left to man, sec. 6.* |
| *III. Two objections refuted, sec. 7, 8.* |

1. [Connection of this chapter with the preceding. Augustine's similitude of a good and bad rider. Question answered in respect to the devil.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#one.htm)
2. [Question answered in respect to God and man. Example from the history of Job. The works of God distinguished from the works of Satan and wicked men.  
   1. By the design or end of acting. How Satan acts in the reprobate.  
   2. How God acts in them.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#two.htm)
3. [Old Objection, that the agency of God in such cases is referable to prescience or permission, not actual operation. Answer, showing that God blinds and hardens the reprobate, and this in two ways;  
   1. By deserting them;  
   2. By delivering them over to Satan.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#three.htm)
4. [Striking passages of Scripture, proving that God acts in both ways, and disposing of the objection with regard to prescience. Confirmation from Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#four.htm)
5. [A modification of the former answer, proving that God employs Satan to instigate the reprobate, but, at the same time, is free from all taint.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#five.htm)
6. [How God works in the hearts of men in indifferent matters. Our will in such matters not so free as to be exempt from the overruling providence of God. This confirmed by various examples.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#six.htm)
7. [Objection, that these examples do not form the rule. An answer, fortified by the testimony of universal experience, by Scripture, and a passage of Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#seven.htm)
8. [Some, in arguing against the error of free will, draw an argument from the event. How this is to be understood.](https://reformed.org/books/institutes/books/book2/bk2ch04.html#eight.htm)
9. [**Refutation of the Objections Commonly Put Forward in Defense of Free Will.**](https://reformed.org/books/institutes/books/book2/bk2ch05.html)

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| *Objections reduced to three principal heads:-* |
| *I. Four absurdities advanced by the opponents of the orthodox doctrine concerning the slavery of the will, stated and refuted, sec. 1-5.* |
| *II. The passages of Scripture which they pervert in favour of their error, reduced to five heads, and explained, sec. 6-15.* |
| *III. Five other passages quoted in defence of free will expounded, sec. 16-19.* |

1. [Absurd fictions of opponents first refuted, and then certain passages of Scripture explained. Answer by a negative. Confirmation of the answer.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#one.htm)
2. [Another absurdity of Aristotle and Pelagius. Answer by a distinction. Answer fortified by passages from Augustine, and supported by the authority of an Apostle.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#two.htm)
3. [Third absurdity borrowed from the words of Chrysostom. Answer by a negative.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#three.htm)
4. [Fourth absurdity urged of old by the Pelagians. Answer from the works of Augustine. Illustrated by the testimony of our Saviour. Another answer, which explains the use of exhortations.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#four.htm)
5. [A third answer, which contains a fuller explanation of the second. Objection to the previous answers. Objection refuted. Summary of the previous answers.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#five.htm)
6. [First class of arguments which the Neo-Pelagians draw from Scripture in defence of free will.  
   1. The Law demands perfect obedience and therefore God either mocks us, or requires things which are not in our power. Answer by distinguishing precepts into three sorts. The first of these considered in this and the following section.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#six.htm)
7. [This general argument from the Law of no avail to the patrons of free will. Promises conjoined with precepts, prove that our sal vation is to be found in the grace of God. Objection, that the Law was given to the persons living at the time. Answer, confirmed by passages from Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#seven.htm)
8. [A special consideration of the three classes of precepts of no avail to the defenders of free will.  
   1. Precepts enjoining us to turn to God.  
   2. Precepts which simply speak of the observance of the Law.  
   3. Precepts which enjoin us to persevere in the grace of God.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#eight.htm)
9. [Objection. Answer. Confirmation of the answer from Jeremiah. Another objection refuted.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#nine.htm)
10. [A second class of arguments in defence of free will drawn from the promises of God, viz., that the promises which God makes to those who seek him are vain if it is not in our power to do, or not do, the thing required. Answer, which explains the use of promises, and removes the supposed inconsistency.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#ten.htm)
11. [Third class of arguments drawn from the divine upbraidings, - that it is in vain to upbraid us for evils which it is not in our power to avoid. Answer. Sinners are condemned by their own consciences, and, therefore, the divine upbraidings are just. Moreover, there is a twofold use in these upbraidings. Various passages of Scripture explained by means of the foregoing answers.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#eleven.htm)
12. [Objection founded on the words of Moses. Refutation by the words of an Apostle. Confirmation by argument.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#twelve.htm)
13. [Fourth class of arguments by the defenders of free will. God waits to see whether or not sinners will repent; therefore they can repent. Answer by a dilemma. Passage in Hosea explained.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#thirteen.htm)
14. [Fifth class of arguments in defence of free will. God and bad works described as our own, and therefore we are capable of both. Answer by an exposition, which shows that this argument is unavailing. Objection drawn from analogy. Answer. The nature and mode of divine agency in the elect.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#fourteen.htm)
15. [Conclusion of the answer to the last class of arguments.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#fifteen.htm)
16. [Third and last division of the chapter discussing certain passages of Scripture.  
    1. A passage from Genesis. Its true meaning explained.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#sixteen.htm)
17. [2. Passage from the Epistle to the Romans. Explanation. Refutation of an objection. Another refutation. A third refutation from Augustine.  
    3. A passage from First Corinthians. Answer to it.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#seventeen.htm)
18. [4. A passage from Ecclesiastes. Explanation. Another explanation.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#eighteen.htm)
19. [5. A passage from Luke. Explanation. Allegorical arguments weak. Another explanation. A third explanation. A fourth from Augustine. Conclusion and summary of the whole discussion concerning free will.](https://reformed.org/books/institutes/books/book2/bk2ch05.html#nineteen.htm)
20. [**Fallen Man Ought to Seek Redemption in Christ.**](https://reformed.org/books/institutes/books/book2/bk2ch06.html)

