



**Index of Parts, Chapters, Members,  
Sections, and Questions**

*Theologia Didactico-Polemica,  
Sive Systema Theologicum*

**Johannes Andreas Quenstedt**

Translated by Matthew Carver  
for

Synoptic Text Information Services, Inc.

# Index of Parts, Chapters, Members, Sections, and Questions

from

Johannes Andreas Quenstedt's

*Theologia Didactico-Polemica,  
Sive Systema Theologicum*

(Leipzig, 1715; first ed. Wittenberg 1685)

Page numbers included from ed. Leipzig, 1715.

Also consulted was the index from ed. Wittenberg 1696.

<https://gdz.sub.uni-goettingen.de/id/PPN832869627?tify=%7B%22pages%22%3A%5B2101%5D%2C%22view%22%3A%22toc%22%7D>

Translation by Matthew Carver

March 2023

for

Synoptic Text Information Services, Inc.  
303 3rd Street SE, Sidney, MT 59270

Copyright © 2023 Synoptic Text Information Services, Inc.

License hereby is granted only to redistribute complete unaltered copies of this entire document without revision, addition, deletion, omission, editing, change, or variation of any kind, character, nature, or description whatsoever.

All other rights reserved.

**PART ONE.**  
**OF THE PRELIMINARY CONCEPT AND END OF THEOLOGY.**

**Chapter I. Of Theology in General**

**Sect. I. Didactics 1**

**Sect. II. Polemics**

Q. I. Is theology granted? 18

Q. II. Is revealed theology necessary in the church? 20

Q. III. Is theology a practical, God-given (θεόσδοτος) habitus [condition]? 21

**Chapter II. Of the Object of General Theology, Religion**

**Sect. I. Didactics. 28**

**Sect. II. Polemics**

Q. I. Is the Adamitic, Abrahamitic, and Israelitic religion, or that of the O. T., different from the Christian religion, i.e., that of the New Testament? 33

Q. II. Can someone be compelled to faith and religion? 38

Q. III. Could or should a Christian magistrate tolerate multiple religions (so to speak) in his land? 42

Q. IV. Is the Apostles' Creed an adequate rule of dogmas necessary to be believed for salvation, so that it is a watchword of internal, spiritual fellowship, and no further things necessary for salvation ought to be required by any Christian? 44

**Chapter III. Of the Principle of Theology**

**Sect. I. Didactics. 46**

**Sect. II. Polemics**

Q. I. Is the only principle of knowing theology the divine revelation comprehended in Holy Scripture? 48

**Chapter IV. Of Holy Scripture**

**Sect. I. Didactics. 77**

**Sect. II. Polemics**

Q. I. Is Holy Scripture necessary? 89

- Q. II. Did the apostles write by divine command? 93
- Q. III. Is everything contained in Holy Scripture written by divine inspiration? 98
- Q. IV. Was every single word inspired and dictated by the Holy Spirit to the writers of Holy Scripture? 105
- Q. V. Is Holy Scripture infallibly true; and is it free from all error? 112
- Q. VI. Is the style of the New Testament full of barbarisms and solecisms [grammatical errors]? 118
- Q. VII. How great is the authority of Holy Scripture? 125
- Q. VIII. Does the authority of Holy Scripture depend on the authority of the church? 129
- Q. IX. Is it possible by other criteria to be convinced of the authority of Holy Scripture? 140
- Q. X. Does Holy Scripture sufficiently contain everything necessary for Christian faith and life? 147
- Q. XI. Are there, in addition to the written Word of God, unwritten traditions pertaining to faith or morals, to be received with an equal sense of piety? 161
- Q. XII. Is Holy Scripture complete in those things which are necessary to be believed for salvation? 169
- Q. XIII. Is there only one literal sense of a biblical saying, or more than one? 186
- Q. XIV. Does Holy Scripture interpret itself? 199
- Q. XV. Is Holy Scripture an adequate norm and judge of all controversies of faith and religion? 215
- Q. XVI. Does Holy Scripture have divine power and virtue to produce spiritual effects? 246
- Q. XVII. Have any books vanished from the canon of Scripture? 272
- Q. XVIII. Is the Hebrew text in the O. T. and the Greek in the N. T. corrupt? 282
- Q. XIX. Is the Hebrew text in the O. T. and the Greek in the N. T. alone authentic? 298
- Q. XX. In what language was the Gospel of Matthew written? 310
- Q. XXI. Are laymen permitted to read Scripture? 313
- Q. XXII. Is it lawful and beneficial to translate Holy Scripture into vernacular languages? 328
- Q. XXIII. Of canonical and apocryphal books. 329

## **Chapter V. Of the Articles of the Faith**

### **Sect. I. Didactics. 348**

### **Sect. II. Polemics**

- Q. I. Does the Apostles' Creed contain all the articles, none excepted, necessary to be believed?  
*See the answer to this Q. above, ch. 2, sect. 2, q. 4.* 355
- Q. II. Must all the articles of the faith necessary to be believed for salvation be transmitted explicitly (ῥητῶς) in the Scriptures? 355

- Q. III. Does implicit faith suffice either in all or in any fundamental articles of the faith? 355  
Q. IV. Can the Roman Church or pontiff establish a new article of the faith? 356  
Q. V. Do Calvinists agree with us in the fundamental articles of the faith? 357

