

The following is the fifth article that the Remonstrants wrote against unconditional perseverance and which they presented to the Calvinists at the Synod of Dort (1618-1619). Laurence Womack provides numbers Scriptures to support each tenet held by the Remonstrants. I have maintained the page numbers found in the book. The full title of the work is called: *The Examination of Tilenus Before the Triers, in order to his intended settlement in the office of a public preacher, in the commonwealth of Utopia: Whereunto are annexed the Tenets of the Remonstrants, Touching Those Five Articles voted, stated, and imposed, but not disputed, at the Synod of Dort. Together with a short essay, by way of annotations, upon the fundamental theses of Mr. Thomas Parker* (London: Printed for R. Royston, at the Angel in Ivy Lane, 1658. Reprinted by James Nichols, 22, Warwick Square, Newgate Street, 1824), 138-150.

THE FIFTH ARTICLE CONTROVERTED
IS TOUCHING
PERSEVERANCE.

WHAT THE REMONSTRANTS HOLD.

TENET I.

They hold, that God doth furnish the true believers with supernatural power of grace, as, according to his Infinite Wisdom, he judgeth sufficient for their perseverance and conquest over the temptations of the Devil, the flesh, and the world; and that he is never the cause why they persevere not.

PROOFS OUT OF HOLY SCRIPTURE.

“God furnishes true believers with supernatural powers of grace, sufficient for their perseverance.”] Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God. 1 John 3:9. — Whosoever

drinketh of the water that I shall give him, shall never thirst See John 4:14, and 6:53. — My grace is sufficient for thee. 2 Cor. 12:9. — I am able to do all things through Christ which strengtheneth me. Phil. 4:13. — My yoke is easy, and my burden light. Matt. 11:30; 1 John 5:3.

“And sufficient for their conquest over temptations.”] They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father’s hand. John 10:28, 29. — If God be for us, who can be against us? Rom. 8:21. — God is faithful, who will not suffer you to be tempted above that you are able. 1 Cor. 10:13. See Luke 12:32. — Holy Father, keep through thine own name those whom thou hast given me. John 17:11. — For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, *My grace is sufficient for thee!* 2 Cor. 12:8, 9. — Who shall separate us from the love of Christ? Rom. 8:35. — For whatsoever is born of God, overcometh the world. 1 John 5:4, 5. — I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1 John 2:13, 14. — Because greater is he that is in you, than he that is in the world. 1 John 4:4.

“He is never the cause why they persevere not.”] Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jesus Christ. 1 Cor. 1:8; Phil. 1:6. — The Lord is faithful, who shall stablish you, and keep ye from evil. 2 Thess. 3:3. See 1 Thess. 5:23, 24. — Now to him that is able to keep you from falling. Jude 24. — Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 Cor. 15:57.

TENET II.

They hold, that true believers may fall from true faith, and into those sins which cannot stand with true and justifying faith; neither is this only POSSIBLE, but oft COMETH TO PASS.

PROOFS OUT OF HOLY SCRIPTURE.

“True believers may fall from true faith,” &c.] They on the rock, are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and, in time of temptation, fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and

bring forth no fruit unto perfection. Matt. 13:20, 21, 22, and Luke 8:13, 14. — Because of unbelief they were broken off. Rom. 11:20, 21, 22. — Ye did run well: Ye are fallen from grace. Gal. 5:4, 7. — Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck. 1 Tim. 1:18, 19. — Some shall depart from the faith, 4:1. — Some are already turned aside after Satan. Having damnation, because they have cast off their first love, 5:12, 15. — See 1 Tim. 6:10; 2 Tim. 1:15; 2:17, 18; Gen. 3:6, 24.

“True believers may fall into sins which cannot stand with justifying faith,” &c.] They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them, who live in error. — It hath happened unto them according to the true proverb: *The dog is turned to his own vomit again, and the sow, that was washed, to her wallowing in the mire.* 2 Pet. 2:18. See verse 1, &c. — Then began Peter to curse and to swear, saying, *I know not the man.* Matt. 26:70, 72, 74. — David, a man of great faith and integrity; (1 Kings 15: 5;) yet he committed adultery and murder. 2 Sam. 11:4, 15; 12:9. — And Solomon was beloved of the Lord; (2 Sam. 12:25; 1 Kings 3:10;) yet, through the love of strange women, his heart was turned from the Lord God of Israel, — which had appeared unto him twice, and went after other gods. 1 Kings 11:1-10 — And that these sins of *adultery, murder, and idolatry*, are inconsistent with true justifying faith, see Gal. 5:19, 20; 1 Cor. 6:9-10; Rev. 21:8; 22:15. — Demas, one of St. Paul’s fellow-labourers, (Philem. 24; Col. 4:14,) [was one of those] whose names were written in the book of life; Phil. 4:3; yet he embraced this present world. 2 Tim. 4:10. — How great a sin that is, in a person so engaged, (2 Tim. 2:3, 4,) see James 4:4 ; 2 Pet. 2:20; 1 John 2:15. — My people have committed two evils: they have forsaken me the fountain of living water, &c. Jer. 2:13. — Jezebel seduced my servants to commit fornication, and eat things sacrificed to idols— and they commit adultery with her. Rev. 2:20, 22. — When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and, finding none, he saith, *I will return unto mine house whence I came out.* And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits, more wicked than himself, and they enter in, and dwell there. Luke 11:24.