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| *The parts of this chapter are,* |
| *I. The excellence of the doctrine of Christ the Redeemer - a doctrine always entertained by the Church, sec. 1.* |
| *II. Christ, the Mediator in both dispensations, was offered to the faith of the pious Israelites and people of old, as is plain from the institution of sacrifice, the calling of Abraham's family, and the elevation of David and his posterity, sec. 2.* |
| *III. Hence the consolation, strength, hope, and confidence of the godly under the Law, Christ being offered to them in various ways by their heavenly Father.* |

1. [The knowledge of God the Creator of no avail without faith in Christ the Redeemer.  
   First reason.  
   Second reason strengthened by the testimony of an Apostle.  
   Conclusion. This doctrine entertained by the children of God in all ages from the beginning of the world. Error of throwing open heaven to the heathen, who know nothing of Christ. The pretexts for this refuted by passages of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch06.html#one.htm)
2. [God never was propitious to the ancient Israelites without Christ the Mediator.  
   First reason founded on the institution of sacrifice.  
   Second reason founded on the calling of Abraham.  
   Third reason founded on the elevation of David's family to regal dignity, and confirmed by striking passages of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch06.html#two.htm)
3. [Christ the solace ever promised to the afflicted; the banner of faith and hope always erected. This confirmed by various passages of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch06.html#three.htm)
4. [The Jews taught to have respect to Christ. This teaching sanctioned by our Saviour himself. The common saying, that God is the object of faith, requires to be explained and modified. Conclusion of this discussion concerning Christ. No saving knowledge of God in the heathen.](https://reformed.org/books/institutes/books/book2/bk2ch06.html#four.htm)
5. [**The Law Was Given, Not to Restrain the Folk of the Old Covenant Under Itself, but to Foster Hope of Salvation in Christ Until His Coming.**](https://reformed.org/books/institutes/books/book2/bk2ch07.html)

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| *The divisions of this chapter are,* |
| *I. The Moral and Ceremonial Law a schoolmaster to bring us to Christ, sec. 1, 2.* |
| *II. This true of the Moral Law, especially its conditional promises. These given for the best reasons. In what respect the observance of the Moral Law is said to be impossible, sec. 3-5.* |
| *III. Of the threefold office and use of the Moral Law, sec. 6-12. Antinomians refuted, sec. 13.* |
| *What the abrogation of the Law, Moral and Ceremonial, sec. 1–17.* |

1. [The whole system of religion delivered by the hand of Moses, in many ways pointed to Christ. This exemplified in the case of sacrifices, absolutions, and an endless series of ceremonies. This proved,  
   1. By the declared purpose of God;  
   2. By the nature of the ceremonies themselves;  
   3. From the nature of God;  
   4. From the grace offered to the Jews;  
   5. From the consecration of the priests.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#one.htm)
2. [Proof continued.  
   6. From a consideration of the kingdom erected in the family of David.  
   7. From the end of the ceremonies.  
   8. From the end of the Moral Law.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#two.htm)
3. [A more ample exposition of the last proof. The Moral Law leads believers to Christ. Showing the perfect righteousness required by God, it convinces us of our inability to fulfil it. It thus denies us life, adjudges us to death, and so urges us to seek deliverance in Christ.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#three.htm)
4. [The promises of the Law, though conditional, founded on the best reason. This reason explained.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#four.htm)
5. [No inconsistency in giving a law, the observance of which is impossible. This proved from reason, and confirmed by Scripture. Another confirmation from Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#five.htm)
6. [A consideration of the office and use of the Moral Law shows that it leads to Christ. The Law, while it describes the righteousness which is acceptable to God, proves that every man is unrighteous.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#six.htm)
7. [The Law fitly compared to a mirror, which shows us our wretchedness. This derogates not in any degree from its excellence.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#seven.htm)
8. [When the Law discloses our guilt, we should not despond, but flee to the mercy of God. How this may be done.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#eight.htm)
9. [Confirmation of the first use of the Moral Law from various passages in Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#nine.htm)
10. [A second use of the Law is to curb sinners. This most necessary for the good of the community at large; and this in respect not only of the reprobate, but also of the elect, previous to regeneration. This confirmed by the authority of an Apostle.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#ten.htm)
11. [The Law showing our wretchedness, disposes us to admit the remedy. It also tends to keep us in our duty. Confirmation from general experience.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#eleven.htm)
12. [The third and most appropriate use of the Law respects the elect.  
    1. It instructs and teaches them to make daily progress in doing the will of God.  
    2. Urges them by exhortation to obedience. Testimony of David. How he is to be reconciled with the Apostle.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#twelve.htm)
13. [The profane heresy of the Antinomians must be exploded. Argument founded on a passage in David, and another in Moses.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#thirteen.htm)
14. [Last part of the chapter treating of the abrogation of the Law. In what respect any part of the Moral Law abrogated.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#fourteen.htm)
15. [The curse of the Law how abrogated.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#fifteen.htm)
16. [Of the abrogation of the Ceremonial Law in regard to the observance only.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#sixteen.htm)
17. [The reason assigned by the Apostle applicable not to the Moral Law, but to ceremonial observances only. These abrogated, not only because they separated the Jews from the Gentiles, but still more because they were a kind of formal instruments to attest our guilt and impunity. Christ, by destroying these, is justly said to have taken away the handwriting that was against us, and nailed it to his cross.](https://reformed.org/books/institutes/books/book2/bk2ch07.html#seventeen.htm)
18. [**Explanation of the Moral Law (the Ten Commandments).**](https://reformed.org/books/institutes/books/book2/bk2ch08.html)