## **Chapter VI. Of God and of the Natural Knowledge of Him**

### **Sect. I. Didactics. 362**

#### **Sect. II. Polemics**

- Q. I. Is there any natural knowledge of God? 367  
Q. II. Does the natural knowledge of God suffice to obtain eternal salvation, and have any pagans obtained or been able to obtain eternal salvation through it? 376  
Q. III. Is the mystery of the most Holy Trinity known, or can it be known, from nature? 383

## **Chapter VII. Of the Revealed Knowledge of God, and Firstly, of the Names of God**

### **Sect. I. Didactics. 385**

#### **Sect. II. Polemics**

- Q. I. Is the name “Jehovah” communicable to {or speakable by} creatures? 391  
Q. II. Is the name “Elohim,” properly taken, appropriate for God alone, and does it infer any plurality of divine persons? 398  
Q. III. Does the Greek name “Theos” (Θεός) signify power rather than nature, and is it proper to God? 404

## **Chapter VIII. Of the Essence of God Considered Absolutely**

### **Sect. I. Didactics. 408**

#### **Sect. II. Polemics**

- Q. I. Are essence, substance, spirit, and other attributes predicated of God and rational creatures unambiguously or equivocally, or rather analogously? 422  
Q. II. Are the attributes truly in God? And are they accidents in God? 426  
Q. III. Are the divine attributes distinguished really and truly from the divine essence or from each other? 431  
Q. IV. Is the true God only one? 436  
Q. V. Is God altogether simple; does any compositeness in fact belong to God? 441  
Q. VI. Is the only God eternal without succession? 446  
Q. VII. Is there any indirect knowledge in God? 451

## **Chapter IX. Of God Considered Relatively, or of the Most Holy Trinity**

### **Sect. I. Didactics. 456**

### **Sect. II. Polemics. 492**

- Q. I. Are there three distinct persons in one divine Essence? 492
- Q. II. Is the mystery of the Trinity necessary for all to believe in order to be saved? 504
- Q. III. Is the mystery of the most Holy Trinity set forth clearly enough in the Old Testament?  
508
- Q. IV. Can the divinity of Christ, and consequently the [doctrine of the] Holy Trinity, be solidly demonstrated from the books of the O. T. alone against all adversaries? 515
- Q. V. Is the Father greater and more excellent God than the Son, and is He truly and properly the Father of Christ, or improperly and metaphorically? 517
- Q. VI. Is Christ by nature true God, of one substance (ὁμοούσιος) with God the Father? 522
- Q. VII. Is the Son of God God of Himself (αὐτόθεος)? 536
- Q. VIII. Is Christ the Son of God begotten of the very substance of the Father from eternity? 540
- Q. IX. Does the procession of the Word in divine things, which we call the generation of the Son, happen through the intellect, but the procession of the Holy Spirit, which we call spiration, happen through the will? 552
- Q. X. Is the Holy Spirit the virtue of God, or a hypostasis or person really distinct from the Father and the Son? 559
- Q. XI. Is the Holy Spirit also by nature true God, of one substance (ὁμοούσιος) with God the Father and the Son? 564
- Q. XII. Does the Holy Spirit proceed from the Father and the Son from eternity? 572
- Q. XIII. Has the human nature of Christ been raised into the fellowship of the most Holy Trinity through and on account of the personal union, and does it thus belong personally to the most Holy Trinity? 584

## **Chapter X. Of the Actions of God in General, and Specifically of Creation**

### **Sect. I. Didactics. 589**

### **Sect. II. Polemics**

- Q. I. Is the creation of the world from nothing, occurring in time, that is, with some novel way of being, evident by the light of nature; or is it an article of pure faith? 596
- Q. II. Was there or could there be created a world or anything from eternity in addition to God?  
598

- Q. III. Is there is one Maker of heaven and earth, Father, Son, and Holy Spirit, and are these three Persons of the Godhead to be called associate causes of creation? 602
- Q. IV. Can the power of creating be communicated to the creature? 605
- Q. V. Were all things created from the first out of nothing? 609
- Q. VI. Were all things made simultaneously and in one instant? 612
- Q. VII. Was the crude and unorganized matter created first, which then provided the material for the heavenly bodies? 615
- Q. VIII. Are there waters above the firmament of heaven? 619
- Q. IX. Is the heaven which they call empyreum, which provides God a palace and the angels and blessed a dwelling place, created before all things? 623

## **Chapter XI. Of Angels**

### **Sect. I. Didactics. 628**

- Of Good Angels. 636
- Of Wicked Angels. 640
- Of Spiritual and Bodily Possession. 647

### **Sect. II. Polemics. 651**

- Q. I. When were the angels created? 651
- Q. II. Are angels spirits in the proper sense, that is, bodiless substances? 657
- Q. III. How do angels understand and do they know for certain the secrets of hearts and future contingencies? 663
- Q. IV. What power do angels have and how great is it? 666
- Q. V. Were all angels created good from the beginning? 671
- Q. VI. Have some angels been so confirmed in good that they can never fall away from it? 675
- Q. VII. Have the good angels been confirmed in good by an absolute decree or by some proper or alien merit? 677
- Q. VIII. Are the good angels divided into certain orders or choirs and distinguished in dignity, grades, and offices? 681
- Q. IX. Has a specific angel been divinely given as guardian to each godly person? 686
- Q. X. Are angels to be honored with the religious worship of adoration? 691
- Q. XI. Was the angel appearing to the fathers in the O. T., and sometimes described as God Himself, created, or was it an uncreated Angel, namely, the Son of God? 704
- Q. XII. Which was the first sin of the angels? 727