TENET III.

They hold, that true believers may, through their own default, fall into crimes and heinous offences, continue and die in them, and so finally fall away and perish.

PROOFS OUT OF HOLY SCRIPTURE.

If thou forsake him, He will cast thee off for ever, 1 Chron. 28:9. — Every branch in me that beareth not fruit, he taketh away; — and it is withered, and men gather them and cast them into the tire, and they are burned. John 15:2, 6. — When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Ezek. 28:24. See verse 26; and 33:12, 13, 18. — *Then his Lord said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy follow-servant, even as I had pity on thee?* And his Lord was wroth, and delivered him to the tormentors. Matt. 26:26, *ad finem*. — See the reason of the Second and following Negatives, and the proofs of the Second Affirmative, pages 147 and 139.

TENET IV.

They hold, that true believers, though they fall sometimes into grievous sins, and [into] such as waste the conscience, yet fall not from all hope of repentance; but that God, according to the multitude of his mercies, CAN and often DOTH bring them back again, by his grace, unto repentance; although they cannot certainly be assured, that this shall certainly and undoubtedly be done.

PROOFS OUT OF HOLY SCRIPTURE.

“Believers who sometimes fall into sins, fall not from all hope of repentance.”] Repent and turn yourselves from all your

transgressions: so iniquity shall not be your ruin. Ezek. 18:30. — Thou hast played the harlot with many lovers; yet return again unto me, saith the Lord. Turn, O backsliding children: I will not cause mine anger to fall upon you; for I am merciful: I will not keep anger for ever: For I am married unto you. Jer. 3:1, 12, 14. See Rev. 2:4; 3:3; Psalm 51:17. — I will heal their backsliding, I will love them freely. Hos. 15:4 — Is Ephraim my dear son? Is he a pleasant child? For, since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Jer. 31:19, 20. — Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise: Mic 7:7, 8, 9. — How oft shall my brother sin against me, and I forgive him? Jesus saith. *Until seventy times seven.* Matt. 28:21, 22. — As your Father which is in heaven, is merciful. Luke 6:36. — Aaron makes a calf and provokes the Lord, Exod. 32:2-10,—yet, he is consecrated to the Priest's office, 40:13. — Hezekiah humbled himself, the wrath of God was removed from him. 2 Chron. 36:26. — Peter weeps bitterly. Matt. 26:75. — David's sin is put away. 2 Sam. 12:13. — The incestuous Corinthian finds indulgence. 2 Cor. 2:7, 10. — A broken and a contrite heart, O God, thou wilt not despise. Psalm 51:17.

“Although they cannot certainly be assured, that they shall be brought again by God's grace to repentance.”] In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil. 2 Tim. 2:25. — Who knoweth if he will return and repent, and leave a blessing behind him? Joel 2:14. See Jonah 3:9. — For it is a people of no understanding: therefore he that made them, will not have mercy on them; and he that formed them, will shew them no favour. Isai. 27:11. — Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me. Prov. 1:28. — They rose up early in the morning, saying. *We will go up unto the place which the Lord hath promised: for we have sinned* [viz. in refusing to go up at his command]: And Moses said. *It shall not prosper.* But they presumed to go up, and were discomfited. Numb. 14:40, &c. See 1 Cor. 10:6, 11; Heb. 3:18; 4:11. — Afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, [in his

Father, who had passed away the blessing from him,] though he sought it carefully with tears. Heb. 12:17.