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| *This chapter consists of four parts -* |
| *I. Some general observations necessary for the understanding of the subject are made by way of preface, sec. 1-5.* |
| *II. Three things always to be attended to in ascertaining and expounding the meaning of the Moral Law, sec. 6-12.* |
| *III. Exposition of the Moral Law, or the Ten Commandments, sec. 13-15.* |
| *IV. The end for which the whole Law is intended, viz., to teach not only elementary principles, but perfection, sec. 15, to the end of the chapter.* |

1. [The Law was committed to writing, in order that it might teach more fully and perfectly that knowledge, both of God and of ourselves, which the law of nature teaches meagrely and obscurely. Proof of this, from an enumeration of the principal parts of the Moral Law; and also from the dictate of natural law, written on the hearts of all, and, in a manner, effaced by sin.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#one.htm)
2. [Certain general maxims.  
   1. From the knowledge of God, furnished by the Law, we learn that God is our Father and Ruler. Righteousness is pleasing, iniquity is an abomination in his sight. Hence, how weak soever we may be, our duty is to cultivate the one, and shun the other.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#two.htm)
3. [From the knowledge of ourselves, furnished by the Law, we learn to discern our own utter powerlessness, we are ashamed; and seeing it is in vain to seek for righteousness in ourselves, are induced to seek it elsewhere.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#three.htm)
4. [Hence, God has annexed promises and threatening to his promises. These not limited to the present life, but embrace things heavenly and eternal. They, moreover, attest the spotless purity of God, his love of righteousness, and also his kindness towards us.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#four.htm)
5. [The Law shows, moreover, that there is nothing more acceptable to God than obedience. Hence, all superstitious and hypocritical modes of worship are condemned. A remedy against superstitious worship and human presumption.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#five.htm)
6. [The second part of the chapter, containing three observations or rules. First rule, Our life must be formed by the Law, not only to external honesty, but to inward and spiritual righteousness. In this respect, the Law of God differs from civil laws, he being a spiritual Lawgiver, man not. This rule of great extent, and not sufficiently attended to.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#six.htm)
7. [This first rule confirmed by the authority of Christ, and vindicated from the false dogma of Sophists, who say that Christ is only another Moses.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#seven.htm)
8. [Second observation or rule to be carefully attended to, viz., that the end of the command must be inquired into, until it is ascertained what the Lawgiver approves or disapproves. Example. Where the Law approves, its opposite is condemned, and vice versa.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#eight.htm)
9. [Full explanation of this latter point. Example.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#nine.htm)
10. [The Law states what is most impious in each transgression, in order to show how heinous the transgression is. Example.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#ten.htm)
11. [Third observation or rule regards the division of the Law into Two Tables: the former comprehending our duty to God; the latter, our duty to our neighbour. The connection between these necessary and inseparable. Their invariable order. Sum of the Law.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#eleven.htm)
12. [Division of the Law into Ten Commandments. Various distinctions made with regard to them, but the best distinction that which divides them into Two Tables. Four commandments belong to the First, and six to the Second Table.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twelve.htm)
13. [The third part of the chapter, containing an exposition of the Decalogue. The preface vindicates the authority of the Law. This it does in three ways. First, by a declaration of its majesty.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirteen.htm)
14. [The preface to the Law vindicates its authority. Secondly, by calling to mind God's paternal kindness.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fourteen.htm)
15. [Thirdly, by calling to mind the deliverance out of the land of Egypt. Why God distinguishes himself by certain epithets. Why mention is made of the deliverance from Egypt. In what way, and how far, the remembrance of this deliverance should still affect us.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fifteen.htm)
16. [Exposition of the First Commandment. Its end. What it is to have God, and to have strange gods. Adoration due to God, trust, invocation, thanksgiving, and also true religion, required by the Commandment. Superstition, Polytheism, and Atheism, forbidden. What meant by the words, "before me."](https://reformed.org/books/institutes/books/book2/bk2ch08.html#sixteen.htm)
17. [Exposition of the Second Commandment. The end and sum of it. Two parts. Short enumeration of forbidden shapes.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#seventeen.htm)
18. [Why a threatening is added. Four titles applied to God, to make a deeper impression. He is called Mighty, Jealous, an Avenger, Merciful. Why said to be jealous. Reason drawn from analogy.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#eighteen.htm)
19. [Exposition of the threatening which is added. First, as to visiting the iniquity of the fathers upon the children. A misinterpretation on this head refuted, and the genuine meaning of the threatening explained.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#nineteen.htm)
20. [Whether this visiting of the sins of parents inconsistent with the divine justice. Apparently conflicting passages reconciled.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twenty.htm)
21. [Exposition of the latter part, viz., the showing mercy to thousands. The use of this promise. Consideration of an exception of frequent occurrence. The extent of this blessing.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentyone.htm)
22. [Exposition of the Third Commandment. The end and sum of it. Three parts. These considered. What it is to use the name of God in vain. Swearing. Distinction between this commandment and the Ninth.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentytwo.htm)
23. [An oath defined. It is a species of divine worship. This explained.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentythr.htm)
24. [Many modes in which this commandment is violated.  
    1. By taking God to witness what we know is false. The insult thus offered.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentyfor.htm)
25. [Modes of violation continued.  
    2. Taking God to witness in trivial matters. Contempt thus shown. When and how an oath should be used.  
    3. Substituting the servants of God instead of himself when taking an oath.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentyfiv.htm)
26. [The Anabaptists, who condemn all oaths, refuted.  
    1. By the authority of Christ, who cannot be opposed in anything to the Father. A passage perverted by the Anabaptists explained. The design of our Saviour in the passage. What meant by his there prohibiting oaths.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentysix.htm)