## **Chapter XII. Of Man. 730**

### **Sect. I. Didactics. 730**

### **Sect. II. Polemics**

- Q. I. Is Adam the first of all men? 733
- Q. II. Does a man have three parts: spirit, soul, and body? 738
- Q. III. Are human souls created daily by God or generated by propagation? 741

## **Chapter XIII. Of Providence**

### **Sect. I. Didactics. 753**

### **Sect. II. Polemics**

- Q. I. Is the world governed by divine providence, and does this extend to all things, including every individual and least significant thing? 767
- Q. II. Does God foresee all things, including future contingencies, and does this divine foresight or foreknowledge depend on any decree of God, and does it impose a necessity on the things foreknown? 771
- Q. III. Does God concur with all secondary causes immediately and simultaneously to their actions and effects as such? 778

## **Chapter XIV. Of the End of Formal Theology, Which Is the Enjoyment of God**

### **Sect. I. Didactics. 789**

Of Eternal Death. 804

### **Sect. II. Polemics. 811**

- Q. I. Does eternal blessedness ultimately consist of an act of the intellect, that is, seeing and knowing God, or of an act of the will, that is, loving enjoying the highest Good? 811
- Q. II. Will the blessed see with their glorified eyes the Godhead Himself, or the divine Essence, in eternal life? 811
- Q. III. Will there be grades of glory in eternal life, and diverse grades of punishment in hell? 814
- Q. IV. Is the fire of hell bodily, material, and elemental, or bodiless and devoid of any matter? 819
- Q. V. Are the wicked and damned angels to be assigned to eternal torments in hell? 825



**PART TWO:**  
**OF THE SUBJECT OF THEOLOGY: BRINGING  
MAN, THAT IS, THE SINNER, BACK TO GOD**

**Chapter I. Of the State of Integrity & of the Image of God**

**Sect. I. Didactics. 835**

**Sect. II. Polemics**

- Q. I. Was the first man created neutral (οὐδέτερος), i.e. neither righteous nor unrighteous, or in a purely natural state? 847
- Q. II. Was the first man created with disagreement and rebellion of the sensitive appetite and reason? 851
- Q. III. Was Eve also made in the image of God? 855
- Q. IV. Was the image of God the very substance of the sign (*ominis*) or the substantial form of it? 857
- Q. V. Was the image of God situated in wisdom, righteousness, and holiness? 867
- Q. VI. Was the image of God also situated in the impassibility and immortality of the body and also in the external dominion over other animals? 877
- Q. VII. Was original righteousness a supernatural gift, or some natural perfection of the first man? 888
- Q. VIII. Was the immortality in the first man a supernatural gift? 894
- Q. IX. Was the image of God lost and ruined by the fall of those first created? 898

**Chapter II. Of Sin**

**Sect. I. Didactics**

- Of Sin in general. 901
- Of the First Sin. 906
- Of Sin from its first arising, and especially of Original Sin. 913
- Of Actual Sin. 923
- Of Voluntary Sin. 929
- Of Involuntary Sin. 933
- Of Venial Sin. 935
- Of Mortal Sin. 938
- Of the Sin against the Spirit. 939
- Of the Sin against the Son of Man. 956

Of the Hardening [of the heart]. 960

### **Sect. II. Polemics**

- Q. I. Does the knowledge of sin which nature possesses suffice, or is the Word of God the only adequate norm of knowing sin? 963
- Q. II. Are all actions indifferent per se, none evil by nature, and is every sin such only by the will of God? 965
- Q. III. Is sin fully and perfectly defined by lawlessness (ἀνομία), and is every sin voluntary? 967
- Q. IV. Which is the true cause of sin? 970
- Q. V. Is God the author and cause of sin? 971
- Q. VI. Is God, or can He be said to be, the cause of sin by accident? 985
- Q. VII. Is the sin of Adam truly and deservedly imputed to all mankind? 993
- Q. IXX. Is there a sin of origin [original sin]? Or, has an internal corruption and habitual evil infected man, and is it passed down among us by propagation? 999
- Q. IX. Was the Virgin Mary, the Mother of the Lord, conceived without original sin? 1011
- Q. X. Is sin the very substance of man or something substantial adhering to him? 1021
- Q. XI. Does the sin of origin consist of a simple privation and lack of original righteousness or does it simultaneously infer some positive contrary quality? 1029
- Q. XII. Is the sin of origin in us totally blotted out by Baptism in this life? Or, is the concupiscence remaining after Baptism sin in the true sense of the word? 1035
- Q. XIII. Are all sins by nature mortal? 1046
- Q. XIV. Do actual sins apply to infants deprived of the use of reason? 1052
- Q. XV. Is the blasphemy of the Spirit sin truly and properly so called? 1057
- Q. XVI. Does the sin against the Holy Spirit apply also to those not born again? 1060
- Q. XVII. Is persevering until death in the malicious denial, attacking, etc., of the acknowledged truth so essential to the sin against the Holy Spirit that, if it is absent, it is not essentially (οὐσιωδῶς) whole and perfect? 1066
- Q. XIX. Which is the true cause of the unforgiveability of the sin against the Holy Spirit? 1070