If these places do not make a saving repentance, especially after grievous sins (see Acts 8:22.) and after an obstinate continuance in them, somewhat *doubtful*, yet doubtless they imply a *difficulty*,—and the more difficult the more doubtful. So do the places following: — He taketh seven other spirits more wicked than himself, and they enter in and dwell there. And the last state of that man is worse than the first. Matt. 12:43-45. — For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. 2 Peter 2:20; compare this with verse 1, &c. — For it is impossible, (that is, very difficult, as Luke 17:1, or 18:27.) if they fall away, to renew them again unto repentance. Heb. 6:4-6. See the last Negative precedent. Concerning propitiation, be not without fear to add sin unto sin. Ecclesiasticus 5:5. — Despisest thou the riches, &c. Rom. 2:4, 5. Strive to enter in at the strait gate; for many, I say unto you, will strive to enter in and shall not be able. Luke 13:24.

TENET V.

*They hold, that the true believer may FOR THE PRESENT be assured of the integrity of his faith and conscience, and FOR THAT TIME may and ought to be assured of salvation and the saving love of God towards him.*¹

PROOFS OUT OF SCRIPTURE.

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth

¹ In his Declaration before the States of Holland, Arminius says, "My opinion is, that it is possible for him who believes in Jesus Christ to be certain and persuaded, and, *if his heart condemn him not*, he is now in reality assured, *that he is a Son of God, and stands in the grace of Jesus Christ*. Such an assurance is wrought in the mind, as well *by the action of the Holy Spirit* inwardly actuating the believers and *by the fruits of faith*, — as from his own conscience and the testimony of God's Spirit witnessing together with his conscience. I also believe, that it is possible for such a person, with an assured confidence in the grace of God and his mercy in Christ, to depart out of this life, and to appear before the throne of grace, without any anxious fear or terrific dread: And yet this person should constantly pray, '*O Lord, enter not into judgment with thy servant!*' — But I dare not place this certainty on an equality with that by which we *know there is a God, and that Christ is the Saviour of the world.*" — See, in page 155, another extract from Arminius, which is further illustrative of his sentiments.

Such were the holy and practical views of that great man on this important subject; and corresponding with them are those of Bishop Womack and the Remonstrants, in this and the next Article. — Editor.

us from all our sin. 1 John 1:7. — And hereby we do know that we know him, if we keep his commandments. 2:3. — We know that we have passed from death to life, because we love the brethren, 3:14. — By this we know, that we love the children of God, when we love God and keep his commandments, and his commandments are not grievous, 5:2, 3. — But let every man prove his own works and then shall he have rejoicing in himself. Gal. 6:4. — If our heart condemn us not, then have we confidence towards God. 1 John 3:21 — Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world. 2 Cor. 1:12. — Therefore, being justified by faith, we have peace with God, and rejoice in hope of the glory of God. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. Romans 5:1, 2, 5. — Hereby know we, that we dwell in him and he in us, because he hath given us of his Spirit. 1 John 4:13. — The Spirit itself beareth witness with our Spirit, that we are the children of God: Rom. 8:16 — For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. verses 13, 14. — And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Isa. 32:17.

TENET VI.

They hold, that the true believer may and ought to be assured, FOR THE TIME TO COME, that, in the use of watching and prayer and other holy exercises, he may persevere in faith, and that GOD'S GRACE shall never be wanting thereto. But how he may be assured, FOR THE TIME TO COME, that "HE HIMSELF shall not be wanting to do his duty, but that he shall, in the actions of faith, piety and charity, as beseems the faithful, persevere in this school of Christian warfare,"—they see not, nor think it necessary that a believer should be ASSURED THEREOF.

PROOFS OUT OF HOLY SCRIPTURE.

"In the use of watching and prayer a believer may persevere in faith," &c.] Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil, and, having done all, to stand. Ephes. 6:1, 13-19 — Pray without ceasing. 1 Thess. 5:17. — Watch and pray. Matt. 26:41; 24:13, 42. — Let your

loins be girded about and your lights burning: and ye yourselves like unto men that wait for their Lord. Luke 12:35-37. — Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life. Watch ye therefore and pray always. Luke 11:34, 36. — Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith. 1 Peter 5:8, 9.— Resist the Devil, and he will flee from you. James 4:7. — He that is begotten of God, keepeth himself, and that wicked one toucheth him not. 1 John 5:18. — And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end. Hebrews 4:11.

“That God’s grace shall never be wanting.”] Surely goodness and mercy shall follow me all the days of my life. Psalm 23:6. — For I am persuaded, that neither death nor life &c. shall separate us from the love of God. Rom. 8:38. — He which hath begun a good work in you. Phil. 1:6. — Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. (See Luke 11:13 ; Acts 5:32.) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments and abide in his love. John 15:2, 7, 10. — For sin shall not have dominion over you; for ye are not under the law, but under grace. Rom. 6:14. — My grace is sufficient for thee. 2 Cor. 12:9. — Ye are of God, little children, and have overcome them, [the false teachers,] because greater is he that is in you, than he that is in the world. 1 John 4:4.