27. [The lawfulness of oaths confirmed by Christ and the apostles. Some approve of public, but not of private oaths. The lawfulness of the latter proved both by reason and example. Instances from Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentysev.htm)
28. [Exposition of the Fourth Commandment. Its end. Three purposes.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentyeig.htm)
29. [Explanation of the first purpose, viz., a shadowing forth of spiritual rest. This the primary object of the precept. God is therein set forth as our sanctifier; and hence we must abstain from work, that the work of God in us may not be hindered.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#twentynin.htm)
30. [The number seven denoting perfection in Scripture, this commandment may, in that respect, denote the perpetuity of the Sabbath, and its completion at the last day.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirty.htm)
31. [Taking a simpler view of the commandment, the number is of no consequence, provided we maintain the doctrine of a perpetual rest from all our works, and, at the same time, avoid a superstitious observance of days. The ceremonial part of the commandment abolished by the advent of Christ.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtyone.htm)
32. [The second and third purposes of the Commandment explained. These twofold and perpetual. This confirmed. Of religious assemblies.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtytwo.htm)
33. [Of the observance of the Lord's day, in answer to those who complain that the Christian people are thus trained to Judaism. Objection.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtythr.htm)
34. [Ground of this institution. There is no kind of superstitious necessity. The sum of the Commandment.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtyfor.htm)
35. [The Fifth Commandment, (the first of the Second Table,) expounded. Its end and substance. How far honour due to parents. To whom the term father applies.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtyfiv.htm)
36. [It makes no difference whether those to whom this honour is required are worthy or unworthy. The honour is claimed especially for parents. It consists of three parts.  
    1. Reverence.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtysix.htm)
37. [Honour due to parents continued.  
    2. Obedience.  
    3. Gratitude. Why a promise added. In what sense it is to be taken. The present life a testimony of divine blessing. The reservation considered and explained.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtysev.htm)
38. [Conversely a curse denounced on disobedient children. How far obedience due to parents, and those in the place of parents.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtyeig.htm)
39. [Sixth Commandment expounded. Its end and substance. God, as a spiritual Lawgiver, forbids the murder of the heart, and requires a sincere desire to preserve the life of our neighbour.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#thirtynin.htm)
40. [A twofold ground for this Commandment.  
    1. Man is the image of God.  
    2. He is our flesh.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#forty.htm)
41. [Exposition of the Seventh Command. The end and substance of it. Remedy against fornication.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortyone.htm)
42. [Continence an excellent gift, when under the control of God only. Altogether denied to some; granted only for a time to others. Argument in favour of celibacy refuted.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortytwo.htm)
43. [Each individual may refrain from marriage so long as he is fit to observe celibacy. True celibacy, and the proper use of it. Any man not gifted with continence wars with God and with nature, as constituted by him, in remaining unmarried. Chastity defined.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortythr.htm)
44. [Precautions to be observed in married life. Everything repugnant to chastity here condemned.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortyfor.htm)
45. [Exposition of the Eighth Commandment. Its end and substance. Four kinds of theft. The bad acts condemned by this Commandment. Other peculiar kinds of theft.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortyfiv.htm)
46. [Proper observance of this Commandment. Four heads. Application.  
    1. To the people and the magistrate.  
    2. To the pastors of the Church and their flocks.  
    3. To parents and children.  
    4. To the old and the young.  
    5. To servants and masters.  
    6. To individuals.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortysix.htm)
47. [Exposition of the ninth Commandment. Its end and substance. The essence of the Commandment - detestation of falsehood, and the pursuit of truth. Two kinds of falsehood. Public and private testimony. The equity of this Commandment.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortysev.htm)
48. [How numerous the violations of this Commandment.  
    1. By detraction.  
    2. By evil speaking - a thing contrary to the offices of Christian charity.  
    3. By scurrility or irony.  
    4. By prying curiosity, and proneness to harsh judgements.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortyeig.htm)
49. [Exposition of the Tenth Commandment. Its end and substance. What meant by the term Covetousness. Distinction between counsel and the covetousness here condemned.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fortynin.htm)
50. [Why God requires so much purity. Objection. Answer. Charity toward our neighbour here principally commended. Why house, wife, man-servant, maid-servant, ox, and ass, &c., are mentioned. Improper division of this Commandment into two.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fifty.htm)
51. [The last part of the chapter. The end of the Law. Proof. A summary of the Ten Commandments. The Law delivers not merely rudiments and first principles, but a perfect standard of righteousness, modelled on the divine purity.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftyone.htm)
52. [Why, in the Gospels and Epistles, the latter table only mentioned, and not the first. The same thing occurs in the Prophets.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftytwo.htm)
53. [An objection to what is said in the former section removed.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftythr.htm)
54. [A conduct duly regulated by the divine Law, characterised by charity toward our neighbour. This subverted by those who give the first place to self-love. Refutation of their opinion.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftyfor.htm)
55. [Who our neighbour. Double error of the Schoolmen on this point.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftyfiv.htm)
56. [This error consists,  
    I. In converting precepts into counsels to be observed by monks.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftysix.htm)
57. [Refutation of this error from Scripture and the ancient Theologians. Sophistical objection obviated.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftysev.htm)
58. [Error of the Schoolmen consists,  
    II. In calling hidden impiety and covetousness venial sins. Refutation drawn,  
    1. From a consideration of the whole Decalogue.  
    2. The testimony of an Apostle.  
    3. The authority of Christ.  
    4. The nature and majesty of God.  
    5. The sentence pronounced against sin.  
    Conclusion.](https://reformed.org/books/institutes/books/book2/bk2ch08.html#fiftyeig.htm)
59. [**Christ, Although He Was Known to the Jews Under the Law, Was at Length Clearly Revealed Only in the Gospel.**](https://reformed.org/books/institutes/books/book2/bk2ch09.html)