## **Chapter III. Of the Natural Powers Remaining in Man after the Fall, & of Free Choice**

### **Sect. I. Didactics. 1076**

### **Sect. II. Polemics**

- Q. I. What is the immediate subject of the freedom of choice? 1097
- Q. II. Does unregenerate man have in himself powers in spiritual matters, especially for his own conversion? 1098

**PART THREE:  
OF THE PRINCIPLES OF SALVATION**

**Chapter I. Of the Universal Benevolence of God**

**Sect. I. Didactics. 1**

**Sect. II. Polemics**

Q. I. Does God truly pity all men and at His own good pleasure desire each and every man to be saved? 8

**Chapter II. Of the Special Benevolence of God,  
and the Predestination Finally of Believers to Eternal Life**

**Sect. I. Didactics. 21**

**Sect. II. Polemics**

Q. I. Do predestination and election differ as genus and species? 36

Q. II. Has God elected men unto eternal life out of foresight of their works or merits? 40

Q. III. Has God elected certain men unto eternal life by an absolute decree without respect to the merit of Christ? 45

Q. IV. Did election occur on the basis of a foreseen faith in Christ? 52

Q. V. What is the adequate object of election or predestination? 63

Q. VI. Have all men been elected unto salvation? 71

Q. VII. Are the elect able through mortal sins utterly to lose the grace of the Holy Spirit dwelling in them and faith? 75

Q. VIII. Is election revokable such that those elected to eternal salvation can abandon their election and perish? 90

Q. IX. Has God by absolute decree judged some to eternal damnation without regard for their final unbelief? 95

**Chapter III. Of Christ the Redeemer**

**Membrum I. Of Names, Person, & Natures of Christ**

***Sect. I. Didactics***

Of the Two Natures in Christ. 108

Of the Personal Union, and particularly of the act thereof. 115

Of the State of the Personal Union. 124

Of the Communion of the Natures.	126
Of the Personal Propositions [description] of the Personal Union.	128
Of the Communication of Attributes.	132
Of the First Genus.	135
Of the Second Genus.	143
Of the Third Genus.	152

### *Sect. II. Polemics*

Q. I. Would the Son of God have come in the flesh even if man had not sinned?	156
Q. II. Has the promised Messiah come, and is Jesus that promised Messiah?	167
Q. III. Was the Son of God truly incarnate?	177
Q. IV. Is the hypostasis of the Word (τοῦ Λόγου) truly and really communicated with the assumed human nature so that the human nature is the hypostasis (ὑποστάσις) of the Son of God?	190
Q. V. Does the whole Word (Λόγος), since the personal union has been made, so exist within the assumed flesh that it is also whole outside of it?	198
Q. VI. Is there a true and real κοινωνία or communication of the two natures in Christ?	204
Q. VII. Are the personal predications “God is Man” and “Man is God”: 1. true and real; 2. very unique and unusual, or 3. proper?	210
Q. VIII. Is Christ as Man, i.e., according to the human nature assumed in time, the natural or adoptive Son of God?	214
Q. IX. Is the communication of attributes which obtained the personal union true and real or only verbal?	222
Q. X. Are the essential, infinite, and uncreated attributes truly and really communicated through the personal union of the human nature of Christ?	228
Q. XI. Is the divine and infinite omnipotence of the Word (τοῦ Λόγου) communicated with the human nature of Christ through the hypostatic union?	240
Q. XII. Is divine omniscience communicated with the human nature of Christ through the personal union?	247
Q. XIII. Is the flesh of Christ imbued with the life-giving power of the Word (τοῦ Λόγου) by force of the personal union?	257
Q. XIV. Is the majesty of the omnipresence of the Word (τοῦ Λόγου), by the power of which He is now, after the exaltation, omnipresent with a true, real, substantial, and efficacious presence, communicated with the human nature of Christ?	265
Q. XV. Is the human nature of Christ in the personal union to be worshiped and adored with the same adoration as the divine nature of the Son of God?	285
Q. XVI. Do both of Christ’s natures do what is their own in the acts of office, with that of the other being done in communication?	299

## **Membrum II. Of the Office of Christ**

### ***Sect. I. Didactics. 304***

- Of Christ's Prophetic Office. 304
- Of the Priestly Office. 316
- Of Satisfaction. 323
- Of Intercession. 363
- Of the Kingly Office in General. 373
- Of the Kingly Office in the Kingdom of Power. 379
- Of the Kingly Office in the Kingdom of Grace. 383
- Of the Kingly Office in the Kingdom of Glory. 388

### ***Sect. II. Polemics***

- Q. I. Is Christ our Mediator according to both natures? 391
- Q. II. Was Christ, during the forty day period of fasting, raptured into heaven under the power of His prophetic gift and there educated by God? 398
- Q. III. Did Christ fulfill the Law of God perfectly in our place? 402
- Q. IV. Did Christ, as prophet, enlarge the moral law with new commands and render it more perfect? 408
- Q. V. Was the death and offering up of Christ on the cross only a preparation for His priesthood and was the sacrifice of Christ perfected and consummated finally in heaven? 408
- Q. VI. Did Christ, by His death, truly and fully satisfy divine righteousness in our place and for our sins? 417
- Q. VII. Did Christ die for all men, make satisfaction for all, expiate the sins of all, and acquire salvation and eternal life for all? 446
- Q. VII. Did Christ make satisfaction for all sins, and so even for final impenitance? 463
- Q. VIII. Did Christ merit anything for Himself by His obedience? 463
- Q. IX. Was one drop of the blood of Christ the God-Man (Θεάνθρωπος) a sufficient ransom (λύτρον), or could it have been, to redeem mankind? 467
- Q. X. Does Christ intercede in heaven for us even now? 470

