

Miscellaneous Turretin Corollaries

Taken from the 4th Edition of Turretin's Works

Disputation 12

1. Was the Covenant of Grace the same in the Old and New Testaments? We affirm.
2. Could there be a place for human satisfactions after the Satisfaction of Christ? We deny.
3. Whether the theoretical system of liberty is based on indifference. We deny.
4. Is the grace of conversion irresistible? We affirm.

Disputation 13

1. Holy Scripture is so self-authenticating that it in no way borrows its Authority from the Church either as to itself or to us.
2. Man is never deprived of free will in whatever state he may be in, yet it is rightly asserted that there is no free will in a state of sin.

3. Although the sins of the creatures are under Divine Providence, yet God cannot be said to be responsible for this blasphemy, or to be the cause of sin.
4. No death is natural [but rather due to sin].
5. In the matter of justification, the imputation of righteousness is rightly distinguished from the remission of sins, as the cause from the effect.
6. Our separation from the Roman Church was most just and most necessary.

Disputation 14

1. Did Christ have to be true God to make Satisfaction for us? We affirm.
2. Is the foundation of our justification towards God solely the righteousness imputed to us by Christ, with no habitual and inherent righteousness, neither an infusion on the part of God or a payment on our part? We affirm.
3. Are we rightly said to be justified by faith alone, although faith alone never was nor can be? We affirm.
4. Or is faith grasping Christ's Satisfaction the impulsive cause of Election? We deny.

5. Is the justification of the faithful immutable? We affirm.

6. Can the believer be sure of his justification and salvation? We affirm.

Disputation 15

1. Was the voice of the Gospel heard under the Old Testament? We affirm against the Socinians.

2. Is the Oracle of Isaiah 7:14, "Behold a virgin shall conceive," etc., well adapted to Jesus Christ by Matthew? We affirm against the Jews.

3. Did Christ assume the true human nature in the womb of the Blessed Virgin in time, just as He received the true divine nature from the Father from eternity? We affirm against the Anabaptists.

4. Is Christ our Mediator according to both natures? We affirm against the Pontiffs.

5. Has the invocation of the saints ever been proven in Scripture, or can it be proven? We deny against the Pontiffs.

6. Has celibacy been annexed by the Apostles to the Ministry of the Church? We deny against the Pontiffs.

7. Or is lying permitted under any pretext at all? We deny against the wicked opinion of the Jesuits, who are not ashamed to approve and usurp mental reservations or verbal equivocations, that is, the art of perjury and deceiving, publicly teaching their impure writings, and by the worst example that they are lawful.

Disputation 16

1. The Holy Scriptures so fully and perfectly contain all that is necessary for salvation by faith and by deed that there can nor should be no unwritten tradition after the written word.

2. Although the same word of the Gospel rings in the ears of all those who are called externally, it does not have the same result in all, nor is it simply proposed for the same purpose.

3. As true and saving faith cannot be acquired by man's own strength, but is the gift of one God: so, neither can it be lost by the same believer who is already faithful, when the gifts and calling of God are without repentance.

4. Hence, as neither David, nor Solomon, nor Peter fell from this saving faith, as if they may have fallen most grievously [to lose salvation], so neither the impious Saul, nor the traitor Judas, nor the profane Simon Magus were ever given [the gift of saving faith].

5. Freely given Justification does not exclude the works of faith, but rather establishes them.

6. No man since the fall of Adam, except Christ alone, has been able to fulfill the Law perfectly.

Disputation 17

1. Against the fanatical Anabaptists, we affirm with certainty that Christ assumed human nature in such a way that he was really homoousios [of the same substance] to us.

2. Thus, contrary to the Pontiffs, we confidently affirm that the Body of Christ has always had all the true and essential properties of a true body, so much so that it was neither invisible, nor placed anywhere, nor everywhere diffused.

3. Hence, although we readily admit true communication of properties in the concrete with respect to the person

of Christ, we deny the same in the abstract, as if His human nature had become omnipotent, omnipresent and omniscient.

4. [Omitted due to extensive Hebrew.]

5. The Tetragrammaton name of YHWH is not from any Jewish superstition, but from mere ignorance of its points (however, we do not want anything randomly determined by us), so we will defend the reason for their practice in not speaking His name.

6. Contrary to the Socinians, we have well established that this name is so proper to God alone that it cannot really be attributed to any creature.