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| *There are three principal heads in this chapter -* |
| *I. Preparatory to a consideration of the knowledge of Christ, and the benefits procured by him; the 1st and 2d sections are occupied with the dispensation of this knowledge, which, after the manifestation of Christ in the flesh, was more clearly revealed than under the Law.* |
| *II. A refutation of the profane dream of Servetus, that the promises are entirely abrogated, sec. 3. Likewise, a refutation of those who do not properly compare the Law with the Gospel, sec. 4.* |
| *III. A necessary and brief exposition of the ministry of John Baptist, which occupies an intermediate place between the law and the Gospel.* |

1. [The holy fathers under the Law saw the day of Christ, though obscurely. He is more fully revealed to us under the Gospel. A reason for this, confirmed by the testimony of Christ and his Apostles.](https://reformed.org/books/institutes/books/book2/bk2ch09.html#one.htm)
2. [The term Gospel, used in its most extensive sense, comprehends the attestations of mercy which God gave to the fathers. Properly, however, it means the promulgation of grace exhibited in the God-man Jesus Christ.](https://reformed.org/books/institutes/books/book2/bk2ch09.html#two.htm)
3. [The notion of Servetus, that the promises are entirely abolished, refuted. Why we must still trust to the promises of God. Another reason. Solution of a difficulty.](https://reformed.org/books/institutes/books/book2/bk2ch09.html#three.htm)
4. [Refutation of those who do not properly compare the Law and the Gospel. Answer to certain questions here occurring. The Law and the Gospel briefly compared.](https://reformed.org/books/institutes/books/book2/bk2ch09.html#four.htm)
5. [Third part of the chapter. Of the ministry of John the Baptist.](https://reformed.org/books/institutes/books/book2/bk2ch09.html#five.htm)
6. [**The Similarity of the Old and New Testaments.**](https://reformed.org/books/institutes/books/book2/bk2ch10.html)

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| *This chapter consists of four parts.* |
| *I. The sum, utility, and necessity of this discussion, sec. 1.* |
| *II. A proof that, generally speaking, the old and new dispensations are in reality one, although differently administered. Three points in which the two dispensations entirely agree, sec. 2-4.* |
| *III. The Old Testament, as well as the New, had regard to the hope of immortality and a future life, whence two other resemblances or points of agreement follow, viz., that both were established by the free mercy of God, and confirmed by the intercession of Christ. This proved by many arguments, passages of Scripture, and examples, see. 5-23.* |
| *IV. Conclusion of the whole chapter, where, for fuller confirmation, certain passages of Scripture are produced. Refutation of the cavils of the Sadducees and other Jews.* |

1. [Introduction, showing the necessity of proving the similarity of both dispensations in opposition to Servetus and the Anabaptists.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#one.htm)
2. [This similarity in general. Both covenants truly one, though differently administered. Three things in which they entirely agree.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#two.htm)
3. [First general similarity, or agreement, viz., that the Old Testament, equally with the New, extended its promises beyond the present life, and held out a sure hope of immortality. Reason for this resemblance. Objection answered.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#three.htm)
4. [The other two points of resemblance, viz., that both covenants were established in the mercy of God, and confirmed by the mediation of Christ.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#four.htm)
5. [The first of these points of resemblance being the foundation of the other two, a lengthened proof is given of it. The first argument taken from a passage, in which Paul, showing that the sacraments of both dispensations had the same meaning, proves that the condition of the ancient church was similar to ours.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#five.htm)
6. [An objection from John 6: 49, viz., that the Israelites ate manna in the wilderness, and are dead, whereas Christians eat the flesh of Christ, and die not. Answer reconciling this passage of the Evangelist with that of the Apostle.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#six.htm)
7. [Another proof from the Law and the Prophets, viz., the power of the divine word in quickening souls before Christ was manifested. Hence the believing Jews were raised to the hope of eternal life.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#seven.htm)
8. [Third proof from the form of the covenant, which shows that it was in reality one both before and after the manifestation of Christ in the flesh.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#eight.htm)
9. [Confirmation of the former proof from the clear terms in which the form is expressed. Another confirmation derived from the former and from the nature of God.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#nine.htm)
10. [Fourth proof from examples. Adam, Abel, and Noah, when tried with various temptations, neglecting the present, aspired with living faith and invincible hope to a better life. They, therefore, had the same aim as believers under the Gospel.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#ten.htm)
11. [Continuation of the fourth proof from the example of Abraham, whose call and whole course of life shows that he ardently aspired to eternal felicity. Objection disposed of.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#eleven.htm)
12. [Continuation of the fourth proof from the examples of Isaac and Jacob.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#twelve.htm)
13. [Conclusion of the fourth proof. Adam, Abel, Noah, Abraham, Isaac, Jacob, and others under the Law, looked for the fulfilment of the divine promises not on the earth, but in heaven. Hence they termed this life an earthly pilgrimage, and desired to be buried in the land of Canaan, which was a figure of eternal happiness.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#thirteen.htm)
14. [A fifth proof from Jacob's earnestness to obtain the birth-right. This shows a prevailing desire of future life. This perceived in some degree by Balaam.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#fourteen.htm)
15. [A sixth proof from David, who expects such great things from the Lord, and yet declares the present life to be mere vanity.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#fifteen.htm)
16. [A seventh proof also from David. His descriptions of the happiness of believers could only be realised in a future state.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#sixteen.htm)
17. [An eighth proof from the common feeling and confession of all the pious who sought by faith and hope to obtain in heaven what they did not see in the present shadowy life.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#seventeen.htm)
18. [A continuation and confirmation of the former proof from the exultation of the righteous, even amid the destruction of the world.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#eighteen.htm)
19. [A ninth proof from Job, who spoke most distinctly of this hope. Two objections disposed of.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#nineteen.htm)
20. [A tenth proof from the later Prophets, who taught that the happiness of the righteous was placed beyond the limits of the present life.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#twenty.htm)
21. [This clearly established by Ezekiel's vision of the dry bones, and a passage in Isaiah.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#twentyone.htm)
22. [Last proof from certain passages in the Prophets, which clearly show the future immortality of the righteous in the kingdom of heaven.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#twentytwo.htm)
23. [Conclusion of the whole discussion concerning the similarity of both dispensations. For fuller confirmation, four passages of Scripture produced. Refutation of the error of the Sadducees and other Jews, who denied eternal salvation and the sure hope of the Church.](https://reformed.org/books/institutes/books/book2/bk2ch10.html#twentythr.htm)
24. [**The Difference Between the Two Testaments.**](https://reformed.org/books/institutes/books/book2/bk2ch11.html)