## **Membrum III. Of the States of Christ's Emptying & Exaltation**

### ***Sect. I. Didactics. 475***

- Of His Emptying. 475
- Of His Conception. 484
- Of His Nativity. 491
- Of His Subjection to the Law through Circumcision. 494
- Of His Passion. 496

Of the Dereliction of Christ. 508  
Of the Death of Christ. 514  
Of His Burial. 522  
Of the Exaltation of Christ. 525  
Of the Descent of Christ into Hell. 531  
Of the Resurrection of Christ. 540  
Of His Ascension into heaven. 544

***Sect. II. Polemics. 557***

- Q. I. Was Christ as Man, i.e., according to His humanity in the state of emptying or humiliation, present with all and sundry creatures, and was He governing everything in heaven and earth, even in the midst of death, though in a hidden and latent manner? 557
- Q. II. In the conception of Christ, did God take the place of a father, and is Christ called the Son of God for the reason that He was conceived by the Holy Spirit in a miraculous manner? 570
- Q. III. In the conception, was the form and expression of all the parts of Christ's body made simultaneously in an instant, or did the alignment and conformation of the parts manifest themselves progressively? 572
- Q. IV. Did Mary, the Mother of the Lord, give birth in a natural manner, and was Christ born in the same manner in which other infants are born into the world? 576
- Q. V. Was the sweat of the Lord Jesus poured out on the Mount of Olives truly a bloody sweat, or did an effusion or flow thereof occur naturally or miraculously? 577
- Q. VI. Did Christ in His Passion truly feel the pains of hell? 586
- Q. VII. Did Christ remain true Man in the three days of His death? 594
- Q. VIII. Was the soul of Christ during the three days of death not only loosed from His body but also truly separated even with respect to location? 606
- Q. IX. Did Christ, after His burial, before His resurrection from the dead, truly and really descend into hell, that is, into the location (ποῦ) of the damned, not only according to His soul, but also according to His body, and therefore entire, as Θεάνθρωπος, God and Man; and is this descent of Christ into hell a distinct article of the faith? 614
- Q. X. Did Christ rise again by His own divine strength? 624
- Q. XI. Did Christ rise again while the sepulcher was closed and enter in where the disciples were while the doors were shut? 634
- Q. XII. Is the session of Christ the Man at the right hand of God the Father the divine dominion of the infinite and immense Majesty combined with a substantial presence, proximity, and nearness? 637

## **Chapter IV. Of Redemption**

**Sect. I. Didactics. 646**

**Sect. II. Polemics. 653**

- Q. I. Was Christ's true redemption, properly so called, performed by way of a true price paid for us? 653
- Q. II. Is Christ alone our Redeemer? 661
- Q. III. Are all men collectively and individually redeemed by Christ? 662

## **Chapter V. Of the Gracious Call**

**Sect. I. Didactics. 662**

**Sect. II. Polemics. 669**

- Q. Did God earnestly desire to call each and every man to the kingdom of Christ and eternal salvation, and did He execute this His universal and benevolent intention in diverse manners and times by an act following? 669

## **Chapter VI. Of Regeneration**

**Sect. I. Didactics. 684**

**Sect. II. Polemics. 692**

- Q. I. In regeneration, is man's substance or nature changed? 692
- Q. II. Are only adults and not infants capable of regeneration? 695
- Q. III. Can regeneration be lost and repeated? 697

## **Chapter VII. Of Conversion**

**Sect. I. Didactics. 699**

**Sect. II. Polemics. 717**

- Q. I. Is conversion the work of God's grace alone, or does man's will and action also concur here; or, does man cooperate in his own conversion? 717
- Q. II. Does man's will behave purely passively in conversion? 727
- Q. III. Is the grace of conversion irresistible? 730

## **Chapter VIII. Of the Justification of the Sinful Man before God**

**Sect. I. Didactics. 736**

**Sect. II. Polemics**

- Q. I. Does the word justifying in this article have a forensic, judicial, or physical [natural] meaning? 759
- Q. II. Is the grace of God by which we are justified the free favor of God, or is love infused in [poured into] us by God? 765
- Q. III. Does God justify us out of His absolute grace without regard or respect to the merit of Christ? 771
- Q. IV. Were men in the O. T. justified by faith in the merit of Christ? 775
- Q. V. Is Christ's righteousness imputed to us in justification, or, does our justification formally consist of the non-imputation of our unrighteousness or the imputation of Christ's righteousness? 775
- Q. VI. Is faith the organic or instrumental cause of our justification? 788
- Q. VII. Does faith alone justify before God? 794
- Q. VIII. Do good works justify? 805
- Q. IX. Can or should a believing man be certain of his justification, the grace of God, and eternal salvation? 815