Disputation 18

1. A knowledge of the nature of God is advantageous.

2. God's foreknowledge is not the cause of things.

3. The Holy Trinity may not be depicted in images or worshiped.

4. The creation of the world out of nothing can be shown not only by the clear evidence of Scripture, but also by the light of right reason.

5. What is said in Scripture about the change and innovation of the world is not to be understood intrinsically as to substance, but extrinsically as to accidents [appearance].
6. The decree of election is so gratuitous that it was before the predestined death of Christ, before there was faith or works of any kind.
7. The determination of the will by the intellect does not conflict with the freedom of the rational nature.
8. The moral distinction between good and evil depends not so much on the will and commandment as on the nature of God himself.
9. The Pontifical monster of Transubstantiation not only opposes the Scriptures but also destroys the foundations of a sounder philosophy.

Disputation 19

1. Shall we practice circular reasoning in proving Holy Scripture, or indeed, leave that to the Pope? We deny the former and affirm the latter.

2. Does God's Decree and Concurrence remove the contingency of things or make Him responsible for sin?

We deny.

3. Is Christ our only Mediator? We affirm.

4. Did Paul speak of himself as being regenerated in the last part of the seventh chapter of the Letter to the Romans? We affirm.

5. Are the words Holy Supper, *This is my body*, to be understood tropically or literally? We affirm the former and deny the latter.

6. Was the decree of the synod of Jerusalem a perpetual law? We deny.

7. Can anyone of a good conscience act as intermediary in performing the priestly sacrifice of the Pontiffs? We deny.

Disputation 21

1. We recognize not only the Truth, but also the Perfection and Necessity of Christ's Satisfaction for us.

2. The distinction of faith in the explicit and implied sense according to the Pontiff, both in the formed and

unformed which they want to be without charity, we reject.

3. Faith alone justifies, but not without works.

4 & 5. [Unintelligible.]

6. In the matter of conversion, the human vow which is like this, *Turn us to you, Lord, and we will be converted*, does not conflict with this divine commandment, *Turn to me, and I will convert you*.

7. We are not only children of God by adoption; however, our nature does not make us His regenerated children.

8. Although we preach that all the Saints are truly blessed in heaven, we have determined they should neither be invoked nor canonized. They are to be honored for the sake of imitation, but not to be worshiped for the sake of religion. Augustine.

Disputation 22

1. Is it correct to distinguish sins between mortal and venial? We deny against the Pontiffs.

2. Or is death a temporal punishment for sin? We affirm against the Socinians.

3. Is faith or righteousness rightly called the meritorious cause of our Justification? We deny against the Pontiffs and Remonstrants.

4. Or is the object of predestination fallen man? We affirm.

5. Did the Fathers of the Old Testament lack the knowledge of the Trinity and Christ? We deny.

6. Or are the Sacraments the causes of physical grace which act from the work done (ex opere operato)? We deny against the Pontiffs.

Disputation 24

1. Or is anyone given to be the supreme infallible Judge of controversies besides the Holy Spirit speaking in the Scriptures? We deny against the Pontiffs.

2. Is there middle knowledge in God or is it a conditional decree [of Election]? We deny against the Socinians [Jesuits] and Remonstrants.

3. Or is God's will ever in conflict? We deny.

4. Is the Law of God rightly distinguished into Natural and Positive, so that certain things are good because God wills them, and certain things God wills because they are good? We affirm.

5. Or is it because God, not idle but by effective permission and direction, concurred in the evil actions of men, can he be said to concur also effectively and be considered responsible for sin and therefore considered the cause? We deny, against the Pontiffs and others who wrongly and by a notable slander use to burden our opinion with this blasphemy which we curse with our whole breast.

6. Is faith imputed to righteousness? We deny.

7. Or are justifying and temporary faith only distinguished by degree and duration, or specifically and essentially? We deny the former and affirm the latter.

Disputation 25

1. Is faith better defined by ignorance than by knowledge, as Bellarmine wishes, book 1, chap. 7, *On Justification*? We deny.

2. Are any merits to be given, either out of fitness or worth? We deny.
3. Do the sacraments confer grace from the work done (ex opere operato)? We deny.
4. Is Pedobaptism to be admitted and can it be proved from Scripture? We affirm.
5. Or, if Adam had not sinned, would he never have died? We affirm.
6. Did the early Reformers have a legitimate calling? We affirm.

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