“But how a believer may be assured for the time to come, that he himself shall not be wanting to do his duty.” &c.] For

1. Man is many times deceived in his present condition. — Thou sayest, *I am rich and increased in goods, and have need of nothing*: and knowest not that thou art wretched and miserable and poor and blind and naked. Rev. 3:17; Gal. 6:3.

2. Man’s heart is deceitful above all things. Jer. 17:9; see John 16:2.

3. It is God’s prerogative to know future contingencies. — Isa. 41:22, 23. — The righteous and the wise and their works are in the hand of God: no man knoweth either love or hatred by all that is before him. Eccles. 9:1.

4. A man may resolve well for the present, and be confident [that] he shall stick to such principles and resolutions as he hath once made and espoused; and yet [may] fall quite off from them. — Hazeel practised afterward what he then abhorred. 2 Kings 8:13. — Peter said unto him. *Though I should die with thee, yet will I not deny thee*. Likewise also said all the disciples. Matt. 26:33, 35; see Mark 14:31. — But he denied before them all, saying, *I do not know the man*. And again he denied

with an oath, (verses 70, 72.) Then began he to curse and to swear, (verse 74.) And they all forsook him and fled. Mark 14:50. — So Hezekiah wrought that which was good, and right, and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. (2 Chron. 31:20, 21.) But Hezekiah rendered not again according to the benefit done unto him. For his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem, 32:25. — See David's fall, 2 Samuel 11.

5. Hence "Woe to him that is wise in his own eyes!" Isa. 5:21; Rom. 12:16.

6. Our life is a warfare: (Job 7:1.) and only death dischargeth us from that service. Rev. 14:13. — Happy is the man that feareth always. Prov. 28:14. — For thou knowest not what a day may bring forth. Prov. 27:1 .

7. Therefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10:12; see Rom. 11:20. — Watch and pray. Matt. 26:41. — Take heed lest at any time, &c. (Luke 21:34, 36.) and work out your salvation with fear and trembling. Phil. 2:13.

WHAT THE REMONSTRANTS HOLD NOT,

TOUCHING

PERSEVERANCE.

REJECTION I.

They HOLD NOT, that "a Believer's Perseverance in faith is an effect of that absolute decree, wherein God is said to have chosen some particular persons, without all respect to any condition of obedience."

THE REASON.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. Psalm 125:1. — Thou standest by faith. Rom. 11:20. — Kept through faith unto salvation 1 Pet. 1:5. — As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. If ye abide in me, &c. John 15:4, 7. — If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that may abide with you for ever. John 14:15, 16. — This is the will of God, even your sanctification.

1 Thess. 4:3, 4. — I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. 9:27. — If ye mortify the deeds of the body, ye shall live. Rom. 8:13, 16. — But grow in grace 2 Peter 3:16. — This is thank-worthy, if a man for conscience towards God (not of necessity) endure grief. 1 Peter 2:19. — If ye do these things, ye shall never fall. Psalm 15:5; 2 Peter 1:10. — Take unto you and put on the whole armour of God, &c. Ephes. 6:10-19. — Give diligence to make your calling and election sure. 2 Pet. 1:5. — Fight the good fight of faith, lay hold on eternal life. 1 Tim. 6:12. — I pursue hard after if that I may apprehend, &c. Phil. 3:12.

REJECTION II.

They do utterly deny, that "true believers cannot sin of deliberation, but only of ignorance or infirmity."

THE REASON.

1. *From EXHORTATIONS*, — Receive not the grace of God in vain, 2 Cor. 6:1. — Quench not the Spirit: 1 Thess. 5:19. — Grieve not the Holy Spirit. Ephes. 4:30. — Cast not away your confidence; if any man draw back, my soul shall have no pleasure in him. Heb. 10:35, 37, 38.

2. *From EXPOSTULATION and ADMIRATION, &c.* — Will ye also go away? John 6:67. — How is the faithful city become an harlot! Isa. 1:21. — Be astonished, O ye heavens, at this; — For my people have committed two evils: — Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me! Jer. 2:12, 21.