## **Chapter IX. Of Repentance & Confession**

### **Sect. I. Didactics. 833**

Of Confession. 842

### **Sect. II. Polemics**

- Q. I. Is penitence [repentance] a sacrament properly and specifically so called? 847
- Q. II. Are there only two parts to penitence [repentance]: contrition and faith? 854
- Q. III. Is private confession before the minister of the church rightly retained in our churches? 862
- Q. IV. Is an enumeration of each and every sin with all aggravating circumstances necessary in confession before the priest? 867
- Q. V. What is to be asserted concerning the seal of confession? 878

## **Chapter X. Of the Mystical Union of Believers with God**

### **Sect. I. Didactics. 886**

### **Sect. II. Polemics**

- Q. I. Does the mystical union of believers with the Most Holy Trinity and Christ the God-Man (Θεάνθρωπος) consist only of the gracious operation and communication of divine gifts, or does it at the same time introduce a more special connection with believers of the same



substance of the Most Holy Trinity and of Christ as regards the human nature as well as the divine nature? 900

## **Chapter XI. Of Renewal**

**Sect. I. Didactics. 913**

**Sect. II. Polemics**

Q. I. Can renewal or sanctification truly be obtained in this life? 920

## **PART FOUR: OF THE MEANS OF SALVATION**

### **Chapter I. Of the Word of God, and Particularly of the Law**

**Sect. I. Didactics**

Of the Natural Law. 925

Of the Moral Law. 930

Of the Ceremonial Law. 940

Of Sacrifices. 942

Of Holy Places. 947

Of Feasts. 949

Of the Forensic Law. 955

**Sect. II. Polemics**

Q. I. Is only the rational creature obligated to the Law? Or are irrational and bestial creatures also the subject of the moral law? 958

Q. II. In dividing the Ten Commandments, should three of the Commandments be put on the First Table and seven on the Second Table, or should four be placed on the First and six on the Second? 960

Q. III. Was hallowing the Sabbath instituted before the Law and even before the creation of the world, and did it therefore begin with the law of nature? 968

Q. IV. Is one day out of seven in every week repeating throughout time, by force of the Third Commandment, as that force is moral, necessarily to be designated for divine worship in the Christian church? 975

Q. V. Can men, justified and assisted by the grace of God, fulfill the Law of God? 983

Q. VI. Is the teaching of the Law also to be preached in the church? 992

Q. VII. Is the Law the standard for the things to be done by those who are born again and righteous by faith? 995

- Q. VIII. Did Christ the Mediator enlarge the moral law with new precepts and render it more perfect? 995
- Q. VIII. Do sacrifices have their origin from a natural precept or from special divine revelation? 1004
- Q. IX. Did the sacrifices of the O. T. expiate all sins? 1007

## **Chapter II. Of the Gospel**

### **Sect. I. Didactics. 1010**

### **Sect. II. Polemics. 1013**

- Q. I. Is there one and the same Gospel in the Old and New Testaments? 1013
- Q. II. Are the promises of the Gospel conditional? 1018
- Q. III. Is the Gospel, taken in its strict and proper sense, a preaching of repentance? 1022
- Q. IV. Does the Law differ from the Gospel, and if so, in what way? 1027

## **Chapter III. Of Sacraments in General**

### **Sect. I. Didactics. 1031**

### **Sect. II. Polemics. 1038**

- Q. I. Is the quality and intention of the minister required for the integrity and efficacy of the Sacrament? 1038
- Q. II. Are the sacrifices of the O. T. as well as the N. T. efficacious means of grace and salvation, and seals sealing the grace of God and promises of the Gospel? 1042
- Q. III. How many are the Sacraments, properly so called, of the New Testament? 1049

## **Chapter IV. Of the O. T. Sacraments of Circumcision & the Passover Lamb**

### **Sect. I. Didactic. 1053**

- Of Circumcision. 1053
- Of the Passover Lamb. 1062

### **Sect. II. Polemics**

- Q. I. Was circumcision abrogated by Christ when He appeared in the flesh, suffered, and died? 1068
- Q. II. Was the Passover Lamb a sacrament, or was it a sacrifice properly so called? 1073
- Q. III. Were those rites, actions, and habits of those who ate the Passover lamb temporary and peculiar to the first Passover in Egypt, or are they perpetual and annual? 1078

## **Chapter V. Of Baptism**

### **Sect. I. Didactics. 1079**

### **Sect. II. Polemics**

- Q. I. Is the doctrine of Baptism so fundamental that he who denies or opposes it cannot be saved? 1097
- Q. II. Was Baptism with water instituted and commanded by Christ, or was it only freely appropriated by the Apostles; and likewise, is its use necessary in the sense of a command as well as in the sense of a means? 1102
- Q. III. Was the Baptism of John different from the Baptism of Christ? 1108
- Q. IV. In the case of extreme necessity, can a layman of either sex also legitimately administer Baptism? 1115
- Q. V. Does the form of Baptism consist of immersion in water or sprinkling with water in addition to speaking the words of institution? 1120
- Q. VI. Are infants also to be baptized? 1125
- Q. VII. Is Baptism an efficacious means of conferring regeneration, the remission of sins, renewal, and salvation? 1131
- Q. VIII. Is faith kindled in infants through Baptism, and do infants to be baptized truly believe? 1139
- Q. IX. Are the infant children of Christians holy and in God's covenant even before they are baptized? 1155
- Q. X. When infants born in the church are deprived of Baptism by no fault of the parents, is their eternal salvation to be denied without further ado? 1165
- Q. XI. Is the sin of origin in us completely blotted out in this life by Baptism? 1172
- Q. XII. Should the Exorcism used in our churches be retained, or should it be abolished? 1172