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| *This chapter consists principally of three parts.* |
| *I. Five points of difference between the Old and the New Testament, sec. 1-11.* |
| *II. The last of these points being, that the Old Testament belonged to the Jews only, whereas the New Testament belongs to all; the calling of the Gentiles is shortly considered, sec. 12.* |
| *III. A reply to two objections usually taken to what is here taught concerning the difference between the Old and the New Testaments, sec. 13, 14.* |

1. [Five points of difference between the Old and the New Testaments. These belong to the mode of administration rather than the substance. First difference. In the Old Testament the heavenly inheritance is exhibited under temporal blessings; in the New, aids of this description are not employed.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#one.htm)
2. [Proof of this first difference from the simile of an heir in pupillarity, as in Gal. 4: 1.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#two.htm)
3. [This the reason why the Patriarchs, under the Law, set a higher value on this life and the blessings of it, and dreaded the punishments, these being even more striking. Why severe and sudden punishments existed under the Law.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#three.htm)
4. [A second difference. The Old Testament typified Christ under ceremonies. The New exhibits the immediate truth and the whole body. The scope of the Epistle to the Hebrews in explaining this difference. Definition of the Old Testament.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#four.htm)
5. [Hence the Law our Schoolmaster to bring us unto Christ.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#five.htm)
6. [Notwithstanding, among those under the Law, some of the strongest examples of faith are exhibited, their equals being scarcely to be found in the Christian Church. The ordinary method of the divine dispensation to be here attended to. These excellent individuals placed under the Law, and aided by ceremonies, that they might behold and hail Christ afar off.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#six.htm)
7. [Third difference. The Old Testament is literal, the New spiritual. This difference considered first generally.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#seven.htm)
8. [Next treated specially, on a careful examination of the Apostle's text. A threefold antithesis. The Old Testament is literal, deadly, temporary. The New is spiritual, quickening, eternal. Difference between the letter and the spirit.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#eight.htm)
9. [Fourth difference. The Old Testament belongs to bondage, the New to liberty. This confirmed by three passages of Scripture. Two objections answered.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#nine.htm)
10. [Distinction between the three last differences and the first. Confirmation of the above from Augustine. Condition of the patriarchs under the Old Testament.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#ten.htm)
11. [Fifth difference. The Old Testament belonged to one people only, the New to all.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#eleven.htm)
12. [The second part of the chapter depending on the preceding section. Of the calling of the Gentiles. Why the calling of the Gentiles scented to the Apostles so strange and new.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#twelve.htm)
13. [The last part of the chapter. Two objections considered.  
    1. God being immutable, cannot consistently disapprove what he once ordered. Answer confirmed by a passage of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#thirteen.htm)
14. [Objections.  
    2. God could at first have transacted with the Jews as he now does with Christians. Answer, showing the absurdity of this objection. Another answer founded on a just consideration of the divine will and the dispensation of grace.](https://reformed.org/books/institutes/books/book2/bk2ch11.html#fourteen.htm)
15. [**Christ Had to Become Man in Order to Fulfill the Office of Mediator.**](https://reformed.org/books/institutes/books/book2/bk2ch12.html)

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| *The two divisions of this chapter are,* |
| *I. The reasons why our Mediator behoved to be very God, and to become man, see. 1-3.* |
| *II. Disposal of various objections by some fanatics, and especially by Osiander, to the orthodox doctrine concerning the Mediator, sec. 4-7.* |

1. [Necessary, not absolutely, but by divine decree, that the Mediator should be God, and become man. Neither man nor angel, though pure, could have sufficed. The Son of God behoved to come down. Man in innocence could not penetrate to God without a Mediator, much less could he after the fall.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#one.htm)
2. [A second reason why the Mediator behoved to be God and man, viz., that he had to convert those who were heirs of hell into children of God.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#two.htm)
3. [Third reason, that in our flesh he might yield a perfect obedience, satisfy the divine justice, and pay the penalty of sin. Fourth reason, regarding the consolation and confirmation of the whole Church.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#three.htm)
4. [First objection against the orthodox doctrine: Answer to it. Conformation from the sacrifices of the Law, the testimony of the Prophets, Apostles, Evangelists, and even Christ himself.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#four.htm)
5. [Second objection: Answer: Answer confirmed. Third objection: Answer. Fourth objection by Osiander: Answer.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#five.htm)
6. [Fifth objection, forming the basis of Osiander's errors on this subject: Answer. Nature of the divine image in Adam. Christ the head of angels and men.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#six.htm)
7. [Sixth objection: Answer. Seventh objection: Answer. Eighth objection: Answer. Ninth objection: Answer. Tenth objection: Answer. Eleventh objection: Answer. Twelfth objection: Answer. The sum of the doctrine.](https://reformed.org/books/institutes/books/book2/bk2ch12.html#seven.htm)
8. [**Christ Assumed the True Substance of Human Flesh.**](https://reformed.org/books/institutes/books/book2/bk2ch13.html)