3. He taketh to him seven other spirits more wicked than himself. Matt, 12:43-45; Luke 11:24.

4. David's example — He sent messengers for Bathsheba, and lay with her, 2 Sam. 11:4. — He sends for Uriah to cover the fact, (verse 6.) and tempts him to that purpose. (verse 8.) He made him drunk, (verse 13.) plotted and contrived his death, (verses 14, 15.)

REJECTION III.

They do utterly DENY, that "true believers can by no sins fall from the favour of God."

THE REASON.

If thou continue in his goodness; otherwise, thou shalt be cut off. Rom. 11:22. — The thing that David had done displeased the

Lord. 2 Sam. 11:27. See 12:10-12. — And the Lord was angry with Solomon, because his heart was turned from the Lord. 1 Kings 11:9. See 1 Chron. 28:9; Canticles 5:2-6. — Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people. Isa. 64:5, 7, 9. — All their wickedness is in Gilgal; for there I hated them. For the wickedness of their doings, I will drive them out of mine house, I will love them no more. Hosea 9:15, 17. — He said, *Surely they are my people, children that will not lie*: So he was their Saviour. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Isa. 63:7-10. — There was wrath upon Hezekiah. 2 Chron. 32:25. — When the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. Deut. 32:19. — I will spew thee out of my mouth. Rev. 3:16. — Thine own wickedness shall correct thee: Know therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord. Jer. 2:19. — But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul. Heb. 10:39; see verse 38.

REJECTION IV.

They do utterly DENY, that “every man is bound to believe that HE IS ELECTED, and, consequently, that he cannot fall from that election: or that a thousand sins, yea, the sins of the whole world, cannot make his election void.”

THE REASON.

See the places cited for conditional Election, (page 101) and the Second and Third Affirmatives of this Article, (page 140) and the Reason of the foregoing Negative. To which add: — If ye live after the flesh, ye shall die. Rom. 8:13. — His servants ye are, to whom ye obey, 6:16. — For of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2:19. If a man abide not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John 15:6. — Remember therefore from whence thou art fallen, and repent, and do thy first works. Rev. 2:5. — Be watchful and strengthen the things which remain, that are ready to die, &c. 3:2. — I would thou wert cold or hot, &c verses 15, 16. — Judas, being one of those whom the Father had given to Christ, was lost. He had power over all devils; (John 17:12.) yet through covetousness he made way for Satan to enter into his heart. (Luke 9:1.) It seems that he had some title also to one of those twelve throne. (Luke 22:3, 4. See Matt.

26:14, 15.) But he forfeited his interest and never came to sit on it. (Matt. 19:28.)

REJECTION V.

They do utterly DENY, that “no sins of the faithful, how great and grievous soever they be, are imputed unto them; or that all their sins, present and future, are forgiven them.”

THE REASON.

When the righteous turneth away from his righteousness, all his righteousness that he hath done shall not be mentioned; in his trespass and sin shall he die. Ezek. 18:24. — I will visit their iniquity with rods. Psalm 89:31, 32; 2 Sam. 7:14. — Now therefore the sword shall never depart from thy house. 2 Sam. 12:10. — O Lord, rebuke me not in thy wrath; thy hand is heavy upon me. For mine iniquities are gone over my head: as a heavy burden, they are too heavy for me. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Cast me not away from thy presence, and take not thy Holy Spirit from me. Psalm 51:8, 9, 10; see 6, and 38. — I have somewhat against thee. Rev. 2:4, 14. — For this cause many are weak and sickly amongst you, and many sleep. 1 Cor. 11:30. — You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Amos 3:2 — See the reason of the Third Negative, page 147.

REJECTION VI.

They do utterly DENY, that “true believers falling into deadly heresies and most heinous sins, as adulteries and murders, (for which the Church, according to Christ’s institution is freed to testify, that she cannot tolerate them in external communion, and that, unless they repent, they shall have no part in the kingdom of heaven,) cannot, notwithstanding fall totally and finally from faith.”

THE REASON.

If you forsake him, he will cast you off for ever. 1 Chron. 28:9 — Hold that fast which thou hast, that no man take

thy crown. Rev. 3:11. — Look to yourselves, that we lose not those things which we have wrought. 2 John 8. — Have ye suffered so many things in vain? Gal. 3:4. — And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven. Matt. 16:19. — For it is impossible [the laws of the Church permit it not] for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, — if they shall fall away, — to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 6:4, 5, 6; and 10:26, &c. — Wherefore giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for if you do these things, ye shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1:6, 8. — See the Second and Third Affirmatives, (page 140) and the First and Third Negatives, page 147.

These five last Negatives the Remonstrants do reject with their whole heart and soul, as enemies to piety and good life.