## **Chapter VI. Of the Lord's Holy Supper**

### **Sect. I. Didactics. 1181**

### **Sect. II. Polemics. 1195**

- Q. I. Should the literal text (τὸ ῥητὸν) of the Words of the Institution in the Sacrament of the Eucharist be retained? 1195
- Q. II. Are the body and blood of Christ substantially present in the Holy Supper? 1207
- Q. III. Are the body and blood of Christ eaten and drunk with the Eucharistic bread and wine by the mouth in the Holy Supper? 1122
- Q. IV. Is a certain quality, quantity, and external form of Eucharistic bread required? 1234
- Q. V. Is the breaking of the bread within the action of the Supper necessary? 1240

- Q. VI. Is the Eucharistic bread transubstantiated or converted by the consecration into the body of Christ, & the blessed wine into His blood? 1247
- Q. VII. Should the blessed chalice be withheld from the laity in the Holy Eucharist, or should it be offered them? 1253
- Q. VIII. Do the body and blood of Christ remain in durable conjunction under the forms of bread and wine after the consecration, outside of the use of eating and drinking, and is religious worship therefore to be presented to them? 1265
- Q. IX. Is a true propitiatory sacrifice, properly so called, offered to God in the Holy Supper? 1270
- Q. X. Is our faith also confirmed and sealed by the Gospel's promise of the remission of sins in the Eucharist? 1282
- Q. XI. Do the unworthy partake even of the heavenly material, the body and blood of Christ, in the Holy Eucharist? 1289

## **Chapter VII. Of the Divine Testaments**

### **Sect. I. Didactics. 1296**

- Of the Old Testament. 1301
- Of the New Testament. 1309
- Of the Agreement of the Old and New Testaments. 1314
- Of the Difference of the Old and New Testaments. 1316

### **Sect. II. Polemics. 1325**

- Q. I. Were only bodily and temporal goods promised to the fathers who lived before Christ was born, or were spiritual and eternal goods also promised to them? 1325
- Q. II. Does the New Testament [new covenant] have an attached condition of good works or of new obedience? 1330
- Q. III. Do the Old and New Testaments, which Holy Scripture refers to thus, differ not in their very substance but only in the accidental manner of dispensation? 1331

## **Chapter XII. Of Justifying Faith**

### **Sect. I. Didactics. 1334**

### **Sect. II. Polemics**

- Q. I. Must justifying faith be not only assent but also knowledge? 1343
- Q. II. Must justifying faith be trust? 1347
- Q. III. Is obedience the form and the soul, as it were, of justifying faith? 1354

Q. IV. Is the proper and adequate object of justifying faith the specific grace and mercy of God in Christ? 1361

## **Chapter IX. Of Good Works**

**Sect. I. Didactics. 1370**

**Sect. II. Polemics**

Q. I. Are the works of the unregenerate laudable, truly good, and pleasing to God? 1379

Q. II. Which is the guiding standard of good works? Is the Law the standard of the things to be done for those born again and righteous by faith? 1386

Q. III. Are the good works of believers or of those born again perfect in this life? 1394

Q. IV. Are good works necessary? 1399

Q. V. Are good works necessary for salvation? 1402

Q. VI. Are good works meritorious of eternal life? 1419

## **Chapter X. Of the Cross**

**Sect. I. Didactics. 1431**

**Sect. II. Polemics. 1436**

## **Chapter XI. Of Prayer**

**Sect. I. Didactics. 1436**

**Sect. II. Polemics**

Q. I. Is the human nature of Christ in the personal union to be religiously worshiped with one and the same adoration as the divine nature of the Son of God? 1442

Q. II. Is prayer openly commanded in the O. T., or is a certain manner of praying prescribed? 1442

Q. III. Are angels to be honored with religious adoration? 1442

Q. IV. Are the deceased saints to be religiously invoked and adored? 1442

Q. V. Are the relics of Christ and the saints to be honored with religious worship? 1457

Q. VI. Are images of Christ & the saints to be used in religious worship? 1465

Q. VII. Is prayer to be made on behalf of the dead? 1473

Q. VIII. Can an Evangelical man attend the sacred rites of unbelievers and heretics (especially of papists); mimic the same worship in external actions; kneel in papistic churches to adore the displayed host; distinguish the relics of saints, statues, and images with genuflection, a kiss, and indeed, with adoration; wear a rosary; permit the sprinkling of blessed water; join in processions, etc., with a clear conscience? 1481

Q. IX. Is the conclusion of the Lord's Prayer authentic (αὐθεντική) or God-breathed (θεόπνευστος)?

## **Chapter XII. Of the Ecclesiastical Ministry**

**Sect. I. Didactics. 1497**

**Sect. II. Polemics**

- Q. I. Is a particular call required to enter the ecclesiastical ministry? 1501  
Q. II. With whom does the power of choosing and calling ministers of the church reside? 1509  
Q. III. Was Blessed Luther's call to the ministry of teaching in the church legitimate and ordinary? 1515  
Q. IV. Is there true ecclesiastical order in Lutheran churches? 1519  
Q. V. Do the ministers of the church have power to remit sins? 1522  
Q. VI. Are ministers of the church permitted to take wives and live in marriage? 1525