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| *The heads of this chapter are,* |
| *I. The orthodoxy doctrine as to the true humanity of our Saviour, proved from many passages of Scripture, sec. 1.* |
| *II. Refutation of the impious objections of the Marcionites, Manichees, and similar heretics, sec. 2-4.* |

1. [Proof of the true humanity of Christ, against the Manichees and Marcionites.](https://reformed.org/books/institutes/books/book2/bk2ch13.html#one.htm)
2. [Impious objections of heretics further discussed. Six objections answered.](https://reformed.org/books/institutes/books/book2/bk2ch13.html#two.htm)
3. [Other eight objections answered.](https://reformed.org/books/institutes/books/book2/bk2ch13.html#three.htm)
4. [**How the Two Natures of the Mediator Make One Person.**](https://reformed.org/books/institutes/books/book2/bk2ch14.html)

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| *This chapter contains two principal heads:* |
| *I. A brief exposition of the doctrine of Christ's two natures in one person, sec. 1-4.* |
| *II. A refutation of the heresies of Servetus, which destroy the distinction of natures in Christ, and the eternity of the divine nature of the Son.* |

1. [Proof of two natures in Christ - a human and a divine. Illustrated by analogy, from the union of body and soul. Illustration applied.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#one.htm)
2. [Proof from passages of Scripture which distinguish between the two natures. Proof from the communication of properties.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#two.htm)
3. [Proof from passages showing the union of both natures. A rule to be observed in this discussion.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#three.htm)
4. [Utility and use of the doctrine concerning the two natures. The Nestorians. The Eutychians. Both justly condemned by the Church.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#four.htm)
5. [The heresies of Servetus refuted. General answer or sum of the orthodox doctrine concerning Christ. What meant by the hypostatic union. Objections of Servetus to the deity of Christ. Answer.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#five.htm)
6. [Another objection and answer. A twofold filiation of Christ.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#six.htm)
7. [Other objections answered.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#seven.htm)
8. [Conclusion of the former objections. Other pestilential heresies of Servetus.](https://reformed.org/books/institutes/books/book2/bk2ch14.html#eight.htm)
9. [**To Know the Purpose for Which Christ Was Sent by the Father, and What He Conferred Upon Us, We Must Look Above All at Three Things in Him: the Prophetic Office, Kingship, and Priesthood.**](https://reformed.org/books/institutes/books/book2/bk2ch15.html)

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| *The principal parts of this chapter are -* |
| *I. Of the Prophetical Office of Christ, its dignity and use, sec. 1, 2.* |
| *II. The nature of the Kingly power of Christ, and the advantage we derive from it, sec. 3-5.* |
| *III. Of the Priesthood of Christ, and the efficacy of it, sec. 6.* |

1. [Among heretics and false Christians, Christ is found in name only; but by those who are truly and effectually called of God, he is acknowledged as a Prophet, King, and Priest. In regard to the Prophetical Office, the Redeemer of the Church is the same from whom believers under the Law hoped for the full light of understanding.](https://reformed.org/books/institutes/books/book2/bk2ch15.html#one.htm)
2. [The unction of Christ, though it has respect chiefly to the Kingly Office, refers also to the Prophetical and Priestly Offices. The dignity, necessity, and use of this unction.](https://reformed.org/books/institutes/books/book2/bk2ch15.html#two.htm)
3. [From the spirituality of Christ's kingdom its eternity is inferred. This twofold, referring both to the whole body of the Church, and to its individual members.](https://reformed.org/books/institutes/books/book2/bk2ch15.html#three.htm)
4. [Benefits from the spiritual kingdom of Christ.  
   1. It raises us to eternal life.  
   2. It enriches us with all things necessary to salvation.  
   3. It makes us invincible by spiritual foes.  
   4. It animates us to patient endurance.  
   5. It inspires confidence and triumph.  
   6. It supplies fortitude and love.](https://reformed.org/books/institutes/books/book2/bk2ch15.html#four.htm)
5. [The unction of our Redeemer heavenly. Symbol of this unction. A passage in the apostle reconciled with others previously quoted, to prove the eternal kingdom of Christ.](https://reformed.org/books/institutes/books/book2/bk2ch15.html#five.htm)
6. [What necessary to obtain the benefit of Christ's Priesthood. We must set out with the death of Christ. From it follows,  
   1. His intercession for us.  
   2. Confidence in prayer.  
   3. Peace of conscience.  
   4. Through Christ, Christians themselves become priests. Grievous sin of the Papists in pretending to sacrifice Christ.](https://reformed.org/books/institutes/books/book2/bk2ch15.html#six.htm)
7. [**How Christ Has Fulfilled the Function of Redeemer to Acquire Salvation for Us. Here, Also, His Death and Resurrection Are Discussed, as Well as His Ascent Into Heaven.**](https://reformed.org/books/institutes/books/book2/bk2ch16.html)

