

The *Loci*

1) Introduction

2) The *Loci*

a) A common, generic arrangement

Prolegomena

Christology

Doctrine of Scripture

Soteriology

Theology Proper

Ecclesiology

Anthropology

Eschatology

b) De Moor's arrangement

I. *A Nominal treatment*, Chapter I, § 1-6,

II. *A Real treatment*, in which you may see *True Theology's*

A. *Diverse distribution*, Chapter I, § 7-26,

B. *Definition as Revealed Theology*, Chapter I, § 27, which Definition is explained,

κ. With respect to *Genus*, as it is called *Doctrine*, Chapter I, § 28-31.

2. With respect to the *Difference of species*, sought

α. from its *Principium*, which is the *Word of God revealed in the Sacred Scripture*, concerning which Chapter I, § 32, 33; Chapter II;

β. from its *Object*, which is *True Religion*, Chapter I, § 34, concerning which

a. It is discussed *more generally*, Chapter III;

b. Its argument is explained *more particularly*, inasmuch as it delivers

a. *The Knowledge of GOD*

1. *Nominal*, Chapter IV, § 1-9,

2. *Real*,

§. With respect to the *Essence and Essential Attributes* common to the three Persons of the Deity, Chapter IV, § 10-48,

§§. With respect to the *Mystery of the Trinity*, Chapter V,

§§§. With respect to the *Divine Works*, and those

/. either *Internal*, which are the *Decrees of God*: concerning which

— . It is discussed generally, Chapter VI,

— . The Degree of *Predestination* is considered specifically, Chapter VII,

// . or *External*, which are

— . either of *Nature*, of which sort two especially,

† . *Creation*, which

- AA. Is explained more generally, Chapter VIII,
- BB. Is discussed specifically concerning the most excellent of Creatures, namely, the *Angels*, Chapter IX,
- ††. *Providence*, concerning which Chapter X,
- or of *Grace*, which works shall be explained, in which shall be treated the *Subject* to be instructed in Theology, namely, *Man*, considered in his fourfold State;
- b. *The Worship* of GOD, of which worship thus
 - 1. The *Nature* is explained, Chapter XI, § 1-6, so that
 - 2. The *Norm* of this worship might be especially explained,
 - §. Namely, the many-faceted *Law* of God, as it is to be seen, Chapter XI, § 7-21,
 - §§. Especially the *Moral Law*, concerning which it is discussed in more detail, to the end that
 - / . The *Preamble*, *Propriety*, and *Division* of this Law might be premised more generally, Chapter XI, § 22-40,
 - // . The individual *Precepts of the Decalogue* might be explained one-by-one, Chapter XII:
- γ. from its *Subject*, to be furnished with the Knowledge of Theology, which in itself, as an eminent Work of God, and the End and Object of the greatest works of God, is most worthy of consideration, and hence also is wont to be called the *Secondary Object* of Theology, see Chapter I, § 35: Is delivered
 - a. Its *Nature* in general, Chapter XIII,
 - b. Its *Fourfold State* in particular;
 - a. As *Instituted*, or of *Integrity*, concerning which Chapter XIV,
 - b. As *Destituted*, or of *the Fall*, comprehending under itself
 - 1. *Sin*, concerning which Chapter XV,
 - 2. *Punishment*, concerning which Chapter XVI,
 - c. As *Restituted*, or of *Grace*, by way of *the Covenant of Grace*; of which
 - 1. A nominal Treatment and real Definition see Chapter XVII, § 1-4,
 - 2. An Explication of this Definition follows,
 - §. With respect to *Genus*, of *mutual Compact*, Chapter XVII, § 5,
 - §§. With respect to the *Difference of Species*, according to which this Compact is *differentiated* from others,
 - / . By the *Word*, by which it is revealed, namely, the *Gospel*, concerning which it is treated, and concerning the diverse dispensation of this and of the Covenant of Grace itself, Chapter XVII, § 6-19,
 - // . By the *Mediator* appointed, concerning whom
 - . It is discussed *more generally*, Chapter XVIII,
 - . Then *more specifically* are delineated this Mediator's
 - † . *Person*, with respect to His *Names*, *Natures*, the *Union* of those, and the *Effects* of this, Chapter XIX,
 - †† . Threefold Mediatorial *Office*, *Prophetic*, *Priestly*, and *Royal*, Chapter XX,
 - ††† . *State of Humiliation* and of *Exaltation*, Chapter XXI,
 - /// . By the prescribed *Duties*, of *Faith* and *Repentance*, which are explained, Chapter XXII,
 - //// . By the *Benefits* promised, of which
 - . The four primary are distinctly explained,
 - † . *Vocation*, Chapter XXIII,
 - †† . *Justification*, Chapter XXIV,

- †††. *Sanctification*, which is considered,
 - AA. In itself, Chapter XXV, § 1-13,
 - BB. In its proper fruit of Holiness and of *Good Works*; concerning which again
 - ⸈⸈. It is discussed *more generally*, Chapter XXV, § 14-21,
 - בב. It is treated *more specifically*
 - αα. concerning *Prayer*, which is the most excellent Good Work, Chapter XXVI, § 1-21,
 - ββ. concerning some Works closely connected to Prayer, such as *Fasting*, *Keeping Vigil*, *Alms-giving*, *Vows*, Chapter XXVI, § 22-40,
- ††††. *Preservation*, Chapter XXVII;
 - . The same things, expressed under a different notion, are propounded by the names of *Regeneration*, *Adoption*, *Reconciliation*, and *Redemption* or *Liberation*; under which relation the same Benefits are more briefly explained, Chapter XXVIII,
- ////. By the *Seals* annexed, namely, the *Sacraments*, which
 - . Are *generally* declared, Chapter XXIX, § 1-4,
 - . Are *specifically* expounded individually,
 - †. Both of the *Old Testament*,
 - AA. The *Extraordinary*, at least cursorily, Chapter XXIX, § 5,
 - BB. The *Ordinary*, more prolifically,
 - ⸈⸈. *Circumcision*, Chapter XXIX, § 6-17,
 - בב. *Passover*, Chapter XXIX, § 18-27,
 - ††. And of the *New Testament*, which
 - AA. In general are taught to be only *Two*, with whatever *Sacraments Falsely So-Called* hence rejected, Chapter XXIX, § 28-36,
 - BB. Are declared with great exertion,
 - ⸈⸈. *Baptism*, Chapter XXX,
 - בב. *The Lord's Supper*, Chapter XXXI;
- ///// . By the *Multitude Covenanted*, to which the Benefits of the Covenant of Grace are actually conferred, namely, the *Church*,
 - . Concerning which, Chapter XXXII,
 - . And concerning its *Government*, both *Special*, *Ecclesiastical*, and *Common* with other men, *Political* and *Domestical*, Chapter XXXIII;
- d. As *Constituted*, or *Pre-determined*, or of *Glorification*, which is declared, Chapter XXXIV, in which we especially attain,
- δ. The *End of the Glory of God and of the Salvation of the Elect*, which, as the End of the whole of our Theology, the AUTHOR was propounding, Chapter I, § 36.

3) Types of Theology