## **Chapter XIII. Of the Political Magistracy**

**Sect. I. Didactics. 1536**

**Sect. II. Polemics**

- Q. I. Is a political government in the church necessary? 1539  
Q. II. Is magistracy an ordinance of God? 1541  
Q. III. Is magistracy an estate pleasing to God, and can a Christian function in that office without detriment to his godliness and conscience? 1545  
Q. IV. Does the power of the sword, that is, the power to wage war and to punish the guilty with the sword, befit the Christian magistracy? 1548  
Q. V. Does religious administration belong to a Christian magistracy? 1559  
Q. VI. Are heretics to be compelled by the magistrate, and if so, how? 1564  
Q. VII. Is a magistrate permitted to issue sentences? And can a Christian take his neighbor to court? 1575

## **Chapter XIV. Of Marriage**

**Sect. I. Didactics. 1579**

**Sect. II. Polemics. 1584**

- Q. I. Is the consent of the parents required for a legitimate marriage of their children? 1584

- Q. II. What should be asserted of the polygamy of the patriarchs, and is polygyny (πολυγυναικία) permitted for Christians or is it lawful in the time of the New Testament [new covenant]?  
1589
- Q. III. Are only those sixteen persons which are listed in Leviticus 18 forbidden to marry, or is that prohibition to be extended to other persons? And are those laws in Leviticus 18 still binding on all men and indispensable? 1605
- Q. IV. Can marriages be established between notable persons who are dissimilar in religion?  
1612

## **Chapter XV. Of the Church**

### **Sect. I. Didactics. 1617**

Of the synthetic [collective] church. 1618

### **Sect. II. Polemics. 1631**

- Q. I. Is the church properly and principally the congregation of the saints and true believers?  
1631
- Q. II. Is the church rightly distinguished into visible and invisible? 1638
- Q. III. (1) Can the whole catholic and invisible church (or all and sundry believers and elect) err and fall away simultaneously and at once in the fundamental articles of the faith, though not finally, yet temporarily? (2) Does the visible church sometimes so err in faith and morals that she entirely falls away? 1644
- Q. IV. Are the essential and perpetual marks of the church the pure preaching of the divine Word and the legitimate use of the Sacraments? 1653
- Q. V. Is the Roman pontiff the monarch and head of the catholic church? 1661
- Q. VI. Does the power to convoke councils and to preside over them reside with the emperor or princes, or with the Roman pontiff? 1672

## **Chapter XVI. Of the Great Antichrist**

### **Sect. I. Didactics. 1679**

### **Sect. II. Polemics. 1687**

Is the Roman pontiff that great Antichrist? 1687

## **Chapter XVII. Of Death & the State of Souls after Death**

### **Sect. I. Didactics. 1697**

### **Sect. II. Polemics. 1709**

- Q. I. Is the body of a dead man completely reduced to nothing? 1709

- Q. II. Is the end of life fated? 1711
- Q. III. Is the soul of a man properly immortal? 1720
- Q. IV. Are there two or more habitations for souls separated from the body? 1727
- Q. V. Do the souls of the godly separated from their bodies, in the time between the death of the man and the Last Judgment, meanwhile enjoy the beatific vision of God in heaven and perfect blessedness, while the souls of the godly are subject to damnation and torments in hell? 1744

## **Chapter XVIII. Of the Resurrection of the Dead**

**Sect. I. Didactics. 1756**

**Sect. II. Polemics. 1770**

- Q. I. Is it certain that there will be a resurrection of the dead? 1770
- Q. II. Are the ungodly to be resurrected? 1777
- Q. III. Are the ungodly to be resurrected by the power of Christ's merit, or simply because divine righteousness requires it? 1782
- Q. IV. Is the same body in number and substance that we had in this life to be resurrected? 1789
- Q. V. In what stage of bodily growth are little children to be resurrected? 1796

## **Chapter XIX. Of the Last Judgment**

**Sect. I. Didactics. 1798**

**Sect. II. Polemics. 1809**

- Q. I. Is it certain that there will be a Last Judgment? 1809
- Q. II. Is a catholic or universal or somehow significant conversion of the Jews to be expected before the Last Day when all are judged? 1812
- Q. III. Is Christ to judge the world according to His human nature also? 1819
- Q. IV. On the day when all are judged, is the Judge of the living and the dead, Christ Jesus, to display the notable marks of the wounds received in the Passion? 1822
- Q. V. Which persons are to be judged in the Last Judgment? 1830
- Q. VI. Are the sins of the elect also to be manifested in the Last Judgment? 1833
- Q. VII. Are the godly and faithful to undergo a judgment of examination on the Day of Total Judgment? 1837

## **Chapter XX. Of Consummation of the Age [World]**

**Sect. I. Didactics. 1840**



**Sect. II. Polemics. 1848**

Q. I. Will there be a consummation of the world as some time? 1848

Q. II. Will the world be destroyed according to substance, or only according to qualities? 1851

Q. III. Should Christ's coming be expected before the Last Judgment, His Kingdom of Grace being established in these lands among the elect for a thousand years? 1861