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| *This chapter contains four leading heads -* |
| *I. A general consideration of the whole subject, including a discussion of a necessary question concerning the justice of God and his mercy in Christ, sec. 1-4.* |
| *II. How Christ fulfilled the office of Redeemer in each of its parts, sec. 5-17. His death, burial, descent to hell, resurrection, ascension to heaven, seat at the right hand of the Father, and return to judgement.* |
| *III. A great part of the Creed being here expounded, a statement is given of the view which ought to be taken of the Creed commonly ascribed to the Apostles, sec. 18.* |
| *IV. Conclusion, setting forth the doctrine of Christ the Redeemer, and the use of the doctrine, sec. 19.* |

1. [Every thing needful for us exists in Christ. How it is to be obtained.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#one.htm)
2. [Question as to the mode of reconciling the justice with the mercy of God. Modes of expression used in Scripture to teach us how miserable our condition is without Christ.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#two.htm)
3. [Not used improperly; for God finds in us ground both of hatred and love.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#three.htm)
4. [This confirmed from passages of Scripture and from Augustine.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#four.htm)
5. [The second part of the chapter, treating of our redemption by Christ. First generally. Redemption extends to the whole course of our Saviour's obedience, but is specially ascribed to his death. The voluntary subjection of Christ. His agony. His condemnation before Pilate. Two things observable in his condemnation.  
   1. That he was numbered among transgressors.  
   2. That he was declared innocent by the judge. Use to be made of this.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#five.htm)
6. [Why Christ was crucified. This hidden doctrine typified in the Law, and completed by the Apostles and Prophets. In what sense Christ was made a curse for us. The cross of Christ connected with the shedding of his blood.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#six.htm)
7. [Of the death of Christ. Why he died. Advantages from his death. Of the burial of Christ. Advantages.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#seven.htm)
8. [Of the descent into hell. This article gradually introduced into the Church. Must not be rejected, nor confounded with the previous article respecting burial.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#eight.htm)
9. [Absurd exposition concerning the Limbus Patrum. This fable refuted.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#nine.htm)
10. [The article of the descent to hell more accurately expounded. A great ground of comfort.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#ten.htm)
11. [Confirmation of this exposition from passages of Scripture and the works of ancient Theologians. An objection refuted. Advantages of the doctrine.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#eleven.htm)
12. [Another objection that Christ is insulted, and despair ascribed to him in its being said that he feared. Answer, from the statements of the Evangelists, that he did fear, was troubled in spirit, amazed, and tempted in all respects as we are, yet without sin. Why Christ was pleased to become weak. His fear without sin. Refutation of another objection, with an answer to the question, Did Christ fear death, and why? When did Christ descend to hell, and how? What has been said refutes the heresy of Apollinaris and of the Monothelites.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#twelve.htm)
13. [Of the resurrection of Christ. The many advantages from it.  
    1. Our righteousness in the sight of God renewed and restored.  
    2. His life the basis of our life and hope, also the efficacious cause of new life in us.  
    3. The pledge of our future resurrection.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#thirteen.htm)
14. [Of the ascension of Christ. Why he ascended. Advantages derived from it.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#fourteen.htm)
15. [Of Christ's seat at the Father's right hand. What meant by it.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#fifteen.htm)
16. [Many advantages from the ascension of Christ.  
    1. He gives access to the kingdom which Adam had shut up.  
    2. He intercedes for us with the Father.  
    3. His virtue being thence transfused into us, he works effectually in us for salvation.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#sixteen.htm)
17. [Of the return of Christ to judgement. Its nature. The quick and dead who are to be judged. Passages apparently contradictory reconciled. Mode of judgement.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#seventeen.htm)
18. [Advantages of the doctrine of Christ's return to judgement. Third part of the chapter, explaining the view to be taken of the Apostles' Creed. Summary of the Apostles' Creed.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#eighteen.htm)
19. [Conclusion of the whole chapter, showing that in Christ the salvation of the elect in all its parts is comprehended.](https://reformed.org/books/institutes/books/book2/bk2ch16.html#nineteen.htm)
20. **[Christ Rightly and Properly Said to Have Merited God's Grace and Salvation for Us.](https://reformed.org/books/institutes/books/book2/bk2ch17.html)**

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| *The three leading divisions of this chapter are, -* |
| *I. A proof from reason and from Scripture that the grace of God and the merit of Christ (the prince and author of our salvation) are perfectly compatible, sec. 1 and 2.* |
| *II. Christ, by his obedience, even to the death of the cross, (which was the price of our redemption,) merited divine favour for us, sec. 3-5.* |
| *III. The presumptuous rashness of the Schoolmen in treating this branch of doctrine.* |

1. [Christ not only the minister, but also the author and prince of salvation. Divine grace not obscured by this mode of expression. The merit of Christ not opposed to the mercy of God, but depends upon it.](https://reformed.org/books/institutes/books/book2/bk2ch17.html#one.htm)
2. [The compatibility of the two proved by various passages of Scripture.](https://reformed.org/books/institutes/books/book2/bk2ch17.html#two.htm)
3. [Christ by his obedience truly merited divine grace for us.](https://reformed.org/books/institutes/books/book2/bk2ch17.html#three.htm)
4. [This grace obtained by the shedding of Christ's blood, and his obedience even unto death.](https://reformed.org/books/institutes/books/book2/bk2ch17.html#four.htm)
5. [In this way he paid our ransom.](https://reformed.org/books/institutes/books/book2/bk2ch17.html#five.htm)
6. [The presumptuous manner in which the Schoolmen handle this subject.](https://reformed.org/books/institutes/books/book2/bk2ch17.html#six.htm)